

**BRIGHT THURSDAY EVENING
AT VESPERS**

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

Choir: Amen.

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

The Priest reads the Verse, and the choir sings the Troparion after each Verse:

Verse 1: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Verse 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse 3: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Repeat Troparion

Verse 4: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Repeat Troparion

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Repeat Troparion

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

Choir: Repeat Troparion

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Ektinia of Peace.

At "Lord I have cried ...," 10 Stichera: 6 from the Oktoechos, in Tone VI:

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

Victorious over Hades, O Christ, * Thou didst ascend the Cross * that Thou mightest raise up with Thyself * those who sat in the darkness of death; * free among the dead, * Thou didst pour forth life from Thine own light. ** O All-powerful Savior, have mercy upon us.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Today Christ, having trampled on death, * hath arisen as He foretold, * granting joy to the world, * that we may all shout aloud the hymn and say: * O Source of life, O unapproachable light, * O All-powerful Savior, ** have mercy upon us.

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Where shall we sinners escape Thee, O Lord, * who art present in all creation? * In heaven? Thou dwellest there. * In Hades? There Thou didst trample on death. * In the depths of the sea? Thy hand is also there O Master. * To Thee we flee and falling down before Thee we implore: ** O Lord risen from the dead, have mercy upon us.

Verse: Let Thine ears be attentive * to the voice of my supplication.

We boast in Thy Cross, O Christ, * and we hymn and glorify Thy Resurrection; * for Thou art our God; ** we know none other besides Thee.

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

Ever blessing the Lord * we hymn His Resurrection; * for having endured the Cross, ** He hath destroyed death by death.

Verse: 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.

Glory to Thy power, O Lord, * for Thou hast destroyed the one that held the might of death; * Thou hast renewed us through Thy Cross, ** granting us life and incorruption.

And 4 for the Theotokos, in Tone VI:

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Marvelous and strange things * hath the Master of Heaven from the beginning accomplished in thee, * O all-immaculate one; * for He manifestly came down from on high * like a gentle rain upon thy pure womb, * showing thee, O Bride of God, * to be a fount gushing forth with every kind of blessing; * flowing forth with an abundance of healings * unto all that beseech thee for strengthening of soul and health of body, ** by the waters of God's Grace.

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

Repeat: **M**arvelous and strange things ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

As is meet, I call thee the Heavenly manna, * and the divine spring issuing forth from Paradise, * O Lady most blessed; * for the stream of grace of thy Spring * hath flowed forth unto the four ends of the earth, * daily covering it with many awesome miracles; * and all who have petitioned thee, * and partake of the water, * have their petitions fulfilled thereby. * Wherefore, with rejoicing, * all we who bear the Name of Christ * make haste with faith, ** to draw the sacred water of its ever flowing sweet streams.

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

O Virgin thou dost ever freely gush forth streams of healings, * unto those who with faith flee to thy spring, * O Bride of God, * truly abundantly dost thou issue forth healings * unto the ailing and infirm: * Shining brightly upon the blind that come unto thee, and they see, * restoring a multitude of the lame, * and granting strength unto paralytics; * by a threefold pouring, thou didst bring to life one who was dead; ** and the sufferings of those with dropsy and respiratory maladies hast thou healed.

Glory ..., in Tone VI:

Who can tell of thy might O Spring, * for thou dost pour forth an abundance of supra-natural healings * from thine inexhaustible source of miracles? * O how great are the mighty wonders which thou dost pour forth upon all! * Thou hast not only driven away the grievous illnesses of those * who draw nigh to thee with love, * but thou dost also cleanse and wash away the passions of the soul, * O all-undefiled one, ** O thou who dost also bestow upon all thy great mercy.

Now & Ever ..., Theotokion Dogmatic, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

After the Entrance and O Joyous Light,

The Prokeimenon, in Tone VII: I will love Thee O Lord my strength; * the Lord is my foundation, and my refuge, and my deliverer.

Verse: My God is my helper, and I will hope in Him, my defender, and the horn of my salvation.

Verse: With praise shall I call upon the name of the Lord, and from mine enemies shall I be saved.

Verse: He heard my voice out of His holy temple, and my cry before Him shall enter into His ears.

Ektinia Let us all say with our whole soul ...,

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

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

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

Ektinia: Let us complete our evening prayer ...,

And after the exclamation, we chant the Resurrection Aposticha of the Oktoechos, in Tone VI:

Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts.

