

Vesperal Divine Liturgy of the Harrowing of Hades



Served on Holy Saturday Morning

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

Vespertine Divine Liturgy of Saint Basil the Great

VESPERS with the DIVINE LITURGY OF ST. BASIL THE GREAT (served on Saturday):

NOTE: The Service begins about the 10th Hour of the day (4:00 o'clock in the afternoon – in modern practice, usually at 10 or 11 o'clock in the morning – and is the latest Divine Liturgy of the year.) For the first part of the Service, the clergy wear dark vestments.

Usual Beginning. **No Kathisma.** At **"Lord, I call..." Stikhera on 8, Tone 1:** Resurrection – 4; Triodion – 4; Glory... Triodion; Now and ever. Dogmatic, Tone 1. **Entrance with the Gospel (around the Plashchanitsa).** "O gladsome Light" there is no Prokeimenon, but immediately, "Wisdom!" [The royal doors are closed.] We immediately begin the **15 Old Testament Readings** (see above). When the reader comes to the beginning of the Song of Moses (Exodus 13:20- 15:19), "Then Moses and the children of Israel sang this song to the Lord, and spoke saying," he continues in a louder voice, **"Let us sing to the Lord!"** The choir and all the people reply, **"For gloriously has He been glorified!"** Then the reader continues with the other verses of the Song of Moses, while the refrain is repeated after each. [During this singing, the royal doors are opened. At its conclusion, they are again closed.] Then the next 9 Readings. At the conclusion of the 15th Reading, after verse 34 of the Song of the Three Children, **"Blessèd art Thou in the firmament of heaven, and to be sung and glorified forever,"** we all stand up and sing, **"Praise the Lord, sing and exalt Him throughout all ages!"** The Reader continues with the rest of the verses, with the refrain after each. [During this singing the royal doors are open.] Then immediately the Little Litany. **Instead of the Trisagion, we sing, "As many as have been baptized."**

Prokeimenon, Tone 5:

Let all the earth worship Thee and praise Thee; / Let it praise Thy Name, O Most High!
(65:4)

vs. Make a joyful noise to the Lord all the earth! Sing of His Name, give to Him glorious praise! (65:2)

Epistle: (91) Rom. 6:3-11. Instead of "Alleluia," we sing:

Arise, O God, and judge the earth, for to Thee belong all the nations! (81:8)

vs. God stood in the assembly of the gods; He shall judge them from within their midst!
(81:1)

vs. How long will you judge unjustly and accept the presence of sinners? (81:2)

vs. **Give justice to the weak and to the orphaned; give justice to the humble and needy!** (81:3)

vs. **Rescue the weak and the needy; deliver them from the hand of the sinner!** (81:4)

vs. **They have neither knowledge nor understanding; they walk about in darkness!** (81:5)

vs. **Let all the foundations of the earth be shaken! I say: "You are gods and children of the Most-High, all of you; nevertheless, you shall die like men, and fall like any prince."** (81:6-7)

Arise, O God, and judge the earth / for to Thee belong all the nations! (81:8)

NOTE: While this is being sung, the royal doors are closed and the curtain is drawn. The clergy change from dark to white vestments, and the hangings and covers in the altar and the rest of the church are likewise changed from dark to white.

Gospel: (115) Matt. 28:1-20. And the rest of the Liturgy of St. Basil in order. **Instead of the Cherubic Hymn, we sing, "Let all mortal flesh..."** Instead of "It is truly meet...", we sing, "Do not lament Me, O Mother " **Communion Hymn: The Lord awoke, as one asleep, and arose, saving us. Alleluia...**

NOTE: At the end of the Liturgy 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 the Saturdays of the year, oil is not permitted).

After the prayer before the ambo, the deacon says, "Let us pray to the Lord," and the priest blesses the bread and wine with the usual prayer used at the Vigil Service, "O Lord Jesus Christ our God " (but omitting the reference to oil).

NOTE: In contemporary Russian practice, after the prayer before the ambo, the choir sings the Troparia from the Sunday of the Myrrhbearing Women: "The Noble Joseph...", "Glory...", "When Thou didst descend...", "Now and ever...", "The angel came to the Myrrhbearing Women. " before the Blessing of the Loaves.

Then, "Blessèd be the Name of the Lord" followed by the conclusion of the Liturgy. The priest uses the Dismissal for Saturdays:

May 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...

After receiving the antidoron, the faithful also partake of the bread and wine that has been blessed.

NOTE: In previous times, after the completion of the Liturgy – which ended around the 2nd Hour of the Night (8 o'clock in the evening) – the faithful did not leave the church; but after receiving the blessed bread and wine, together with six dates or figs, they remained without interruption until the commencement of Nocturn (Midnight Office).

We begin the reading of the **Acts of the Apostles** about 8 o'clock in the evening. Reader: "The Reading is from the Acts of the Holy Apostles. Bless, Holy Father, to read!" Priest: "Through the prayers of the holy Apostles, O Lord Jesus Christ our God, have mercy on us!" Reader: "Amen," and then begins reading. This continues to the beginning of Nocturn (Midnight Office).

NOTE: In some places, it is the tradition to begin the reading of the Acts of the Apostles upon the conclusion of the services on Friday evening, and to continue throughout the night, interrupted only for the Divine Liturgy of St. Basil, and to continue reading again until the beginning of Nocturn (Midnight Office)

THE VESPERAL DIVINE LITURGY OF SAINT BASIL THE GREAT ON HOLY AND GREAT SATURDAY

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.

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

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

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. Lord, have mercy. (12)

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.

Proemial Psalm (Psalm 103)

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Confession and majesty hast Thou put on.

Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain.

Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds.

Who maketh His angels spirits, and His ministers a flame of fire.

Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever.

The abyss like a garment is His mantle; upon the mountains shall the waters stand.

At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.

The mountains rise up and the plains sink down, unto the place where Thou hast established them.

Thou appointedst a bound that they shall not pass, neither return to cover the earth.

He sendeth forth springs in the valleys; between the mountains will the waters run.

They shall give drink to all the beasts of the field: the wild asses will wait to quench their thirst.

Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man.

To make his face cheerful with oil; and bread strengtheneth man's heart.

The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted.

There will the sparrows make their nests; the house of the heron is chief among them.

The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his going down.

Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad.

Young lions roaring after their prey, and seeking their food from God.

The sun ariseth, and they are gathered together, and they lay them down in their dens.

But man shall go forth unto his work, and to his labour until the evening.

How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation.

So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great.

There go the ships; there this dragon, whom Thou hast made to play therein.

All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it.

When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled.

Thou wilt take their spirit, and they shall cease; and unto their dust shall they return.

Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

Let the glory of the Lord be unto the ages; the Lord will rejoice in His works.

Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke.

I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

May my words be sweet unto Him, and I will rejoice in the Lord.

O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down; Thou appointedst the darkness, and there was the night.

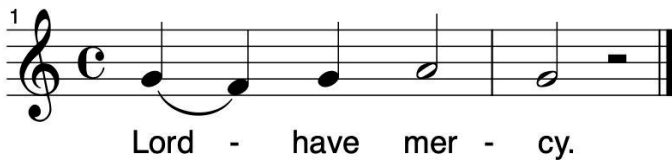
How magnified are Thy works, O Lord; In wisdom hast Thou made them all.

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

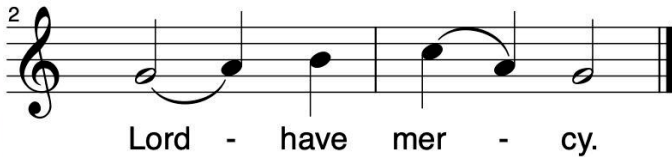
Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Litany of Peace

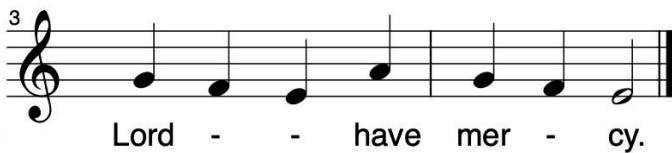
DEACON: In peace let us pray to the Lord.



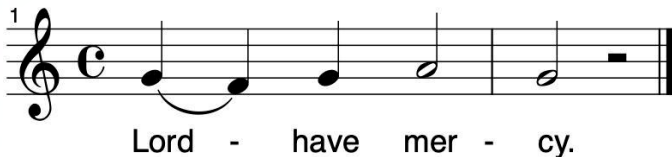
DEACON: For the peace from above and for the salvation of our souls, let us pray to the Lord.



