

Matins of Holy Saturday



Chanted on Holy Friday Evening

Liturgical Calendar and Rubrics

Divine Services According to the Revised Julian Calendar [New Style]

Compiled and revised by Sergei D. Arhipov with the assistance of Paul Kappanadze and the Brotherhood of the Monastery of St. Tikhon of Zadonsk.

The Lectionary as set forth in the 2021 Liturgical Calendar and Rubrics is in accordance with the practice of The Orthodox Church in America to follow the Lectionary as established in the practice of the Russian Orthodox Church.

Approved by and printed with the blessing of
+Tikhon

Archbishop of Washington D.C., Metropolitan of All America and Canada.

Great and Holy Saturday

Fast Day

Matins of Great and Holy Saturday

About the 7th Hour of the night (1 o'clock in the morning – in Parish churches usually held on Friday Evening), we begin Matins in the usual way. The priest (in dark epitrachelion) begins, "Blessèd is our God..." and the rest. Then, "Glory to the holy, consubstantial..." and the Six Psalms (read in front of the Plashchanitsa). The priest reads his prayers before the Plashchanitsa in front of the reader. The priest (or deacon) then intones the Great Litany and the rest.

After "The Lord is God..." (Tone 2), Troparia: "The Noble Joseph...; Glory... When Thou didst descend...; Now and ever... The angel came." While this is being sung, the royal doors are opened and the clergy, in dark phelonions, come out from the altar and stand in front of the Plashchanitsa. The senior priest distributes lit candles to the other celebrants. Then, accompanied by the deacon (or the deacon alone), the senior priest censes the Plashchanitsa from the four sides, the altar, and the whole church.

THE PRAISES

The Praises are sung between the verses of Psalm 118 (the 17th Kathisma) which is divided into three sections or stases. After the 1st Stasis: Little Litany. At the beginning of the 2nd Stasis, the priest makes a small censuring: Plashchanitsa from four sides, Iconostasis, and the faithful. After the 2nd Stasis: Little Litany and small censuring, as before.

After the 3rd Stasis: we immediately sing the Resurrectional Troparia, "Blessèd art Thou, O Lord," as usual on Sundays during which the senior priest, with the deacon, censes the entire church, beginning with the Plashchanitsa. Little Litany. The clergy enter the altar, the royal doors are closed and the candles are put out. The priest removes his phelonion, as do the other celebrants (if there be).

Kathisma Hymns: From the Triodion. We do not sing "Having beheld the Resurrection of Christ..." but immediately read Psalm 50 and then the Canon: Triodion – 12. Eirmos: "The children of those who were saved..." (Triodion). Katavasia: (repeat Eirmos). After the 3rd Ode: Kathisma Hymn – Triodion. After the 6th Ode: Kontakion and Ikos – Triodion. The Magnificat is not sung, but immediately the Eirmos of Ode 9 of the Canon.

After the 9th Ode: Exapostilarion: "Holy is the Lord..." (Tone 2 – thrice). Praises: Tone 2, on 4: All Triodion. Glory... Triodion; Now and ever... "Thou art most-blessèd..." (as usual on Sundays). Great Doxology.

NOTE: During the singing of the stikhera of the Praises, the senior priest puts on all his vestments, and as the choir sings, "Thou art most-blessèd..." he comes out of the altar with the rest of the clergy and stands before the Plashchanitsa. During the singing of the Great Doxology, the senior priest goes three times around the Plashchanitsa, censuring it from four sides.

Then, while the choir sings the concluding "Holy God..." to a slow and solemn melody, as at the Burial Service, he takes the Book of the Gospels and the other clergy take the Plashchanitsa, which they hold above his head. They go in procession once around the outside of the church. The choir, meanwhile, continues to sing "Holy God..." to the funeral melody as often as is necessary. The Cross with the Processional Candles is carried at the head of the Procession; then comes the choir; then the deacon with the censer, the clergy and the Plashchanitsa, and after them all the members of the congregation, holding lighted candles.

The Procession returns to the interior of the church, and stopping before the royal doors with the Plashchanitsa, the senior priest says, "Wisdom! Let us attend!" The choir then sings the Troparion, "The Noble Joseph..." and the clergy replace the Plashchanitsa on the table in the center of the church, putting the Book of the Gospels on it, as before. The senior priest goes once around the Plashchanitsa, censuring it from the four sides.

After the singing of "The Noble Joseph..." is finished, there follows the Troparion of the Prophecy and the Prokeimenon, Tone 4: Arise, O Lord, and help us! / Deliver us for the sake of Thy Name. (43:27) vs. We have heard with our ears, O God, for our fathers have told us. (43:2). Old Testament Reading (see above).

Prokeimenon, Tone 7: Arise, O Lord my God, lift up Thine hand! / Forget not Thy poor for ever. (9:33). vs. I will confess Thee, O Lord, with my whole heart. I will tell of all Thy wonders. (9:1) Epistle: (Composite) (133) 1 Cor. 5:6-8 and (206) Gal. 3:13-14. Alleluia, Tone 5: Let God arise, and let His enemies be scattered; let those who hate Him flee from before His face! (67:2). vs. As smoke vanishes, so let them vanish; as wax melts before the fire! (67:3). vs. So the sinners will perish before the face of God; but let the righteous be glad! (67:3-4)

Gospel: (114) Matt. 27:62-66. Then the usual litanies and the conclusion of Matins, with the same dismissal as at the end of Vespers. After the Dismissal, the faithful come up to venerate the Plashchanitsa, while the choir sings, "Come, let us bless Joseph." And then the First Hour.



THE OFFICE OF MATINS

OF HOLY SATURDAY (HOLY FRIDAY EVENING)

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

Amen. Glory to Thee, our God, glory to Thee.

○ Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

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

Lord, have mercy. (3)

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

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

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

Amen. Lord, have mercy. (12)

THE IMPERIAL OFFICE

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

Come, let us worship God our King.

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

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

Psalm 19

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified.

The Lord fulfill all thy requests.

Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand.

Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God.

They have been fettered and have fallen, but we are risen and are set upright.

O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Psalm 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

He asked life of Thee, and Thou gavest him length of days unto ages of ages.

Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him.

For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy with Thy countenance.

For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken.

Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee.

For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them.

Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to establish.

For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance.

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

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

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

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

Lord, have mercy. (3)

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

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

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

Amen.

Troparia

Amen. Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

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

O awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Litany

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

PRIEST: Again we pray for our Metropolitan Tikhon., for our Archbishop Benjamin, and for all our brethren in Christ.

Lord, have mercy. (3)

PRIEST: Again we pray for this country, its President, for all civil authorities, and for the armed forces.

Lord, have mercy. (3)

PRIEST: Again we pray for our brethren, and for all Christians.

