SIXTH PRAYER:
We thank you, O Lord, God of our salvation, for you have done everything that is good for our lives, that we may look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our beds to worship your honored name. Therefore, O Lord, we pray: give us the grace and power to be found worthy to sing to you with understanding and to pray without ceasing and work for our own salvation in fear and trembling with the help of your Christ. O Lord, remember those who shout to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies. For you are the King of peace and the Savior of our souls, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

SEVENTH PRAYER:
God and Father of our Lord Jesus Christ, you have raised us from our beds and gathered us for this time of prayer. Give us grace that we may open our mouth in praise. Accept the thanksgiving we offer with all our strength. Teach us your commandments, for we do not know how to pray as we should, unless you guide us by your Holy Spirit. Therefore, we pray to you, that if until now we have sinned in any way, in word, deed, or thought, voluntarily or involuntarily, remit, pardon, and forgive us; for if you, O Lord, should mark our guilt, Lord, who would survive? But with you is found redemption. You alone are holy, a mighty helper, and the stronghold of our lives, and our hymns are for you always. May the might of your kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and ever and forever. Amen.

EIGHTH PRAYER:
Lord our God, you have shaken from us the sluggishness of sleep; you have gathered us by a holy calling to lift up our hands in the night, and to confess you for your just decrees. Receive our prayers, petitions, confessions, and night-time worship. Bestow on us, O Lord, a faith that cannot be confounded, a hope that does not waiver, and a love that does not pretend. Bless our comings and goings, our deeds, works, words, and thoughts. Grant that we may come to the beginning of the day praising, singing, and blessing the goodness of your ineffable kindness. For blessed is your all-holy name, and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever and forever. Amen.

NINTH PRAYER (Note: the Ninth Prayer may be said after Psalm 50)
Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed the repentance of the prophet David that led to pardon. Now, O Master, to us who have fallen into so many and so great sins: have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, O Lord, who alone know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; a steadfast spirit you have put within us; and you have made known to us the joy of your salvation. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altars until our last breath. Through the mercies, kindness, and love of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

MATINS FOR HOLY AND GREAT SATURDAY

also known as Jerusalem Matins



Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
March 2026

The service of Matins on Holy and Great Saturday commemorates the day that our Lord, God and Savior Jesus Christ spent in the tomb. This service incorporates elements of both the funeral service and Sunday (Resurrectional) Matins, and is offered at a symbolic "tomb" in the midst of the church. It ends with a procession carrying the *plaschanitza* (a "shroud" bearing an image of our Lord in the tomb) around the church.

The text here is primarily taken from the *Lenten Triodion* published by the Sisters of St. Basil the Great, Uniontown, Pennsylvania. Any texts which have been published by the Byzantine Catholic Church *sui juris* of the United States of America (or translated by the Inter-Eparchial Liturgical Commission of the same) have been included here, superseding any other texts. The texts of the hymns at the Stations are the translation and metricization of Fr. Michael H. G. Gelsinger, and have been slightly altered; the irmosy of the Canon are taken from the *Lenten Triodion* of Mother Mary and Bishop Kallistos.

The music is transcribed from the *Tserkovnoje Prostopinije* of Fr. Ivan Bokshaj and the *Irmologion* of Fr. Stefan Papp, with the following exceptions. The chant for the third Station is from the Greek Byzantine tradition, as transcribed by the Very Rev. Mitered Archpriest Roman Galadza, Brampton, Ontario, Canada. The melodies for the special melodies (podobny) for the Sessional Hymns are from *Vasiliansky Tserkovni Napivi* (Rome, 1961). Any music which has been published by the Byzantine Catholic Church *sui juris* of the United States of America has been used here, superseding any other transcriptions. Much of the common music of the service of Matins is taken from the *Order of Sunday Matins*, published in 2006 by the Metropolitan Cantor Institute of the Archeparchy of Pittsburgh.

In providing music for the Canon, the practice of the Inter-Eparchial Music Commission has been followed. Two transcriptions for each irmos of the Canon are provided; the first uses the "common Tone 6" melody, and the second uses the samopodoben melody given in Bokshaj and Papp. Cantors are free to use either set of melodies, or to use one for the initial irmos of each Ode, and one for the katavasia. The troparia of each ode are to be chanted by a cantor, using a simple reading melody around a single note.

The service really requires at least two cantors due to the sheer amount of singing, and we recommend that the Stations and the Psalms of Praise be sung antiphonally (i.e. alternating between men and women, or between two sides of the church) where possible.

Like the other publications of the Metropolitan Cantor Institute, this setting of the service of Jerusalem Matins is UNOFFICIAL and subject to change or revision by the Cantor Institute, the Inter-Eparchial Music Commission, or the Council of Hierarchs of the Byzantine Catholic Church. We hope that it provides spiritual benefit to all who use it.

The image on the cover is from the *Pentecostarion* (L'vov, 1907).

The Prayers of Matins

These prayers are said by the celebrant during the initial psalm(s), unless they are prayed later in the service. If there is not sufficient time for these prayers during the psalmody, they may be prayed privately by the celebrant before the start of the service.
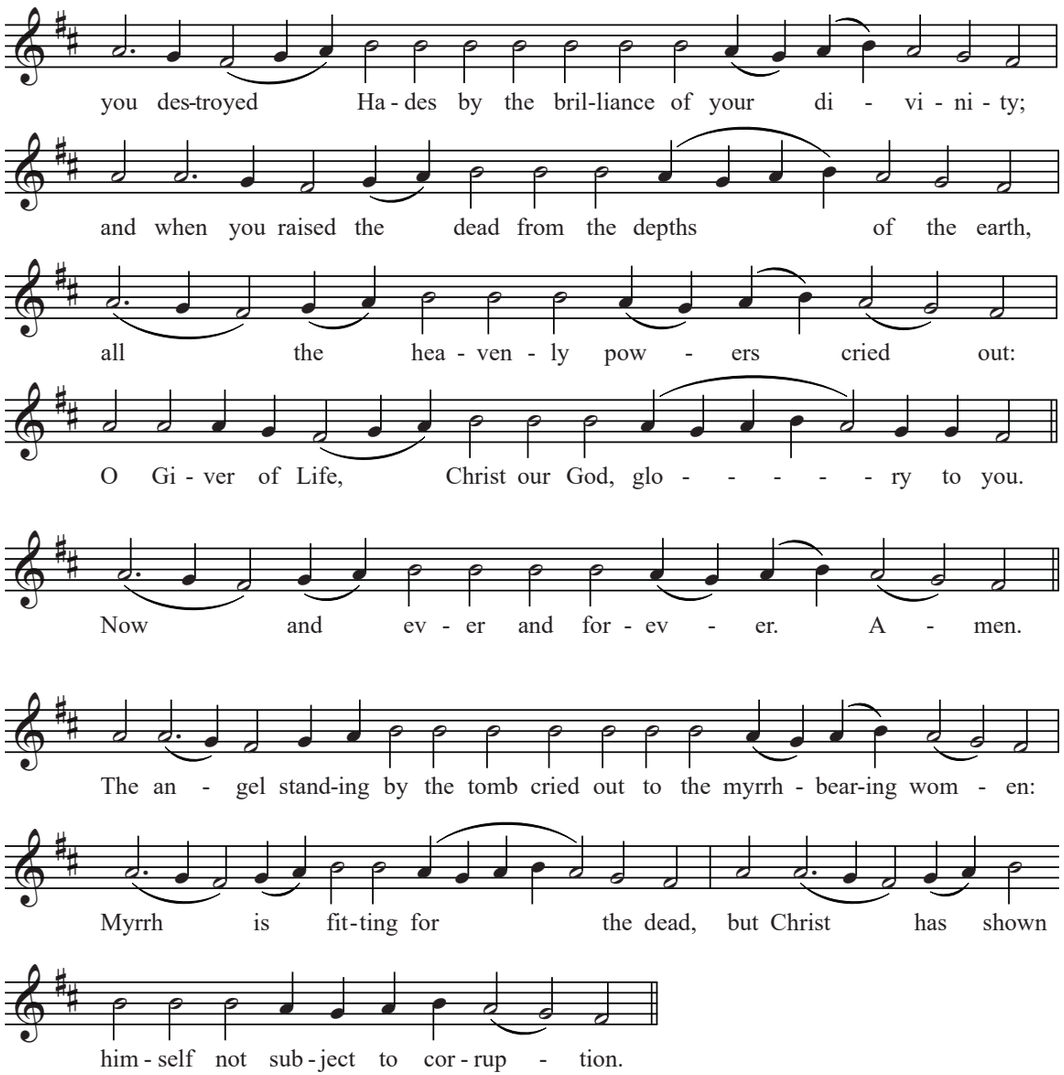
FIRST PRAYER:
(prayed aloud at the end of the Litany of Peace)

SECOND PRAYER:
From the night our soul rises to you, our God, for your commandments are a light upon the earth. Give us understanding that we may be perfected in righteousness and holiness in fear of you, for it is you whom we glorify as our true God. Turn your ear and hear us. O Lord, remember by name each one present and praying with us, and save them by your power. Bless your people and sanctify your inheritance. Grant peace to your world, to your churches, to the priests, to the government and to all your people. For sanctified and glorified is your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

THIRD PRAYER:
From the night our soul rises to you, our God, for your commandments are a light. Teach us, O God, your righteousness, your commandments and your statutes. Enlighten the eyes of our minds, that we may not fall asleep in sin and die. Dispel all darkness from our hearts, favor us with the Sun of righteousness, and keep our life free from all harm by the seal of your Holy Spirit. Direct our steps in the way of peace. Grant that we may see the dawn and the whole day in joy, and that we may offer you our morning prayers. For yours is the might; and yours are the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen..

FOURTH PRAYER:
Master and God, holy and incomprehensible, you said, let light shine out of darkness; you have given us rest in the sleep of night and have raised us to glorify and praise your goodness. We beg of your own compassion, accept us who now worship you and thank you with all our strength, and grant all that we ask for our salvation. Show us to be children of the light and of the day and heirs of your eternal good gifts. In the abundance of your mercy, O Lord, remember all your people, those here present and who pray with us and those traveling on land, sea, and air, in every place of your dominion, who pray for your loving-kindness and help, and grant your great mercy to all. Being saved in soul and body, may we always persevere, to glorify with confidence your magnificent and blessed name. For you are a merciful, kind, and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

FIFTH PRAYER:
Treasury of good, ever-flowing fountain, Holy Father, Wonderworker, all-powerful and almighty, all worship you and we pray to you, calling upon your mercy and compassion, for help and support in our lowliness. O Lord, remember your servants praying to you. Let our morning prayer rise like incense before you. Let no one of us be put to shame, but keep us all safe through your compassion. O Lord, remember those who keep watch and sing of your glory, and that of your only-begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly and spiritual altar. For you are our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.



The Office of Matins for Holy and Great Saturday

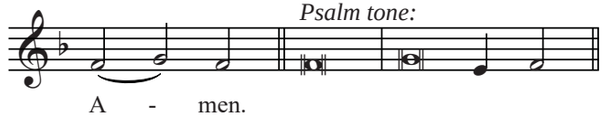
The faithful STAND as the celebrant, vested in a dark epitrachilion and phelonion, incenses the holy table, icon screen, tomb, interior of the church, and the faithful, then the main icons of Christ and the Theotokos. The deacon precedes him with a lighted candle. The celebrant then stands before the holy doors, holding the censer, with the deacon at his right.*

Deacon: In the name of the Lord, Father, give the blessing.

While making the sign of the cross with the censer, the celebrant says:

Celebrant: Glory to the holy, consubstantial, life-creating and undivided Trinity, ✠ always, now and ever and forever.