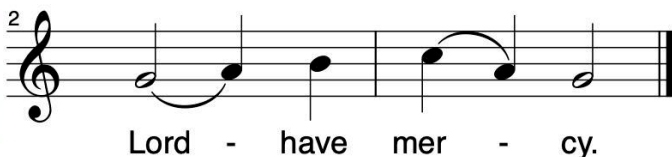
DEACON: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.



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



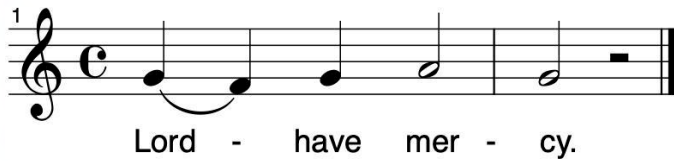
DEACON: For the pious and Orthodox Christians, let us pray to the Lord.



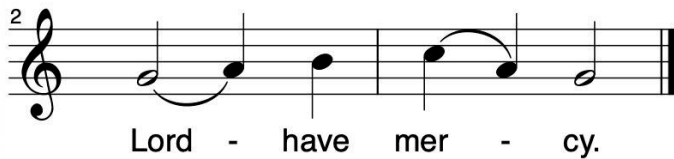
DEACON: For our Metropolitan **Tikhon**, for our Archbishop **Benjamin**, for the honorable Priesthood, the Diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.



DEACON: For this country, its President, for all civil authorities, and for the armed forces on land, at sea, and in the air, let us pray to the Lord.



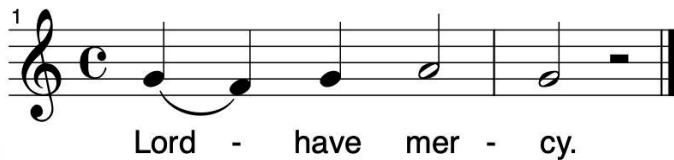
DEACON: For this city, for every monastery, city and countryside, and for the faithful dwelling in them, let us pray to the Lord.



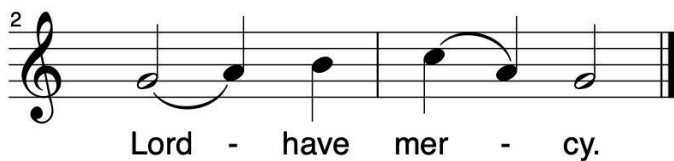
DEACON: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.



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



DEACON: For our deliverance from all afflictions, wrath, danger, and necessity, let us pray to the Lord.



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



DEACON: 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 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.



A - men.

Psalms 140, 141, 129, and 116

Master, I have cried to Thee, incline Thine ear and hear me; • incline Thine ear and hear me, Lord. • Master, I have cried to Thee, incline Thine ear and hear me: • hearken to the voice of my soul's entreaty, • As I lift my fervent prayer to Thee: • incline Thine ear and hear me, Lord.

Now unto Thee my prayer is ascending • as incense arising in Thy presence. • Heavenward my hands are lifted • a vespertime offering; • incline Thine ear and hear me, Lord.

The following verses are intoned antiphonally:

READERS (intone): *Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.*

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

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

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

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

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

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

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

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

Psalm 141

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

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

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

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

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

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

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

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

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

Stichera, in Tone 2

Bring my soul out of prison: that I may confess Thy name.

Receive our evening prayers, • O Holy Lord, • and grant us remission of sins; • because Thou alone hast revealed • the Resurrection to the world.

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

Go around Sion, O ye peoples, • and encompass her, • and give glory to him who in her midst hath arisen from the dead; • for he is our God, • and hath delivered us from our iniquities.

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? • For with Thee there is forgiveness.

Come O ye peoples, • let us hymn and worship Christ • glorifying his Resurrection from the dead: • for he is our God, • who hath redeemed the world from the wiles of the adversary.

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

By Thy Passion, O Christ, • we have been set free from passions, • and by Thy Resurrection we have been delivered from corruption.

Tone 8

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

Today Hades doth groan and cry aloud: • “It had been better for me had I not accepted Mary’s Son, • for He hath come to me and destroyed my power; • He hath shattered the gates of brass, • and as God He hath raised up the souls that once I held.” • Glory be to Thy Cross, O Lord, • and to Thy Resurrection.

For with the Lord there is mercy, and with Him is plenteous redemption; • and He shall redeem Israel out of all his iniquities.

REPEAT: Today Hades doth groan and cry aloud: • “It had been better for me had I not accepted Mary’s Son, • for He hath come to me and destroyed my power; • He hath shattered the gates of brass, • and as God He hath raised up the souls that once I held.” • Glory be to Thy Cross, O Lord, • and to Thy Resurrection.

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

Today Hades doth groan and cry aloud: • “My power hath been destroyed. I accepted a mortal man as one of the dead; • yet I cannot keep Him prisoner, and with Him I shall lose all those whom I once ruled. • I held in my power the dead from all ages; • but behold, He is raising them all.” • Glory be to Thy Cross, O Lord, • and to Thy Resurrection.

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

Today Hades doth groan and cry aloud: • “My dominion hath been swallowed up; • the Shepherd hath been crucified • and He hath raised Adam. • I am deprived of those whom I once ruled; • in my strength I devoured them, • but now I have cast them forth. • He who hath been crucified hath emptied the tombs; • the power of death hath no more strength.” • Glory be to Thy Cross, O Lord, • and to Thy Resurrection.

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 rested from all His works. • Suffering death in accordance with the plan of salvation, • He 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 good and the Lover of mankind.

Tone 1

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

Let us hymn the whole world's glory, • who sprang forth from mankind and who gave birth to the Master, • the Portal of heaven, Mary the Virgin, • the hymn of the Bodiless Powers and adornment of the faithful; • for she hath been revealed as the Heaven and Temple of the Godhead. • By destroying the middle wall, she hath brought forth peace, • and opened wide the Kingdom. • Therefore, holding fast to her as a firm confirmation of the faith, • we have as our champion the Lord born from her. • Take courage therefore, take courage, O ye people of God; • for as the Invincible one he shall conquer our adversaries.

Entrance with the Gospel

Lamplighting Hymn, by Saint Sophronius, Patriarch of Jerusalem

DEACON: Wisdom. Stand upright.

Tone 3

O gladsome light • of holy glory, • the immortal Father, • heavenly • and holy, • blessed Jesus Christ, • now that we have come • to the setting of the sun • and see the light of evening, • we praise Thee, the Father, Son, • and Holy Spirit, one God. • It is worthy • at all times to praise Thee, • with voices of holy song, • O Son of God • the Giver of life • (of life): • the world does glorify • glorify Thee.

There is no Prokeimenon, but we begin at once the reading of the lessons:

Old Testament Readings

First Reading, Genesis 1:1-13

DEACON: Wisdom.

The Reading from the Book of Genesis.

DEACON: Let us attend.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light:" and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear:" and it was so. And God called the dry land Earth; and the gathering together of the waters called the Seas: and God saw that it was good. And God said, "Let the earth bring forth grass, the

herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

Second Reading, Isaiah 60 1-16

DEACON: Wisdom.

The Reading from the Book of Isaiah.

DEACON: Let us attend.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kédar shall be gathered together unto thee, the rams of Nebaióth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, "The city of the Lord, the Sion of the Holy One of Israel." Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal

excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob.

Third Reading, Exodus 12 1-11

DEACON: Wisdom.

The Reading from the Book of Exodus.

DEACON: Let us attend.

And the Lord spake unto Moses and Aaron in the land of Egypt saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the pertinence thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.'"

Fourth Reading, Jonah 1:1 - 4:11

DEACON: Wisdom.

The Reading is from the Prophecy of Jonah.

DEACON: Let us attend.

Now the word of the Lord came unto Jonah the son of Amittái, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me." But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the

mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? And whence comest thou? What is thy country? And of what people art thou?" And he said unto them, "I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land." Then were the men exceedingly afraid, and said unto him. "Why hast thou done this?" For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea wrought, and was tempestuous. And he said unto them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you." Nevertheless the men rowed hard to bring it to the land; but they could not, for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, "We beseech Thee, O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for Thou, O Lord, hast done as it pleased Thee." So they look up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said, "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of Hades cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and thy waves passed over me. Then I said, 'I am cast out of thy sight; yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.'" And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying, "Arise, go unto Nineveh, that great city, and preach

unto it the preaching that I bid thee." So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown." So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God. Yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" And God saw their works, that they turned from their evil way. And God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, "I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live." Then said the Lord, "Doest thou well to be angry?" So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, "It is better for me to die than to live. And God said to Jonah, "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death." Then said the Lord, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more then six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"



Fifth Reading, Joshua 5 10-15

DEACON: Wisdom.

The Reading is from the Book of Joshua.

DEACON: Let us attend.