Lord, have mercy. (3)

PRIEST: For Thou art a merciful God and lovest mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Amen. In the Name of the Lord, Father, bless.

PRIEST: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

END OF THE IMPERIAL OFFICE

The Hexapsalm

Amen. Glory to God in the highest, and on earth peace, good will among men. (3)

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (2)

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

(Again) I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord, Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.
For I will declare mine iniquity, and I will take heed concerning my sin.
But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.
They that render me evil for good slandered me, because I pursued goodness.
Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.
(Again) Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn.

My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

(Again) At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Lord, have mercy. (3)

Psalm 87

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

○ Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

(Again) O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,
Who is gracious unto all thine iniquities, Who healeth all thine infirmities,
Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

(Again) In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord, my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge.

Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

(Again) Harken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. (2)

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Great Litany

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

Lord, have mercy. (*After each petition*)

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

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

For our Metropolitan Tikhon, for our Archbishop Benjamin, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

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

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

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

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

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

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

Amen.



"God is Lord"

Priest: In the Second Tone: God is Lord and hath revealed Himself. Blessed is he Who comes in the name of the Lord.

O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

God is Lord and hath revealed Himself. Blessed is he Who comes in the name of the Lord.

Surrounding me they compassed me, and by the name of the Lord I warded them off.

God is Lord and hath revealed Himself. Blessed is he Who comes in the name of the Lord.

I shall not die, but live, and I shall tell of the works of the Lord.

God is Lord and hath revealed Himself. Blessed is he Who comes in the name of the Lord.

The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

God is Lord and hath revealed Himself. Blessed is he Who comes in the name of the Lord.

Resurrectional Troparia, Tone 2

The noble Joseph, having taken down from the Tree • Your immaculate Body, • and having wrapped It in clean linen • and spices, • in a new tomb • he laid It for burial mourning.

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

The Angel standing by the tomb, cried to the myrrh-bearing women: "The myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption."

Bulgarian Chant

The musical notation is a two-staff piece in G major (one sharp) and 2/4 time. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "The No - - - ble Jo - - -". The melody features a series of eighth and sixteenth notes, with some notes beamed together. There are several rests in the melody, particularly under the word "No". The bass line consists of a steady eighth-note accompaniment.

seph when he had ta - ken down

Your most Pure Bo - dy from

the Tree wrapped it in fine

lin - en and a - noint - - - - ned it

with spi - ces and placed it in a new tomb.

Glo - ry to the Fa - ther, and to the Son, and to the

Ho - ly Spi - rit, now and e - ver and un - to

a - ges of a - ges. A - men. The an -

gel came to the myrrh - bear - ing wo - men at the tomb

and said: "Myrrh is fit - - - ting

for the dead. But Christ

has shown Him - self a strang -

er to cor - rup - tion.



Note: During the singing of these Troparia the clergy come out from the sanctuary and stand in front of the Plashchanitsa. The senior priest, accompanied by the deacon, or else the priest alone, censeth the Plashchanitsa from the four sides and then the sanctuary and whole church. [Traditionally, the following Troparia, known as "The Encomiums," are chanted between the verses of Psalm 118. The Praises are divided into three Stasis: The Choir singeth the verses, and the Priest readeth the Stichera.]

THE LAMENTATIONS
First Stasis, Tone Plagal 1

In a tomb they laid You, • O my Life and my Christ; • and the armies of the angels were sore amazed, • as they sang the praise of your submissive love.

How, O Life, can You die? • Or abide in a grave? • For You did destroy the kingdom of death, O Lord • and You raise up all the dead from Hades' realm.

Now we magnify You, • O Lord Jesus, our King; • and we venerate Your passion and Your burial, • whereby from corruption's depths are we redeemed.

You Who did establish • the earth's bounds do now dwell; • in a small tomb, O my Jesus, O King of all, • You Who call the dead to leave their graves and rise.

O my dear Christ Jesus, • King and Ruler of all, • why to them that dwelt in Hades do You descend? • Was it not to set the race of mortals free?

Lo, the Sov'reign Ruler • of creation is dead; • and is buried in a tomb never used before, • He that emptied all the graves of all their dead.

In a tomb they laid You, • O my Life and my Christ. • Yet, behold how by Your death, death is stricken down, • and You pour forth streams of life upon the world.

You, O Christ, were numbered, • with men of evil deeds; • as one evil but instead did deliver us • from the ancient schemer's evil works and deeds.

O my sweet Lord Jesus, • my Salvation, my Light: • How are You now hid within a dark sepulcher? • Lo, Your burial surpasses human speech.

All angelic powers, • and the bodiless hosts. • cannot understand the mystery, O my Christ, • of Your burial ineffable and strange.

O how strange these wonders, • deeds amazing and new; • for the Giver of my life is brought lifeless now • by the hands of weeping Joseph to His rest.

When, O Christ our Maker, • You were laid in Your tomb, • the foundation stones of Hades with ruin shook, • and the graves of mortal men were opened wide.

Your pure Mother, weeping • bitter tears over You, • O my Jesus and my Savior, she cried to You, • O my Son, how can I lay You in the grave?

Note: The following is sung slowly to allow the Priest to cense the Plashchanitsa, the iconostasis, as well as the people, then return to the Plashchanitsa for the Small Litany; if a deacon is serving, he performeth the censuring after the Small Litany.

I venerate Your Passion, • Your Burial I praise; • and I magnify Your might, You Who love mankind; • from corruptive passions they have set me free.

Then:

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

Word of God we praise You: • You the God of all things; • with Your Father and Your Spirit most-holy praised; • and we glorify Your burial divine.

Theotokion

Now and ever, and to the ages of ages. Amen.

We all call you blessed, • Theotokos most-pure; • and with faithful hearts we honor the burial • suffered three days by your Son Who is our God.

And again the first Troparion, sung more slowly and solemnly:

In a tomb they laid You, • O my Life and my Christ; • and the armies of the angels were sore amazed, • as they sang the praise of Your submissive love.

Small 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 Thy grace.

Lord, have mercy.

DEACON: Commemorating our all-holy, pure, most-blessed, and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

To You, O Lord.

PRIEST: For blessed is Thy Name and glorified is Thy Kingdom; of the Father and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages.

Amen.



Second Stasis, Tone Plagal 1

Right it is indeed, • Life-bestowing Lord, to magnify You; • for upon the Cross were Your pure hands outspread, • and the power of our dread foe have You destroyed.

Right it is indeed, • Maker of all things, to magnify you; • by Your holy Passion have we attained • sinless life and our deliverance.

Earth with trembling shook, • and the sun concealed its face with darkness; • for the light unwaning has shone from You, • when Your body sank to darkness in the tomb.

In Your suffering, • neither form, O Word, was Yours nor beauty; • but when You arose you did illuminate • and shed beauty on all men with rays divine.

