

HOLY AND GREAT SATURDAY AT MATINS

About the seventh hour of the night (one o'clock in the morning) we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing **God is the Lord ...**, in the 2nd Tone, with the following Troparia:

In Tone II:

Noble Joseph, * taking down Thy most pure body from the Tree, * wrapped it in clean linen with sweet spices, ** and he laid it in a new tomb.

Glory ..., **W**hen Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the lightning of Thy Godhead. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: * 'O Life-giver, Christ our God, glory be to Thee'.

Now & ever ..., **T**he Angel stood by the tomb, * and to the women bearing spices he cried aloud: * 'Myrrh is fitting for the dead, * but Christ hath shown Himself * a stranger to corruption.'

Note: During the singing of these Troparia the clergy come out from the sanctuary and stand in front of the Plashanitsa. The senior priest, accompanied by the deacon, or else the priest alone, censers the Plashanitsa from the four sides and then the sanctuary and whole church. Then the following Troparia, known as 'The Praises', are sung between the verses of Psalm 118. The Praises are divided into three stasis: The Choir sings the verses, and the Priest reads the Stichera.

FIRST STASIS

All verses in Tone V:

Choir: **B**lessed art Thou, O Lord: ** teach me Thy statutes.

1. **Verse, Choir:** **B**lessed are the blameless in the way, who walk in the law of the Lord.

Priest: **T**hou who art Life wast laid in a tomb, O Christ; and the hosts of angels were amazed and glorified Thy condescension.

2. **Verse:** **B**lessed are they that search out His testimonies; with their whole heart shall they seek after Him.

O Life, how canst Thou die? How canst Thou dwell in a tomb? Yet Thou dost destroy death's kingdom and raise the dead from Hades.

3. **Verse:** **F**or they that work iniquity have not walked in His ways.

We magnify Thee, Jesus our King: we honor Thy burial and Thy sufferings, whereby Thou hast saved us from corruption.

4. Verse: **T**hou hast enjoined Thy commandments, that we should keep them most diligently

Thou who hast bound the earth, dost go this day to dwell in a small tomb, raising up the dead from their tombs.

5. Verse: **W**ould that my ways were directed to keep Thy statutes.

O Jesus, my Christ and King of all, why hast Thou come to those in Hades? Is it to set free the race of mortal man?

6. Verse: **T**hen shall I not be ashamed, when I look on all Thy commandments.

The Master of all is seen lying dead, and laid in a new tomb, He who hath emptied the tombs of the reposed.

7. Verse: **I** will confess Thee with uprightness of heart, when I have learned the judgments of Thy righteousness.

Thou who art Life wast laid in a tomb, O Christ: by Thy death Thou didst destroy death, and become a fount of life for the world.

8. Verse: **I** will keep Thy statutes; do not utterly forsake me.

Numbered with the transgressors, O Christ, Thou hast redeemed us all from the guilt brought upon us of old by the deceiver.

9. Verse: **W**herewithal shall a young man correct his way? By keeping Thy words.

Fairer in His beauty than all mortal men, He hath appeared now as a corpse without form or comeliness, He who hath rendered the nature of all things comely.

10. Verse: **W**ith my whole heart have I sought after Thee, cast me not away from Thy commandments.

How could Hades endure Thy coming, O Savior? Was it not shattered and struck blind by the brilliant radiance of Thy light?

11. Verse: **I**n my heart have I hid Thy sayings that I might not sin against Thee.

O Jesus, my sweetness and light of salvation, how art Thou hidden in a dark tomb? O patience ineffable, transcending speech!

12. Verse: **B**lessed art Thou, O Lord, teach me Thy statutes

The spiritual powers and the angelic hosts are amazed, O Christ, at the ineffable mystery of Thy burial, beyond speech.

13. Verse: With my lips have I declared all the judgments of Thy mouth.

O strange and new wonder! He who hath granted me the breath of life is carried lifeless in Joseph's arms to burial.

14. Verse: In the way of Thy testimonies have I found delight, as much as in all riches.

Thou hast descended into the tomb, O Christ, yet wast never parted from Thy Father's side. O strange and wondrous marvel!

15. Verse: On Thy commandments will I ponder, and I will understand Thy ways.

Though Thou wast shut within the smallest of sepulchers, O Jesus, all creation knew Thee as the true King of heaven and earth.

16. Verse: On Thy statutes will I meditate; I will not forget Thy words.

When Thou wast laid in a tomb, O Christ the Creator, the foundations of Hades were shaken and the graves of mortal men were opened.

17. Verse: Give reward unto Thy servant, quicken me and I will keep Thy words.

He who holds the earth in the palm of His hand is held fast by the earth; put to death according to the flesh, delivering the dead from the grasping hand of Hades.

18. Verse: Unveil mine eyes, and I shall perceive wondrous things out of Thy law.

Having died O Savior, Thou didst leave this life, and Coming to those who have reposed, Thou didst shatter the gates of Hades.

19. Verse: I am a sojourner on the earth, hide not from me Thy commandments.

The flesh of God is hidden now beneath the earth, like a candle underneath a bushel, driving away the darkness in Hades.

20. Verse: My soul hath longed to desire Thy judgments at all times.

The multitude of heavenly hosts make haste with Joseph and Nicodemus to bury Thee, whom nothing can contain, in a small tomb.

21. Verse: Thou hast rebuked the proud; cursed are they that decline from Thy commandments.

Of Thine own will Thou wast slain and laid beneath the earth, O my Jesus. Thou Fount of Life, Who hath brought me, who was dead through bitter sin, back to life.

22. Verse: Remove from me reproach and contempt, for after Thy testimonies have I sought.

The whole of creation was transformed by Thy Passion: for all things suffered with Thee, knowing O Word, that Thou art the Fashioner of all that is.

23. Verse: For princes sat and they spake against me, but Thy servant pondered on Thy statutes.

All-devouring Hades received within itself the Rock of Life, and spewed forth all the dead that it had swallowed from the beginning of the ages.

24. Verse: For Thy testimonies are my meditation, and Thy statutes are my counselors.

Thou wast laid in a new tomb, O Christ, and thereby renewed the nature of mortal man, wondrously arising from the dead.

25. Verse: My soul hath cleaved unto the earth; quicken me according to Thy word.

Thou didst descend to the earth, to save Adam: not leaving him on earth, O Master, but even descending into Hades to seek him.

26. Verse: My ways have I declared, and Thou hast heard me; teach me Thy statutes.

The whole earth quaked with fear, O Word, and the daystar hid its rays, when Thy Light was hidden in the earth.

27. Verse: Make me to understand the way of Thy statutes, and I will ponder on Thy wondrous works.

Willingly didst Thou die as a mortal man, O Savior, but as God Thou hast raised from the dead, those who were sunk in the depths of sin.