The children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?" And he said, "Nay; but as captain of the host of the Lord am I now come." And Joshua fell on his face to the earth, and did worship, and said unto him, "What saith my Lord unto his servant?" And the captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

Sixth Reading, Exodus 13 20-15: 19

DEACON: Wisdom.

The Reading is from the Book of Exodus.

DEACON: Let us attend.

The Israelites took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. And the Lord spake unto Moses, saying, "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord." And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all

the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness." And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day. for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them. And I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen." And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground. And the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." And the Lord said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians,

upon their chariots, and upon their horsemen.” And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. And the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:

READER: I will sing unto the Lord:

For gloriously hath he been glorified.

Refrain: Bulgarian Chant

For glo - ri - ous - ly has He been glo - ri - fied!

READER: The horse and his rider hath he thrown into the sea. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The Lord is my strength and song, and he is become my salvation: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: He is my God, and I will prepare him an habitation; my father’s God, and I will exalt him. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The Lord is a man of war: the Lord is his name. Pharaoh’s chariots and his host hath he cast into the sea: Let us sing unto the Lord.

For gloriously hath he been glorified.

READER: His chosen captains also are drowned in the Red sea. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The depths have covered them; they sank into the bottom as a stone. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thy right hand, O Lord, is become glorious in power: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The floods stood upright as an heap, and the depths were congealed in the heart of the sea. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which Thou hast redeemed: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Till thy people pass over, O Lord, till the people pass over, which Thou hast purchased: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which thy hands have established: Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: But the children of Israel went on dry land in the midst of the sea. Let us sing unto the Lord:

For gloriously hath he been glorified.

READER: Glory...:

Let us sing unto the Lord, for gloriously hath he been glorified.

READER: Now & ever...:

Let us sing unto the Lord.

READER: For gloriously hath he been glorified.

Then we continue with the reading of the lessons:

Seventh Reading, Zephaniah (3:8-15)

DEACON: Wisdom.

The Reading is from the Prophecy of Zephaniah.

DEACON: Let us attend.

Thus saith the Lord: "Therefore wait ye upon Me, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Sion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

Eighth Reading, 3 Kings 17:8-24

DEACON: Wisdom.

The Reading is from the Third Book of Kings.

DEACON: Let us attend.

The word of the Lord came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand." And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse. And, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." And Elias said unto her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel,

"The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And she went and did according to the saying of Elias, and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elias. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elias, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, "O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said, "O Lord my God, I pray Thee, let this child's soul come into him again." And the Lord heard the voice of Elias; and the soul of the child came into him again, and he revived. And Elias took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elias said, "See, thy son liveth." And the woman said to Elias, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Ninth Reading, Isaiah 61:10-62:5

DEACON: Wisdom.

The Reading is from the Prophecy of Isaiah.

DEACON: Let us attend.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. For Sion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed *Forsaken*; neither shall thy land any more be termed *Desolate*. But thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy Lord rejoice over thee.

Tenth Reading, Genesis 22 1-18

DEACON: Wisdom.

The Reading is from the Book of Genesis.

DEACON: Let us attend.

It came to pass after these things, that God did tempt Abraham, and said unto him, "Abraham," and he said, "Behold, here I am." And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here am I, my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering." So they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham:" and he said, "Here am I." And he said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, in the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

Eleventh Reading, Isaiah 61:1-9

DEACON: Wisdom.

The Reading is from the Prophecy of Isaiah.

DEACON: Let us attend.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Sion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. That they might be called trees of righteousness, the planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion. Therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

Twelfth Reading, 4 Kings 4 8-37

DEACON: Wisdom.

The Reading is from the Fourth Book of Kings.

DEACON: Let us attend.

It fell on a day, that Elissaeos passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him. And he said unto him, "Say now unto her, 'Behold, thou hast been careful for us with all

this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" And she answered, "I dwell among mine own people." And he said, "What then is to be done for her?" And Gehazi answered, "Verily she hath no child, and her husband is old." And he said, "Call her." And when he had called her, she stood in the door. And he said, "About this season, according to the time of life, thou shalt embrace a son." And she said, "Nay, my lord, thou man of God, do not lie unto thine handmaid." And the woman conceived, and bare a son at that season that Elissaeos had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, "My head, my head." And he said to a lad, "Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again." And he said, wherefore wilt thou go to him to day? It is neither new moon, nor Sabbath." And she said, "It shall be well." Then she saddled an ass, and said to her servant, "Drive, and go forward; slack not thy riding for me, except I bid thee." So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is that Shunammite: Run now, I pray thee, to meet her, and say unto her, 'Is it well with thee? Is it well with thy husband? Is it well with the child?'" And she answered, "It is well." And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, "Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." Then she said, "Did I desire a son of my lord? Did I not say, 'Do not deceive me?'" Then he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, "The child is not awaked." And when Elissaeos was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven

times, and the child opened his eyes. And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Thirteenth Reading, Isaiah 63:11 - 64:5

DEACON: Wisdom.

The Reading is from the Prophecy of Isaiah.

DEACON: Let us attend.

Thus saith the Lord: Where is He that brought them up out of the sea with the shepherd of his flock? Where is He that put His holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name. Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? Are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our father, our redeemer; Thy name is from everlasting. O Lord, why hast Thou made us to err from thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them; they were not called by Thy name. Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways

Fourteenth Reading, Jeremiah 31:31-34

DEACON: Wisdom.

The Reading is from the Prophecy of Jeremiah.

DEACON: Let us attend.

Thus saith the Lord: "Behold, the days come," saith the Lord, "that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them," saith the Lord. "But this shall be the covenant that I will make with the house of Israel." After those days, saith the Lord, "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord: for they shall all know me, from the least of them unto the greatest of them,'" saith the Lord: "for I will forgive their iniquity, and I will remember their sin no more.

Fifteenth Reading, Daniel 3:1-23

DEACON: Wisdom.

The Reading is from the Book of Daniel.

DEACON: Let us attend.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be

cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, "Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" Shadrach, Meshach, and Abednego, answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego. Therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. And they walked in the midst of the fire, praising God, and blessing the Lord. Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said: "Blessed art Thou in the firmament of heaven; and to be praised and exalted above all for ever." And they walked in the midst of the fire, praising God, and blessing the Lord. Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said, "Blessed art Thou, O Lord God of our fathers: Thy name is worthy to be praised and glorified for evermore: For Thou art righteous in all the things that Thou hast done to us. Yea, true are all Thy works, Thy ways are right, and all Thy judgments truth. In all the things that Thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, Thou hast executed true judgment. For according to truth and judgment didst Thou bring all these things upon us because of our sins. For we have sinned and

committed iniquity, departing from Thee. In all things have we trespassed, and not obeyed Thy commandments, nor kept them, neither done as Thou hast commanded us, that it might go well with us. Wherefore all that Thou hast brought upon us, and every thing that Thou hast done to us, Thou hast done in true judgment. And Thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship Thee. Yet deliver us not up wholly, for Thy name's sake, neither disannul Thou Thy covenant: And cause not Thy mercy to depart from us, for Thy beloved Abraham's sake, for Thy servant Issac's sake, and for Thy holy Israel's sake. To whom Thou hast spoken and promised, that Thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before Thee, and to find mercy. Nevertheless in a contrite heart and an humble spirit let us be accepted. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in Thy sight this day, and grant that we may wholly go after Thee: for they shall not be confounded that put their trust in Thee. And now we follow Thee with all our heart, we fear Thee, and seek Thy face. Put us not to shame: but deal with us after Thy tender compassion, and according to the multitude of Thy mercies. Deliver us also according to Thy marvellous works, and give glory to Thy name, O Lord: and let all them that do Thy servants hurt be ashamed. And let them be confounded in all their power and might, and let their strength be broken. And let them know that Thou art God, the only God, and glorious over the whole world." And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood. so that the flame streamed forth above the furnace forty and nine cubits. And it passed through, and burned those Chaldeans it found about the furnace. But the Angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven. And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying, "Blessed art Thou, O Lord God of our fathers: and to be praised and exalted above all for ever. And blessed is Thy glorious and holy name: and to be praised and exalted above all for ever. Blessed art Thou in the temple of Thine holy glory: and to be praised and glorified above all for ever. Blessed art Thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever. Blessed art Thou on the glorious

throne of Thy kingdom: and to be praised and glorified above all for ever. Blessed art Thou in the firmament of heaven: and above all to be praised and glorified for ever:

The Song of the Three Children (Verses 1-66): In Tone 6:

Praise the Lord and exalt Him above all for ever.

READER: O all ye works of the Lord, bless ye the Lord.