Both the sun and moon • were completely darkened, O my Savior, • thus portraying servitude and goodwill, • having clothed themselves in black from their great grief.

Seeing you, O Christ, • the unwaning and the unseen Light • lying in a grave, breathless without life, • the sun hid its face behind a veil of gloom.

Wailing bitter tears, • Word of God, Your spotless Mother mourned You, • when she saw that You were laid in a tomb of stone, • O ineffable and everlasting God.

Witnessing Your death, • Your immaculate and holy Mother • cried with bitter grief, O Christ, and said to You: • tarry not among the dead, O Life of all.

Hades, that dread foe, • shook with terror when he looked upon You, • O immortal Sun of Glory and eternal Lord; • for he yielded up his captives then in haste.

Note: The following is sung slowly to allow the Priest to cense the Plashchanitsa, the iconostasis, as well as the people, then return to the Plashchanitsa for the Small Litany; if a deacon is serving, he performeth the censuring after the Small Litany.

With our hymns O Christ, • we Your faithful people, worship You as God, • through Your Crucifixion and Your Burial; • for Your Burial has ransomed us from death.

Then:

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

O Eternal God, • co-eternal Word and Holy Spirit: • protect our faithful leaders and our nation • against our enemies, O good and loving Lord.

Theotokion

Now and ever, and to the ages of ages. Amen.

Birth-giver of Life, • O most-blameless and most-holy Virgin: • Cease every offense within our holy Church, • blessing us with peace forever, O good one.

And again the first Troparion, sung more slowly and solemnly:

Right it is indeed, • life-bestowing Lord, to magnify You; • for upon the Cross were Your pure hands outspread, • and the power of our foe have You destroyed.

Small 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 Thy grace.

Lord, have mercy.

DEACON: Commemorating our all-holy, most-pure, most-blessed, and glorious Lady, Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To You, O Lord.

PRIEST: For holy art Thou, our God, who retest upon the glorious throne of the cherubim, and unto Thee do we send up glory, together with Thine unoriginate Father and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Amen.



Third Stasis, Tone 3

Ev'ry generation • chants a hymn of praise to • Your burial, O my Christ.

The Arimathian, • took You from the Cross and • did lay You in a new tomb.

Women bringing spices, • came with caring forethought, • preparing You for burial.

Come, O all creation, • let us sing a dirge-hymn • to honor our Creator.

With myrrh and true knowledge, • let us, like the women, • anoint as dead the Living.

O thrice-blessed Joseph, • bury now the Body • of Christ the Life-Giver.

Those He fed with manna • lifted heels of scorning • against their Benefactor.

O, the utter folly, • brimming with Christ's murder, of them that slew the prophets.

Taught the inner myst'ries • he, the unwise servant, • betrayed the Depth of Wisdom.

He that sold his Savior • sold himself as captive, • that cunning traitor, Judas.

Helped by Nikodemos, • Joseph does entomb now • the Body of his Maker.

O my most-sweet Springtime! • O, my Son beloved, • wither does fade Your beauty?

Songs of lamentation • poured from Your pure Mother, • when you, O Word, were slaughtered.

Women bringing spices • and with myrrh anointing • the Christ, Who is Divine Myrrh.

Deceived is the deceiver; • deceived man is now ransomed, • my God, through Your great wisdom.

Son of God, Almighty, • O my God and Maker, • whence came Your will to suffer?

When the Heifer saw You • on the Cross suspended, • she cried out: O my Youngling.

Cries of woe the Maiden • wailed with fervent weeping; • for now her heart was pierced through.

O Light of my eyes, • O, my most-sweet Child, • how does a tomb now hide You?

O, my Son, I praise You • for Your great compassion • which moved You thus to suffer.

Arise O Lord of Mercy, • raising us up also • Who languish deep in Hades.

Rise, O Life-bestower, • cried out the one who bore You, • who was Your weeping Mother.

All the hosts of Heaven • stood with fear, confounded, • beholding Your dead body.

Once a Joseph brought You • into exile, Savior; • another one now buries You.

Weeping and lamenting, • Your most-holy Mother • does mourn You, my dead Savior.

Minds must tremble seeing, • O Maker of creation, • Your strange and dreadful burial.

Note: The following is sung repeatedly to allow the Priest to sprinkle the Epitafion and congregation with rose water.

Myrrh-bearing women, • came and sprinkled spices, • upon Your tomb before morning.

[(REPEAT AS NECESSARY) Myrrh-bearing women, • came and sprinkled spices, • upon Your tomb before morning.]

Grant unto Your Church peace, • by Your Resurrection, • and to Your flock salvation.

Then:

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

O You Holy Trinity, • Father, Son and Spirit, • upon Your world have mercy.

Theotokion

Now and ever, and to the ages of ages. Amen.

Grant that we who serve you • may see the Resurrection • of Christ your Son, O Virgin.

And again the first Troparion, sung more slowly and solemnly:

Ev'ry generation • chants a hymn of praise to • Your burial, O my Christ.



Immediately follow the Evlogitaria of the Resurrection, during which the Priest with the Deacon censes the Plashchanitsa, the sanctuary, and the whole church.

Resurrection Evlogitaria, Tone Plagal 1

Blessed art Thou, O Lord, teach me Thy statutes.

The company of angels was amazed • when it saw Thee among the dead being numbered, • O Savior, Who destroyed the power of death • and resurrected Adam together with Thyself, • while from Hades liberating everyone.

Blessed art Thou, O Lord, teach me Thy statutes.

“Why do ye mingle the ointments • with your tears full of pity, O women disciples?” • Thus the Angel who was shining in the tomb • cried unto the myrrh-bearing women, • “See for yourselves the tomb and understand; • for the Savior has risen from the sepulcher.”

Blessed art Thou, O Lord, teach me Thy statutes.

Unto Thy tomb, very early in the morning, • did the myrrh-bearers hasten lamenting. • But the Angel appeared unto them and uttered, • “The time for lamentation has ceased; weep no more. • But announce the Resurrection to the Apostles.”

Blessed art Thou, O Lord, teach me Thy statutes.

The myrrh-bearing women, who had come with their spices • to Thy sepulcher, O Savior, • heard the voice of an Angel speaking unto them, • “Why do ye account among the dead the One Who lives? • For as God, He has risen from the sepulcher.”

Triadikon

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

We worship the Father and together His Son and the Holy Spirit, • the Holy Trinity, one in essence, • and we cry aloud together with the Seraphim: • “Holy, Holy, Holy art Thou, O Lord.”

Theotokion

Now and ever, and to the ages of ages. Amen.

O Virgin, thou gavest birth to the Giver of life; • from sin thou deliverest Adam, • while to Eve thou hast rendered joy in place of sorrow. • He Who was from thee made incarnate, • God and man, has directed to life him who fell from it.