28. Verse: My soul hath slumbered from despondency, strengthen me with Thy words.

The pure Virgin shed tears of lamentation over Thee, Jesus, and with a mother's grief she cried: 'How shall I bury Thee, my Son?'

29. Verse: Remove from me the way of unrighteousness, and with Thy law have mercy on me.

Buried in the earth like a grain of wheat, Thou hast yielded a rich harvest, raising to life the mortal sons of Adam.

30. Verse: I have chosen the way of truth, and Thy judgments have I not forgotten.

Now art Thou hidden beneath the earth like the setting sun and covered by the night of death: but do Thou dawn most brightly O Savior,.

31. Verse: I have cleaved to Thy testimonies, O Lord; put me not to shame.

As the moon hideth the disk of the sun, O Savior, so now hath the grave hidden Thee, bodily eclipsed in death.

32. Verse: The way of Thy commandments have I run, when Thou didst enlarge my heart.

Christ the Life, by tasting death, hath delivered mortal mankind from death, giving life to all.

33. Verse: Set before me for a law, O Lord, the way of Thy statutes, and I will seek after it continually.

Adam was slain of old through envy, but by Thy repose Thou hast brought him back to life, O Savior, Who hath been revealed in the flesh as the new Adam.

34. Verse: Give me understanding, and I will search out Thy law, and I will keep it with my whole heart.

The ranks of noetic powers saw Thee, O Savior, laid out dead for our sake, and were filled with wonder, covering themselves with their noetic wings.

35. Verse: Guide me in the path of Thy commandments, for I have desired it.

Taking Thee down dead from the Tree, O Word, Joseph laid Thee in a tomb: but do Thou rise up now as God and save us all.

36. Verse: Incline my heart unto Thy testimonies and not unto covetousness.

Thou art the Joy of the angels, O Savior, but now Thou art become the cause of their grief, as they see Thee in the flesh a breathless corpse.

37. Verse: Turn away mine eyes that I may not see vanity, quicken Thou me in Thy way.

Lifted up upon the Cross, Thou hast lifted up with Thyself all mankind; and descending beneath the earth, Thou hast raised all that lay therein.

38. Verse: Establish for Thy servant Thine oracle unto fear of Thee.

As a lion Thou didst fall asleep in the flesh, O Savior, and as a lion cub Thou didst arise from the dead, putting off the oldness of the flesh.

39. Verse: Remove my reproach which I have feared, for Thy judgments are good.

Thou Who didst fashion Eve from Adam's side, had Thy side pierced and from it ever floweth streams of cleansing.

40. Verse: Behold, I have longed after Thy commandments: in Thy righteousness quicken me.

In secret the lamb of old was sacrificed; but Thou, O Savior, wast sacrificed openly and thereby cleansed the whole of creation.

41. Verse: Let mercy come also upon me, O Lord, even Thy salvation according to Thy word.

Who can describe this strange and new manifestation? The Lord of Creation hath accepted the Passion today and hath died for our sake.

42. Verse: So shall I give an answer to them that reproach me, for I have hoped in Thy words.

'How is it that we see the Giver of Life breathless?' Thus did the angels cry out in amazement. 'How is it that God is enclosed within a tomb?'

43. Verse: And take not utterly out of my mouth the word of truth, for in Thy judgments have I hoped.

Pierced by a spear, O Savior, the life of the living issued forth from Thy side saving me who hath been banished from life, and quickening me with it.

44. Verse: So shall I keep Thy law continually, for ever, and unto the ages of ages.

Stretched out upon the Tree, Thou hast drawn mortal mankind to unity; pierced in Thy life-giving side, O Jesus, Thou hast become a fount of forgiveness for all.

45. Verse: And I walked in spaciousness, for after Thy commandments have I sought.

With fear and reverence didst the noble one prepare thy body for burial, O Savior, and with wonder beheld Thy fearful form.

46. Verse: And I spake of Thy testimonies before kings, and I was not ashamed.

Desiring to descend as one dead beneath the earth, O Jesus, Thou didst lead up the fallen from earth to heaven.

47. Verse: And I meditated on Thy commandments which I have greatly loved.

Seen as one Dead, yet alive as God, O Jesus, Thou didst lead up the fallen from earth to heaven.

48. Verse: And I lifted up my hands to Thy commandments which I have loved,

Seen as one Dead, yet alive as God, O Jesus, Thou hast restored dead mortals to life and slain him who slew me.

49. Verse: And I pondered on Thy statutes.

How great the joy, how full the gladness, that Thou hast brought to those in Hades, flashing forth like lightning in its gloomy depths.

50. Verse: Remember Thy words to Thy servant, wherein Thou hast made me to hope.

I venerate Thy Passion, I hymn Thy burial, and I magnify Thy power, O Lover of mankind: by which I have been set free from corrupting passions.

51. Verse: This hath comforted me in my humiliation, for Thine oracle hath quickened me.

A sword was sharpened against Thee, O Christ: but the sword of the strong hath been blunted, and the sword that guardeth Eden hath been turned back.

52. Verse: The proud have transgressed exceedingly, but from Thy law have I not declined.

The Ewe-lamb, seeing her Lamb slaughtered, was pierced with anguish: and she cried aloud in grief, calling the flock to lament with her.

53. Verse: I remembered Thy judgments of old, O Lord, and was comforted.

Even though Thou art buried in a grave, and hast descended into Hades, O Christ, Thou didst empty the graves therein and strip Hades naked.

54. Verse: Despondency took hold upon me because of the sinners who forsake Thy law.

Willingly, O Savior, hast Thou descended beneath the earth, restoring the dead to life, and leading them back to the glory of the Father.

55. Verse: Thy statutes were my songs in the place of my sojourning.

One of the Trinity endureth a shameful death in the flesh for our sake; the sun trembleth and the earth doth quake.

56. Verse: I remembered Thy name in the night, O Lord, and I kept Thy law.

Offspring from a bitter source, the children of the tribe of Judah have cast into a pit Him who fed them with manna, Jesus.

57. Verse: This hath happened unto me because I sought after Thy statutes

The Judge stood as one accused before the judgment-seat of Pilate, and He was condemned to an unjust death upon the Wood of the Cross.

58. Verse: Thou art my portion, O Lord; I said that I would keep Thy law.

Prideful Israel, O murderous people, why have ye set free Barabbas but delivered the Savior to be crucified?

59. Verse: I entreated Thy countenance with my whole heart: Have mercy on me according to Thy word.

With Thine hand Thou didst fashion Adam from the earth; and for his sake Thou hast assumed the nature of man, and of Thine own will been crucified.

60. Verse: I have thought on Thy ways, and I have turned my feet back to Thy testimonies.

Thou wast obedient to Thine own Father, O Word, even unto descending to evil Hades and raising up the race of mankind.

61. Verse: I made ready, and I was not troubled, that I might keep Thy commandments.

‘Woe is me, O Light of the world! Woe is me, O my Light! O Jesus, my heart’s desire’ cried the Virgin in her bitter grief.