To the Theotokos, in Tone V:

Spec. Mel.: "Rejoice O Life-bearing Spring ...":

Rejoice, O life-bearing Spring, * who art as vast as all the seas, * in the miracles bestowed upon the world. * O noetic Ocean, which doth supersede the streams of the Nile, * by the torrents of grace divine. * Thou art a second Siloam, pouring forth water wondrously, * as though from a barren rock, * having received the might of the Jordan. * Thou art manifestly become the salvific manna, * fulfilling the needs of those who seek thee, * O Maiden - Mother of Christ, ** who dost ever pour forth thy great mercy upon the World.

Verse: The Most High * hath hallowed His tabernacle.

With wondrous hymns let us the faithful, * praise and glorify the heavenly cloud * which rained down from Heaven, * Christ the Giver of life. * Who came down unto the earth without suffering corruption, * the living water from which springeth forth immortal life, * the Ambrosia and nectar which passeth not away even after being consumed, * which dispelleth thirst and refreshes our souls. * Streams of sanctifying wisdom, issuing forth from the nous of our being, ** showering abundant grace upon us all.

Verse: The rushings of the river * make glad the city of God.

Rejoice, O life-bearing Spring, * which ever pourest forth grace, * thou fount of healings, * thoroughly purging the strength of enfeebling disease. * the restoration of sight unto the blind, * and divine cleansing of lepers! * Thou dost pour forth remedies * for the infirmities of all who with faith flee to thy shrine. * Thou art a free hospice of healing * prepared to receive all, * O holy Mother of Christ the Word, ** Who poureth forth great mercy upon the world.

(if the Presbyter so desires, the Paschal Stichera may also be sung)

THE PASCHAL STICHERA, in Tone V:

Verse: Let God arise and let His enemies be scattered.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

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

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? *Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

Glory ..., in Tone V:

O ye lovers of solemn festivals, * let us sound the trumpet in hymns; * let us leap for joy because of the waters, * and let us dance with rejoicing, * on account of the ever-flowing floods of the life-bearing Spring. * Let kings and princes hasten together, * and partake in abundance of the grace of the Spring; * for it hath saved kings, * and, by the touch of its waters, it hath raised up the bedridden. * O ye shepherds, and all ye people, * let us approach this rain-bearing cloud * and draw forth the salvific water. * Ye that are infirm shall receive your deliverance; * ye that are in peril, your strength; * ye that be in thirst, your refreshment; * ye that be blind, your eyes; * ye that be deaf, your hearing; * ye that be afflicted, your healing; * ye that be in death, receive ye restoration of life. * All ye peoples, let us clap our hands, * and cry unto her who hath poured forth the waters of salvation * upon the faithful in every land: * O pure one, who pourest forth ever-living streams from thy Spring, * abandon us not, O pure One; ** for thou O Virgin dost ever intercede on behalf of thy servants.

Now & ever ..., in Tone V:

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out:

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

Priest: Wisdom!

Choir: Father (Master), bless.

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

Choir: Amen. Establish, O God, the holy Orthodox Faith and Orthodox Christians, unto the ages of ages.

Clergy: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

THE DISMISSAL:

Priest: May Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Priest: CHRIST IS RISEN! (Thrice)

People: INDEED HE IS RISEN! (After each)

After which: **Choir:** Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

And unto us hath He granted life eternal; we worship His Resurrection on the third day.

BRIGHT FRIDAY MORNING
AT MATINS

Senior Clergyman: **G**lory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Choir: **A**men.

Clergy: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (**Thrice**)

Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (**Thrice**)

The Priest reads the Verse, and the choir sings the Troparion after each Verse:

Verse 1: **L**et God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Verse 2: **A**s smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: **R**epeat Troparion

Verse 3: **S**o let the sinners perish at the presence of God, and let the righteous be glad.

Choir: **R**epeat Troparion

Verse 4: **T**his is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: **R**epeat Troparion

Priest: **G**lory to the Father and to the Son and to the Holy Spirit.

Choir: **R**epeat Troparion

Priest: **B**oth now and ever, and unto the ages of ages. Amen.

Choir: **R**epeat Troparion

Priest: **C**hrist is risen from the dead, trampling down death by death.

Choir: **A**nd upon those in the tombs bestowing life.

Litany of Peace.

ODE I

Irmos, in Tone I: **I**t is the Day of Resurrection, * let us be radiant, **O** ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, * and we shall behold Christ, * radiant with the unapproachable light of the Resurrection, * and we shall clearly hear Him say, Rejoice! ** as we sing the hymn of victory.