Alleluia, alleluia, alleluia. Glory to You, O God. (3)

Small Litany

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

Lord, have mercy.

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

Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

For Thou art the King of peace, O Christ our God, and unto Thee we send up glory, together with Thine unoriginate Father, and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Amen.

Sessional hymns, Tone 1

Joseph begged Pilate to release Thy holy body, • and anointing it with fragrant spices, • he wrapped it in clean linen shroud • and laid it in a new tomb; • and early, in the morning the myrrh-bearing women cried aloud: • “As Thou hast foretold, O Christ, • reveal to us the Resurrection. “

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

As Thou hast foretold, O Christ, • reveal to us the Resurrection.

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

The angelic choirs are filled with wonder, • beholding Him who resteth in the bosom of the Father • laid in the tomb as one dead, • though He is immortal. • The ranks of angels surround Him, • and with the dead in Hades • they glorify Him as the Lord and Creator.



Jo-seph begged Thy holy bo-dy from Pi-late. He anointed it with sweet-

- smell-ing spi-ces; he wrapped it in clean linen and laid it in his own new

tomb, and early in the morning the myrrh-bear-ing wo-men cried out,

"As Thou hast fore-told, O Christ,/// show us the Re-sur-rec - tion!"

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

"As Thou hast fore-told, O Christ,/// show us the Re-sur-rec - tion!"

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

The choirs of an-gels are filled with awe, see-ing Him Who rests in the

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, while the bass staff contains a series of notes. The lyrics are written below the treble staff.

Fa-ther's bo-som laid in the tomb as dead, though He is im-mor-tal.

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, while the bass staff contains a series of notes. The lyrics are written below the treble staff.

The ranks of an-gels sur-round Him; to-ge-ther with the dead in hell,///

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, while the bass staff contains a series of notes. The lyrics are written below the treble staff.

they glorify Him as Cre-a-tor and Lord!

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, while the bass staff contains a series of notes. The lyrics are written below the treble staff.

We do not sing, "We have seen the Resurrection of Christ...", but at once we read Psalm 50"



Psalm 50

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

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Kanon, Tone 6

The first, third, fourth, and Odes of this Kanon are the work of Mark the Monk, Bishop of Hydra, and the last four Odes are by Kosmas of the Holy City. The Eirmoi are the work of the nun Kassiani.

Ode I

Εἶρμος· «Κόματι θαλάσσης, τὸν κρύψαντα πάλαι, διώκτην τύραννον, ὑπὸ γῆς ἔκρυσαν, τῶν σεσωσμένων οἱ Παῖδες, ἀλλ' ἡμεῖς ὡς αἱ Νεάνιδες, τῷ Κυρίῳ ἄσωμεν· Ἐνδόξως γάρ δεδόξασται».

Tone 6, Lesser Znamenny Chant

Of old Thou didst bury the pursu-ing ty - rant be-neath the waves

of the sea. Now the child - ren of those who were saved

bu-ry Thee be - neath the earth, but like the maid - ens let us sing

to the Lord,/// for glo-rious-ly has He been glo - ri-fied.

Glory to Thee, our God, glory to Thee.

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and Hades.

Glory to Thee, our God, glory to Thee.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Savior, upon Thy throne on high and in the tomb below. For seeing Thee as mortal transcends understanding, O Author of life.

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

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my nature hidden in Adam is not hidden from Thee, but when buried, Thou didst restore it from corruption, O Lover of mankind.

KATAVASIA: **H**e Who in ancient times • hid the pursuing tyrant beneath the waves of the sea, • hath drawn together and covered the streams of the Jordan, • cleansing now my humanity with purity, • for gloriously hath He been glorified.

The Eirmos is repeated as the Katavasia:

Εἶρμος: «Κύματι θαλάσσης, τὸν κρύψαντα πάλαι, διώκτην τύραννον, ὑπὸ γῆς ἔκρυψαν, τῶν σεσωσμένων οἱ Παῖδες, ἀλλ' ἡμεῖς ὡς αἱ Νεάνιδες, τῷ Κυρίῳ ἄσωμεν· Ἐνδόξως γὰρ δεδόξασται».

EIRMOS: **O**f old Thou didst bury the pursuing tyrant • beneath the waves of the sea. • Now the children of those who were saved bury Thee beneath the earth, but like the maidens let us sing to the Lord, • for gloriously has He been glorified.



Ode III

Εἰρμός: «Σὲ τὸν ἐπὶ ὑδάτων, κρεμάσαντα πᾶσαν τὴν γῆν ἀσχέτως, ἡ Κτίσις κατιδοῦσα, ἐν τῷ Κρανίῳ κρεμάμενον, θάμβει πολλῶ συνείχετο. Οὐκ ἔστιν ἅγιος πλὴν σου Κύριε, κραυγάζουσα».

Tone 6, Lesser Znamenny Chant

Thou didst sus-pend the earth im-movably up-on the wa - ters.

Now cre - a - tion be-holds Thee sus-pen-ded on Cal - va-ry.

It quakes with great a-maze - ment and cries,/// "None is ho-ly but

Thee, O Lord."

Glory to Thee, our God, glory to Thee.

Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in Hades, O Master, who cry aloud: "None is holy save Thee, O Lord."

Glory to Thee, our God, glory to Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou hast rendered the nature Thou didst assume incorruptible, by Thy divine majesty, making it immortal; for Thy flesh hath not seen corruption, O Master, nor was Thy soul left in Hades as a stranger.

Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Savior, and buried in a tomb, Thou hast loosed the captives, who cry aloud: "None is holy save Thee, O Lord."

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

By a tomb and its seals, O Uncontainable One, Thou wast willingly contained; but through Thine energies Thou hast showed Thy divine power through their action to those who sing: "None is holy save Thee, O Lord, Lover of mankind.

KATAVASIA: When creation beheld Thee, • Who founded the whole earth upon the waters, • hanging on Golgotha, • it was seized with awe and cried aloud: • None is holy save Thee, O Lord!

The Eirmos is repeated as the Katavasia:

Καταβασία: «Σὲ τὸν ἐπὶ ὑδάτων, κρεμάσαντα πᾶσαν τὴν γῆν ἀσχέτως, ἢ Κτίσις κατιδοῦσα, ἐν τῷ Κρανίῳ κρεμάμενον, θάμβει πολλῷ συνείχεται. Οὐκ ἔστιν ἅγιος πλὴν σου Κύριε, κραυγάζουσα».

KATAVASIA: Thou didst suspend the earth immovably upon the waters. • Now creation beholds Thee suspended on Calvary. • It quakes with great amazement and cries, • "None is holy but Thee, O Lord."



Small Litany

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

Lord, have mercy.

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

Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

PRIEST: For Thou art our God, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Amen.