62. Verse: The cords of sinners have entangled me, but Thy law have I not forgotten.

O jealous, bloodthirsty and proud people! May the very grave-clothes and the napkin put you to shame upon the Resurrection of Christ.

63. Verse: **A**t midnight I arose to give thanks unto Thee for the judgments of Thy righteousness.

Come, evil murderous disciple of thy Lord, and show me the manner of thy wickedness, how thou hast become Christ's betrayer.

64. Verse: **I** am a partaker with all them that fear Thee, and with them that keep Thy commandments.

None have believed thy pretense of loving mankind, O blind, utterly merciless, and faithless one, for thou didst sell for a price the sweet Myrrh.

65. Verse: **T**he earth, O Lord, is full of Thy mercy; teach me Thy statutes.

What price hast thou received for the heavenly Myrrh? What wast thou given in exchange for Him who is exceedingly precious? Thou hast procured for thyself madness, O accursed Satan.

66. Verse: **T**hou hast dealt graciously with Thy servant, O Lord, according to Thy word.

If thou lovest the poor and dost grieve over the ointment emptied out for the cleansing of a soul, how is it that thou hast sold the Giver of Light for gold?

67. Verse: **G**oodness and discipline and knowledge teach Thou me, for in Thy commandments have I believed.

O my God and Word, my Joy, how shall I endure Thy three days in the tomb? For my heart is torn in pieces by a mother's grief.'

68. Verse: **B**efore I was humbled, I transgressed; therefore Thy saying have I kept.

Who giveth me water and springs of tears,' cried the Virgin Bride of God, 'that I may weep for my sweet Jesus?'

69. Verse: **T**hou art good, O Lord, and in Thy goodness teach me Thy statutes.

O mountains and valleys, and ye multitudes of mankind, and all creation, weep and lament with me, the Mother of your God.'

70. Verse: **M**ultiplied against me hath been the unrighteousness of the proud; but as for me, with my whole heart will I search out Thy commandments.

When shall I see Thee, O Savior, eternal light, the joy and gladness of my heart?' cried the Virgin in her bitter grief.

71. Verse: **C**urdled like milk is their heart; but as for me, in Thy law have I meditated.

Thy side was pierced, O Savior, like the rock in the wilderness; but from Thee hath poured forth a stream of living water, for Thou art the Fount of Life.

72. Verse: **I**t is good for me that Thou hast humbled me, that I might learn Thy statutes.

Out of Thy side, as from a single source, there floweth a double stream; and drinking from it we gain immortal life for ourselves.

73. Verse: **T**he law of Thy mouth is better to me than thousands of gold and silver.

Note: If a priest serves without a deacon, he censes the Plashanitsa from the four sides, the iconostasis and the people at this point. The following is sung slowly to allow the censing to be completed and the priest to return to the Plashanitsa for the small litany; If a deacon is serving, the deacon performs the censing after the small litany.

In Tone V:

Of Thine own will, O Word, * Thou hast appeared in the tomb as one dead: * yet Thou dost live and, * as Thou didst foretell, ** raised up mankind by Thy Resurrection.

Glory ..., **W**e praise Thee, O Word and God of all, * with the Father and Thy most holy Spirit, ** and with hymns we glorify Thy divine burial.

Now & ever ..., **T**heotokion: **W**e bless thee, O pure Theotokos, * and with faith we honor the three-day burial ** of thy Son and our God.

And we repeat the first Troparion:

Thou who art Life wast laid in a tomb, O Christ; * and the hosts of angels were amazed ** and glorified Thine exceeding condescension.

Small Litany with the exclamation:

Priest: **F**or blessed is Thy Name and glorified is Thy Kingdom; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

SECOND STASIS

In Tone V:

Choir: **R**ight it is to magnify Thee, * the Giver of Life, * who hath stretched out Thine arms upon the Cross * and thereby destroyed the power of the enemy.

74. Verse: Thy hands have made me and fashioned me: give me understanding and I will learn Thy commandments.

Priest: Right it is to magnify Thee, the Creator of all, For through Thy Passion we have been granted passionlessness and freedom from corruption.

75. Verse: They that fear Thee shall see me and be glad, for on Thy words have I set my hope.

The earth trembled with fear, O Savior, and the sun hid itself, beholding Thee O Christ, the never-setting Light, being lowered bodily into the tomb.

76. Verse: I have known, O Lord, that Thy judgments are righteousness, and with truth hast Thou humbled me.

Thou hast slept, O Christ, a life-giving sleep in the tomb, and thereby raised the race of mankind from the slumber of sin.

77. Verse: Let now Thy mercy be my comfort, according to Thy saying unto Thy servant.

‘Alone among women, only without pain, I gave birth to Thee, my Child’, said the pure one. ‘But now at Thy Passion I suffer unbearable pain.’

78. Verse: Let Thy compassions come upon me and I shall live, for Thy law is my meditation.

Beholding Thee on high O Savior, united inseparably with the Father, yet seeing Thee below laying in the tomb as one dead; the seraphim trembled with fear.

79. Verse: Let the proud be put to shame, for unjustly have they transgressed against me; but as for me, I will ponder on Thy commandments.

The veil of the temple was rent in twain at Thy Crucifixion, O Word, and the celestial lights hid their radiance, when Thou, the Sun, wast hidden beneath the earth.

80. Verse: Let those that fear Thee return unto me, and those that know Thy testimonies.

He Who in the beginning by His will alone put the earth in circular motion, doth now descend breathless beneath the earth. O heaven tremble, at this sight.

81. Verse: Let my heart be blameless in Thy statutes, that I may not be put to shame.

He who fashioned Adam with His own hand, hath descended beneath the earth, to raise up the fallen race of mankind by His almighty power.

82. Verse: My soul fainteth for Thy salvation; on Thy words have I set my hope.

Come, as did the women bearing myrrh, and let us hymn a holy lament to the reposed Christ, that like them we too may hear Him say Rejoice!

83. Verse: Mine eyes are grown dim with waiting for Thine oracle; they say: When wilt Thou comfort me?

Truly art Thou, O Word, the never-failing myrrh: yet the women brought unto Thee, the living God, myrrh, to anoint Thee as one dead.

84. Verse: For I am become like a wine-skin in the frost; yet Thy statutes have I not forgotten.

Thou didst destroy the kingdom of Hades by Thy burial, O Christ: and by Thy death Thou hast slain death, delivering from corruption the race of mankind.

85. Verse: How many are the days of Thy servant? When wilt Thou execute judgment for me on them that persecute me?

The source of the river of life, the Wisdom of God, descendeth into the tomb granting life to all those in the depths of Hades.

86. Verse: Transgressors have told me fables, but they are not like Thy law, O Lord.'

'To renew the broken nature of mortal man, I have been willingly wounded in the flesh by death. O Mother, strike not thy breast in grief.'