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, * and let the earth rejoice, * and let the whole world, both visible and invisible, * keep festival: * for Christ is risen, ** O gladness eternal.

To the Theotokos:

by Nicephorus Callistos Xanthopolous:

Refrain: Most Holy Theotokos save us.

Thou dost now gush forth grace for me, O Virgin Theotokos of the Spring, thereby granting me the words, by which I may praise thy Spring, from which issueth forth life and grace unto the faithful; for thou hast caused the Hypostatic Word to flow forth.

Refrain: Most Holy Theotokos save us.

Thy temple, O honored one, hath been shown to be a supra-natural place of healing for all, O Maiden; for clearly it hath raised up from death the faithful that flee thereto, causing an abundance of sweetness to flow forth unto all.

Glory ..., Thou alone, hast truly been the cause by which grace hath inexhaustibly descended unto us from Heaven; for thou didst cause the blind man to behold light in a manner past understanding, when thou didst call from on high unto Leo in the swampland.

Now & ever ..., Thou art the common honour of mankind O honored One, Rejoice O Mary, rejoice; for the Creator of all hath clearly descended upon thee like a drop of rain, showing thee to be an immortal Spring, O Bride of God.

Katavasia: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory.

ODE III

Irmos: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Refrain: Christ is risen from the dead.

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

I know thee to be an effulgent and holy temple of the Master of all, O Maiden, and a Spring of incorruption from whence Christ, the Water of incorruption, floweth forth, and from whence we refresh ourselves.

Refrain: Most Holy Theotokos save us.

God hath granted grace unto thy Spring, O Lady, and by its water it dispelled the fearful gall-stone, granting it passage from the emperor who grievously suffered from it.

Glory ..., Abundant grace doth flow forth from thee, O Virgin Theotokos, pouring forth in floods; through thee, the lame skip with joy, a multitude of lepers are cleansed, and demons are suffocated.

Now & ever ..., Unto all the faithful dost thou impart healings; to kings and common people, paupers and rulers, to poor and rich alike; pouring forth water as a source of a healing of diverse maladies.

Katavasia: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

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

Kontakion: in Tone VIII:

Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, * proclaiming “Rejoice!” to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

Sessional Hymn of the Theotokos, in Tone VIII:

Let us all who ask of grace, * with one accord praise the living and ever-flowing divine source, * the most divine Spring, which daily poureth forth * healings unto all mankind, * by comparison a river's flow is insignificant. * Wherefore, as is due, as we all draw nigh with love, * with faith let us now draw from the Spring inexhaustible strength, * truly immortal, * bedewing the hearts of the pious; * and with our lips let us cry aloud: ** Thou art the comforting solace of the flock of the faithful.

ODE IV

Irmos: On divine watch let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel clearly saying: * Today salvation is come to the world, * for Christ is risen * as Almighty.

Refrain: Christ is risen from the dead.

As a man-child did Christ appear * when He came forth from the Virgin's womb, * and as a mortal was He called the Lamb. * Without blemish also, is our Pascha * for He tasted no defilement; ** and as true God, perfect was He proclaimed.

Refrain: Christ is risen from the dead.

Like unto a yearling lamb, * Christ, our blessed Crown, * of His own will was sacrificed for all, * a Pascha of purification; * and from the tomb the beautiful Sun of Righteousness ** shone forth again upon us.

Refrain: Christ is risen from the dead.

David, the ancestor of God, * danced with leaping before the symbolical Ark; * let us also, the holy people of God, * beholding the fulfillment of the symbols, * be divinely glad; ** for Christ is risen as Almighty.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

Truly, more numerous than grains of sand, and drops of rain, are the multitude of the deeds of thy Spring, which doth unceasingly and abundantly pour forth upon all the earth, quickly healing all who are grievously ill.

Refrain: Most Holy Theotokos save us.

From thy Spring, water was poured upon the breast of the woman stricken with cancer, O Virgin; and straightway the fatal malady ceased at the pouring, for the cancer simply knew to leave.

Glory ..., Incomprehensible and surpassing nature is that which hath been manifestly accomplished in thee, O Theotokos; for the water of thy Spring is, for those illnesses that are fatal, an antidote clearly unknown to nature.

Now & ever ..., The enemy doth ever slay me by the attacks of pleasures, O Lady Theotokos of the Spring; turn not away from me, but do thou hasten, O thou who art quick to help, and deliver me from his snares, that I may ever praise thee, O greatly praised one.

Katavasia: On divine watch let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel clearly saying: * Today salvation is come to the world, * for Christ is risen * as Almighty.