Sessional Hymn, Tone 1

The sol-diers guard-ing Thy tomb, O Sav-ior, be-came as dead men

at the light-'ning flash of the an-gel who appeared announcing Thy re-

- sur-rec-tion to the wo-men. We glo-ri-fy Thee, Who cleansest from cor-

- rup-tion. We fall down before Thee, Who didst rise from the tomb,///

our on-ly God.



Ode IV

Εἰρμός: «Τὴν ἐν Σταυρῷ σου θείαν κένωσιν, προορῶν Ἀββακούμ ἐξεστηκῶς ἐβόα. Σὺ δυναστῶν διέκοψας κράτος Ἀγαθῆ, ὁμιλῶν τοῖς ἐν Ἅδῃ, ὡς παντοδύναμος».

Tone 6, Lesser Znamenny Chant

Fore-see-ing Thy divine humilia-tion on the cross, Hab-ak-kuk cried out
trem - bling, "Thou didst shat - ter the dominion of the migh-
- ty/// by join - ing those in ha - des as the al - migh - ty Lord."

Glory to Thee, our God, glory to Thee.

Today Thou hast sanctified the seventh day, which of old Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the Sabbath, O my Savior, and restoring all.

Glory to Thee, our God, glory to Thee.

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and Hades, O Word, by Thy might.

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

Hades was embittered when it met Thee, O Word, for it saw a mortal deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

KATAVASIA: Foreseeing Thy divine self-emptying upon the Cross, • Habakkuk, in amazement, cried out: • “Thou hast cut asunder the strength of the mighty, • O Good One, • and preached to those in Hades, • as the Almighty One.

The Eirmos is repeated as the Katavasia:

Καταβασία: «Τὴν ἐν Σταυρῷ σου θείαν κένωσιν, προορῶν Ἀββακούμ ἐξεστηκῶς ἐβόα. Σὺ δυναστῶν διέκοψας κράτος Ἀγαθέ, ὁμιλῶν τοῖς ἐν Ἅδη, ὡς παντοδύναμος».

KATAVASIA: Foreseeing Thy divine humiliation on the Cross, • Habbakuk cried out trembling, • “Thou didst shatter the dominion of the mighty • by joining those in Hades as the almighty Lord.”



Ode V

Εἶρμος· «Θεοφανείας σου Χριστέ, τῆς πρὸς ἡμᾶς συμπαθῶς γενομένης, Ἡσαΐας φῶς ἰδὼν ἀνέσπερον, ἐκ νυκτὸς ὀρθρίσας ἐκραύγαζεν· Ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ πάντες οἱ ἐν τῇ γῇ ἀγαλλιάσονται».

Tone 6, Lesser Znamenny Chant

I-sa-iah saw the ne-ver-set-ting light of Thy compassionate manifes-ta-
- tion to us as God, O Christ. Ris-ing ear - ly from the night
he cried out, "The dead shall a-rise. Those in the tombs shall
a - wake./// All those on earth shall great - ly re - joice."

Glory to Thee, our God, glory to Thee.

Thou dost renew those of earth, O Creator, having been formed from dust, and the winding-sheet and tomb reveal, O Word, the mystery that lieth within Thee; for the noble counselor typified the counsel of Him that begat Thee, Who hath wondrously refashioned me in Thee.

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

Coming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the renewal of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-regenerating sleep, raising life from sleep and from corruption, for Thou art the Almighty One.

KATAVASIA: Thy Theophany, O Christ, the Unwaning Light, • that mercifully came to pass for us, • Isaiah, keeping watch, beheld out of the night, • and he cried aloud: • “The dead shall arise, and those in the tombs • shall be raised up, • and all that are born of earth shall rejoice.”

The Eirmos is repeated as the Katavasia:

Καταβασία: «Θεοφανείας σου Χριστέ, τῆς πρὸς ἡμᾶς συμπαθῶς γενομένης, Ἡσαΐας φῶς ἰδὼν ἀνέσπερον, ἐκ νυκτὸς ὀρθρίσας ἐκραύγαζεν· Ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ πάντες οἱ ἐν τῇ γῆ ἀγαλλιάσονται».

KATAVASIA: Isaiah saw the never-setting light • of Thy manifestation to us as God, O Christ. • Rising early from the night He cried out, • “The dea shall arise, • those in the tombs shall awake. • All those on earth shall greatly rejoice.



Ode VI

Εἶρμος: «Συνεσχέθη, ἀλλ' οὐ κατεσχέθη, στέρνοις κητώις Ἰωνᾶς· σοῦ γὰρ τὸν τύπον φέρων, τοῦ παθόντος καὶ ταφῆ δοθέντος· ὡς ἐκ θαλάμου, τοῦ θηρὸς ἀνέθορε, προσεφώνει δὲ τῆ κουστωδία. Οἱ φυλασσόμενοι μάταια καὶ ψευδῆ, ἔλεον αὐτοῖς ἐγκατελίπετε».

Tone 6, Lesser Znamenny Chant

Jo-nah was caught but not held fast in the bel-ly of the whale.

He was a sign of Thee Who hast suffered and ac-cep-ted

bur - i-al. Com-ing forth from the beast as from a bri-dal

cham - ber, he called out to the guard,/// "By observing vani-ties



Glory to Thee, our God, glory to Thee.

Thou wast torn, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh have been united. For in both Thou art the only Son, the Word of God, both God and man.

Glory to Thee, our God, glory to Thee.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible hast Thou transformed to incorruption, and a fountain of incorruptible life hast Thou revealed by Thy Resurrection.

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

Hades doth reign over the race of mankind, but not forever; for Thou, having been laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, proclaiming to those who slept from ages past, true redemption, O Savior, Who art the Firstborn from the dead.

KATAVASIA: Jonah was caught but not held • in the belly of the whale; • for, bearing the image of Thee, • Who hast suffered and wast given to burial, • he came forth from the sea-monster as from a bridal chamber, • and he called out to the watch: • “O ye who keep guard falsely and in vain, • ye have forsaken your own mercy.”

The Eirmos is repeated as the Katavasia:

Καταβασία: «Συνεσχέθη, ἀλλ’ οὐ κατεσχέθη, στέρνοις κητώις Ἰωνᾶς· σοῦ γὰρ τὸν τύπον φέρων, τοῦ παθόντος καὶ ταφῆς δοθέντος· ὡς ἐκ θαλάμου, τοῦ θηρὸς ἀνέθορε, προσεφώνει δὲ τῇ κουστῳδίᾳ. Οἱ φυλασσόμενοι μάταια καὶ ψευδῆ, ἔλεον αὐτοῖς ἐγκατελίπετε».

KATAVASIA: Jonah was caught but not held fast • in the belly of the whale. • He was a sign of Thee • Who hast suffered and accepted burial. • Coming forth from the beast as from a bridal chamber, • he called out to the guard, • “By observing vanities and lies, you have forsaken your own mercy.”