Response:



Glory to God in the highest,
and to people on earth, peace and ***good*** will. *(3 times)*

O Lord, open my lips,
and my mouth will declare ***your*** praise. *(2 times)*

The celebrant, vested in epitrachilion, goes in front of the holy doors and reads the prayers of Matins (page 73). The deacon returns to the altar. The reader chants the psalm on a single note, while the faithful listen.

Psalm 3

How many are my foes, O Lord!
How many are rising up against me!

How many are saying about me:
"There is no help for him in God."

But you, Lord, are a shield about me,
my glory, who lift up my head.

** Note: if the tomb is at the ambon, then the priest or deacon stands before the tomb rather than between the tomb and the holy doors. This applies to all parts of the service.*

I cry aloud to the Lord.
He answers from his holy mountain.

I lie down to rest and I sleep.
I wake, for the Lord upholds me.

I will not fear even thousands of people
who are ranged on every side against me.
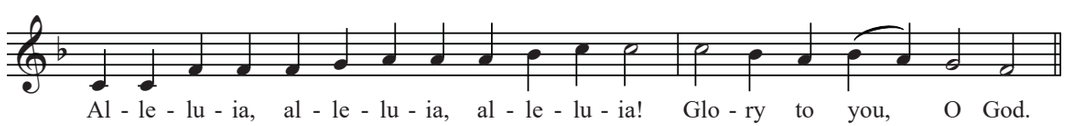
Arise, O Lord; save me, my God,
you who strike all my foes on the mouth,
you who break the teeth of the wicked!

O Lord of salvation,
bless your people!

and again:
I lie down to rest and I sleep.
I wake, for the Lord upholds me.
Glory to the Father and to the Son and to the Holy Spirit:
now and ever and forever. Amen.

Each time with a bow:
Alleluia! Alleluia! Alleluia! Glory to you, O God! *(twice)*

The third time, all sing with melody:
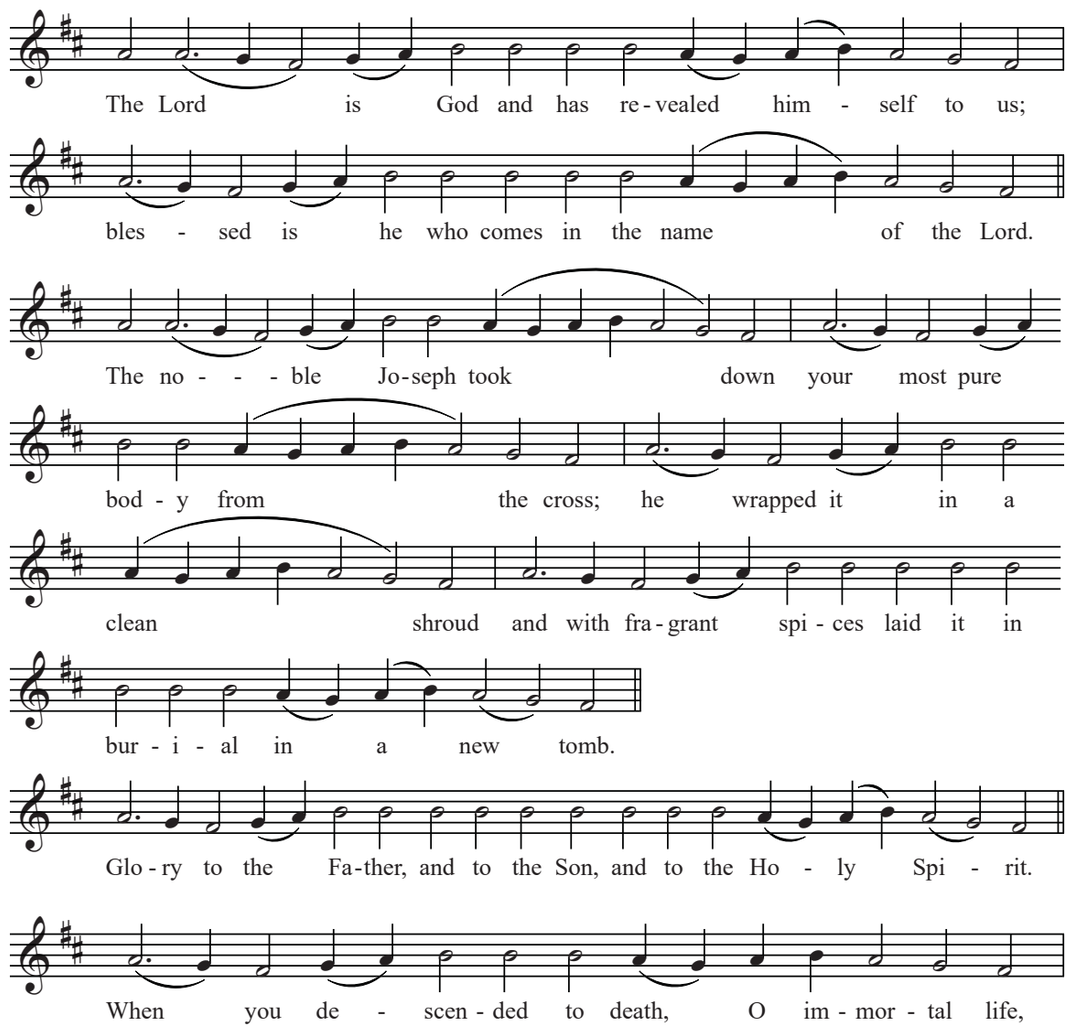


The celebrant returns to the altar, and the deacon returns to the ambon for the following Litany. If there is no deacon, the celebrant intones the Litany before the holy doors.

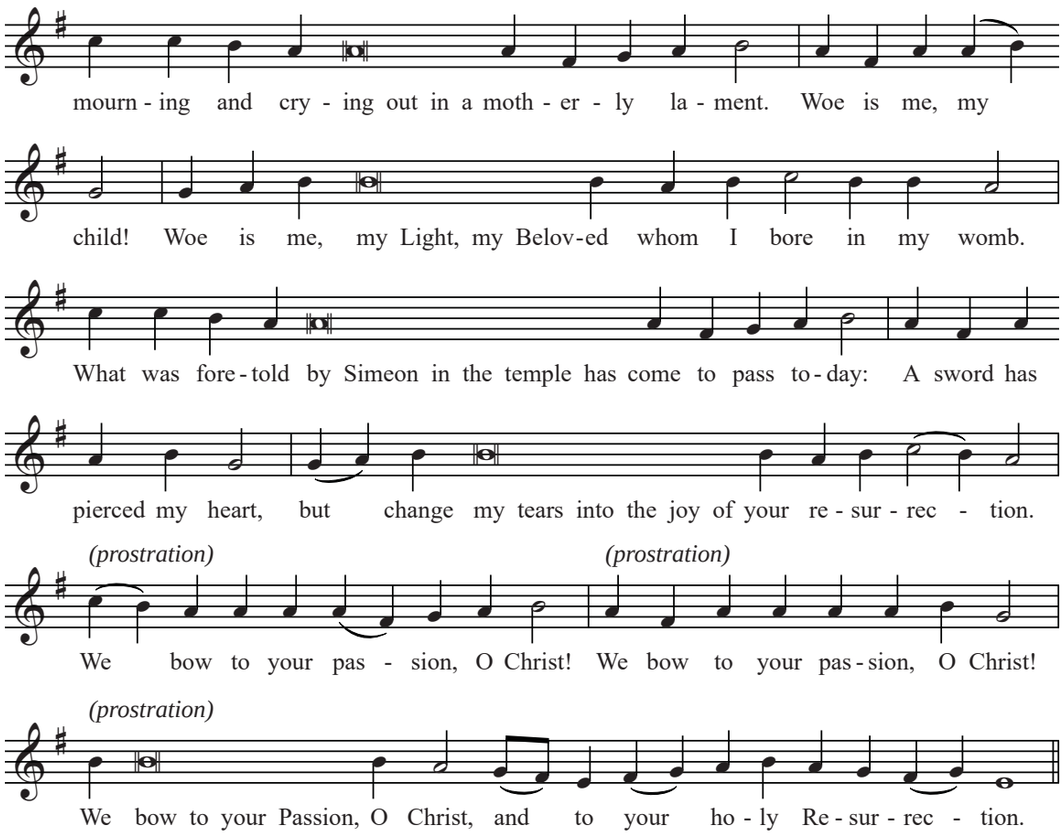
The faithful may SIT for the Litany of Peace.

Special Melodies (Podobny) for the Troparia of Jerusalem Matins

In some places, this booklet uses the ordinary Resurrectional troparion melodies in place of the special melodies (podobny) appointed in the liturgical books. These troparia are provided here, written out to the podoben melodies, for those who wish to use them.

Troparia at The Lord is God - Tone 2 podoben: *Blahoobraznyj Josif*
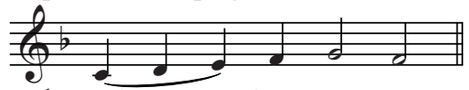




Litany of Peace
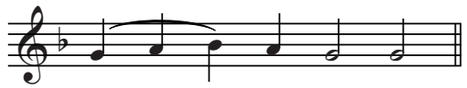
Deacon: In peace, let us pray to the Lord.

Response:



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

Response:



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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

Deacon: For our holy father *(Name)*, Pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend Metropolitan *(Name)*, for our God-loving Bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

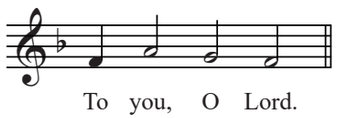
Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

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

Response:
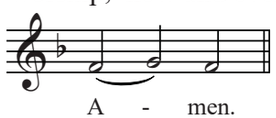


The faithful STAND.

Celebrant: We thank you, Lord our God, for you have raised us from our beds, and have put into our mouth a word of praise that we may worship and call upon your holy name. By your mercy which you always bestow upon our lives, we pray: now send forth your help to those who stand before the presence of your holy glory and await your rich mercy; grant that they may always serve you with fear and love, praising your inexpressible goodness.

For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever.

Response:
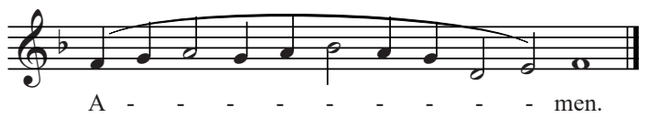


Celebrant: Glory to you, O Christ our God, our hope, glory to you!

Response: Glory to the Father and to the Son and to the Holy Spirit,
now and ever and forever. ***A***men.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give ***the*** blessing.

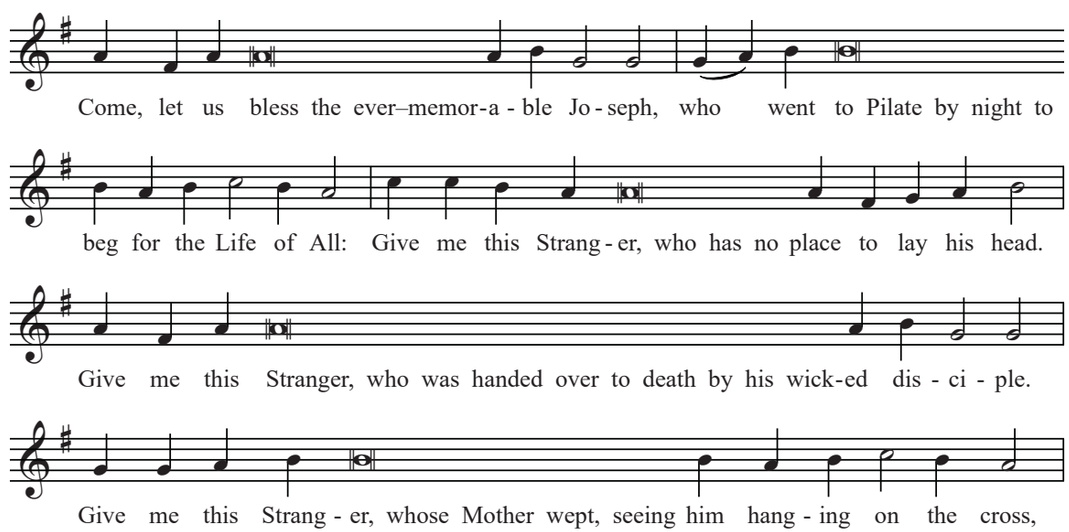
Celebrant: May Christ our true God, Who suffered the passion, the life-giving Cross, and the voluntary burial in the flesh for our sake and for all mankind, have mercy on us and save us through the prayers of his most pure Mother, of the holy, glorious and praiseworthy apostles, and of all the saints; for Christ is good and loves us all.