ODE V

Irmos: Let us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * Who causeth life to dawn for all.

Refrain: Christ is risen from the dead.

Seeing Thy boundless compassion * they who were held in the bonds of hades * hastened to the light, O Christ, * with gladsome feet, ** praising the Pascha eternal.

Refrain: Christ is risen from the dead.

Bearing lights, let us approach Christ, * Who cometh forth from the tomb like a bridegroom, * and with the feast-loving ranks of angels * let us celebrate ** the saving Pascha of God.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

The wondrous miracles spoken of concerning thy Spring, O Virgin Maiden, truly astonish the minds of mortal men; for in a manner surpassing nature they sanctify all the faithful.

Refrain: Most Holy Theotokos save us.

The fleece, the manna and Siloam, the rock that poured forth Water, Solomon's porch, the waters of the Jordan, and the well of the Samaritan woman all depicted thy grace.

Glory ..., Drops from thy Spring, O Virgin Maiden, have raised a dead man. Truly surpassing telling and understanding is that which hath been accomplished! For all things that pertain to thee surpass the telling of mankind, O all-pure one.

Now & ever ..., **O** Maiden, thou hast healed my sufferings, as thou didst dry up the source of the woman's issue of blood, and dispel the blistering of skin shriveled by fire, and cure tuberculosis, and the blockage of urine, and dysentery.

Katavasia: **L**et us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * **Who causeth life to dawn for all.**

ODE VI

Irmos: **T**hou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, **O Christ**, * and on the third day, * like Jonah from the whale, * **Thou didst arise from the tomb.**

Refrain: **Christ is risen from the dead.**

Having kept the seals intact, **O Christ**, * **Thou didst rise from the tomb**, * **O Thou Who didst not break the seal of the Virgin by Thy birth**, * and **Thou hast opened for us** ** the doors of Paradise.

Refrain: **Christ is risen from the dead.**

O my Savior, the living and un-slain Sacrifice, * when, as God, **Thou**, of **Thine Own will**, * hadst offered up **Thyself** unto the Father, * **Thou didst raise up with Thyself** the whole race of Adam, ** when **Thou didst rise from the tomb.**

To the Theotokos:

Refrain: **Most Holy Theotokos save us.**

Rational speech hymneth thee as truly a Spring, **O pure one**; for in a manner surpassing reason thou hast given birth to the Depth of Wisdom, **Who suspended the Waters in the sky, and the earth upon the waters.**

Refrain: **Most Holy Theotokos save us.**

Standing beneath the collapse of the stairs which threatened to crush the painters that were there, **O all-holy Spring**, thou didst hold them fast, and thou didst save the people when the roof collapsed during the earthquake.

Glory ..., **W**ombs once bereft of fruit because of barrenness hast thou manifestly healed by the streams of thy Spring; for as thou didst give birth unto the Master of all, while yet a virgin, thou hast also granted them children.

Now & ever ..., **N**either word, nor mind, nor tongue is able to rightly praise thy childbirth, **O pure one**; even the sublimity of philosophers and the beauty of the eloquence of rhetoricians are humbled before thee.

Katavasia: Thou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

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

Kontakion, in Tone VIII:

From thine unfailing fount, O thou who art full of God's grace, * do thou reward me by the flow of the never-ending streams of thy grace * which surpasseth human telling. * And since thou didst bear the Word in a manner beyond human understanding, * I beseech thee to refresh me with thy divine grace, ** that I may cry to thee: Rejoice, O thou water of salvation.

Ikos: O undefiled Theotokos, thou who ineffably hast given birth to the Word Who was begotten of the Father before the ages, do thou open my mouth, O modest one, that I may praise and acclaim, thee, crying such things as these unto thy Spring: Rejoice, Spring of unceasing joyfulness. Rejoice, Stream of ineffable beauty; Rejoice, Banishment of diverse impairments. Rejoice, Destruction of various ailments; Rejoice, Stream of clarity, curing the believing. Rejoice, water of jubilation, healing a multitude of the ailing; Rejoice, Lymph of wisdom, banishing ignorance. Rejoice, Draught for the heart, brimming with ambrosia in abundance. Rejoice, Bowl of manna streaming with life. Rejoice, Laver and Nectar, divinely-wise flowing; Rejoice, thou who hast shown us the passage from illness. Rejoice, thou who didst quench the fire of sickness; Rejoice, O thou water of salvation.

SYNAXARION:

On Friday of Renewal Week we celebrate the consecration of the temple of our Most Holy Lady, the Mother of God of the Life-giving Spring. Furthermore, we commemorate the supra-natural miracles wrought by the Mother of God therein.