Small Litany

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

Lord, have mercy.

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

Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

PRIEST: For Thou art the King of Peace, and the Savior of our souls, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Amen.

Kontakion, Tone 6

He Who shut in the depths is be-held dead, wrapped in fine lin-en and
spi-ces. The immortal One is laid in a tomb as a mor-tal man. The wo-
- men have come to anoint Him with myrrh, weeping bitter-ly and cry-ing,

"This is the most bles-sed sab-bath/// on which Christ has fallen a-sleep

to rise on the third day."

Oikos, Tone 6

READER: **H**e Who sustaineth all things was lifted up upon the Cross, and all creation wept, seeing Him hanging naked on the Tree. The sun hid its rays, and the stars cast aside their light; the earth shook in great fear, and the sea fled, the rocks were rent asunder, and the graves of many were opened, and the bodies of the saints arose. Hades groaned below, and the Jews conspired to spread slander against Christ's Resurrection. But the women cried aloud: (INTONE) *"This is the most blessed Sabbath • on which Christ has fallen asleep to rise on the third day."*

And the Choir repeats the last phrase of the Oikos:

"This is the most bles-sed sab-bath/// on which Christ has fallen a-sleep

to rise on the third day."

Ode VII

Εἰρμός· «Ἄφραστον θαῦμα! Ὁ ἐν καμίνῳ ῥυσάμενος, τοὺς Ὁσίους Παῖδας ἐκ φλογός, ἐν τάφῳ νεκρός, ἄπνους κατατίθεται, εἰς σωτηρίαν ἡμῶν τῶν μελωδούντων. Λυτρωτά, ὁ Θεὸς εὐλογητὸς εἶ».

Tone 6, Lesser Znamenny Chant

Glory to Thee, our God, glory to Thee.

Hades was wounded in its heart when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: O God our Redeemer, blessed art Thou.

Glory to Thee, our God, glory to Thee.

O wealthy tomb! For it hath received within itself the Creator, as one asleep, and was shown to be a divine treasury of life, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

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

In accordance with the law of the dead, the Life of all hath submitted to be laid in the tomb, showing it to be a source of awakening, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

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

Whether in Hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

KATAVASIA: **O** ineffable wonder! • He Who delivered the holy Children from the fiery furnace • is laid a corpse without breath in the tomb, • for the salvation of us who sing: • “O God our Redeemer, blessed art Thou.”

The Eirmos is repeated as the Katavasia:

Καταβασία: «Ἄφραστον θαῦμα! Ὁ ἐν καμίνῳ ῥυσάμενος, τοὺς Ὁσίουσ Παῖδας ἐκ φλογός, ἐν τάφῳ νεκρός, ἄπνους κατατίθεται, εἰς σωτηρίαν ἡμῶν τῶν μελωδούντων. Λυτρωτά, ὁ Θεὸς εὐλογητὸς εἶ».

KATAVASIA: **I**nexpressible wonder! • In the furnace Thou didst save the Holy Youths from the flame. • Now Thou art placed in the grave as a lifeless corpse, • for the salvation of us who sing, • “Blessed art Thou, O God, our Redeemer.”



Ode VIII

Εἰρμός· «Ἐκοθητι φρίπτων οὐρανέ, καὶ σαλευθήτωσαν τὰ θεμέλια τῆς γῆς· ἰδοὺ γὰρ ἐν νεκροῖς λογίζεται, ὁ ἐν ὑψίστοις οἰκῶν, καὶ τάφῳ μικρῷ ξενοδοχεῖται, ὃν Παῖδες εὐλογεῖτε, Ἱερεῖς ἀνυμνεῖτε, λαὸς ὑπερυψοῦτε, εἰς πάντας τοὺς αἰῶνας».

Tone 6, Lesser Znamenny Chant

Be a-mazed, O heav - ens! Be sha - ken, O foun - da - tions of the earth!

Be - hold, He that dwells in the high - est is num - bered a - mong

the dead and sheltered in a low - ly tomb. Bless Him, O youths!

Praise Him, O priests!/// O people, exalt Him a - bove all for-



Glory to Thee, our God, glory to Thee.

The most pure Temple hath been destroyed, but hath raised up the fallen tabernacle. For the second Adam, Who dwelleth on high, hath come down to the first Adam, even into the chambers of Hades. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

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

The disciples' courage failed, but Joseph of Arimathaea was bolder; for, seeing the God of all a corpse and naked, he begged for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

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

O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high hath been sealed beneath the earth, and God hath been falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

The Eirmos is repeated as the Katavasia, but preceded by:

We praise, bless, and wor - ship the Lord,///

sing - ing and ex - alt - ing Him through - out all a - ges.

Be a-mazed, O heav-ens! Be sha-ken, O foun-da-tions of the earth!

Be a-mazed, O heav-ens! Be sha-ken, O foun-da-tions of the earth!

Be-hold, He that dwells in the high-est is num-bered a-mong

the dead and sheltered in a low-ly tomb. Bless Him, O youths!

Praise Him, O priests!/// O people, exalt Him a-bove all for-



Καταβασία: *Αἰνοῦμεν, εὐλογοῦμεν, καὶ προσκυνοῦμεν τὸν Κύριον.*

«Ἐκοτηθι φρίττων οὐρανέ, καὶ σαλευθήτωσαν τὰ θεμέλια τῆς γῆς· ἰδοὺ γὰρ ἐν νεκροῖς λογίζεται, ὁ ἐν ὑψίστοις οἰκῶν, καὶ τάφῳ σμικρῷ ξενοδοχεῖται, ὄν Παῖδες εὐλογεῖτε, Ἱερεῖς ἀνυμνεῖτε, λαὸς ὑπερυψοῦτε, εἰς πάντας τοὺς αἰῶνας».

ΚΑΤΑΒΑΣΙΑ: *We praise, bless and worship the Lord, singing and exalting Him throughout all ages.*

Be amazed, O heavens! • Be shaken, O foundations of the earth! • Behold, He that dwells in the highest • is numbered among the dead and sheltered in a lowly tomb. • Bless Him, O youths! Praise Him, O priests! • O people, exalt Him above all forever.



Ode IX

Εἰρμός· «Μὴ ἐποδύρου μου Μῆτερ, καθορῶσα ἐν τάφῳ, ὄν ἐν γαστρὶ ἄνευ σπορᾶς, συνέλαβες Υἱὸν· ἀναστήσομαι γὰρ καὶ δοξασθήσομαι, καὶ ὑψώσω ἐν δόξῃ, ἀπαύστως ὡς Θεός, τοὺς ἐν πίστει καὶ πόθῳ σὲ μεγαλύνοντας».