Response:
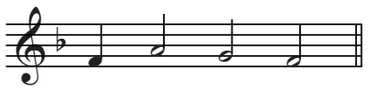


Then the clergy and the people kiss the holy shroud. As the people venerate the shroud, the following sticheron is sung. The celebrant (or deacon if present) closes the holy doors.

Sticheron - *Tone 5*



Deacon: Bow your heads to the Lord.
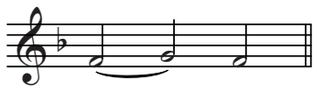
Response:



Celebrant: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind and gives us earthly and heavenly gifts.

For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.
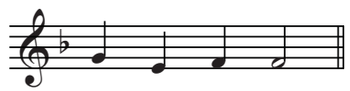
Response:



Dismissal

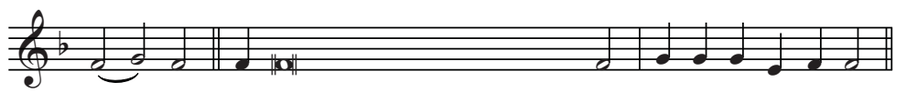
Deacon: Wisdom!

Response:



Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response:

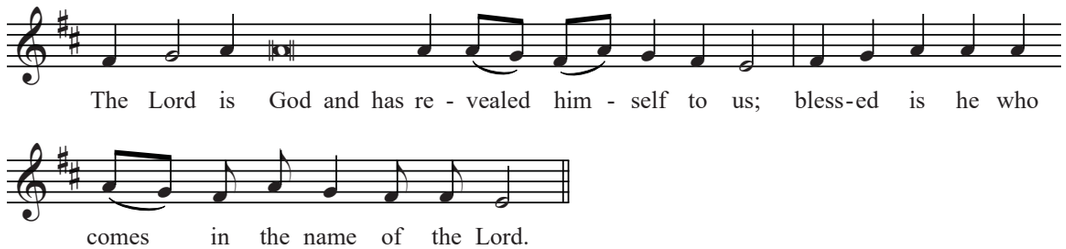


Celebrant: O most holy Theotokos, save us!

Response: More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim
who, a virgin gave birth to God the Word,
you, truly the Theotokos, we mag***ni***fy.

THE LORD IS GOD

"The Lord is God" is sung in Tone 2 (or see the special music on page 71). The deacon remains at the ambon and chants the verses. If there is no deacon, the celebrant remains at the holy doors and chants the verses. The people repeat "The Lord is God" after each verse.



v. Give thanks to the Lord, for he is good;
for his loves endures forever.
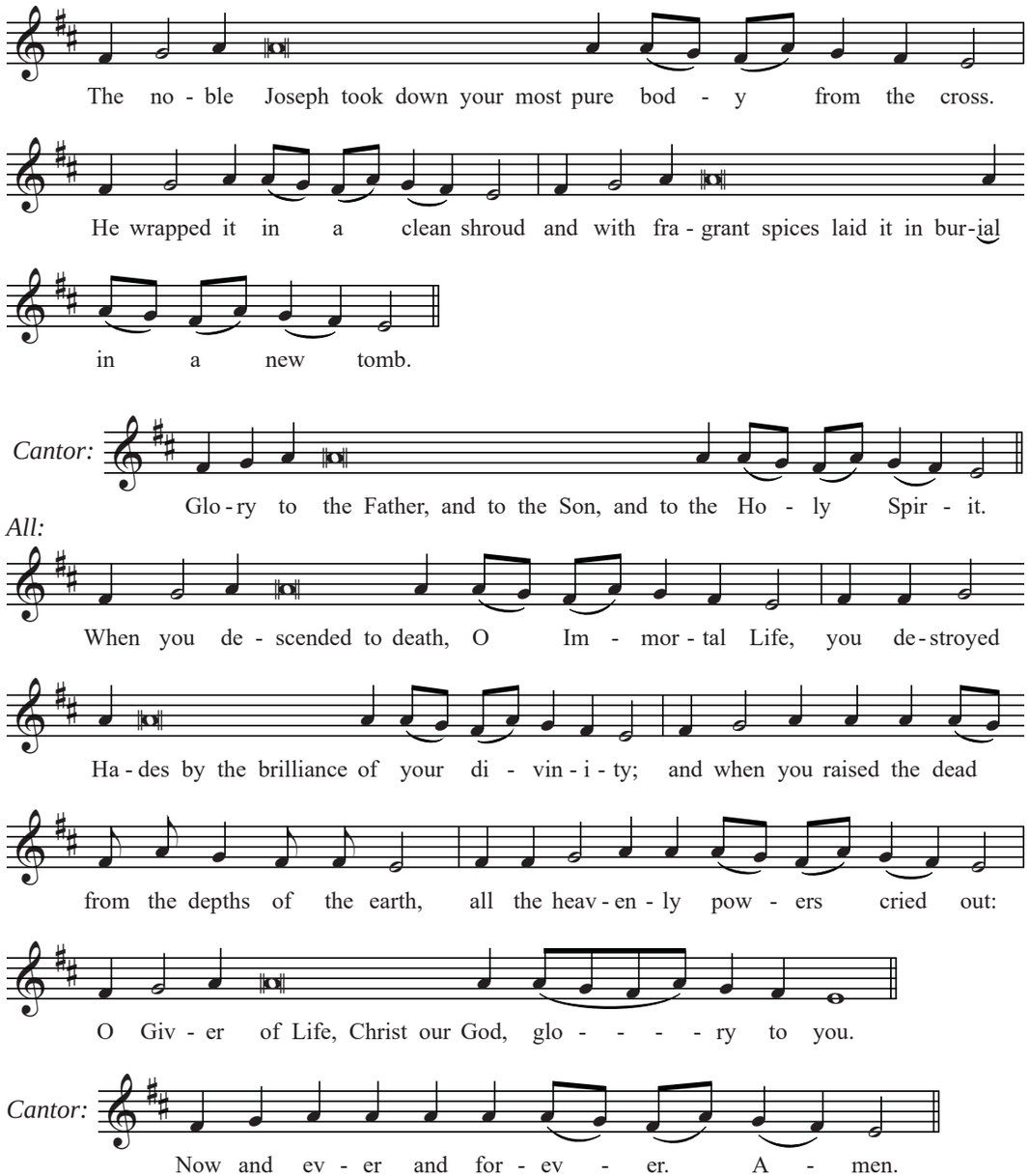
v. They compassed me, compassed me about;
in the Lord's name I crushed them.

v. I shall not die, I shall live and recount his deeds.

v. The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

While the following troparia are sung, the clergy enter the sanctuary, and priests vest in phelonion. The deacon (or the celebrant, if there is no deacon) opens the holy doors. The celebrant incenses the whole church, preceded by the deacon holding a candle. At the completion of the incensing, the clergy, holding candles, make their way in procession to the tomb for the Stations. (Candles may also be distributed to the faithful, if desired.)

Troparia of Holy Saturday - *Tone 2 (or see the special music on page 71)*



Deacon: That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

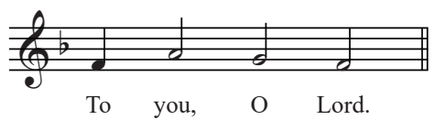
Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord.

Response: Grant this, O Lord. (4)

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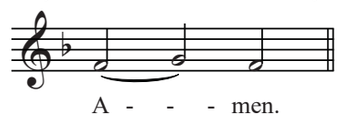
Response:



Celebrant: We sing to you, we praise you, we bless you, and we thank you, God of our Fathers, for you have banished the dark of night and shown us once again the light of day, We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light.
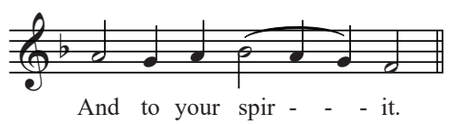
For you are our God and we give glory
to you, Father, Son and Holy Spirit, now and ever and forever. Amen.

Response:



Celebrant: Peace ✠ be to all!

Response:
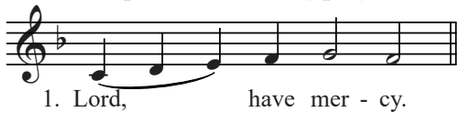


Litany of Supplication

The deacon says the following litany at the ambon. If there is no deacon, the celebrant says this litany at the holy doors.

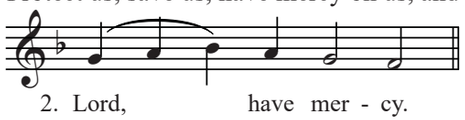
Deacon: Let us complete our morning prayer to the Lord

Response:



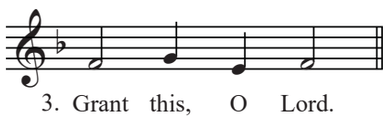
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



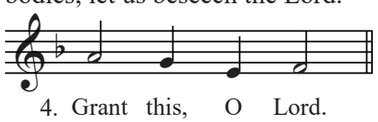
Deacon: That this whole day be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response:



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

Response:



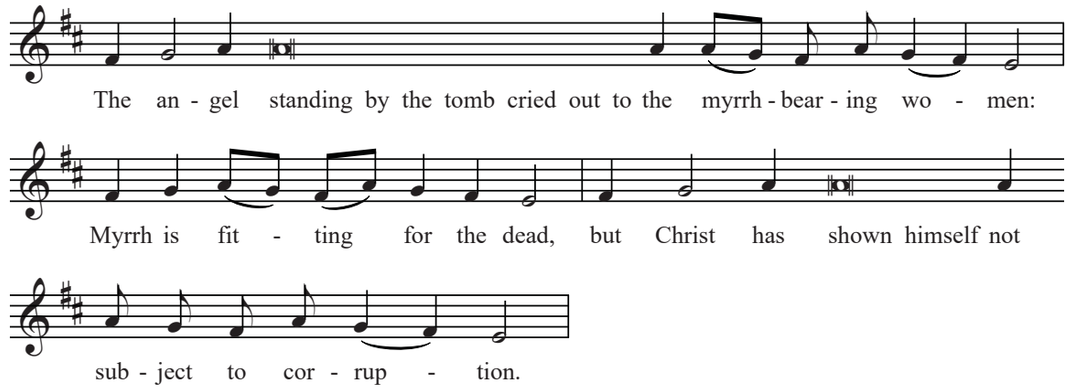
Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

Response: Grant this, O Lord (4)

All:

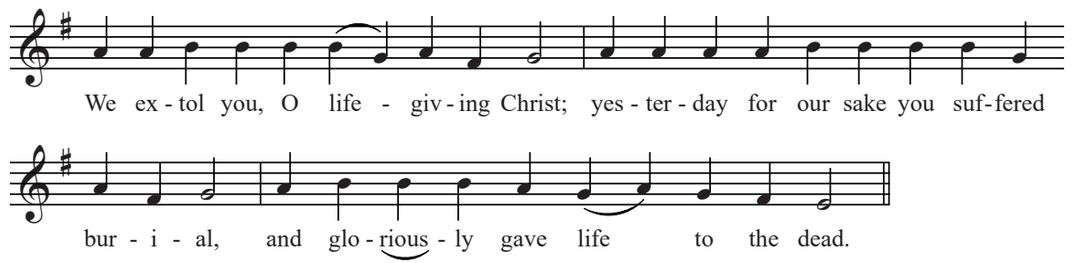


The faithful SIT.