87. Verse: All Thy commandments are truth. Without a cause have men persecuted me; do Thou help me.

O light-bearer of righteousness, Thou hast descended beneath the earth and raised up the dead as if from sleep, dispersing all the darkness of Hades.

88. Verse: They well nigh made an end of me on the earth; but as for me, I forsook not Thy commandments.

The life-giving Seed, twofold in nature, is today sown with tears in the furrows of the earth; but springing forth He shall bring joy to the world.

89. Verse: According to Thy mercy quicken me, and I will keep the testimonies of Thy mouth.

Adam feared when God walked in Paradise, but now he rejoiceth that God hath descended into Hades. Of old he fell, but now he hath been raised up.

90. Verse: For ever, O Lord, Thy word abideth in heaven.

Gazing upon Thy body laid in the tomb, O Christ, Thy Mother brought Thee her tears as an offering, and said: ‘Arise, O Child, as Thou didst foretell.’

91. Verse: Unto generation and generation is Thy truth; Thou hast laid the foundation of the earth, and it abideth.

The noble Joseph hid Thee reverently in a new tomb, and sang to Thee a fitting hymn, mixing it with his lamentations, O Savior,

92. Verse: By Thine ordinance doth the day abide, for all things are Thy servants.

Seeing Thee, O Word, pierced with nails upon the Cross, Thy Mother was pierced with the nails of bitter grief, and stricken with arrows in the depths of her soul.

93. Verse: If Thy law had not been my meditation, then should I have perished in my humiliation.

Thy Mother saw Thee, the Sweetness of the world, drink bitter vinegar, whereupon her cheeks became wetted with bitter tears.

94. Verse: I will never forget Thy statutes, for in them hast Thou quickened me.

I am grievously wounded and my inward being is rent apart, O Word, beholding Thee slain unjustly’, said the most pure One weeping.

95. Verse: I am Thine, save me; for after Thy statutes have I sought.

How shall I close Thy sweet eyes and lips, O Word? And how shall I bury Thee as one dead?’ cried Joseph trembling.

96. Verse: Sinners have waited for me to destroy me; but Thy testimonies have I understood.

Joseph and Nicodemus now sing burial hymns before the reposed Christ; and with them, the seraphim.

97. Verse: Of all perfection have I seen the outcome; exceeding spacious is Thy commandment.

The Savior, the Sun of Righteousness, hast set beneath the earth: wherefore the Moon, Thy Mother, hath been engulfed in grief, deprived of beholding Thee any longer.

98. Verse: O how I have loved Thy law, O Lord! the whole day long it is my meditation.

Hades trembled, O Savior, upon seeing Thee, the Giver of Life, despoiling him of his wealth and raising up the dead from all the ages.

99. Verse: Above mine enemies hast Thou made me wise in Thy commandment, for it is mine for ever.

After night the sun doth brightly shine forth again; and after Thy death, O Word, arise and shine forth in Thy glory, as a bridegroom coming forth from his chamber.

100. Verse: Above all that teach me have I gained understanding, for Thy testimonies are my meditation.

When the earth received Thee in her bosom, O Creator, it shook in fear, O Savior, and quaking, it awoke the dead.

101. Verse: Above mine elders have I received understanding, for after Thy commandments have I sought.

In a new and wondrous manner Nicodemus and noble Joseph have anointed Thee with spices, crying aloud: ‘Tremble, O ye earth!’

102. Verse: From every way that is evil have I restrained my feet that I might keep Thy words.

Thou hast descended, O Creator of light, and with Thee the sun’s light hath also set; and creation hath been seized with trembling and proclaiming Thee to be the Fashioner of all.

103. Verse: From Thy judgments have I not declined, for Thou hast set a law for me.

A stone hewn from rock hath covered the Cornerstone; and a mortal man doth now bury God in a grave as one dead; Tremble, O ye earth.

104. Verse: How sweet to my palate are Thy sayings! more sweet than honey to my mouth!

‘Behold the disciple whom Thou hast loved and Thine own Mother, speak to us, O sweetest Child’, lamented the pure one weeping.

105. Verse: From Thy commandments have I gained understanding; therefore have I hated every way of unrighteousness.

Thou art the Giver of Life, O Word, wherefore Thou didst not slay the Jews when stretched out upon the Cross, but rather Thou didst raise their forefathers from the dead.

106. Verse: Thy law is a lamp unto my feet and a light unto my paths.

At Thy Passion, O Word, there was neither form nor comeliness to be found in Thee: but Thou didst arise in glory, gifting Thy divine effulgence to mankind.

107. Verse: I have sworn and resolved that I will keep the judgments of Thy righteousness.

Thou didst descend beneath the earth in the flesh, O never-setting light-bearer, and unable to bear the sight of Thee dead, the sun grew dark at the height of noon-day.

108. Verse: I was humbled exceedingly; O Lord, quicken me according to Thy word.

The sun and moon darkened themselves, O Savior, like faithful servants clothed in the black robes of mourning.

109. Verse: The free-will offerings of my mouth be Thou now pleased to receive, O Lord, and teach me Thy judgments.

The centurion saw Thee as God, even though Thou didst die, and Joseph cried aloud, 'How shall I touch Thee with my hands O my God? I am in fear'.

110. Verse: My soul is in Thy hands continually, and Thy law have I not forgotten.

Adam slept, but from his side there came forth death; now Thou dost sleep, O Word of God, and from Thy side floweth life into the world.

111. Verse: Sinners have set a snare for me, yet from Thy commandment have I not strayed.

Thou didst sleep but a little, and brought the dead to life; Thou didst arise, O Good One, and raise up those who from ages past had fallen asleep.

112. Verse: I have inherited Thy testimonies for ever, for they are the rejoicing of my heart.

Taken up from the earth, Thou didst pour forth the wine of salvation, O life-giving Vine, wherefore I glorify Thy Passion and Thy Cross.

113. Verse: I have inclined my heart to perform Thy statutes for ever for a recompense.

When the commanders of the noetic hosts on high saw Thee, O Savior, naked, bloodstained and condemned, how could they bear the boldness of Thy crucifiers?

114. Verse: Transgressors have I hated, but Thy law have I loved.

O ye perverse and crooked Hebrews, ye knew that the temple would be raised again: why then did ye condemn Christ?

115. Verse: My helper and my protector art Thou; on Thy words have I set my hope.

In a robe of mockery ye have clothed Him who hath ordered all things, He who hath established the heavens, and wondrously adorned the earth.

116. Verse: Depart from me, ye evil-doers, and I will search out the commandments of my God.

Like the pelican Thou wast wounded in Thy side, O Word, restoring Thy dead children to life through the life-giving drops of Thy blood.