Refrain: Bulgarian Chant

Praise the Lord, sing and exalt Him through-out all the
a - ges!

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye heavens, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye angels of the Lord, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye waters that be above the heaven,

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye powers of the Lord, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye sun and moon, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye stars of heaven, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O every shower and dew, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye winds, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye fire and heat, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye winter and summer, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye dews and storms of snow, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye nights and days, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye light and darkness, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye ice and cold, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye frost and snow, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye lightnings and clouds, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O let the earth bless the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye mountains and little hills, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye things that grow in the earth, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye mountains, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye seas and rivers, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye whales, and all that move in the waters, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye fowls of the air, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O all ye beasts and cattle, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye children of men, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O Israel, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye priests of the Lord, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye servants of the Lord, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye spirits and souls of the righteous, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye holy and humble men of heart, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O Ananias, Azarias, and Misael, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: O ye Apostles, prophets and martyrs of the Lord, bless ye the Lord:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: We bless the Father, Son and Holy Spirit:

We praise the Lord, sing and exalt Him throughout all the ages.

READER: Both now, and ever, and to the ages of ages. Amen:

Praise the Lord, sing and exalt Him throughout all the ages.

READER: We praise, bless and worship the Lord:

We praise the Lord, sing and exalt Him throughout all the ages.

Then followeth the Small Litany.

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 keep 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 Thee, O Lord.

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

Instead of the Trisagion we chant:

Amen. As many as have been baptized into Christ, • have put on Christ. Alleluia.

As many as have been baptized into Christ, • have put on Christ. Alleluia.

As many as have been baptized into Christ, • have put on Christ. Alleluia.

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

Have put on Christ. Alleluia.

As many as have been baptized into Christ, • have put on Christ. Alleluia.

Znamenny Chant

Soprano
Alto

Tenor
Bass

A - men. As — man - y as have been bap - tized in - to

Christ have — put on — Christ. Al - le - lu - ia.

Apostolic Reading (Epistle), Romans 6:3-11

DEACON: Let us attend.

PRIEST: Peace be unto all.

And to thy spirit.

DEACON: Wisdom.

The Prokeimenon in the Fifth tone. Let all the earth worship Thee, and chant unto Thee • let them chant unto Thy Name, O most High.

Let all the earth worship Thee, and chant unto Thee • let them chant unto Thy Name, O most High.

Shout with jubilation unto the Lord, all the earth; chant ye unto His Name.

Let all the earth worship Thee, and chant unto Thee • let them chant unto Thy Name, O most High.

Let all the earth worship Thee, and chant unto Thee...

...let them chant unto Thy Name, O most High.

DEACON: Wisdom.

The reading from the Epistle of Saint Paul to the Romans.

DEACON: Let us attend

BRETHREN: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.



Instead of the Alleluia

Arise, O God, judge the earth: • for Thou shalt have an inheritance among all the nations.

P. Turchaninov

Soprano
Alto

Tenor
Bass

A - rise, O God, - judge the earth, for to Thee - be -
long - all the na - tions.

READER: God stood in the congregation of the gods: and in the midst He shall stand out among gods.

Arise, O God, judge the earth...

READER: How long will ye judge unrighteously: and accept the person of sinners?

Arise, O God, judge the earth...

READER: Judge for the orphan and the poor: do justice to the humble and the pauper.

Arise, O God, judge the earth...

READER: Rescue the poor man and the needy: from the hand of the sinner deliver him.

Arise, O God, judge the earth...

READER: They have not known, nor understood, that they walk in darkness: let all the foundations of the earth be shaken.

Arise, O God, judge the earth...

READER: I said: ye are gods, and all of you are all the sons of the most High: but like men ye die, and like one of the rulers ye fall.

Arise, O God, judge the earth...

Note: While this is being sung, the Royal Doors are closed and the curtain is drawn. The clergy change from dark to white vestments, and the hangings and covers in the sanctuary and the rest of the church are likewise changed from dark to white.

Gospel Reading, Mathew 28: 1-20

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

PRIEST: Peace be unto all.

And to thy spirit.

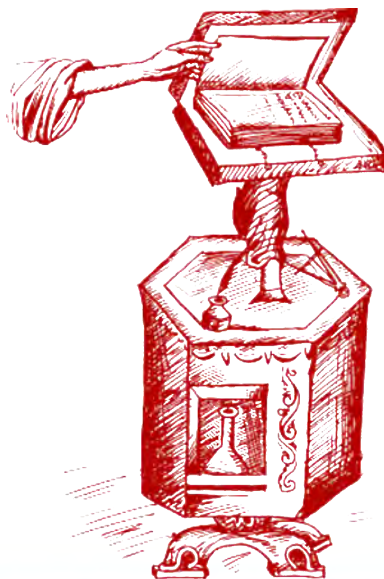
DEACON: The reading from the Holy Gospel according to Saint Matthew.

Glory to Thee, O Lord, glory to Thee.

PRIEST: Let us attend.

DEACON: Jesus said unto his disciples: Ye know that after two days...

Glory to Thee, O Lord, glory to Thee.



Augmented Litany of Fervent Supplication

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

1. *Lord have mer - cy*

Musical notation for the first part of the deacon's response. It consists of a treble and bass staff in G major (one sharp) and 4/4 time. The melody is simple, with the words "Lord have mer - cy" written below the notes. The bass line provides a steady accompaniment.

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

2. *Lord have mer - cy.*

Musical notation for the second part of the deacon's response. It continues the melody from the first part, with the words "Lord have mer - cy." written below the notes. The bass line continues with a similar accompaniment.

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

1. *Lord, have - cy. Lord, have mer - cy. Lord, have mer - cy.*

Musical notation for the third part of the deacon's response. It consists of a treble and bass staff in G major (one sharp) and 4/4 time. The melody is simple, with the words "Lord, have - cy. Lord, have mer - cy. Lord, have mer - cy." written below the notes. The bass line provides a steady accompaniment.

DEACON: 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.

2. *Lord, have - cy. Lord, have mer - cy. Lord, have mer - cy.*

Musical notation for the fourth part of the deacon's response. It continues the melody from the third part, with the words "Lord, have - cy. Lord, have mer - cy. Lord, have mer - cy." written below the notes. The bass line continues with a similar accompaniment.

DEACON: Again we pray for this country, its President, for all civil authorities, and for the armed forces [on land, at sea, and in the air].

3.
Lord, have - cy. Lord, have mer - cy. Lord, have mer cy.

DEACON: 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.

(1) Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

(2) Lord, have mercy. Lord, have mercy. Lord, have mercy.

DEACON: 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.

(3) Lord, have mercy. Lord, have mercy. Lord, have mercy.

The priest may add additional petitions. If so, continue to repeat the previous three variations in order.

PRIEST: 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.

A - men.

Litany for the Catechumens

DEACON: Pray to the Lord, ye catechumens.

1. Lord, have mer-cy. 2. Lord, have mer-cy. 3. Lord, have mer-cy. 4. Lord, have mer-cy.

5. Lord, have mer-cy. 6. Lord, have mer-cy. To Thee, O Lord.

DEACON: Let us the faithful pray for the catechumens, that the Lord may have mercy on them.

DEACON: That He may teach them the word of truth.

DEACON: That He may reveal to them the Gospel of righteousness.

DEACON: That He may unite them to His Holy, Catholic, and Apostolic Church.

DEACON: Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

DEACON: Bow your heads unto the Lord, ye catechumens.

DEACON: That with us they also may glorify Thine all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

A - men.

First Litany of the Faithful

DEACON: All catechumens depart. Depart catechumens. All that are catechumens depart. Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.

Slowly N. Kedrov, Jr.

Soprano
Alto

Lord, have mer - cy.

Tenor
Bass

PRIEST: Thou, O Lord, hast revealed to us this great mystery of salvation. Thou hast made us, Thy humble and unworthy servants, worthy to be the ministers of Thy holy Altar. By the power of the Holy Spirit, make us sufficient for this service, so that standing blamelessly before Thy holy glory, we may offer Thee a sacrifice of praise, for Thou art He that worketh all things in all men. Grant, O Lord, that our sacrifice may be acceptable and well-pleasing before Thee, for our sins and for the errors of the people.

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

Slowly

Soprano
Alto

Lord, have mer - cy.

Tenor
Bass

DEACON: Wisdom.

PRIEST: 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.

Soprano
Alto

A - men.

Tenor
Bass

Second Litany of the Faithful

DEACON: Again and again in peace pray unto the Lord.

Slowly N. Kedrov, Jr.

Soprano
Alto

Tenor
Bass

Lord, — have mer - cy.