Verse: The Manna, Siloam, and the Porch of Solomon, are to all men manifestly apparent in thy Spring, O Maiden.

Verse: By the intercessions of Thy Mother, O Christ God, have mercy on us. Amen.

We commemorate today the manifold great miracles that surpass all nature that were wrought in this Church by the Mother of God. This Church was first built by the great emperor Leo of Thrace, also named Makelles, in the year of our Lord 454. It was located outside the walls of Constantinople near the Golden Gate, not far from the Seven Towers district. This man was good, humble and kindhearted even before he ascended the imperial throne. One day, as he was walking near the place which would later be the site of the Church, he found a blind man who was wandering about. Taking him by the hand, Leo comforted him as they went on their way. Drawing near the place where the Spring was, the blind man became thirsty and begged Leo to give him some water to quench his thirst. Leo went deeper into the woods which were full of dense trees and thick brush looking for water, but finding none he turned back, sorrowful. Returning, he heard a voice from above saying, "Leo, you do not need to tire yourself for there is water nearby." He again returned and searched diligently, greatly exhausting himself, but still could not find any water, and again he heard the voice as before, saying, "Emperor Leo, enter into the deepest part of the woods and you will find a lake; draw some cloudy water from it with your hands and give it to the blind man to quench his thirst, then anoint his darkened eyes with the clay and you will immediately know who I am, for I have dwelt in this place for a long time." Leo obeyed and did as the voice commanded him, and at once the blind man regained his sight. After a short time, as the Mother of God had foretold, Leo was enthroned as emperor. At his own expense, he then built the first Church near this Spring as it is seen today. Many miracles were worked daily in this Church. After many years, the emperor Justinian the Great sought and received healing in this Church from kidney stones which were tormenting him. Being grateful for his cure, he rebuilt the Church to the Mother of the Word, making it larger and more ornate. But this building was then destroyed by numerous earthquakes, and thus was later repaired and rebuilt by the emperor Basil the Macedonian and his son Leo the Wise. During their lifetime, this Spring worked many miracles: it healed swollen growths, kidney stones, tuberculosis, and many other forms of diseases: inflamed growths, erysipelas [characterized by high fever and watery swellings on and under the skin], issues of blood from the empress and other women, fevers lasting three and four days, suppurating abscesses [abscesses which discharge pus], bacterial skin infections, and barren wombs. The Grace of this Spring loosed the empress Zoe from her barrenness and she then gave birth to the emperor Constantine Porphyrogenitus. This same Spring raised a dead

man from Thessaly in the following manner: he was on his way to the Spring, but when he realized that he would die before reaching it, he begged the sailors to take his body to the Church of the Spring and when it was time to bury him to pour over it three pails of water from this Spring. The sailors obeyed his request and after they had poured the water over him, the dead man returned to life. After many years, the Church was about to collapse, but the Mother of God appeared and supported it until all the people streamed outside to safety. Water from the Spring has cast out many devils from those possessed, freed many who were bound in prison, healed emperor Leo the Wise from stones, and cured his wife, Theophana, from acute fevers; it delivered his brother the Patriarch Stephen from tuberculosis, and restored hearing to Patriarch John of Jerusalem. It healed Tarasius, the patrician, of acute fevers, healed his mother, Magistrisa and his son Stilianos from kidney stones, and delivered a woman named Stizina from a sickness of the womb. Emperor Roman from Lacapa, along with his empress, was cured of locked bowels from drinking this water. In Chaldea, the monk Perperin and his disciple were healed through calling upon the Mother of God; and the monks Matthew and Meletius were delivered through her after they had been denounced to the emperor. Patricians and proconsuls and others whose names are beyond telling were healed. What tongue can tell of the wonders which this water has worked, and continues to work, to this day? They are more numerous than the drops of rain, than the stars and the leaves upon the trees. We have seen multitudes of these wonders in our own time: it has healed gangrene, poisoning by deadly potions, warts, erysipelas, leprosy, and fierce diseases. The water has cured those suffering from swellings, eye pains, tearing, and cataracts. John Varagus was cured of dropsy, and another Varagus was healed of a severe bacterial skin infection. Mark the hieromonk was cured of a swelling on one of his cheeks; an aristocratic woman, confined to her bed for fifteen years, was cured; Macarius the monk was cured of stones. It is impossible to find the words to tell of all the others who were healed by this water, for many were cured and continue to be cured in our day, for the grace of this water will never cease. The Church was finally demolished when Constantinople fell to the Moslems in 1453, and the stones from the Church were used to build the mosque of Sultan Bayezid. An impoverished chapel existed on the site until 1821, the year of the Greek uprising, when even this was destroyed. God, who as a loving Father cares for His children, had Sultan Mahmud allow the Orthodox to begin rebuilding the chapel in 1833. During the construction of the