Tone 6, Lesser Znamenny Chant

Do not lament Me, O Mother, seeing Me in the tomb,

the Son conceived in the womb without seed, for I shall arise

and be glorified with eternal glory as God.///

I shall exalt all who magnify Thee in faith and in love.

Glory to Thee, our God, glory to Thee.

At Thy strange birth, O beginningless Son, I was blessed in ways transcending nature, for I was spared the travail of birth. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

Glory to Thee, our God, glory to Thee.

The earth doth cover Me as I have willed, O Mother, but the gatekeepers of Hades tremble upon seeing Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

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

Let creation rejoice, let all that are born of earth be glad, for the enemy, Hades, hath been despoiled; let the women come with myrrh to meet Me, for I have redeemed Adam and Eve with all their offspring, and on the third day I shall rise again.

The Eirmos is repeated as the Katavasia:

Καταβασία: «Μὴ ἐποδύρου μου Μῆτερ, καθορῶσα ἐν τάφῳ, ὃν ἐν γαστρὶ ἄνευ σπορᾶς, συνέλαβες Υἱόν· ἀναστήσομαι γὰρ καὶ δοξασθήσομαι, καὶ ὑψώσω ἐν δόξῃ, ἀπαύστως ὡς Θεός, τοὺς ἐν πίστει καὶ πόθῳ σὲ μεγαλύνοντας».

KATAVASIA: Do not lament Me, O Mother, • seeing Me in the tomb, • the Son conceived in the womb without seed, • for I shall arise and be glorified with eternal glory as God. • I shall exalt all who magnify Thee in faith and love.



Small Litany

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

Lord, have mercy.

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

Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

PRIEST: For all the powers of the heavens praise Thee, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Amen.

Holy is the Lord our God, Tone 2

DEACON: Holy is the Lord our God.

LAST TIME:

Ho - ly is the Lord our God! Our God!

DEACON: For holy is the Lord, our God.

Holy is the Lord our God.

DEACON: Over all people is our God.

Holy is the Lord our God.

DEACON: Holy is the Lord,...

Our God.



Exapostilarion, Tone 2

The myrrh-bearing women rejoiced when they beheld the great stone rolled away from the tomb, • and a young man seated therein on the right side, addressing them and saying: • “Lo, Christ hath arisen from the dead. • Go and tell His disciples and Peter, that He goeth before you into Galilee unto the mountain, • for there He shall appear unto you His friends, as He foretold you.

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

Prior to thy conception an Angel conveyed unto the Virgin the salutation, “Rejoice,” • and now, O Christ, an Angel hath rolled away the stone from Thy tomb. • The one, instead of sorrow, brought tokens of ineffable joy; • the other instead of death, heralded Thee the Giver of life • magnifying Thee and telling of the resurrection unto the women and unto Thine Apostles.

Praises, Psalm 148

Intone antiphonally:

Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts: to Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples;

To bind their kings with fetters and their nobles with manacles of iron,

To do among them the judgment that is written; this glory shall be to all His saints.

Praise ye God in His saints, praise Him in the firmament of His power.

Stichera, Tone 2

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Today a tomb doth hold Him who holdeth creation in the palm of His hand; • a stone doth cover Him who hath covered the heavens with glory. • Life sleepeth and Hades doth tremble, • and Adam hath been released from his bonds. • Glory to Thy dispensation, whereby Thou hast accomplished all things, • granting us an eternal Sabbath, • Thine all-holy Resurrection from the dead.

Praise Him with the sound of trumpet, • praise Him with the psaltery and harp.

What is this sight we behold? • What is this present rest? • The King of the ages, having through His Passion • fulfilled the plan of salvation, • keepeth the Sabbath in a tomb, • thereby granting us a new Sabbath. • Unto Him let us cry aloud: • Arise, O Lord, judge the earth, • for measureless is Thy great mercy • and Thou dost reign throughout all ages.

Praise Him with timbrel and dance, • praise him with strings and flute.

Come, let us behold our Life lying in the tomb, • that He may give life to those who lay dead in their tombs. • Come, let us look upon the Son of Judah today as

He sleepeth, • and with the prophet let us cry aloud to Him: • Thou hast reclined, and slept as a lion; • who shall awaken Thee, O King? • But of Thine own free will Thou shalt rise up, • who willingly dost give Thyself for us. • O Lord, glory be to Thee.

Tone 6

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. • Let every breath praise the Lord.

Joseph begged for the body of Jesus • and laid it in his own new tomb: • for it was fitting that the Lord should come forth from the grave • as from a bridal chamber. • O Thou who hast destroyed the power of death • and opened the gates of Paradise to mankind, • O Lord, glory be to Thee.

Tone 6

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

Moses the great mystically foretold this present day, saying: • “And God blessed the seventh day.” • For this is the blessed Sabbath, • this is the day of rest, • on which the only-begotten Son of God hath rested from all His works. • Suffering death in accordance with the plan of salvation, • He hath kept the Sabbath in the flesh; • and returning to what He was through His Resurrection, • He hath granted us eternal life, • for He alone is supremely good and the Lover of mankind.

Tone 2

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

Thou art most blessed, O Virgin Theotokos, • for through Him who took flesh from thee, Hades hath been captured, • Adam recalled, the curse slain, Eve set free, • death put to death, and we have been given life. • Therefore in praise we cry: • Blessed art Thou, O Christ our God, Who hast been thus well- pleased, glory be to Thee.



Great Doxology

PRIEST: Glory to Thee Who hast showed us the light.

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

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

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

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us.

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

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

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. (3)

Lord, Thou hast been our refuge in generation and generation.

I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

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

For in Thee is the fountain of life, in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Holy God, Holy mighty, Holy Immortal have mercy on us. (3)

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

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

Note: During the Stichera of the Praises, the senior priest puts on all his vestments and, as the Choir chants "Thou art most blessed, O Virgin Theotokos...", he exits out of the sanctuary and stands before the Plashchanitsa. During the singing of the Doxology he goes three times round the Plashchanitsa, censing it from the four sides.

Then, while the Choir chants the concluding "Holy God...", to a slow and solemn melody, as sung at the Burial Service, he takes the Book of the Gospels and the other clergy (or laity if there are no clergy) take the Plashchanitsa which they hold above his head.

They process around the outside of the church, chanting "Holy God" to the funeral melody. The Cross with the processional candles is carried at the head of the procession; followed by the choir, the deacon with the incense, the clergy with the Plashchanitsa, and all the faithful holding lighted candles. The procession returns to the interior of the church and, stopping before the Beautiful Gate with the Plashchanitsa above his head, the senior priest says,

PRIEST: Wisdom. Stand aright.