117. Verse: Uphold me according to Thy saying and quicken me, and turn me not away in shame from mine expectation.

Of old Joshua made the sun stand still, as he smote the heathen tribes; and Thou didst blot out its light, while casting down the prince of darkness.

118. Verse: Help me, and I shall be saved; and I will meditate on Thy statutes continually.

Without leaving Thy Father's side, O Compassionate One, it was Thy good pleasure, O Christ, to become a man, and descend into Hades.

119. Verse: Thou hast set at nought all that depart from Thy statutes, for unrighteous is their inward thought.

He who suspended the earth upon the waters is hung upon the Cross. As a breathless corpse He is laid in the earth, and it quaketh in terror, unable to endure His presence.

120. Verse: I have reckoned as transgressors all the sinners of the earth, therefore have I loved Thy testimonies.

'Woe is me, my Son!' lamented the Unwedded one saying. 'I see now condemned upon the Cross, He whom I had hoped to see enthroned as King.'

121. Verse: Nail down my flesh with the fear of Thee, for of Thy judgments am I afraid.

'Such were the tidings Gabriel brought me when he flew down from heaven: for he said that the Kingdom of my Son Jesus would be eternal.'

122. Verse: I have wrought judgment and righteousness; O give me not up to them that wrong me.

‘Alas! the prophecy of Simeon hath been Fulfilled: for Thy sword hath pierced my heart, Emmanuel.

123. Verse: Receive Thy servant unto good, let not the proud falsely accuse me.

Be ashamed, O ye Jews, for the Life-giver hath raised your dead, yet ye slew Him out of envy.

124. Verse: Mine eyes have failed with waiting for Thy salvation, and for the word of Thy righteousness.

Seeing Thee, O my Christ, the invisible Light, hidden breathless in the tomb, the sun trembled and darkened its light.

125. Verse: Deal with Thy servant according to Thy mercy, and teach me Thy statutes.

Thy most immaculate Mother wept bitterly, O Word, when she beheld Thee, the ineffable and beginningless God, lying in the grave,.

126. Verse: I am Thy servant; give me understanding, and I shall know Thy testimonies.

Seeing Thine undefiled death, O Christ, Thy mother cried to Thee in bitter sorrow: ‘Tarry not, O Life, among the dead.’

127. Verse: It is time for the Lord to act; for they have dispersed Thy law.

Wicked Hades trembled when it saw Thee, O immortal Sun of glory, and hastily yielded up its prisoners.

128. Verse: Therefore have I loved Thy commandments more than gold and topaz.

Great and fearful is the sight placed before our eyes: for the Cause of life hath submitted to death, that He may give light and life to all.

129. Verse: Therefore I directed myself according to all Thy commandments; every way that is unrighteous have I hated.

Thy side hath been pierced, O Master, and Thy hands have been transfixed with nails; healing by Thy wounded side the unbridled lust of our forefathers.

130. Verse: Wonderful are Thy testimonies; therefore hath my soul searched them out.

Of old they wept in every house for Rachel’s children; and now the company of disciples with His Mother lament for the Virgin’s Son.

131. Verse: The unfolding of Thy words will give light and understanding unto babes.

With their hands they struck the face of Christ, though it was He who formed man with His hand, and crushed the teeth of the beast.

132. Verse: I opened my mouth and drew in my breath, for I longed for Thy commandments.

If a priest serves without a deacon, he censes the Plashanitsa from the four sides, the iconostasis and the people at this point. The following is sung slowly to allow the censuring to be completed and the priest to return to the Plashanitsa for the small litany; If a deacon is serving, the deacon performs the censuring after the small litany.

With our hymns, O Christ, * we the faithful now worship Thy Crucifixion and Thy Burial, ** by which we are set free from death.

Glory ..., O beginningless God, * coeternal Word, and Holy Spirit, * strengthen the faith of Orthodox Christians * against their enemies ** for Thou art exceedingly Good.

Now & ever ..., Theotokion: O pure and most immaculate Virgin, * who hath given birth to our Life, * bring an end to the scandals of the Church ** and grant her peace O good one.

And we repeat the first Troparion of the second stasis:

Meet it is to magnify Thee, * the Giver of Life, * who hath stretch out Thine arms upon the Cross ** and thereby destroyed the power of the enemy.

Small Litany with the exclamation:

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

THIRD STASIS

In Tone III:

Choir: Every generation, O my Christ, * doth offers praises at Thy burial.

133. Verse: Look upon me and have mercy on me, according to the judgment of them that love Thy name.

Priest: Taking Thee down from the Tree, the Arimathaeon lays Thee in a sepulcher.

134. Verse: My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me.

The Myrrh-bearers drew near, O my Christ, wisely bringing Thee sweet spices.

135. Verse: Deliver me from the false accusation of men, and I will keep Thy commandments.

Come ye, and with the whole of creation let us offer a funeral hymn to the Creator.

136. Verse: Make Thy face to shine upon Thy servant, and teach me Thy statutes.

With the Myrrhbearers let us all consciously anoint the Living One as one dead.

137. Verse: Mine eyes have poured forth streams of waters, because I kept not Thy law.

O thrice-blessed Joseph, bury the body of Christ, the Life-Giver.

138. Verse: Righteous art Thou, O Lord, and upright are Thy judgments.

Those whom He fed with manna have lifted up their heel against their Benefactor.

139. Verse: Thou hast ordained as Thy testimonies exceeding righteousness and truth.

Those whom He fed with manna, offer to the Savior vinegar and gall.

140. Verse: My zeal for Thee hath made me to pine away, because mine enemies have forgotten Thy words.

O the madness of those who killed the prophets and slew Christ!

141. Verse: Thine oracle is tried with fire to the uttermost, and Thy servant hath loved it.

Like a mindless servant, the disciple hath betrayed the abyss of wisdom.

142. Verse: I am young and accounted as nothing, yet Thy statutes have I not forgotten.

Judas the traitor hath sold his Redeemer and made himself a captive.

143. Verse: Thy righteousness is an everlasting righteousness, and Thy law is truth.

According to Solomon, the mouth of the transgressing Hebrews is likened to a deep pit.

144. Verse: Tribulations and necessities have found me, Thy commandments are my meditation.

In the crooked paths of the transgressing Hebrews there are thorns and snares.

145. Verse: Thy testimonies are righteousness for ever; give me understanding and I shall live.

Joseph with Nicodemus bury the Creator with honors befitting the reposed.

146. Verse: I have cried with my whole heart; hear me, O Lord, and I will seek after Thy statutes.

O Life-giver and Savior, to Thy power be glory, for Thou hast destroyed Hades!

147. Verse: I have cried unto Thee; save me, and I will keep Thy testimonies.

Upon seeing Thee lying dead, O Word, the most pure One wept with a mother's grief.

148. Verse: I arose in the dead of night and I cried; on Thy words have I set my hope.

'O my sweet springtime, my sweetest Child, where hath all Thy comeliness gone?'