chapel, when the foundations of the earlier church were discovered, the Sultan gave his permission for the building of a new church on the foundation of the earlier one. On February 2, 1835, the new Church was consecrated and again dedicated to the Most Holy Theotokos by the Ecumenical Patriarch, Constantine II, twelve hierarchs, and a multitude of clergy and Orthodox Christians. This magnificent Church was again looted, desecrated, and destroyed by the Moslems in 1955. At present, there is a small church on the site. Today, the spring water, which is still a great source of miracles, is channeled into a fish-breeding tank. This holy water is known as “Baloukli” from the Turkish balik, which means fish.

Through the prayers of Thy Holy Mother,
O Christ our God, have mercy on us and save us.

Amen.

Hymn of the Resurrection, in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ’s holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. (Thrice)

Jesus having risen from the tomb, * as He foretold, * hath granted us life eternal, ** and great mercy. (Thrice)

ODE VII

Irmos: He Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

Refrain: Christ is risen from the dead.

The godly-wise women with myrrh * followed after Thee in haste; * but Him Whom they sought with tears as dead, * they worshipped joyfully as the living God, * and they brought unto Thy disciples, O Christ, ** the good tidings of the mystical Pascha.

Refrain: Christ is risen from the dead.

We celebrate the death of death, * the destruction of hades, * the beginning of another life eternal, * and leaping for joy, * we hymn the Cause, ** the only blessed and supremely glorious God of our fathers.

Refrain: Christ is risen from the dead.

For truly sacred and all-festive is this saving night, * and this shining, light-bearing day, * the harbinger of the Resurrection, * whereon the Timeless Light bodily ** from the tomb upon all hath shined.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

O Ye infirm, draw forth healing for yourselves, for the all-pure one causeth true sweetness to flow from her divine Spring, truly pouring forth a torrent of delight. Wherefore, let us all in faith draw forth from these abundant streams.

Refrain: Most Holy Theotokos save us.

All the faithful are astonished by thy wondrous marvels, O Lady; for thy water hath made the deaf and the dumb eloquent, curing them that suffer grievously and granting them healing.

Glory ..., **T**hou dost lead out from the furnace of afflictions those who draw nigh unto thee, O pure one, bedewing them with water from thine awesome spring; for thou didst deliver a man from gout and disfigurement; and heal the leper, and quench malignant boils.

Now & ever ..., **Y**e young men and maidens, and all ye men, with heartfelt faith let us radiantly acclaim our Lady; for she hath healed cysts, the punctures of nails, foul sores, inflammations, and palsy.

Katavasia: **H**e Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

ODE VIII

Irmos: **T**his chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ unto the ages.

Refrain: Christ is risen from the dead.

Come, on this auspicious day of the Resurrection, * let us partake of the fruit of the new vine * of divine gladness of the kingdom of Christ, * praising Him as God ** unto the ages.

Refrain: Christ is risen from the dead.

Lift up thine eyes about thee, O Zion, * and see, for behold, there cometh unto thee * like God-illuminated beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ unto the ages.

Refrain: O Most Holy Trinity, our God, glory be to Thee.

O Father Almighty, and Word, and Spirit, * one Nature united in three Hypostases, * transcendent and most divine! * Into Thee have we been baptized, ** and Thee will we bless unto all ages.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

Thy Spring doth pour forth divine and honorable Water, O Virgin, and by the invocation of divine grace, it doth greatly staunch the effluence of those with dropsy. Wherefore, we honour thee, O Spring, unto the ages.

Refrain: Most Holy Theotokos save us.

Let us all gladly praise the honorable and life-streaming water; for it doth staunch the sources of phlegm in respiratory maladies, making an open path that it may freely depart. O how great are thy wonders, O pure Birthgiver of God!

Refrain: We bless the Father, son, and Holy Spirit, the Lord.

What mouth can rightly praise thy wondrous birth-giving, O all-hymned one? And what mind can gaze upon the well-spring of thy miracles and praise them with words? Nature hath not the strength to stand in awe at that which is thine.

Now & ever ..., All the might of death hath been banished straightway, O Queen and Lady; for thou art the well-spring of Christ the immortal King, our Life, the Water, the Manna, unto the ages.