The Troparion of the day is chanted once slowly and with compunction, during this time the Plashchanitsa is placed, and left in the center of the church until the evening of Holy Saturday, when it is taken into the sanctuary and laid on the Holy Table at the end of the Midnight Office (at Ode 8), immediately preceding the Matins of the Resurrection.

Troparion of the Day, Tone 2

The noble Joseph, having taken down from the Tree • Your immaculate Body, • and having wrapped It in clean linen • and spices, • in a new tomb • he laid It for burial mourning.

Troparion of the Prophecy, Tone 2

Thou who holdest the ends of the earth, O Christ, • hast accepted to be held within a tomb, • to deliver mankind from his fall into Hades; • and as immortal God • Thou hast conferred upon us immortality and life.

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

REPEAT: Thou who holdest the ends of the earth, O Christ, • hast accepted to be held within a tomb, • to deliver mankind from his fall into Hades; • and as immortal God • Thou hast conferred upon us immortality and life.



Readings
Prokeimenon, Tone 4

DEACON: Let us attend.

PRIEST: Peace be unto all.

DEACON: Wisdom. The Prokeimenon in the Fourth Tone. Arise, O God, and help us! • Deliver us for Thy Name's sake.

A - rise, O God, and help us! Deliver us for Thy
Name's sake!

O God, with our ears we have heard, for our fathers have told us.

Arise, O God, and help us! • Deliver us for Thy Name's sake.

Arise, O God, and help us...

...*Deliver us for Thy Name's sake.*

Prophetic Reading, Ezekiel 37: 1-14

DEACON: Wisdom.

The Reading is from the Book of Ezekiel.

DEACON: Let us attend.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, "Son of man, can these bones live?" And I answered, "O Lord God, Thou knowest." Again he said unto me, Prophecy upon these bones, and say unto them, "O ye dry bones, hear the

word of the Lord. Thus saith the Lord God unto these bones; 'Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.'" So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, "Prophecy unto the wind, prophecy, son of man, and say to the wind, 'Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.'" So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried, and our hope is lost: we are cut off for our parts.' Therefore prophecy and say unto them, 'Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'"

Prokeimenon, Tone 7

DEACON: Wisdom.

The Prokeimenon in the Seventh Tone. Arise, O Lord my God, lift up Thy hand! Forget not Thy poor forever!

A - rise, O Lord my God, lift up Thy hand! For - get —
not Thy poor for - ev - er!

O God, with our ears we have heard, for our fathers have told us.

Arise, O Lord my God, lift up Thy hand! Forget not Thy poor forever!

Arise, O Lord my God, lift up Thy hand!

...Forget not Thy poor forever!

Epistle, Composite: 1 Corinthians 5:6-8 and Galatians 3: 13-14

DEACON: Wisdom.

The Reading is from the First Epistle of Saint Paul to the Corinthians.

DEACON: Let us attend.

Brethren: Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

PRIEST: Peace be to thee that readest.

Alleluia, Tone 5

And to thy spirit. The Alleluia in the Fifth Tone. Alleluia, Alleluia, Alleluia!

Alleluia, Alleluia, Alleluia.

As smoke vanisheth, so let them vanish: as wax melteth before the fire.

Alleluia, Alleluia, Alleluia.

So let sinners perish at the presence of God, and let the righteous be glad.

Alleluia, Alleluia, Alleluia.

Gospel, Matthew 27:62-66

DEACON: Wisdom. Stand upright. Let us hear the holy Gospel.

PRIEST: Peace be unto all.

And to thy spirit.

PRIEST: The reading from the Holy Gospel according to Matthew.

Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend.

PRIEST: The morning of the next day...

Glory to Thee, O Lord, glory to Thee.

Augmented Litany

DEACON: Let us all say, with all our soul, and with all our mind, let us say:

Lord, have mercy.

O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Lord, have mercy.

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

Again we pray for our Metropolitan **Tikhon**, for our Archbishop **Benjamin**, for priests, deacons, and all other clergy, and for all our brethren in Christ.

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy church; [for **NN.;**] and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for mercy, life, peace, health, salvation, and visitation, for the servants of God, [for **NN.;** and for] the brethren of this holy temple, and for the pardon and remission of their sins.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

PRIEST: O Lord our God, accept this fervent supplication of Thy servants, and have mercy on us according to the multitude of Thy mercy. Send down Thy bounties upon us and upon all Thy people, who await the rich mercy that comes from Thee.

For Thou art a merciful God and lovest mankind, and to Thee do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Amen.

Morning Litany (Completed Litany)

DEACON: Let us complete our morning prayer unto the Lord.

Lord, have mercy.

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

Lord, have mercy.

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

Grant this, O Lord. (*After each petition*)

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

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

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

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

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

Commemorating our most-holy, most-pure, most-blessed and glorious Lady Theotokos and ever-Virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

To You, O Lord.

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

Amen.

PRIEST: Peace be unto all.

And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

To Thee, O Lord. (*Slowly, if there be no Deacon*)

PRIEST: O Holy Lord, Who dwellest on high and regardest the humble of heart, and with Thine all-seeing eye dost behold all creation: unto Thee have we bowed the neck of our soul and body, and we entreat Thee, O Holy of Holies: stretch forth Thine invisible hand from Thy holy dwelling-place, and bless us all. And since we have sinned both voluntarily and involuntarily, forgive, inasmuch as Thou art a good God, and lovest mankind, granting us Thine earthly and heavenly good things.

For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Amen.

Dismissal

DEACON: Wisdom.

Holy father, bless.

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

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city, to the ages of ages. Amen.

PRIEST: Most-holy Theotokos, save us.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, without defilement Thou gavest birth to God the Word; true the Theotokos, we magnify Thee.

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

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

Lord, have mercy. (3)

Holy father, bless.

PRIEST: May Christ our true God, Who for us men and for our salvation deigned to suffer the dread Passion and the life-creating Cross, and voluntary burial in the flesh, Christ our true God, through the prayers of His most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; of Saints (*the saints of the day*) whose memory we keep this day; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

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

Amen.



After the Dismissal the faithful come up to venerate the Plashchanitsa, while the Choir chants with sweet melody, slowly and with compunction:

Tone 5

Come, let us bless the ever-memorable Joseph, • who came to Pilate by night and begged for body of the Life of all: • “Give me this stranger, who hath • no place to lay His head. • Give me this stranger, who wast delivered to death by His evil disciple. • Give me this stranger, whom His Mother saw hanging on the Cross, • and with a mother’s sorrow cried weeping: • “Woe is me, my Child! • Woe is me, Light of mine eyes • and beloved fruit of my womb! • For what Simeon foretold in the temple hath come to pass today: • a sword hath pierced my soul, • but do Thou change my grief to rejoicing • by Thy Resurrection. • We venerate Thy Passion, O Christ. • We venerate Thy Passion, O Christ. • We venerate Thy Passion, O Christ, • and Thy Holy Resurrection.