Detailed description: This musical score is for the Deacon's prayer. It features two staves: the top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music is in a minor key (one flat) and is marked 'Slowly'. The lyrics are 'Lord, — have mer - cy.' with a long horizontal line under 'have' indicating a sustained note.

PRIEST: O God, Who in mercy and compassion hast looked upon our humility, Who has set us, Thy humble, and sinful, and unworthy servants, before Thy holy glory, to minister at Thy holy Altar, strengthen us by the power of Thy Holy Spirit for this service, and grant us utterance in the opening of our mouths to call the grace of Thy Holy Spirit upon the gifts which are about to be set forth.

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

Slowly

Soprano
Alto

Tenor
Bass

Lord, have mer - cy.

Detailed description: This musical score is for the Deacon's prayer. It features two staves: the top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music is in a minor key (one flat) and is marked 'Slowly'. The lyrics are 'Lord, have mer - cy.' with a long horizontal line under 'mer - cy' indicating a sustained note.

DEACON: Wisdom.

PRIEST: That guarded always by Thy might, we may send up glory to Thee, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

³

A - men. A - men.

Detailed description: This musical score is for the 'Amen' response. It features two staves: the top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music is in a minor key (one flat) and is marked with a '3' above the first measure, indicating a triplet. The lyrics are 'A - men. A - men.' with a long horizontal line under 'men.' in the first phrase indicating a sustained note.



Instead of the Cherubic Hymn we chant the Troparion in Tone 5

Kievan Chant

arr. from M. Klimov and V. Lebedev

Soprano
Alto

Let all mor - tal flesh, let all mor - tal flesh keep si - lent,

Tenor
Bass

and in fear, and in fear and trem - bling stand,

pon - - d'ring no - thing earth - ly - mind - ed,

pon - - d'ring no - thing earth - ly - mind - ed.

For the King, for the King of kings,

and the Lord, and the Lord of lords

comes to be slain, to give Him - self,

give Him - self, give Him - self as food to the faith - ful.

Great Entrance

DEACON: The Most Blessed Tikhon... etc., ...may the Lord God remember in His kingdom, always now and ever, and unto ages of ages.

A - men. Be fore Him go the ranks of

an - gels: all the Prin - ci - pal - i - ties, all the Prin - ci -

pal - i - ties and Po - wers; the ma - ny - eyed Che - ru - bim;

and the six-winged Ser - a - phim, co - ver - ing their

fa - ces, co - ver - ing their fa - ces, sing - ing the hymn:

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu -

ia, Al - le - lu - ia, Al - le - lu - ia!

Litany of Supplication (Completed Litany)

DEACON: Let us complete our prayer unto the Lord.

Lord, have mercy (*straight tone*).

DEACON: For the precious Gifts now offered, let us pray to the Lord.

1.
Lord, have mer cy

Musical notation for the first reading of "Lord, have mercy". It is written in G major (one sharp) and 4/4 time. The melody is a straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a G3 octave chord (two notes) and an 8-measure rest.

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

2.
Lord, have mer - - cy.

Musical notation for the second reading of "Lord, have mercy". It is written in G major (one sharp) and 4/4 time. The melody is a straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a G3 octave chord (two notes) and an 8-measure rest.

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

1.
Lord, have mer cy

Musical notation for the third reading of "Lord, have mercy". It is written in G major (one sharp) and 4/4 time. The melody is a straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a G3 octave chord (two notes) and an 8-measure rest.

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

2.
Lord, have mer - - cy.

Musical notation for the fourth reading of "Lord, have mercy". It is written in G major (one sharp) and 4/4 time. The melody is a straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a G3 octave chord (two notes) and an 8-measure rest.

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

1.

Grant this, O Lord.

Musical notation for the first reading of the Deacon's prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are "Grant this, O Lord." The music is in a simple, hymn-like style.

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

2.

Grant - this, O Lord.

Musical notation for the second reading of the Deacon's prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are "Grant - this, O Lord." The music is in a simple, hymn-like style.

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

1.

Grant this, O Lord.

Musical notation for the third reading of the Deacon's prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are "Grant this, O Lord." The music is in a simple, hymn-like style.

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

2.

Grant - this, O Lord.

Musical notation for the fourth reading of the Deacon's prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are "Grant - this, O Lord." The music is in a simple, hymn-like style.

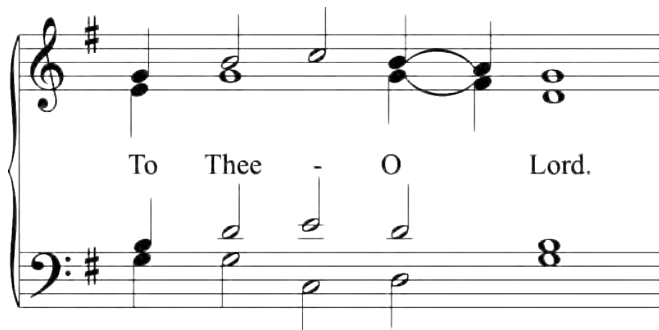
DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.



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



DEACON: 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.

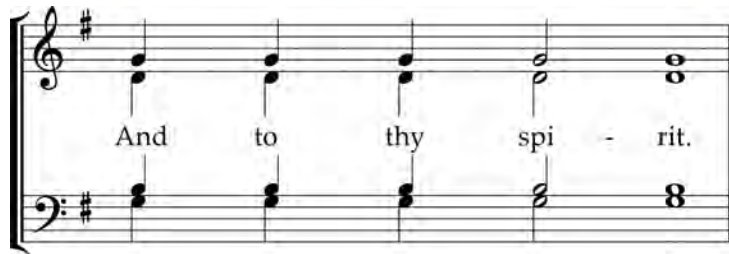


PRIEST: O Lord our God, Who hast created us and brought us into this life...

PRIEST: Through the compassions of Thine only-begotten Son with Whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.



PRIEST: Peace be with all.

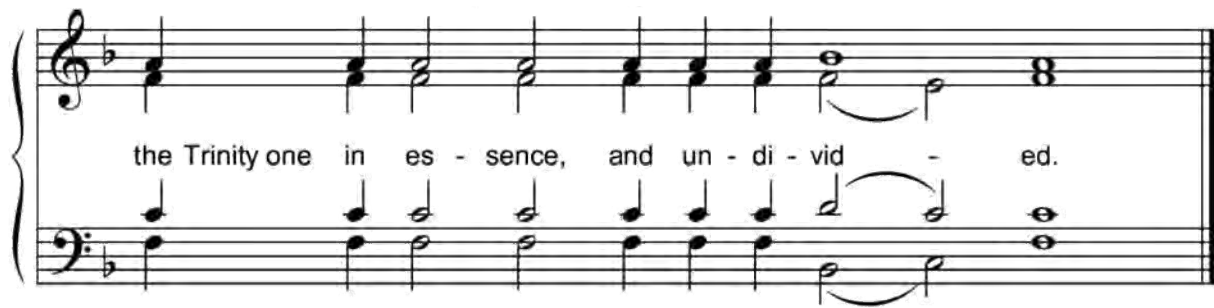


And to thy spi - rit.

DEACON: Let us love one another, that with one mind we may confess.



Father, Son, and Ho - ly Spi - rit,



the Trinity one in es - sence, and un - di - vid - ed.



Creed

DEACON: The doors. The doors. In wisdom let us attend.

Akathist Melody

Soprano
Alto

Tenor
Bass

I be-lieve in one God, the Father al-might - y,
Maker of heaven and earth, and of all things visible and in-vis - i -
ble. And in one Lord, Jesus Christ, the Son— of God, the Only-be-
gotten, begotten of the Father before all a - ges;— Light of
Light, true God of true— God; be-got-ten, not made; of one

es-sence with the Fa - ther; by whom all things were made; who for us

men and for our salvation came down from heav - en, and

was incarnate of the Holy Spirit and the Virgin Mary, and be - came

man. — And He was crucified for us under Pontius Pilate, and

suf-fered, and was bur - ied, and the third day He rose a -

according to the Scrip - tures, and ascended into heaven, and

sits at the right hand of the Fa - ther; and He shall come a -

gain with glory to judge the living and the dead; whose Kingdom shall

have — no end. — And in the Holy Spirit, the Lord, the

Giver of Life, who proceeds from the Fa - ther; who with the

Father and the Son together is worshipped and glorified; who spoke by the

proph - ets. In one Holy, Catholic, and Ap - os - to - lic

Church. I acknowledge one baptism for the re - mis - sion of

sins. — I look for the re - sur - rec - tion of the dead,

and the life of the world — to come. A - men.



Holy Anaphora (Holy Offering)

DEACON: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy Oblation in peace.