Katavasia: This chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ unto the ages.

ODE IX

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Refrain: Christ is risen from the dead.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Christ is risen from the dead.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

To the Theotokos:

Refrain: Most Holy Theotokos save us.

The water of thy Spring doth surpass all water in essence, O pure Maiden, clearly granting deliverance from grievous illnesses, and supernaturally pouring the fullness of health upon all souls.

Refrain: Most Holy Theotokos save us.

We all behold thy Spring as a new Siloam, a deliverer from infirmities; for having received noetic eyes, we can all now partake of a healthy noetic life.

Refrain: Most Holy Theotokos save us.

Ye that seek health, hasten unto the Spring; for the grace of the Virgin Maiden doth dwell therein. Leap for joy and be glad, O ye multitudes of the faithful, for in her temple, each according to his need, shall receive the recompense of his request.

Glory ..., **T**he water of thy Spring hath been exalted above the heavens, coursing in streams throughout the abysses of the earth; it is the nourishment of the soul, the nectar of the faithful, the honey from the rock, and the distribution of manna.

Now & ever ..., **O** Virgin, thou dost gladden the faithful in a manner surpassing nature, by pouring forth grace from thine ever-flowing Spring, and thereby granting us strength against our adversaries, as well as victories, health, and peace, and the fulfillment of our prayers.

Katavasia: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Small Litany and Exclamation: For all the hosts of heaven praise Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Exapostilarion, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world! (Once)

Glory ..., Now & ever ..., Of the Theotokos; in Tone III:

O Sovereign Lady, * in truth thou art a never-ending source of living water, * for cleansing grievous ailments of both soul and body * by thy touch alone, * thou dost pour forth the water of salvation; ** Christ God.

The Lauds (the Praises), 8 Troparia, 4 from the Oktoechos, in Tone VI:

Choir: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

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

Verse: To do among them the judgment that is written * This glory shall be to all His saints.

Thy Cross, O Lord, * is the life and resurrection of Thy people, * and trusting in it we sing Thy praises: ** 'O our risen God, have mercy upon us.'

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

Thy burial, O Master, * hath opened Paradise to mankind, * and thus delivered from corruption we sing Thy praises: ** 'O our risen God, have mercy upon us.'

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

With the Father and the Spirit * let us hymn Christ risen from the dead, * and let us cry out to Him: ** 'Thou art our life and resurrection, have mercy upon us.'

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

On the third day Thou didst arise from the tomb, O Christ, * as it was written, * raising together with Thyself our Forefather; ** wherefore the race of mankind both glorifies Thee and hymns Thy Resurrection.

And four of the Theotokos, in Tone II:

Spec. Mel.: "O House of Ephratha ...":

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

The water of the Spring * is salutary for all the ailing; * let us draw nigh, therefore, * with faith, * from whence let us all draw ** divine grace.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

The living well of the immortal Spring * doth bestow unfailing torrents * of healings * upon those * who draw nigh with faith ** and love.

Verse: The Most High hath hallowed His tabernacle.

The Virgin's water doth grant * might and strength to all souls; * let us, who find ourselves * in the filth of the passions, * hasten unto the Maiden ** and be washed therein.

Verse: The rushings of the river make glad the city of God.

The sacred urn doth now pour forth * abundant manna from the ever-flowing Spring * for all those who ask; * let each one * draw forth ** according to his need.

THEN THE PASCHAL STICHERA, in Tone V:

Verse: Let God arise and let His enemies be scattered.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

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

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? * Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

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

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, ** and thus let us cry out:

Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (**Thrice**)

The usual Ektenias until:

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

Choir: **A**men. **E**stablish, O God, the holy Orthodox Faith and Orthodox Christians, unto the ages of ages.

Clergy: **C**hrist is risen from the dead, trampling down death by death:

Choir: **A**nd upon those in the tombs bestowing life!

THE DISMISSAL:

Priest: **M**ay Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Priest: **C**HRISt IS RISEN! (**Thrice**)

People: **I**NDEED HE IS RISEN! (**After each**)

After which: Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (**Thrice**)

And unto us hath He granted life eternal; we worship His Resurrection on the third day.

Then the Paschal Hours are chanted in place of Compline, Nocturnes, 1st, 3rd, 6th, and 9th hours.

**AT DIVINE LITURGY ON BRIGHT FRIDAY
AT LITURGY**

Priest: Blessed is the kingdom ...,

Choir: Amen.