Psalm 118 is now sung, in three antiphons or staseis (stations). Each verse of Psalm 118 is followed by a hymn of praise to the buried Lord Jesus. The cantor sings the psalm verse, and the faithful sing the Praises (encomia).

The First Station

One celebrant, or all the clergy present, sing the first hymn of praise:
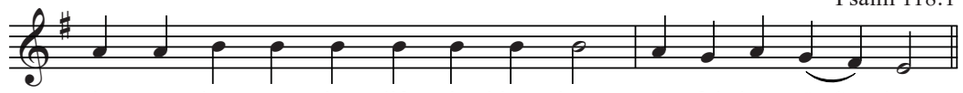


Then the cantor and faithful repeat: "We extol you..."

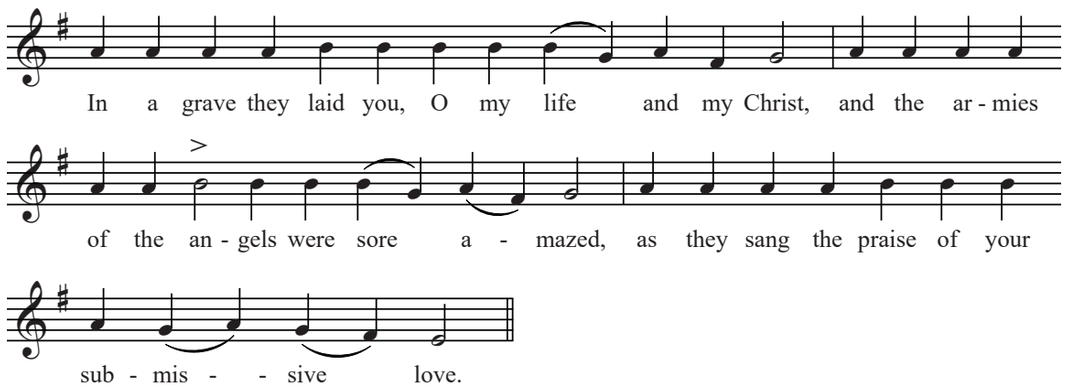
The cantor and faithful sing the remainder of the station, with the cantor chanting the verses, and the people singing the hymns:

Psalm 118:1

Cantor:
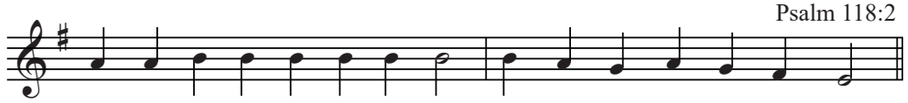


All:

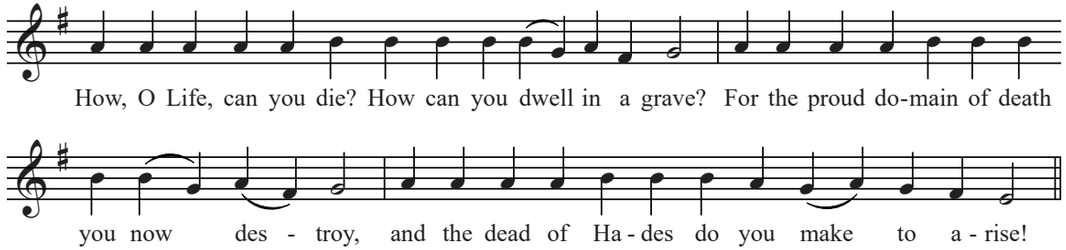


Psalm 118:2

Cantor:
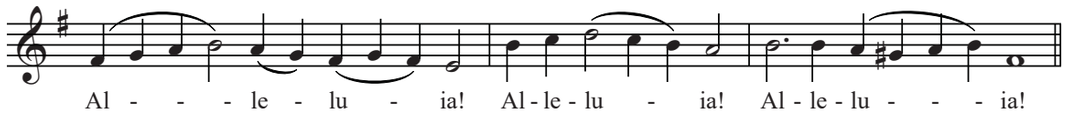


All:



The faithful STAND.

The deacon incenses the holy table, the tomb and the faithful.

Alleluia - *Tone 5 (Psalm 67:2,3,4)*



Verse: Let God arise and let his enemies be scattered,
and let those who hate him flee from before ***his*** face.
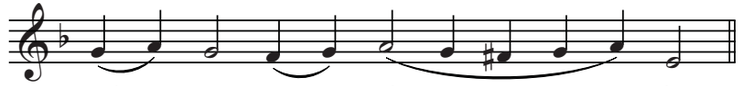
Verse: As smoke vanishes, so let them vanish,
as wax melts before ***a*** fire.

Verse: So let the wicked perish at the presence of God,
but let the righteous ones ***re***joice.

Deacon: Wisdom! Let us stand and listen to the holy Gospel

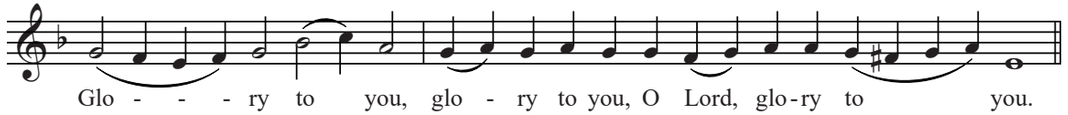
Celebrant: Peace ✠ be to all!!

Response:
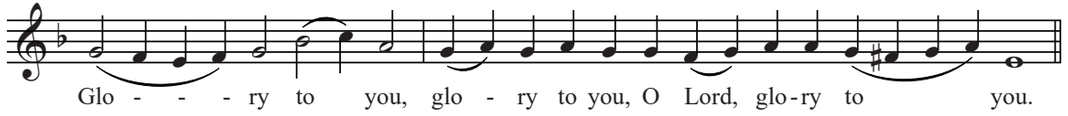


Celebrant: A reading from the holy Gospel according to the holy apostle and evangelist Matthew.

Response:



The celebrant reads Matthew 27:63-66 in front of the tomb (if the tomb is at the ambon). The celebrant reads the Gospel at Matins even if a deacon is present.

When the Gospel is finished, the people respond:



Deacon: Wisdom!

Lector: A reading from the prophecy of Ezekiel.

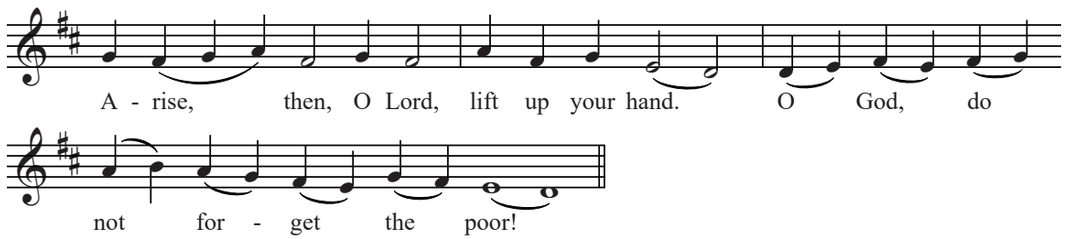
Deacon: Let us be attentive!

The faithful SIT while the lector chants the readings.

Lector: *(reads Ezekiel 37:1-14, which can be found on page 294 in the Epistle book)*

Deacon: Wisdom! Be attentive!

Prokeimenon - *Tone 7 Matins prokeimenon melody (Psalm 9:12,1)*



Verse: I will praise you, Lord, with all my heart;
I will declare all your won***drous*** deeds.

Deacon: Wisdom!

Lector: A reading from the First Letter of Saint Paul the Apostle to the Corinthians.

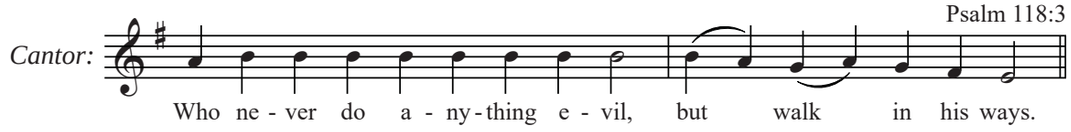
Deacon: Let us be attentive!
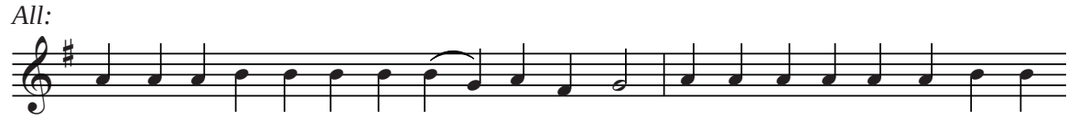
Lector: *(reads 1 Corinthians 5:6-8 and Galatians 3:13-14 - page 294 in the Epistle book)*
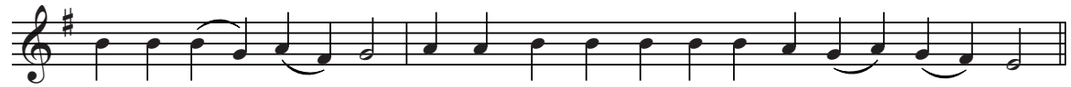
Celebrant: Peace ✠ be to you, reader.

Deacon: Wisdom! Be attentive!
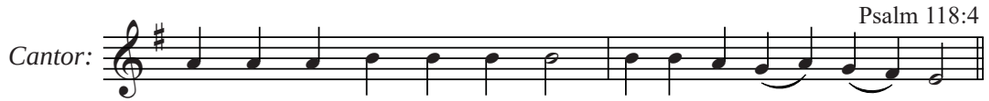
Psalm 118:3
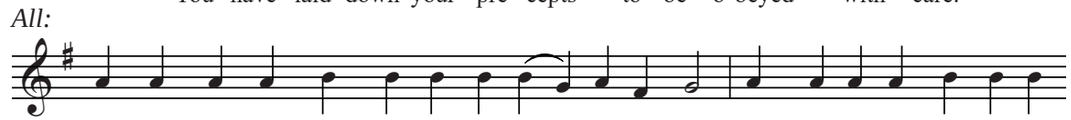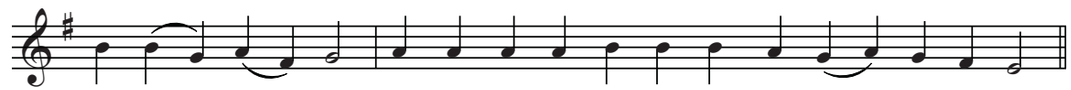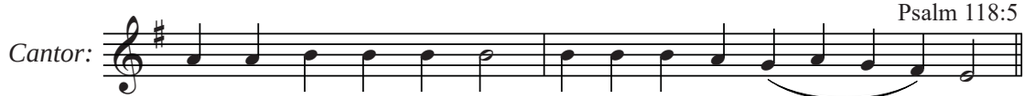