149. Verse: Mine eyes woke before the morning that I might meditate on Thy sayings.

Thine all-pure Mother lamented deeply upon seeing Thou, O Word, as one dead.

150. Verse: Hear my voice, O Lord, according to Thy mercy; according to Thy judgment, quicken me.

The women came with myrrh to anoint Christ, the Divine Myrrh.

151. Verse: They have drawn nigh that lawlessly persecute me, but from Thy law are they far removed.

By dying, O my God, Thou didst put death to death by Thy divine power.

152. Verse: Near art Thou, O Lord, and all Thy ways are truth.

The deceiver is deceived, and those whom he misled are set free by Thy Wisdom, O my God.

153. Verse: From the beginning I have known from Thy testimonies that Thou hast founded them for ever.

The traitor was cast down to the deepest depths of Hades, and into the pit of corruption.

154. Verse: Behold my humiliation and rescue me, for Thy law have I not forgotten.

Thorns and snares are the path of the thrice-wretched foolish Judas.

155. Verse: Judge my cause and redeem me; for Thy word's sake quicken me.

All who crucified Thee shall be destroyed together, O Word, Thou Son of God and King of all.

156. Verse: Far from sinners is salvation, for they have not sought after Thy statutes.

In the pit of corruption shall all the men of blood be destroyed together.

157. Verse: Thy compassions are many, O Lord; according to Thy judgment quicken me.

O Son of God and King of all, my God and my Creator, how hast Thou accepted suffering?

158. Verse: Many are they that persecute me and afflict me; from Thy testimonies have I not declined.

As the mother of a foal, she gazed on Thee hanging upon the Tree.

159. Verse: I beheld men acting foolishly and I pined away, because they kept not Thy sayings.

Joseph with Nicodemus bury a body that is the Source of life.

160. Verse: Behold, how I have loved Thy commandments; O Lord, in Thy mercy, quicken me.

Pierced to the heart, the Virgin shed warm tears and bewailed her child.

161. Verse: The beginning of Thy words is truth, and all the judgments of Thy righteousness endure for ever.

O Light of mine eyes, my sweetest Child, how art Thou hidden now in the tomb?

162. Verse: Princes have persecuted me without a cause, and because of Thy words my heart hath been afraid.

‘Weep not, O Mother, for I suffer this to free Adam and Eve.’

163. Verse: I will rejoice in Thy sayings as one that findeth great spoil.

‘O my Son, I glorify Thine extreme compassion, for which cause Thou hast suffered.’

164. Verse: Unrighteousness have I hated and abhorred, but Thy law have I loved.

Thou hast drunk vinegar and gall, O Compassionate One, to redeem us from the forbidden fruit of old.

165. Verse: Seven times a day have I praised Thee for the judgments of Thy righteousness.

Thou art nailed upon the Cross, who of old didst shelter Thy people with a pillar of cloud.

166. Verse: Much peace have they that love Thy law, and for them there is no stumbling-block.

The Myrrh-bearers came to Thy tomb O Savior, bringing Thee Myrrh.

167. Verse: I awaited Thy salvation, O Lord, and Thy commandments have I loved.

Rise up, O Compassionate One, and raise us from the depths of Hades.

168. Verse: My soul hath kept Thy testimonies and hath loved them exceedingly.

‘Arise, O Giver of Life’, the Mother who bore Thee said with flowing tears.

169. Verse I have kept Thy commandments and Thy testimonies, for all my ways are before Thee, O Lord.

Make haste to arise, O Word, and take away the sorrow of the pure one who bore Thee.

170. Verse: Let my supplication draw nigh before Thee, O Lord; according to Thine oracle give me understanding.

All the powers of heaven have been filled with fear and awe upon seeing Thee dead.

171. Verse: Let my petition come before Thee, O Lord; according to Thine oracle deliver me.

With love and fear we honor Thy Passion: grant us the remission of our sins.

172. Verse: **M**y lips shall pour forth a hymn when Thou hast taught me Thy statutes.

Strange and dreadful is the vision! O Word of God, how art Thou now hidden by the earth?

173. Verse: **M**y tongue shall speak of Thy sayings, for all Thy commandments are righteousness.

Joseph once fled with Thee, O Savior, and now another Joseph doth bury Thee.

174. Verse: **L**et Thy hand be for saving me, for I have chosen Thy commandments.

Thy most-holy Mother weepeth for Thee lamenting, O my Savior, as One dead.

175. Verse: **I** have longed for Thy salvation, O Lord, and Thy law is my meditation.

The noetical powers tremble at Thy strange and fearful burial, O Fashioner of all that is.

176. Verse: **M**y soul shall live and shall praise Thee, and Thy judgments will help me.

Early in the morning the myrrh-bearers came to Thee and poured myrrh upon Thy tomb.

177. Verse: **I** have gone astray like a sheep that is lost; O seek Thy servant, for I have not forgotten Thy commandments.

By Thy Resurrection grant peace to the Church and salvation to Thy people.

Glory ..., **O** my God in Trinity, the Father, the Son and the Spirit, have mercy upon the world.

Now & ever ..., **Theotokion: G**rant unto us thy servants O Virgin, that we be deemed worthy to behold the Resurrection of thy Son.

This is immediately followed by the Evlogitaria of the Resurrection, during which the priest with the deacon censes the Plashanitsa, the sanctuary and the whole church.

THE EVLOGITARIA; in Tone V:

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

The assembly of angels were amazed, * beholding Thee numbered among the dead; * yet, O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from Hades.

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

'Why mingle ye myrrh with tears of pity, * O ye women disciples?' * Thus did the radiant angel * address the myrrh-bearing women within the tomb; * 'behold the tomb and understand, * for the Savior hath arisen from the tomb'.

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

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, * but tell of the Resurrection to the apostles.

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

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God * He is risen from the tomb.

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

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

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

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

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

Small Litany with the exclamation:

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

Then we sing the following Sessional hymns in Tone I:

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

Glory ...,

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

Now & ever ..., Another Sessional hymn in Tone I:

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

The Canon

We do **not** sing: **We have seen the Resurrection of Christ ...**, but at once we read Psalm 50 and then begin the Canon. In each canticle the Irmos is sung twice, and then the Troparia are repeated four times. The Irmos is sung at the end as Katavasia. Before the Troparia we say: **Glory to Thee, our God, glory to Thee.** The first, third, fourth, and canticles of this canon are the work of Mark the Monk, Bishop of Hydrous, and the last four canticles are by Kosmas of the Holy City. The Irmoi are the work of the nun Kassiani.

ODE I; in Tone VI:

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

ODE III

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

Small Litany.

Sessional Hymn in Tone I:

The soldiers keeping watch over Thy tomb, O Savior, * became as dead men * from the bright effulgence of the appearing of the angel, * who proclaimed to the women the Resurrection. * We glorify Thee as the Destroyer of corruption; * we fall down before Thee, ** risen from the tomb, our only God.