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

The Priest reads the verse, and the choir sings the Troparion after each Verse:

Verse 1: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Verse 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse 3: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Repeat Troparion

Verse 4: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Repeat Troparion

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Repeat Troparion

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

Choir: Repeat Troparion

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Ektinia of Peace.

THE FIRST ANTIPHON

Verse 1: Shout with jubilation unto the Lord all the earth; * chant ye unto His name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse 2: Say unto God: How awesome are Thy works! * In the multitude of Thy power shall Thine enemies be proved false unto Thee.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse 3: Let all the earth worship Thee and chant unto Thee; * let them chant unto Thy name, O Most High.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory ..., Now & Ever ...,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

THE SECOND ANTIPHON

Verse 1: God be gracious unto us and bless us, * and cause Thy face to shine upon us and have mercy on us.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Verse 2: That we may know upon the earth Thy way, * among all the nations Thy salvation.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Verse 3: Let all the peoples give Thee praise, O God, * let all the peoples praise Thee.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Glory ..., Now & Ever ..., in Tone II:

Only-Begotten Son and Word of God, * Thou Who art immortal, and didst deign for our salvation * to become incarnate of the holy Theotokos and Ever-virgin Mary, * without change becoming man, * and Who wast crucified, O Christ God, trampling down death by death: * Thou Who art one of the Holy Trinity, ** glorified together with the Father and the Holy Spirit, save us.

THIRD ANTIPHON

Verse 1: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Verse 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse 3: So let the sinners perish at the presence of God, and let the righteous be glad, let them rejoice in the presence of God

Choir: Repeat Troparion

The Small Entry

Introit: In the Churches bless ye God, the Lord from the wellsprings of Israel

Then we sing the Troparion, and Kontakion of the Feast:

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Tone VIII: Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, * proclaiming "Rejoice!" to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

Kontakion of the Theotokos, in Tone VIII:

Glory..., Now & ever...: From thine unfailing fount, O thou who art full of God's grace, * do thou reward me by the flow of the never-ending streams of thy grace * which surpasseth human telling. * And since thou didst bear the Word in a manner beyond human understanding, * I beseech thee to refresh me with thy divine grace, ** that I may cry to thee: Rejoice, O thou water of salvation.

Then: Instead of the Trisagion:

As many as have been baptized into Christ have put on Christ. Alleluia.
(Thrice).

Glory ..., Now & Ever ..., Have put on Christ. Alleluia.

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

The Prokeimenon: in Tone VIII: Their sound hath gone forth into all the earth * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The hymn of the Theotokos, in Tone III: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior

THE ACTS OF THE HOLY APOSTLES: [3:1 - 8]

In those days, Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them,

expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

EPISTLE TO THE PHILIPPIANS [2:5 - 11]

Brethren: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone I:

Verse: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the Saints.

Verse: God Who is glorified in the council of the Saints is great and terrible toward all that are round about Him.

Verse: Harken O daughter and see, and incline thine ear; and forget not thine own people, and thy father's house;

GOSPEL ACCORDING TO ST. JOHN. [2:12 - 22]

At that time: Jesus went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. And the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his

disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

GOSPEL ACCORDING TO ST. LUKE. [10:38 - 42; 11:27 - 28]

At that time: Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Instead of “It is truly meet...” we chant the following:

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day, * and hath raised the dead, O ye people, be joyful!

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Or in the Greek usage:

Irmos: Come, let us now honor with fervent faith the Spring that, like manna, doth pour forth the life-bringing Stream, the Dew that is immortal, the marvelous Ambrosia, the sweet and bounteous Honey that came forth from a rock.

Communion Verse: Receive ye the Body of Christ, taste ye of the Fountain of Immortality.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord. Alleluia, alleluia, alleluia.

When the priest says: “With the fear of God and with faith draw near,” instead of “Blessed is He that cometh in the name of the Lord,” we sing: “Christ is risen...” once. And we also sing this instead of “We have seen the true light...” and instead of “Let our mouths be filled with thy praise...”

When the priest says: “The blessing of the Lord be upon you...” The Choir sings “Amen.” And then the clergy sing: “Christ is risen from the dead, trampling down death by death.” And the Choir sings: “And upon those in the tombs bestowing life.”

THE DISMISSAL:

Priest: **M**ay Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: **A**men.

Priest: **C**HRISt IS RISEN! (*Thrice*)

People: **I**NDEED HE IS RISEN! (*After each*)

Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*Thrice*)

And unto us hath He granted life eternal; we worship His Resurrection on the third day.