Psalm 118:4
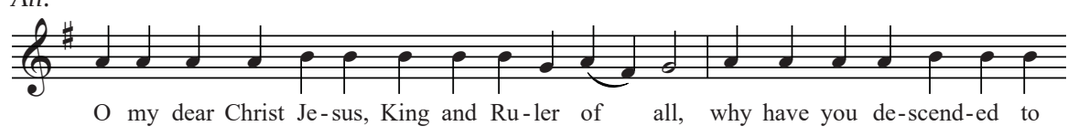


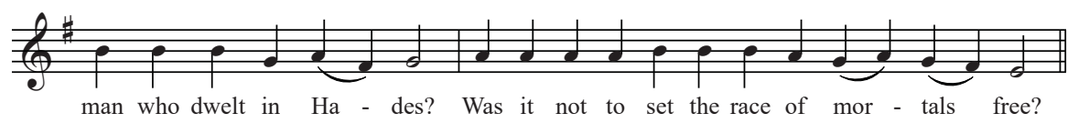




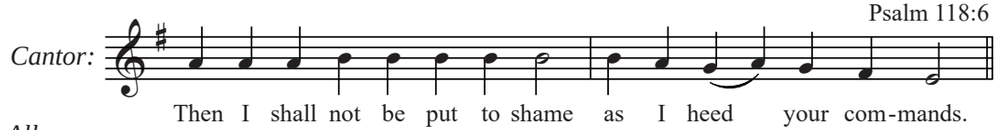
Psalm 118:5



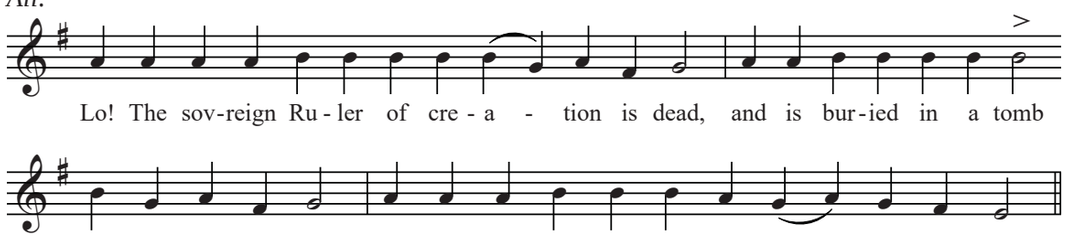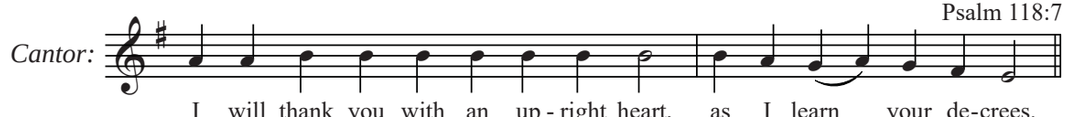




Psalm 118:6



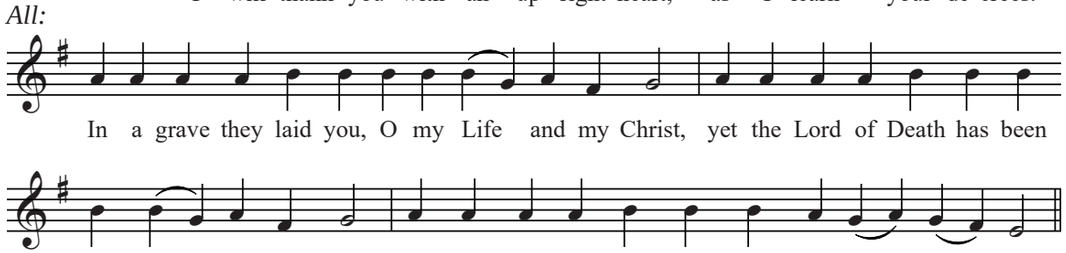
All:

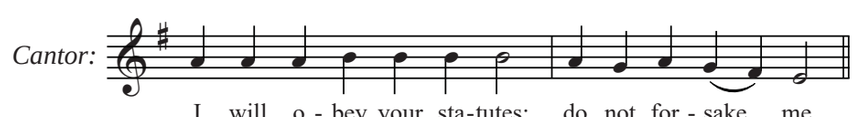


Psalm 118:7



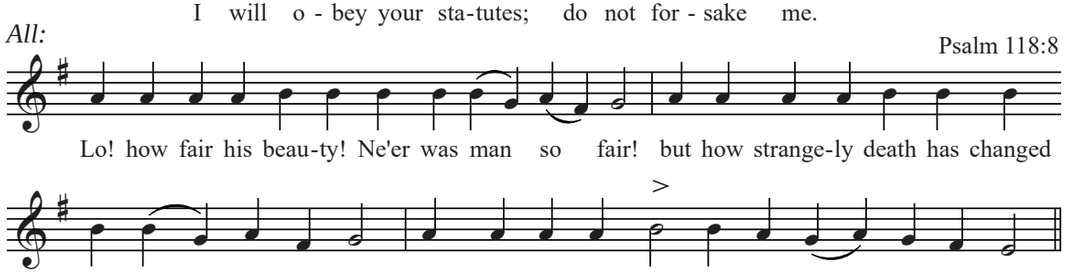
All:



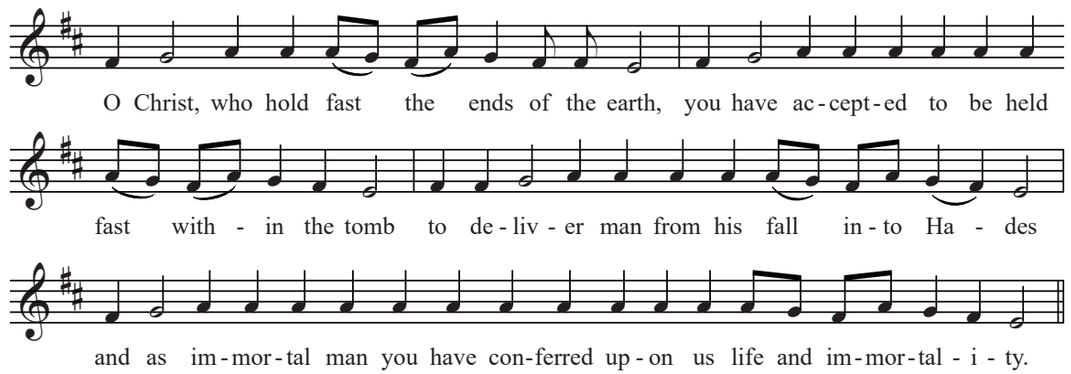


All:

Psalm 118:8



Troparion of the Prophecy - *Tone 2*



Cantor: Glory...

All: *(repeat the last phrase: "and as immortal man...")*

Cantor: Now and ever...
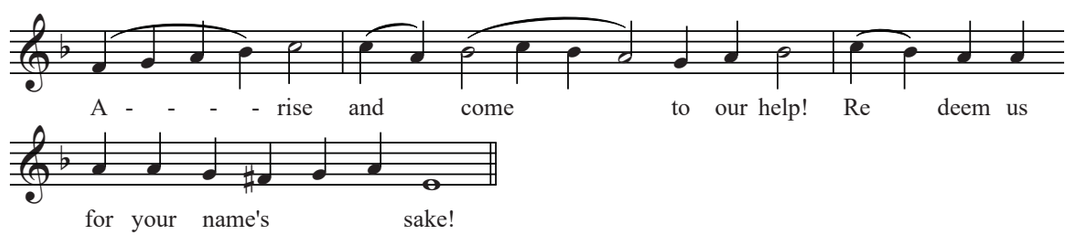
All: *(repeat the entire troparion: "O Christ, who hold fast the ends of the earth...")*

Deacon: Let us be attentive!

Celebrant: Peace ✠ be to all!

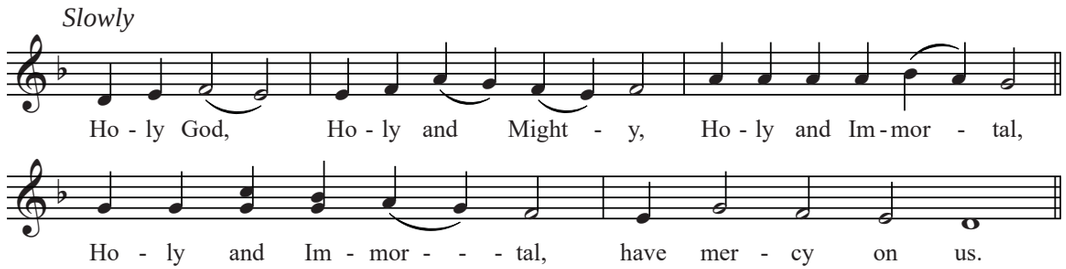
Deacon: Wisdom! Be attentive!

Prokeimenon - *Tone 4 (Psalm 43:27,1)*



Verse: **O God, we** heard with our own ears;
our fathers have told us the deeds you did in their days.

At the end of the Great Doxology, the celebrant takes the gospel book, if there are enough men to carry the shroud. If not, the celebrant carries the shroud himself. During the Trisagion (Holy God), there is a procession with the shroud once around the church (outside the church if convenient). The procession is led by the cross-bearer and two lamp bearers. The celebrant carries the gospel book, and the shroud is carried over his head by the concelebrants or four men. If this is not possible, the celebrant carries the shroud only; and the deacon (if present) carries the gospel book. The other concelebrants and the faithful carry candles.