ODE IV

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

ODE V

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

ODE VI

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

Small Litany.
Kontakion in Tone VI:

He Who closed the abyss is beheld as dead, * and as a corpse the Immortal One hath been wrapped in linen with sweet spices and laid in a tomb. * The women come to anoint Him with myrrh, weeping bitterly and crying: * "This is the most blessed Sabbath on which Christ sleepeth, ** but on the third day He shall rise again."

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

ODE VII

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

Refrain: **G**lory to Thee, our God, glory to Thee.

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

Refrain: **G**lory to Thee, our God, glory to Thee.

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

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

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

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

ODE VIII

Irmos: **Be** ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

Katavasia: **Be** ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

ODE IX

Irmos: **Weep** not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

Katavasia: **Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.**

Small Litany.

Holy is the Lord our God. (Thrice)

This is repeated three times, as at Matins on Sunday.

Exapostilarion in Tone II:

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

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

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

At the Praises. Four Stichera are sung in Tone II:

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

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

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

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

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

Come, let us behold our Life lying in the tomb, * that He may give life to those who lay dead in their tombs. * Come, let us look upon the Son of Judah today as He sleepeth, * and with the prophet let us cry aloud to Him: * Thou hast reclined, and slept as a lion; * who shall awaken Thee, O King? * But of Thine own free will Thou shalt rise up, * who willingly dost give Thyself for us. ** O Lord, glory be to Thee.

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

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

Glory ..., in Tone VI:

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

Now & ever ..., Theotokion in Tone II:

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

Great Doxology is sung.

Note: During the Stichera of Lauds, the senior priest puts on all his vestments, and as the choir sings **T**hou art most blessed, O Virgin Theotokos ..., he comes out of the sanctuary with the rest of the clergy and stands before the Plashanitsa. During the singing of the Doxology he goes three times round the Plashanitsa, censing it from the four sides. Then, while the choir sings the concluding Holy God ..., to a slow and solemn melody, as sung at the Burial Service, he takes the Book of the Gospels and the other clergy (or laity if there are no clergy) take the Plashanitsa which they hold above his head. They go in procession round the outside of the church, the choir meanwhile continuing to sing Holy God to the funeral melody as often as is necessary. The Cross with the processional candles is carried at the head of the procession; then comes the choir; then the deacon with the incense, the clergy with the Plashanitsa, and after them all the members of the congregation, holding lighted candles. The procession returns to the interior of the church, and stopping before the Holy Doors with the Plashanitsa above his head, the senior priest says,

Priest: Let us attend, Wisdom:

Note: The Troparion of the day is sung once slowly and with compunction, during this time the Plashanitsa is placed, and left in the centre of the church until the evening of Holy Saturday, when it is taken into the sanctuary and laid on the Holy Table at the end of the Midnight Office (at ODE VIII, immediately preceding the Matins of the Resurrection).

Troparion of the Day in Tone II:

Noble Joseph, * taking down Thy most pure body from the Tree, * wrapped it in clean linen with sweet spices, ** and he laid it in a new tomb.

Then follows the singing of the Troparion of the prophecy

In Tone II:

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

Glory ..., Now & ever ..., Repeat.

Prokeimenon in Tone IV:

Prokeimenon: Arise, Lord, help us: * and redeem us for Thy Name's sake.

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

READING FROM THE PROPHECY OF EZEKIEL (37: 1-14)

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

Prokeimenon in Tone VII:

Prokeimenon: Arise, O Lord my God, let Thine hand be lifted high: * forget not Thy paupers to the end.

Verse: I will confess Thee, O Lord, with my whole heart: I will tell of all Thy wonders.

1ST EPISTLE TO THE CORINTHIANS (5:6-8); GALATIANS (3: 13-14).

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

Alleluia in Tone V:

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

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

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

GOSPEL ACCORDING TO ST. MATTHEW (27: 62-66)

The morning of the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

Note: Then the two Litanies and the conclusion of Matins, with the same Dismissal as at the end of Vespers

(Dismissal) Priest: May Christ our true God, Who for us men and for our salvation did deign to suffer the dread Passion and the life-creating Cross, and voluntary burial in the flesh ...,

After the Dismissal the faithful come up to venerate the Plashanitsa, while the choir sings with sweet melody, slowly and with compunction:

In Tone V:

Come, let us bless the ever-memorable Joseph, * who came to Pilate by night and begged for body of the Life of all: * ‘Give me this stranger, who hath

no place to lay His head. * Give me this stranger, who wast delivered to death by His evil disciple. * Give me this stranger, whom His Mother saw hanging on the Cross, * and with a mother's sorrow cried weeping: * "Woe is me, my Child! * Woe is me, Light of mine eyes * and beloved fruit of my womb! * For what Simeon foretold in the temple hath come to pass today: * a sword hath pierced my soul, * but do Thou change my grief to rejoicing * by Thy Resurrection. * We venerate Thy Passion, O Christ. * We venerate Thy Passion, O Christ. * We venerate Thy Passion, O Christ, ** and Thy Holy Resurrection.

Note: The First Hour is then read as outside lent. The other Hours, the Third, the Sixth and the Ninth, and also the Typika, are likewise read at the appointed time before the Vespereal Liturgy. They are read simply and without singing.

HOLY AND GREAT SATURDAY

VESPERAL LITURGY OF ST. BASIL

The service begins about the tenth hour of the day (four o'clock in the afternoon). For the first part of the service the clergy wear dark vestments. After the Psalm of introduction (Psalm 103) and the Great Litany, to: **L**ord, I have cried ..., 8 Stichera are sung: 4 of the Resurrection from the Oktoechos; and then 3 of the day, the first of these being repeated.

In Tone I:

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

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

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

Go around Zion, 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.

Verse: **I**f 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.

Verse: **F**or 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. ** O Lord, glory be to thee.

In Tone VIII:

Verse: **F**rom 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.

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: Today Hades doth groan and cry aloud: * it had been better ...,

Verse: 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.

Verse: 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 ..., in Tone VI:

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.

Now & ever ..., Theotokion in Tone I:

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; O joyous Light ...,

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

THE READING IS FROM THE BOOK OF GENESIS (1:1-13)

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 he 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.

THE READING IS FROM PROPHECY OF ISAIAH (60 1-16)

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 Kedar shall be gathered together unto thee, the rams of Nebaioth 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 Zion 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.

THE READING IS FROM THE BOOK OF EXODUS (12 1-11)

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.

THE READING IS FROM THE BOOK OF JONAH (1:1 - 4:11)

Now the word of the LORD came unto Jonah the son of Amittai, 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 hell 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?

THE READING IS FROM THE BOOK OF JOSHUA (5 10-15)

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.