Amer - cy of peace, A sac - ri - fice of praise.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with a key signature of one flat and a common time signature. The melody is simple and homophonic, with lyrics: "A mer - cy of peace, A sac - ri - fice of praise."

PRIEST: The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you all.

And with thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with a key signature of one flat and a common time signature. The melody is simple and homophonic, with lyrics: "And with thy spi - rit."

PRIEST: Let us lift up our hearts.

We lift them up un-to the Lord.

Musical notation for the Priest's instruction, featuring a treble and bass clef with a key signature of one flat and a common time signature. The melody is simple and homophonic, with lyrics: "We lift them up un-to the Lord."

PRIEST: Let us give thanks unto the Lord.

It is meet and right, to wor-ship the Fa-ther, and the Son, and the

Musical notation for the beginning of the Eucharistic Prayer, featuring a treble and bass clef with a key signature of one flat and a common time signature. The melody is simple and homophonic, with lyrics: "It is meet and right, to wor-ship the Fa-ther, and the Son, and the"

Ho-ly Spi-rit: the Trinity one in es-sence and un-di-vi-ded.

Musical notation for the continuation of the Eucharistic Prayer, featuring a treble and bass clef with a key signature of one flat and a common time signature. The melody is simple and homophonic, with lyrics: "Ho-ly Spi-rit: the Trinity one in es-sence and un-di-vi-ded."

PRIEST: O Thou Who art, Master, Lord God, Father Almighty adorable, it is truly meet and right, and befitting the magnificence of Thy holiness that we should praise Thee, hymn Thee, bless Thee, worship Thee, give thanks unto Thee and glorify Thee, the only truly existing God, and offer unto Thee with a broken heart and the spirit of humility this our rational worship, for Thou art He that hath bestowed upon us the knowledge of Thy truth.

And who is sufficient to speak of Thy mighty acts, to make all Thy praises to be heard, or to declare all Thy wonders at every time? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, Who sittest upon the throne of glory, and lookest upon the depths, Who art without beginning, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord Jesus Christ, our great God and Savior, our hope, Who is the image of Thy goodness, the seal of equal type, in Himself showing forth Thee, the Father, Living Word, true God, the Wisdom before the ages, the Life, Sanctification, Power, the true Light, through Whom the Holy Spirit was revealed, the Spirit of truth, the Gift of adoption, the Pledge of an inheritance to come, the First-fruits of eternal good things, the life-creating Power, the Fountain of sanctification, by Whom enabled, every rational and intelligent creature doth worship Thee, and send up to Thee everlasting doxology, for all things are Thy servants.

Yea, Angels and Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim praise Thee. Round about Thee stand the Seraphim, one with six wings and another with six wings, and with twain they cover their faces, and with twain their feet, and with twain they fly, calling out to one another with unceasing voices and unending doxologies:...

...Singing the triumphant hymn, shouting, proclaiming, and saying:

Holy, Holy, Holy, Lord of Sabaoth. Heaven and earth are full of Thy glory: Hosanna in the highest. Blessed is He that comes in the name of the Lord. • Hosanna in the highest.



PRIEST: Singing the triumphant hymn, shouting, proclaiming, and saying:

Ho - ly! Ho - ly! Ho - ly! Lord of Sa - ba - oth!

Hea - ven and earth are full of Thy glo - ry Ho - san - na in the high - est!

Bless - ed is He that comes in the name of the Lord

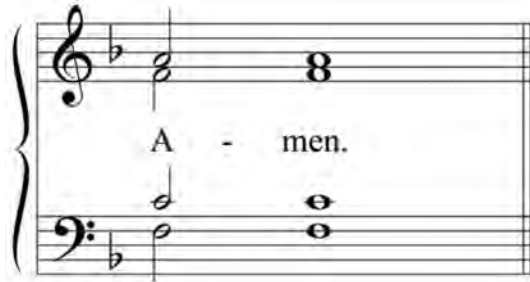
Ho - san - na in the high - - - - est!

The musical score consists of four systems, each with a piano accompaniment (treble and bass clefs) and a vocal line. The lyrics are written below the vocal line. The first system includes the instruction "Quickly" under the piano part. The second system also includes "Quickly". The third system has no specific tempo markings. The fourth system ends with a double bar line and repeat dots.



Anámnesis

He gave it to His holy disciples and Apostles, saying:
“Take, eat: this is My Body which is broken for you, for the remission of sins.”



PRIEST: Likewise, He took the cup of the fruit of the vine, and having mingled it and given thanks, having blessed it and hallowed it,

He gave it to His holy disciples and Apostles, saying:
“Drink of it, all of you: this is My Blood of the New Covenant,
which is shed for you and for many, for the remission of sins.”



PRIEST: “Do this in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim My death, you confess My resurrection.”

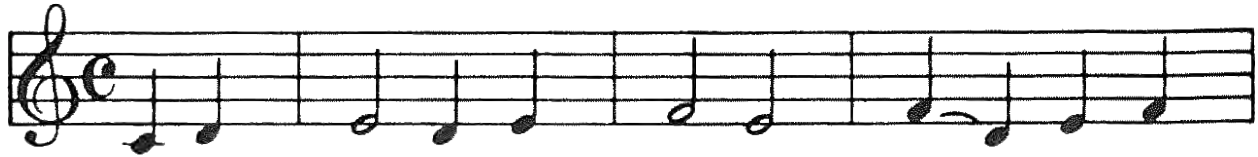
Therefore, we also, O Master, remembering His saving Passion and life-giving Cross, His three-day Burial and Resurrection from the dead, His Ascension into heaven and Sitting at the right hand of Thee, the God and Father, and His glorious and dread Second Coming,

PRIEST: Offering unto Thee Thine own of Thine own, on behalf of all, and for all.



Kathagiasis (Consecration)

We kneel (or, on Sunday, make a prostration) as the Priest recites the Consecration Prayer and the Choir chants:



Σὲ ὑ - μνοῦ - Σὲ ὑ - μνοῦ - μεν Σὲ εὐ - λο -
Se i - mnu - Se im - mnu - men Se ev - lo -



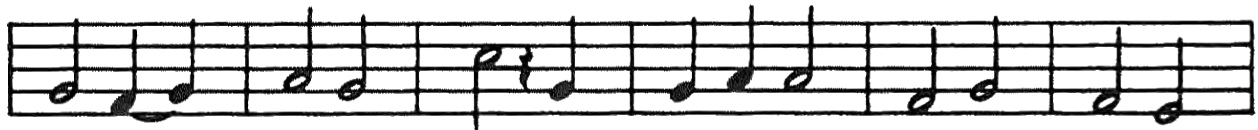
γοῦ - εὐ - λο - γοῦ - μεν Σοὶ εὐ - χα - ρι - στοῦ - μεν Κύ - ρι - ε
gu - ev - lo - gu - men Si ef - ha - ri - stu - men Ki - ri - e



καὶ δε - ό - με - θά Σου Ὁ Θε - ός ἡ - μῶν
ke the - o - me - tha Su O The - os i - mon



We praise, we praise You, and we



bless, we bless You. Thanks, we give to You, to You O Lord.



Fer - vent - ly we pray to You, to - You, our God

PRIEST: Especially with our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary;

Megalynarion - Hymn to the Theotokos for Holy and Great Saturday

Tone 6 Irmos, Ode 9 Lesser Znamenny Chant

Soprano Alto

Do not lament me, O Moth - er, see - ing me in the

Tenor Bass

tomb, the — Son — conceived in the womb — with - out

seed, for I shall a - rise and be — glo - ri - fied

with eternal glo - ry — as God. I shall exalt all who

mag - ni - fy you in faith — and in love.

PRIEST: Among the first, remember, O Lord, our Metropolitan **Tikhon**, and our Archbishop **Benjamin**. Grant them for Thy holy churches in peace, safety, honor, health, and length of days, rightly to divide the word of Thy truth.

And all mankind.



PRIEST: And grant that with one mouth and one heart, we may glorify and praise Thine all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.



PRIEST: And the mercies of our great God and Savior Jesus Christ be with you all.



Litany Before the Lord's Prayer

DEACON: Having remembered all the saints, again and again in peace let us pray to the Lord.

Lord, have mercy (*straight tone*).

DEACON: For the Precious Gifts now offered and sanctified, let us pray to the Lord.

1.
Lord, have mer cy

Musical notation for the first reading of the Litany. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The melody is a simple straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a single chord: G2 (quarter), B1 (quarter), D2 (quarter), E2 (quarter). The lyrics "Lord, have mer cy" are written below the treble staff.

DEACON: That our God Who loves mankind, having received them upon His holy, and noetic altar above the heavens as a sweet spiritual fragrance, will send down upon us in return His Divine Grace and the gift of the Holy Spirit, let us pray.