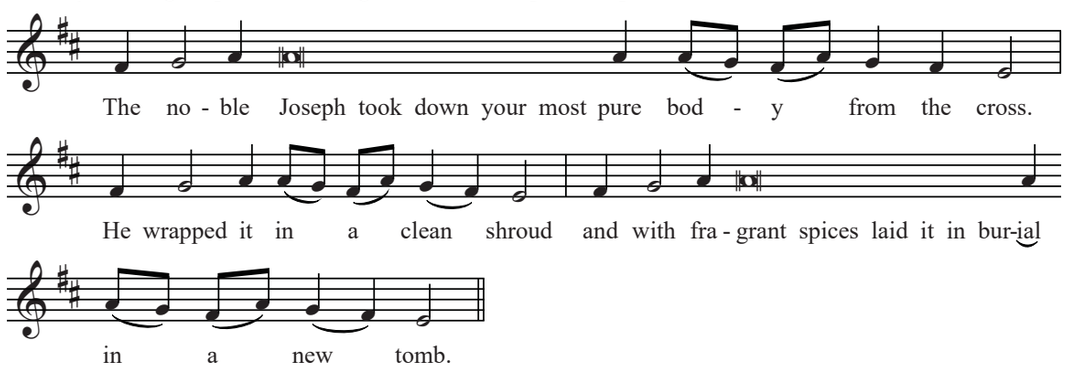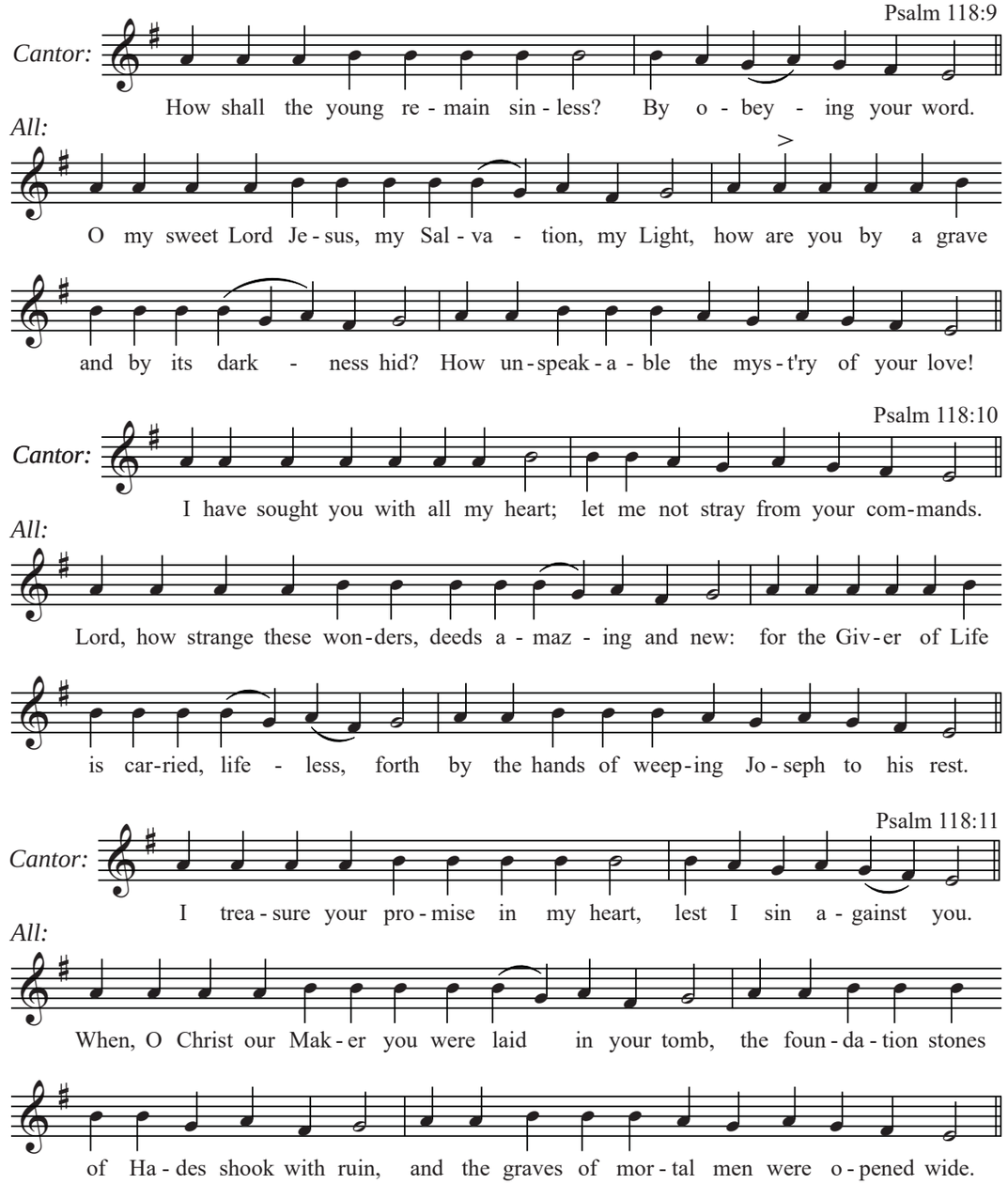


The Trisagion is sung as often as necessary to complete the procession. Returning inside the church, the celebrant and concelebrants with the shroud stand on the ambon in front of the holy doors.

Standing in front of the holy doors, the celebrant exclaims:

Celebrant: Wisdom! Be attentive!

As the following troparia are sung in Tone 2, the priest replaces the burial shroud in the tomb.





Psalm 118:12

Cantor: Bles - sed are you, O Lord; teach me your sta - - - - - tutes.

All: I a - dore your Passion, your en - tomb - ing I praise, and I ex - tol your might,

O dear Friend of Man-kind; from des-troy-ing pas-sions they have set me free.

Psalm 118:13

Cantor: With my tongue I have re - count - ed the dec - rees of your lips.

All: When the Ewe that bore him saw them slay-ing her Lamb, tossed by swell-ing waves of pain

she sobbed forth her woe, and moved all the flock to join her bit - ter cries:

Psalm 118:14

Cantor: I re-joiced to do your will as though all rich - es were mine.

All: "Gone the light the world once knew; gone is the Light that was mine. Oh my Je-sus

you are all of my heart's de - sire." So the Vir-gin spoke, la-ment-ing at your grave.

A - men. May your mer-cy, O Lord, be up-on us who have placed our

reverence

hope in you. Bless-ed are you, O Lord; teach me your com-mand - ments.

reverence

Bless-ed are you, O Mas-ter; make me understand your com-mand - ments.

reverence

Bless-ed are you, O Ho-ly One; enlighten me with your com-mand - - - ments.
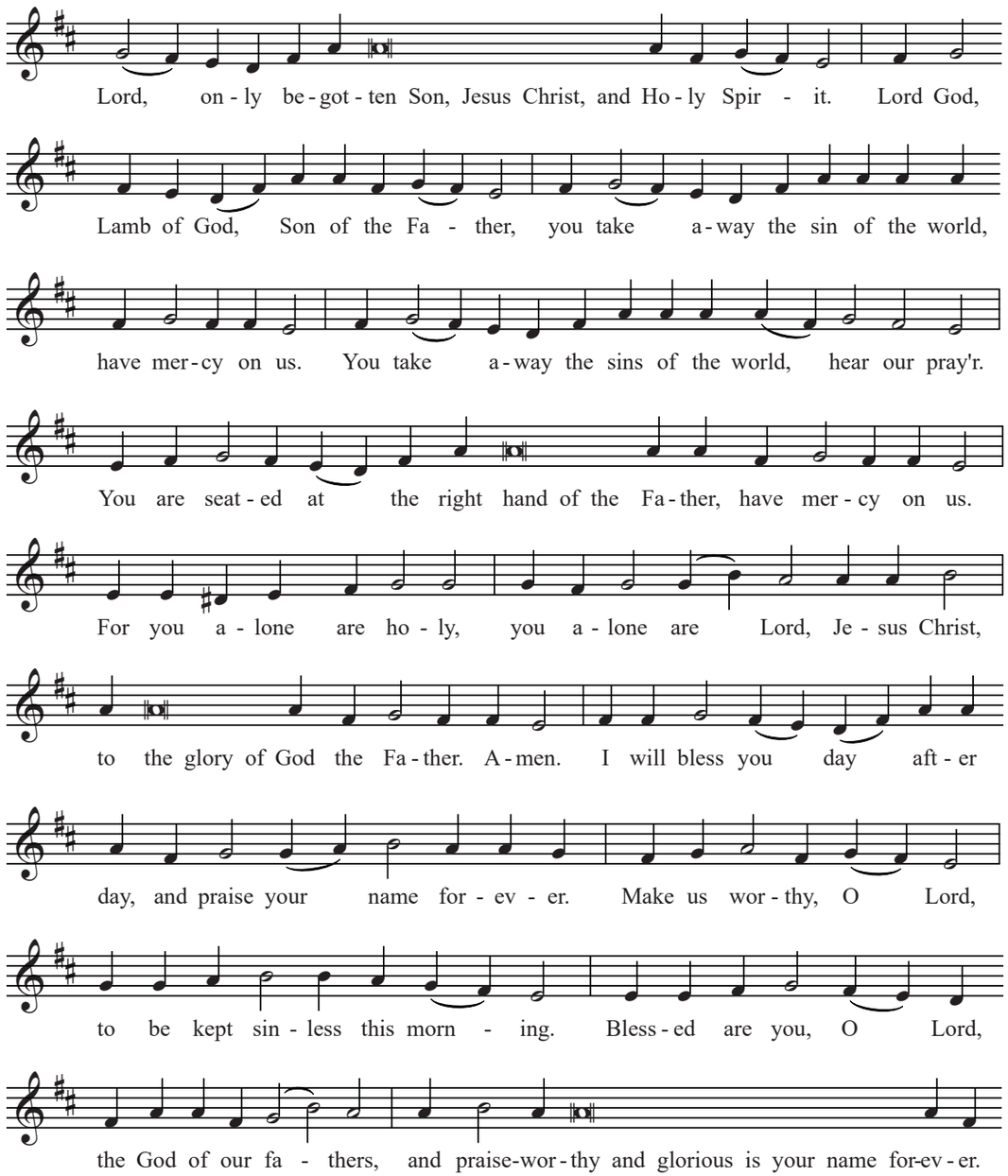
O Lord, you have been our re - fuge from one gen-er - a-tion to the next.
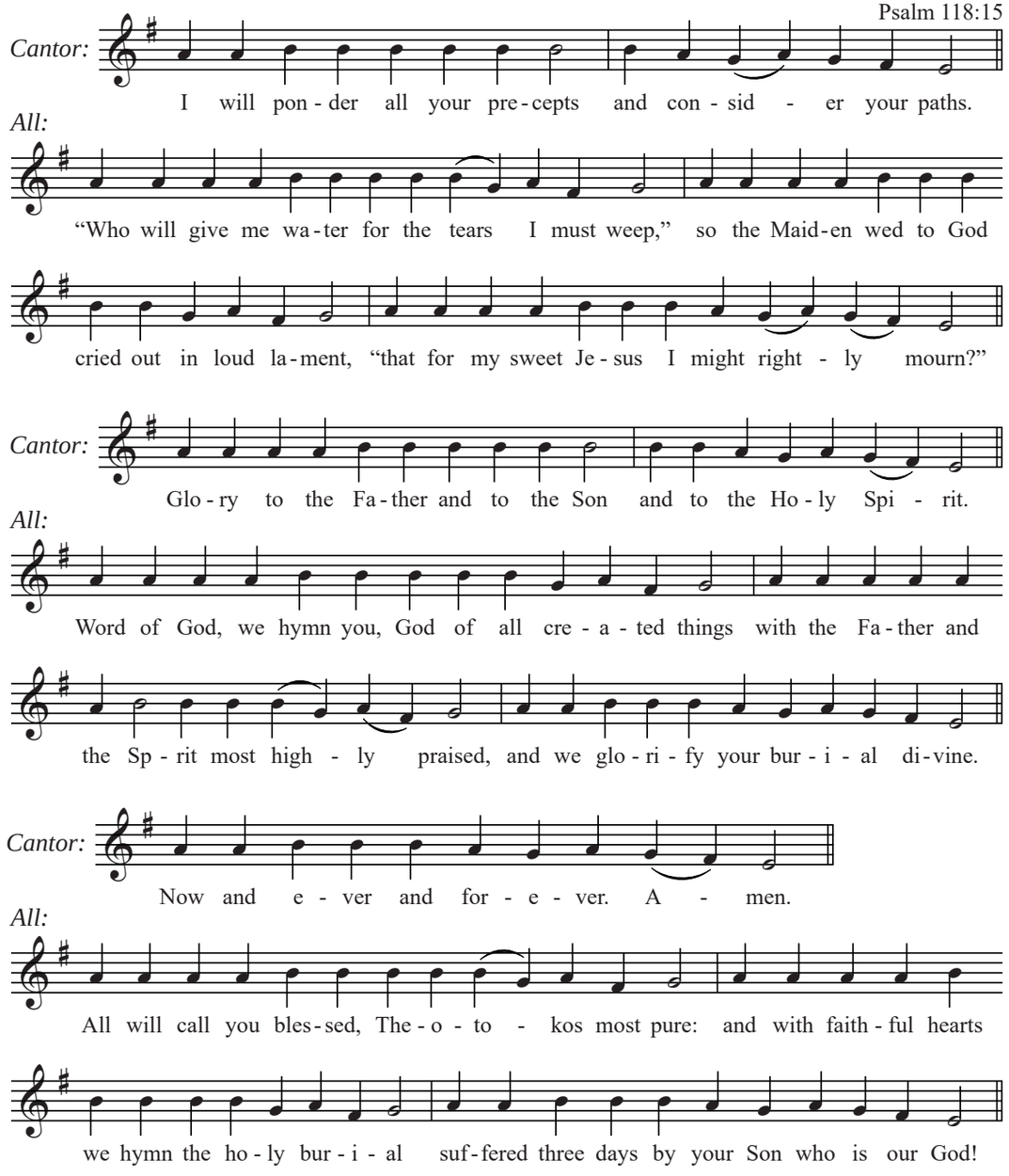
I said: Lord, have mercy on me, heal my soul for I have sinned a-gainst you.