THE READING IS FROM THE BOOK OF EXODUS (13 20-15: 19)

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,

Choir: For gloriously hath he been glorified:

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

Choir: 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

Choir: 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**

Choir: 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**

Choir: For gloriously hath he been glorified:

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

Choir: 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**

Choir: For gloriously hath he been glorified:

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

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: 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**

Choir: For gloriously hath he been glorified:

Reader: Glory ...,

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

Reader: Now & ever ...,

Choir: Let us sing unto the Lord.

Reader: For gloriously hath he been glorified:

Then we continue with the reading of the lessons:

THE READING IS FROM PROPHECY OF ZEPHANIAH (3:8-15)

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 Zion; 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.

THE READING IS FROM THE THIRD BOOK OF KINGS (17:8-24)

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 Elijah 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 Elijah: 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 Elijah. 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 Elijah, 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 Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

THE READING IS FROM PROPHECY OF ISAIAH (61:10-62:5)

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 Zion'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.

THE READING IS FROM THE BOOK OF GENESIS (22 1-18)

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.

THE READING IS FROM PROPHECY OF ISAIAH (61:1-9)

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 Zion, 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.

THE READING IS FROM THE FOURTH BOOK OF KINGS (4 8-37)

It fell on a day, that Elisha 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 Elisha 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 Elisha 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.

THE READING IS FROM PROPHECY OF ISAIAH (63:11 - 64:5)

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:

THE READING IS FROM PROPHECY OF JEREMIAH (31:31-34)

Thus saith the Lord: Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his 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.

THE READING IS FROM THE BOOK OF DANIEL (3:1-23)

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 worshipping, 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 VI:

Choir: Praise the Lord and exalt Him above all for ever.

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: O ye heavens, bless ye the Lord :

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: O let the earth bless the Lord:

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: O ye mountains, bless ye the Lord:

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: O Israel, bless ye the Lord:

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: O ye apostles, prophets and martyrs of the Lord, bless ye the Lord.

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: We bless the Father, Son and Holy Spirit.

Choir: We praise the Lord and exalt Him above all throughout all ages:

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

Choir: Praise the Lord and exalt Him above all throughout all ages:

Reader: We praise, bless and worship the Lord.

Choir: We praise the Lord and exalt Him above all throughout all ages:

Then follows the Small Litany.

Instead of the Trisagion we sing:

Choir: As many of you as were baptized into Christ, ** have put on Christ. Alleluia.

Prokeimenon in Tone V:

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

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

EPISTLE TO THE ROMANS (6:3-11)

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.

We do not sing Alleluia, but in its place we sing the following verses:

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

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

Choir: Arise, O God, judge the earth: ...,

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

Choir: Arise, O God, judge the earth: ...,

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

Choir: Arise, O God, judge the earth: ...,

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

Choir: Arise, O God, judge the earth: ...,

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

Choir: Arise, O God, judge the earth: ...,

Verse: 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.

Choir: 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 ACCORDING TO ST. MATTHEW (28: 1-20)

In the evening of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

We continue with the Liturgy of St. Basil the Great:

In place of the Hymn of the Cherubim, we sing:

In Tone V:

Let all mortal flesh keep silence, * and stand with fear and trembling; * and let it take no thought for any earthly thing. * For the King of Kings and Lord of Lords * draweth near to be sacrificed * and given as food to the faithful. * Before Him go the choirs of angels * with all the principalities and powers, * the many-eyed cherubim and the six-winged seraphim, * who cover their faces as they sing this hymn: ** Alleluia, alleluia, alleluia. (Repeat as needed)

In place of It is truly meet ..., we sing the Irmos:

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing, * those that with faith and love magnify thee.

Communion Verse: And the Lord awoke, as one that sleepeth: He hath arisen and hath saved us. Alleluia, Alleluia, Alleluia.

Note: At the end of the Liturgy a table is placed in the centre of the church and on it are set five loaves and wine (but not oil: for on this Saturday, alone among all the Saturdays of the year, oil is not permitted). After the prayer behind the Ambon the deacon says: Let us pray to the Lord, and the priest blesses the bread and wine with the usual prayer used at the Vigil Service:

Priest: **O Lord Jesus Christ our God ...**, (but omitting the reference to oil).

Then is sung: **Blessed be the Name of the Lord ...**, followed by the conclusion of the Liturgy. The priest uses the form of the Dismissal as on Sundays:

Priest: **May He who rose from the dead, Christ our true God ...**,

After receiving the antidoron, the faithful also partake from the bread and wine that have been blessed.

In previous times, after the completion of the Liturgy - which ended around the second hour of the night (eight o'clock in the evening) - the faithful did not leave the church; but after receiving the blessed bread and wine, together with several dates or figs, they remained in their places. The reading of the Acts of the Apostles commenced at once, and continued without interruption until the commencement of the Midnight Office.

THE MIDNIGHT OFFICE

MIDNIGHT OFFICE FOR PASCHA BEGINNETH AT 11:30 P.M.

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

Trisagion ..., **O**ur Father ...,

Lord, have mercy. (12 times)

Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Burial Canon, in Tone VI

ODE I; in Tone VI:

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

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

ODE III

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

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

Sessional Hymn in Tone I:

The soldiers keeping watch over Thy tomb, O Savior, * became as dead men * from the bright effulgence of the appearing of the angel, * who proclaimed to the women the Resurrection. * We glorify Thee as the Destroyer of corruption; * we fall down before Thee, ** risen from the tomb, our only God.

ODE IV

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

ODE V

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

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

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

ODE VI

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

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

Kontakion in Tone VI:

He Who closed the abyss is beheld as dead, * and as a corpse the Immortal One hath been wrapped in linen with sweet spices and laid in a tomb. * The women come to anoint Him with myrrh, weeping bitterly and crying: * "This is the most blessed Sabbath on which Christ sleepeth, ** but on the third day He shall rise again."

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

ODE VII

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

Refrain: **Glory to Thee, our God, glory to Thee.**

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

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

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

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

ODE VIII

Irmos: Be ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

Katavasia: Be ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

ODE IX

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

Refrain: Glory to Thee, our God, glory to Thee.

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

Refrain: Glory to Thee, our God, glory to Thee.

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

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

Katavasia: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

Trisagion ..., Our Father ..., **Priest:** For thine is the Kingdom ...,

Troparion in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay hades with the lightning of Thy Divinity. * And when Thou didst also raise the dead out of the nether-most depths, * all the hosts of the heavens cried out: ** O Life-giver, Christ our God, glory be to Thee.

Ektinia: Have mercy on us, O God, *(as at the beginning of Matins, not the conclusion)*

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

Choir: Glory ..., Now & ever ..., Amen.

Choir: Lord, have mercy. (Thrice), Father (Master) bless!

THE DISMISSAL

Priest: **May** Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Note: The end of the Lenten Triodion, Glory be to God for all things.
The Office of the Resurrection Matins begins Immediately.