2.
Lord, have mer - - cy.

Musical notation for the second reading of the Litany. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The melody is a simple straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a single chord: G2 (quarter), B1 (quarter), D2 (quarter), E2 (quarter). The lyrics "Lord, have mer - - cy." are written below the treble staff.

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

1.
Lord, have mer cy

Musical notation for the third reading of the Litany. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The melody is a simple straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a single chord: G2 (quarter), B1 (quarter), D2 (quarter), E2 (quarter). The lyrics "Lord, have mer cy" are written below the treble staff.

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

2.
Lord, have mer - - cy.

Musical notation for the fourth reading of the Litany. It consists of a grand staff with a treble clef and a bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The melody is a simple straight tone: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The bass line consists of a single chord: G2 (quarter), B1 (quarter), D2 (quarter), E2 (quarter). The lyrics "Lord, have mer - - cy." are written below the treble staff.

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

1.
Grant this, O Lord.

The musical notation consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

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

2.
Grant - this, O Lord.

The musical notation consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

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

1.
Grant this, O Lord.

The musical notation consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

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

2.
Grant - this, O Lord.

The musical notation consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

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

1.

Grant this, O Lord.

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

2.

Grant - this, O Lord.

DEACON: Having asked for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

To Thee - O Lord.



Lord's Prayer

PRIEST: And make us worthy, O Master, that with boldness and without condemnation we may dare to call on Thee, the heavenly God, as Father, and to say:

Our Fa - ther, Who art in hea - ven, hallowed be Thy name,

The first system of musical notation for the Lord's Prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one flat (B-flat). The time signature is 8/8. The lyrics are: "Our Fa - ther, Who art in hea - ven, hallowed be Thy name,". The melody is written in the treble clef, and the accompaniment is in the bass clef. There are some rests in the treble clef at the beginning of the first measure.

Thy King - dom come, Thy will be done on earth as it is in hea - ven.

The second system of musical notation. The lyrics are: "Thy King - dom come, Thy will be done on earth as it is in hea - ven." The melody continues in the treble clef, and the accompaniment continues in the bass clef.

Give us this day our dai - ly bread and for-give us our tres - pass-es,

The third system of musical notation. The lyrics are: "Give us this day our dai - ly bread and for-give us our tres - pass-es,". The melody continues in the treble clef, and the accompaniment continues in the bass clef.

as we forgive those who trespass a - gainst us:

The fourth system of musical notation. The lyrics are: "as we forgive those who trespass a - gainst us:". The melody continues in the treble clef, and the accompaniment continues in the bass clef.

and lead us not into temp-ta - tion but deliver us from the e - vil one.

The fifth system of musical notation. The lyrics are: "and lead us not into temp-ta - tion but deliver us from the e - vil one." The melody continues in the treble clef, and the accompaniment continues in the bass clef.

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.

Musical notation for the Soprano Alto and Tenor Bass parts of the 'A - men.' chant. The Soprano Alto part is on a treble clef staff with a key signature of one flat and a common time signature. The Tenor Bass part is on a bass clef staff with the same key signature and time signature. The lyrics 'A - men.' are written below the notes.

PRIEST: Peace be with all.

Musical notation for the 'Lesser Znamenny Chant D. Soloviev' for Soprano Alto and Tenor Bass. The title 'Lesser Znamenny Chant D. Soloviev' is centered above the staves. The Soprano Alto part is on a treble clef staff and the Tenor Bass part is on a bass clef staff, both with a key signature of one flat and a common time signature. The lyrics 'And to thy spi - rit.' are written below the notes.

DEACON: Bow your heads unto the Lord.

Musical notation for the Deacon's part of 'Bow your heads unto the Lord.' The notation is on a treble clef staff with a key signature of one flat and a common time signature. The lyrics 'To — Thee, — O Lord.' are written below the notes.

PRIEST: O Master, Lord, the Father of compassion and the God of all comfort, bless, sanctify, guard, fortify, empower those who have bowed their heads unto Thee; withdraw from them every evil work; join them to every good work; and vouchsafe that without condemnation, they may partake of these Thine immaculate and life-creating Mysteries, unto the forgiveness of their sins, and unto communion of the Holy Spirit.

PRIEST: Through the grace and compassion and love toward mankind of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy, and good, and life-giving Spirit, now and ever and unto ages of ages.

Musical notation for the 'A - men.' chant. The notation is on a treble clef staff with a key signature of one flat and a common time signature. The lyrics 'A - men.' are written below the notes.

PRIEST: Attend, O Lord Jesus Christ our God, from Thy holy dwelling place and from the glorious throne of Thy kingdom, and come to sanctify us, O Thou that sittest with the Father above, and that art invisibly present here with us. And vouchsafe, by Thy strong right hand, to impart to us Thine immaculate body and Thy precious blood, and through us, to all the people.

DEACON: Let us attend.

PRIEST: The Holy Things are for the holy.

Znamenny Chant

One is ho - ly, One is Lord: Je

sus - Christ, to the glo - ry of God the

Fa - ther. A - men.



Koinonikón (Communion Hymn)

The Lord awoke as One asleep, and arose saving us. Alleluia. Alleluia. Alleluia.

Greek Melody

1

Womens Voices

Mens Voices

The - Lord - a - woke as - one - a - sleep,

2

Wmn

Men

and a - rose - sav - ing us

3

4

Wmn

Men

Al - le - lu - i - a, Al - le - lu - i - a,

5

Wmn

Men

Al - le - lu - i - a!

Prayers of Preparation Before Holy Communion

I believe, O Lord, and I confess, that Thou art truly the Christ, the Son of the living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own most-pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: Have mercy upon me and forgive me my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most-pure Mysteries, for the remission of my sins and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant, for I will not speak of Thy Mystery to Thine enemies; neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy holy Mysteries be neither to my judgment nor to my condemnation, O Lord, but to the healing of soul and body. Amen.

As the Clergy receive Holy Communion, the Koinonikon may be repeated:

The Lord awoke as One asleep, and arose saving us. *(Repeated as necessary)*
Alleluia, Alleluia, Alleluia.

Or any other appropriate Koinonikon.

Communion of the Faithful

DEACON: In the fear of God, with faith, and love, draw near.

Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us.

As the Faithful receive Holy Communion, the Koinonikon is again repeated:

The Lord awoke as One asleep, and arose saving us. *(Repeated as necessary)*
Alleluia, Alleluia, Alleluia.



After Holy Communion

After all have received Holy Communion, the Priest returns the Holy Gifts to the Altar. He will thereafter bless the faithful, saying:

PRIEST: O God, save Thy people and bless Thine inheritance.

We have seen the true light. • We have received the heavenly Spirit. • We have found the true Faith, worshipping the undivided Trinity, • Who has saved us.

PRIEST: Blessed is our God...

...always; now and ever and unto ages of ages.

Amen. Let our mouths be filled with Thy praise, O Lord, • that we may sing of Thy glory; • for Thou hast made us worthy to partake of Thy holy, Divine, Immortal, and Life-Creating Mysteries. • Keep us in Thy holiness, • that all the day we may meditate upon Thy righteousness. • Alleluia. Alleluia. Alleluia.

Litany of Thanksgiving

DEACON: Stand upright. Having partaken of the divine, holy, most-pure, immortal, heavenly, life-giving, and dread Mysteries of Christ, let us worthily give thanks unto the Lord.



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



DEACON: Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves, and each other, and all our life unto Christ our God.



Thanksgiving

PRIEST: We thank Thee, O Lord our God, for the Communion of Thy holy, most-pure, immortal, and heavenly Mysteries, which Thou hast given to us for the benefit and sanctification and healing of our souls and bodies. Do Thou, O Master of all, grant that the Communion of the holy Body and Blood of Thy Christ may be to us for a faith unashamed, a love unfeigned, the fullness of wisdom, the healing of soul and body, the repelling of every adversary, the observing of Thy commandments, and an acceptable defense at the dread Judgment Seat of Thy Christ.

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



Prayer Behind the Ambon

DEACON: Let us depart in peace.



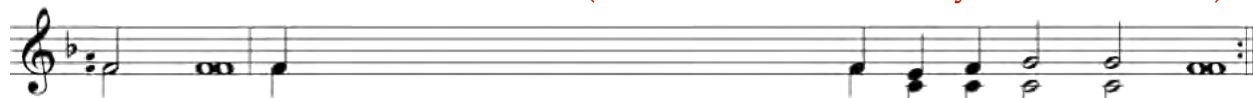
DEACON: Let us pray to the Lord.