O Lord, I have fled to you for re - fuge. Teach me to do your will, for

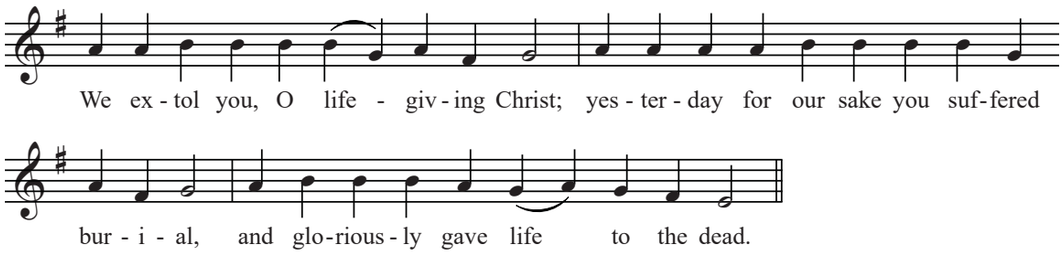
you, O Lord, are my God. In you is the source of life and in your

light we see light. Ex-tend your mer - cy to those who know you.


Lord, on - ly be - got - ten Son, Jesus Christ, and Ho - ly Spir - it. Lord God,
Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,
have mer - cy on us. You take a - way the sins of the world, hear our pray'r.
You are seat - ed at the right hand of the Fa - ther, have mer - cy on us.
For you a - lone are ho - ly, you a - lone are Lord, Je - sus Christ,
to the glory of God the Fa - ther. A - men. I will bless you day aft - er
day, and praise your name for - ev - er. Make us wor - thy, O Lord,
to be kept sin - less this morn - ing. Bless - ed are you, O Lord,
the God of our fa - thers, and praise-wor - thy and glorious is your name for-ev - er.


Cantor:
I will pon - der all your pre - cepts and con - sid - er your paths.
All:
"Who will give me wa - ter for the tears I must weep," so the Maid - en wed to God
cried out in loud la - ment, "that for my sweet Je - sus I might right - ly mourn?"
Cantor:
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.
All:
Word of God, we hymn you, God of all cre - a - ted things with the Fa - ther and
the Sp - rit most high - ly praised, and we glo - ri - fy your bur - i - al di - vine.
Cantor:
Now and e - ver and for - e - ver. A - men.
All:
All will call you bles - sed, The - o - to - kos most pure: and with faith - ful hearts
we hymn the ho - ly bur - i - al suf - fered three days by your Son who is our God!

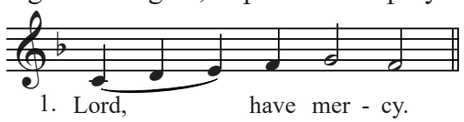
The clergy and faithful sing the magnification of the first station once more:



Then the deacon (or celebrant) stands before the holy doors and says the Small Litany at the ambon:
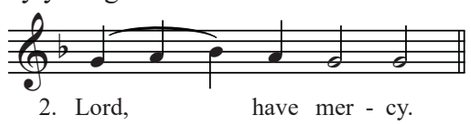
Deacon: Again and again, in peace let us pray to the Lord.

Response:



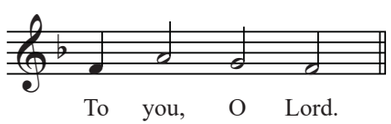
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:
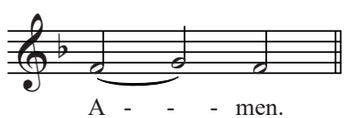


Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

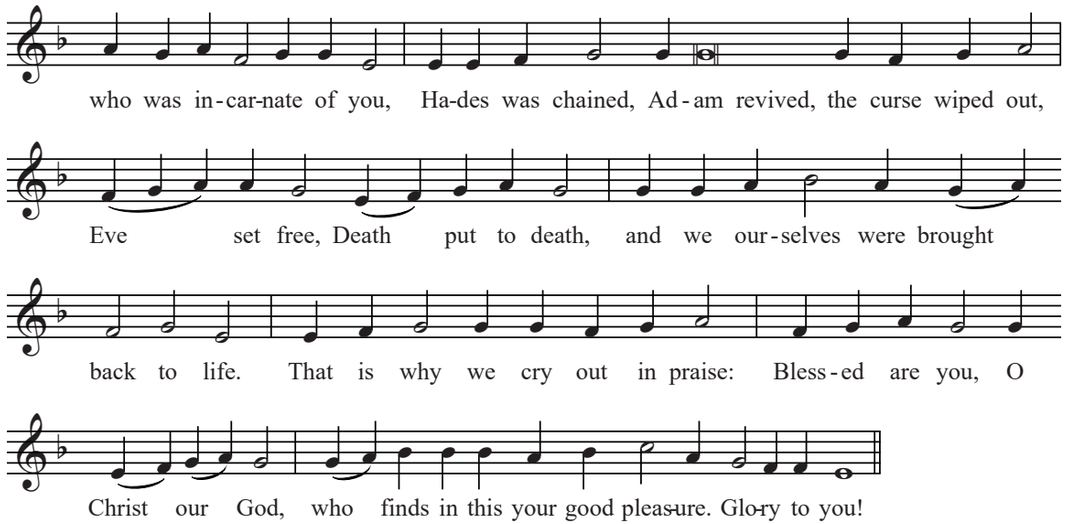
Response:



Celebrant: For blessed is your name and glorified is your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and forever.

Response:

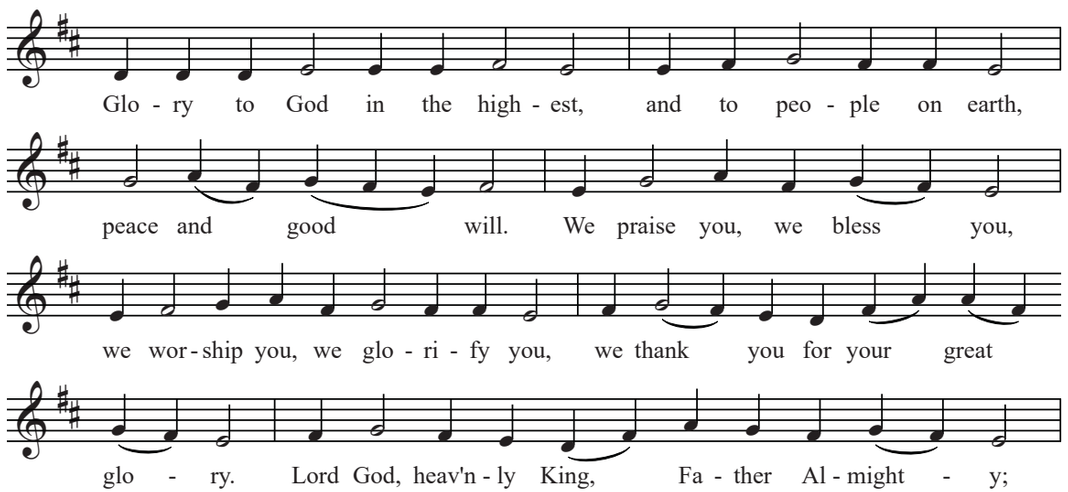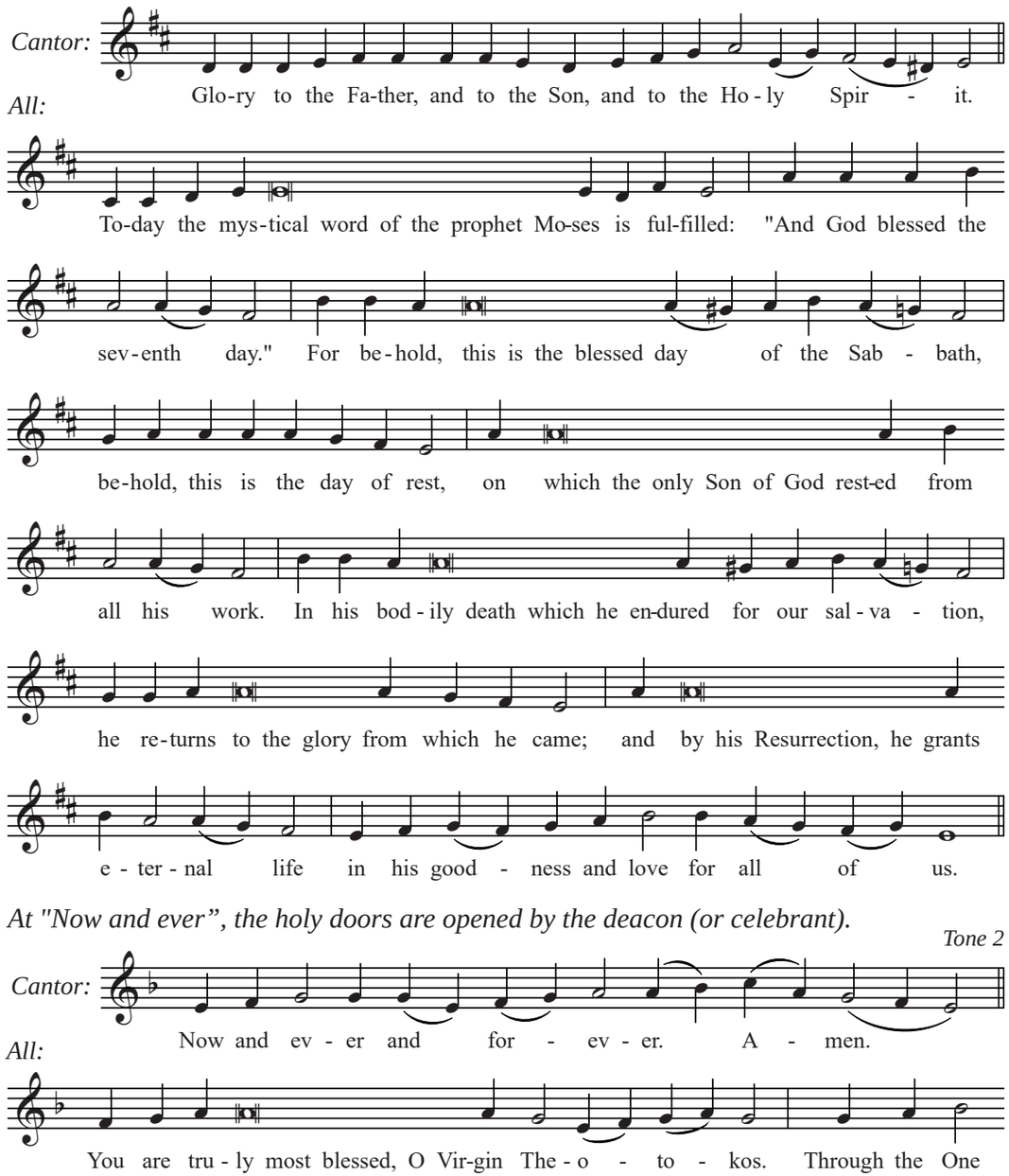




The celebrant, standing before the holy table and facing east, raises his hands and intones:

Celebrant: Glory to you who show us the light!

And the faithful sing the Great Doxology. During the Great Doxology, the celebrant incenses around the tomb three times, the deacon preceding him with a candle. Then the celebrant, deacon and concelebrants prostrate once before the shroud.



The faithful STAND.

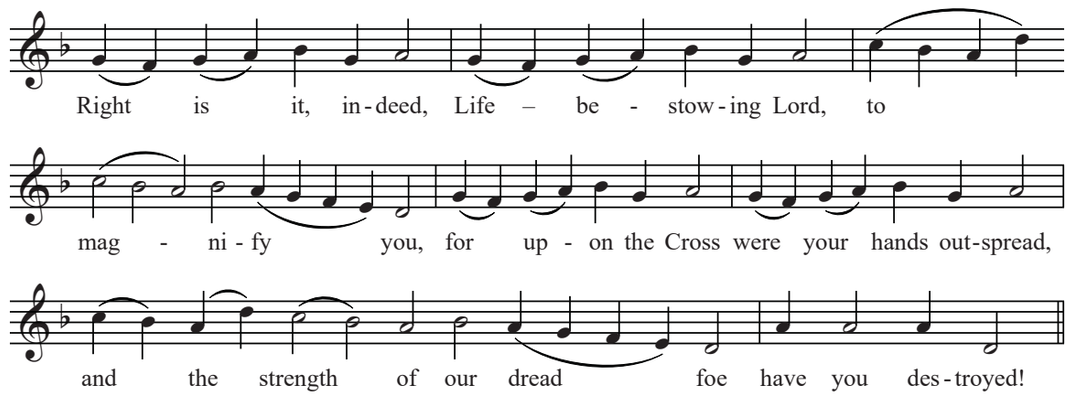


At "Now and ever", the holy doors are opened by the deacon (or celebrant).