PRIEST: O Lord Who blessest those who bless Thee and sanctifiest those who trust in Thee: Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church, sanctify those who love the beauty of Thy house; glorify them in return by Thy divine power, and forsake us not who put our hope in Thee. Give peace to Thy world, to Thy churches, to Thy priests, and to those in civil authority, to the armed forces, and to all Thy people. For every good gift and every perfect gift is from above, coming down from Thee, the Father of Lights, and unto Thee do we send up glory, thanksgiving, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.



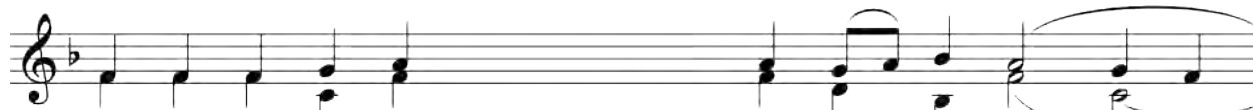
Blessed be the Name of the Lord (Kievan and Znamenny Chant, Tone 4)



A - men. Bless-ed be the name of the Lord, hence-forth and for - ev - er - more.



Bless-ed be the name of the Lord, hence-forth and for - ev - er - more.



Bless - ed be the name of the Lord, hence-forth and for - ev - - -



- - er - more.

Psalm 33 (Melody of the Kiev Caves Monastery)

I will bless the Lord at all - times, His praise shall con - ti - nual - ly

be in my mouth. My soul makes its boast - - in the Lord,

let the a - flic - ted hear and be glad.

O mag - ni - fy the Lord with me, and let us ex - alt His name
to - ge - ther. I sought the Lord, and He an - swered me, and de - li - vered
me from all my fears. Look to Him and be ra - - di - ant,
so your fa - ces shall ne - ver be a - shamed. This poor man cried and the
Lord - - heard - him, and saved him out of all his trou - bles.

The an - gel of the Lord en - camps a - round those who - fear - Him,

and de - li - vers them. O taste and see that the Lord is good,

Bles - sed is the man who takes re - fuge in Him. O fear the Lord - -

you His saints, for those who fear Him have no want. The rich suf - fer want

and - hun - ger, but those who seek the Lord, lack no - - good thing.

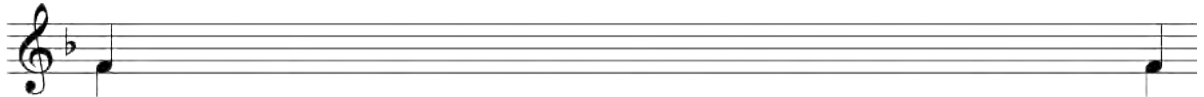
Dismissal

PRIEST: The blessing of the Lord be upon you through His grace and love for mankind, always; now and ever and unto ages of ages.

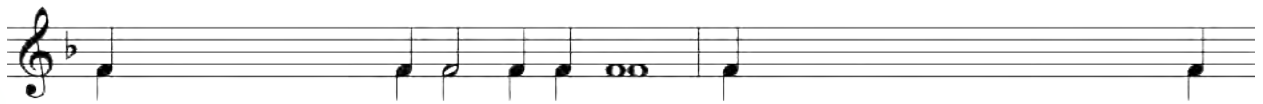


A - men.

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



Glo - ry to the Father and to the Son and to the Holy Spirit, both now and



ev - er and unto ages of ag - es. A - men. Lord, have mercy, Lord, have mer - cy,



Lord, have mer - cy. Fa - ther, bless.
Mas - ter,

PRIEST: May Christ our true God, through the prayers of His most-pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia; [of the patron saint]; of NN. whose memory/ies 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.



A - men.



The Prayers of Thanksgiving After Receiving Holy Communion

PRIEST: Glory to Thee, O God. (3)

Anonymous

I thank Thee, O Lord my God, that Thou hast not rejected me, a sinner, but hast granted me to be a communicant of Thy holy Things. I thank Thee that Thou hast granted me, unworthy as I am, to partake of Thy pure and heavenly Gifts. But, O Lord, Lover of mankind, Who didst die for us and rise again and bestow upon us these Thy dread and life-giving Mysteries for the wellbeing and sanctification of our souls and bodies, grant that these may be even to me for the healing of my soul and body, for the averting of everything hostile, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for unashamed faith, for sincere love, for the fullness of wisdom, for the keeping of Thy commandments, for an increase of Thy divine grace, and for familiarity with Thy Kingdom; that being kept by Them in Thy holiness I may ever remember Thy grace, and never live for myself but for Thee our Lord and Benefactor. And so when I have passed from existence here in the hope of eternal life, may I attain to everlasting rest, where the song is unceasing of those who keep festival and the joy is boundless of those who behold the ineffable beauty of Thy face. For Thou art the true desire and the unutterable gladness of those who love Thee, O Christ our God, and all creation sings of Thee throughout the ages. Amen.

Prayer of Saint Basil the Great

Lord Christ our God, King of the ages and Creator of all, I thank Thee for all the blessings Thou hast granted me and for the communion of Thy pure and life-giving Mysteries. I pray Thee, therefore, good Lord and Lover of mankind, guard me under Thy protection and within the shadow of Thy wings; and grant me with a clear conscience till my last breath worthily to partake of Thy holy Things for forgiveness of sins and for life eternal. For Thou art the Bread of Life, the Source of Holiness, the Giver of all that is good, and to Thee we send up the glory, with the Father and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Prayer of Saint Symeon the Translator

O Thou Who givest me willingly Thy Flesh for food, Thou Who art fire, and burnest the unworthy, scorch me not, O my Maker, but rather pass through me for the integration of my members, into all my joints, my affections, and my heart. Burn up the thorns of all my sins. Purify my soul, sanctify my mind; strengthen my knees and bones; enlighten the simplicity of my five senses. Nail down the whole of me with Thy fear. Ever protect, guard, and keep me from every soul-destroying word and act. Sanctify, purify, attune, and rule me. Adorn me, give me understanding, and enlighten me. Make me the habitation of Thy Spirit alone, and

no longer a habitation of sin, that as Thy house from the entry of communion every evil spirit and passion may flee from me like fire. I offer Thee as intercessors all the sanctified, the Commanders of the Bodiless Hosts, Thy Forerunner, the wise Apostles, and Thy pure and immaculate Mother. Receive their prayers, my compassionate Christ, and make Thy servant a child of light. For Thou alone art our sanctification, O Good One, and the radiance of our souls, and to Thee as our Lord and God as is right we all give glory day and night.

Anonymous

May Thy Holy Body, O Lord Jesus Christ our God, be to me for eternal life, and Thy Precious Blood for forgiveness of sins. And may this Eucharist be to me for joy, health, and gladness. And in Thy awful second coming, make me, a sinner, worthy to stand on the right hand of Thy glory, through the intercessions of Thy holy and most pure Mother and of all Thy Saints. Amen.

To the Most Holy Mother of God

All-holy Lady, Mother of God, the light of my darkened soul, my hope and protection, my refuge and consolation, and my joy, I thank thee that thou hast made me, who am unworthy, worthy to be a communicant of the immaculate Body and precious Blood of thy Son. But do thou who didst bear the true Light enlighten the spiritual eyes of my heart. O thou who didst conceive the Source of Immortality, give life to me who am dead in sin. O thou who art the compassionately loving Mother of the merciful God, have mercy on me and give me compunction and contrition of heart, humility in my thoughts, and the recall of my reasoning powers from their captivity. And grant me till my last breath to receive without condemnation the sanctification of the Holy Mysteries for the healing of soul and body. And give me tears of repentance and confession, and of thanksgiving, that I may praise and glorify thee all the days of my life. For thou art blessed and glorified for ever. Amen.

Song of Symeon

Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word. For my eyes have seen Thy salvation which Thou hast prepared in the sight of all peoples, the light of revelation for the Gentiles, and the glory of Thy people Israel.

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. Thy proclamation has gone out into all the earth, which was divinely taught by hearing thy voice expounding the nature of creatures, ennobling the manners of men. O holy father of a royal priesthood, entreat Christ God that our souls may be saved.

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

Thou wast revealed as the sure foundation of the Church, granting all mankind a lordship which cannot be taken away, sealing it with thy precepts, O venerable and heavenly Father Basil. *Now and ever, and to the ages of ages. Amen.*

Steadfast protectress of Christians, constant advocate before the Creator; despise not the entreating cries of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost always protect those who honor thee.

Lord, have mercy. (12)

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

More honorable than the Cherubim, and incomparably more glorious than the Seraphim, thou who in virginity didst bear God the Word, thee, true Mother of God, we magnify.

In the name of the Lord, Father, bless.

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

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.



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

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Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.