Tone 2

The Second Station

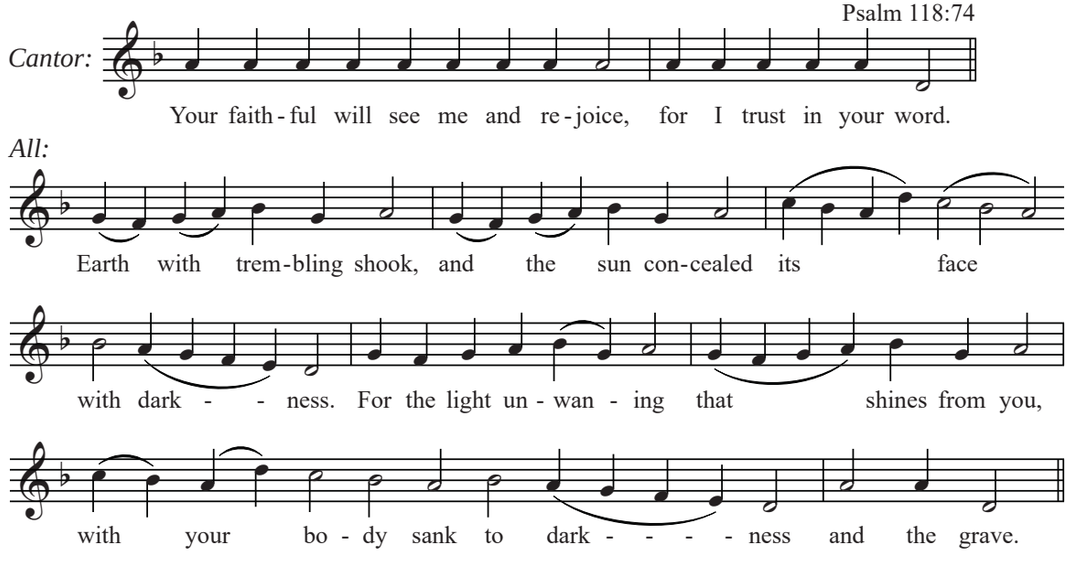
One celebrant, or all the clergy present, sing the first hymn of praise:



Then the cantor and faithful repeat: "Right is it, indeed..."

The cantor and faithful sing the remainder of the station, with the cantor chanting the verses, and the people singing the hymns:

Psalm 118:74



Psalm 118:85

Cantor: For me the proud have dug pit-falls, a-gainst your law.

All:

That I may re-new man's lost na - ture now from beau - ty

fal - - - - len, glad - ly in my flesh I take Death on me.

Where - fore, Mo - ther, slay me not with bit - ter tears.

Psalm 118:93

Cantor: I will nev-er forget your pre-cepts, for with them you give me life.

All:

"I am rent with grief, and my heart with woe is crushed

and bro - - - - ken, as I see them slay you with doom un-just."

So be - wail - ing him his griev - - - - - ing Mo - ther cries.

Psalm 118:94

Cantor: Save me, for I am yours, since I seek your pre-cepts.

and who can awak-en you, O our King? A - rise! A-rise in your pow-er!

O Lord, who willingly gave your-self for us, glo - ry to you!

Tone 6

(on 1)

Cantor: O praise him with resounding cymbals, praise him with clashing of cym-bals.

Let ev - 'ry-thing that lives and that breathes give praise to the Lord.

All:
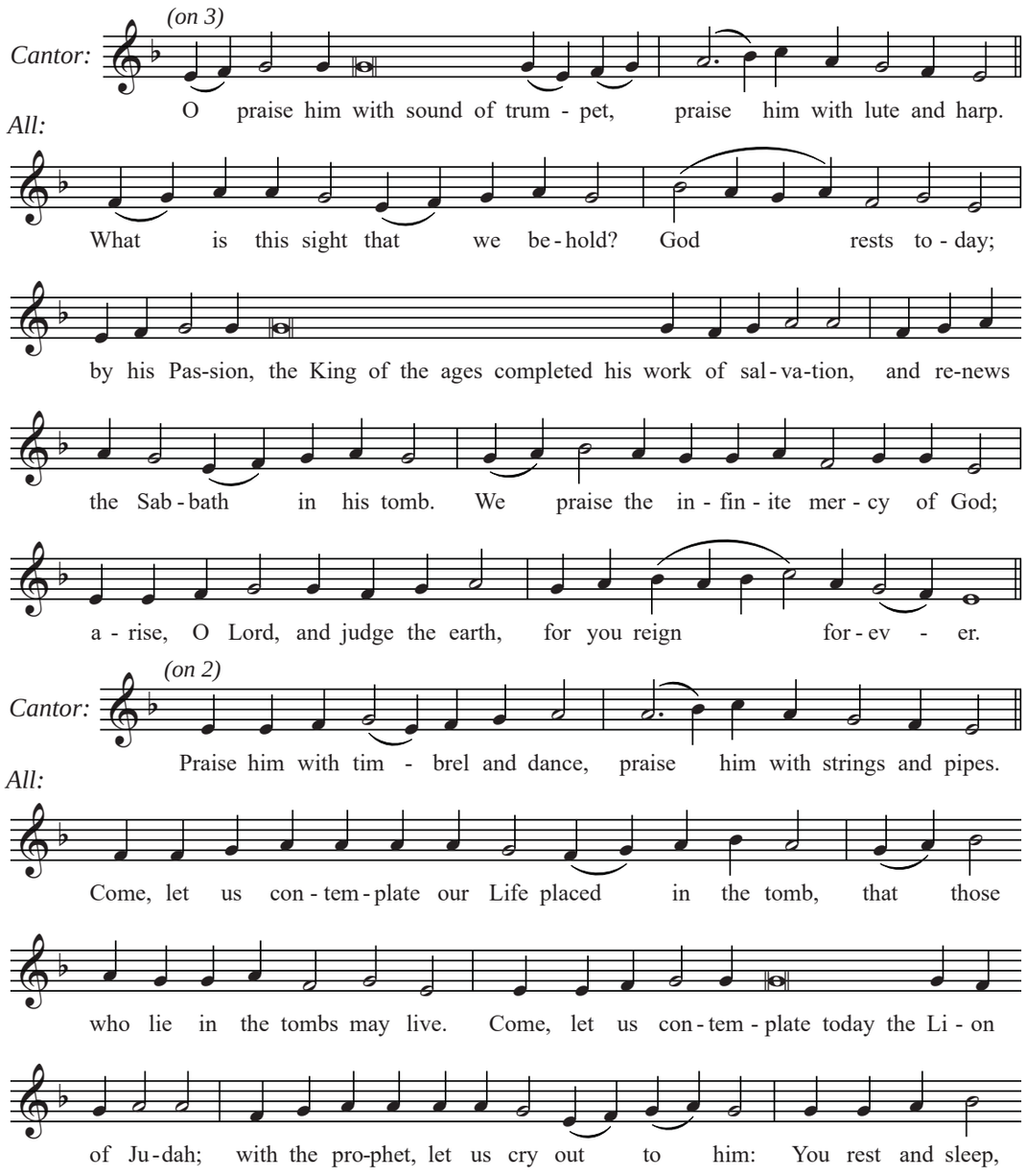
Jo - seph asked for your most pure bo - dy, and he placed it in a new tomb.

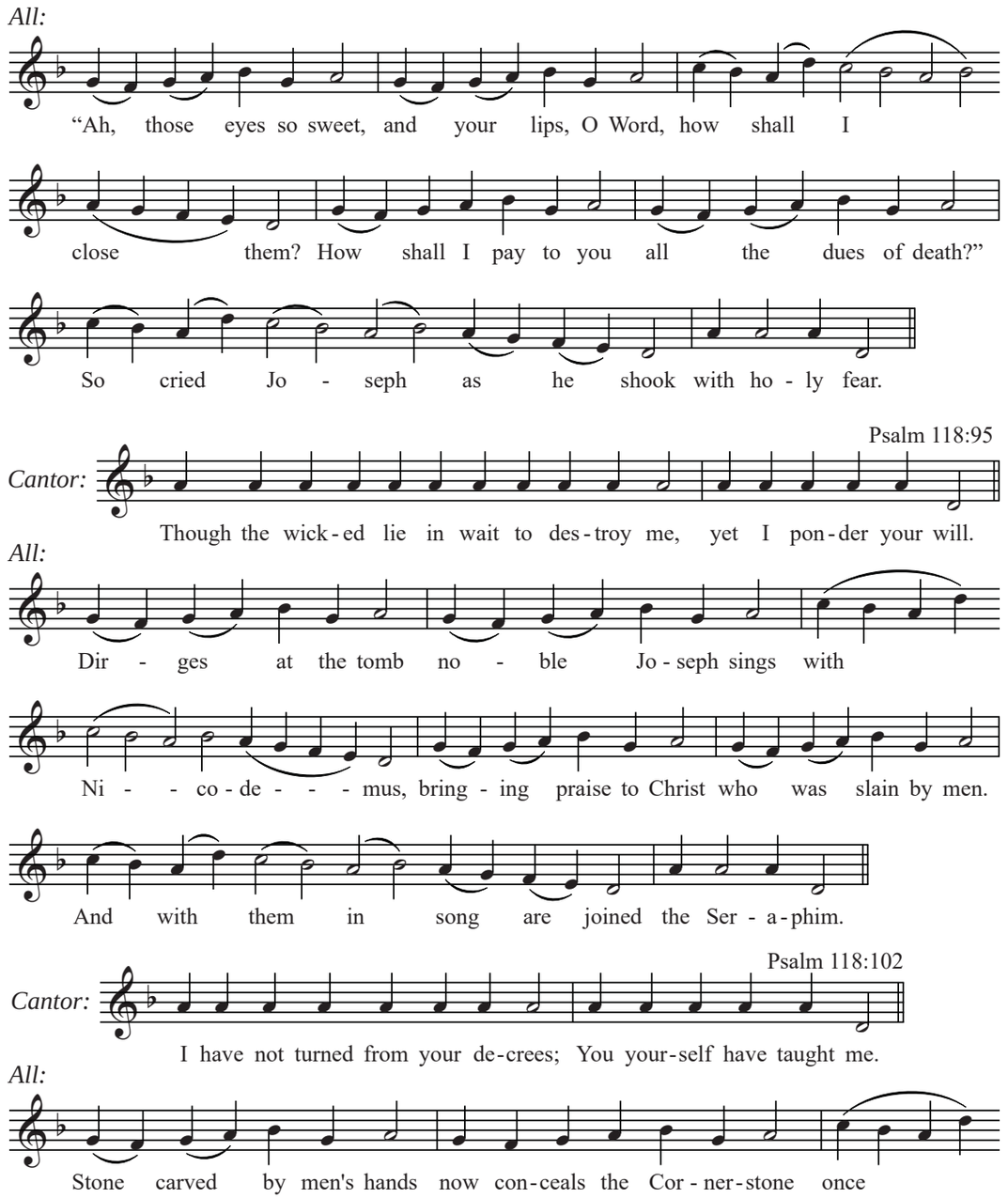
For it is fit - ting that you come forth from the tomb as from a
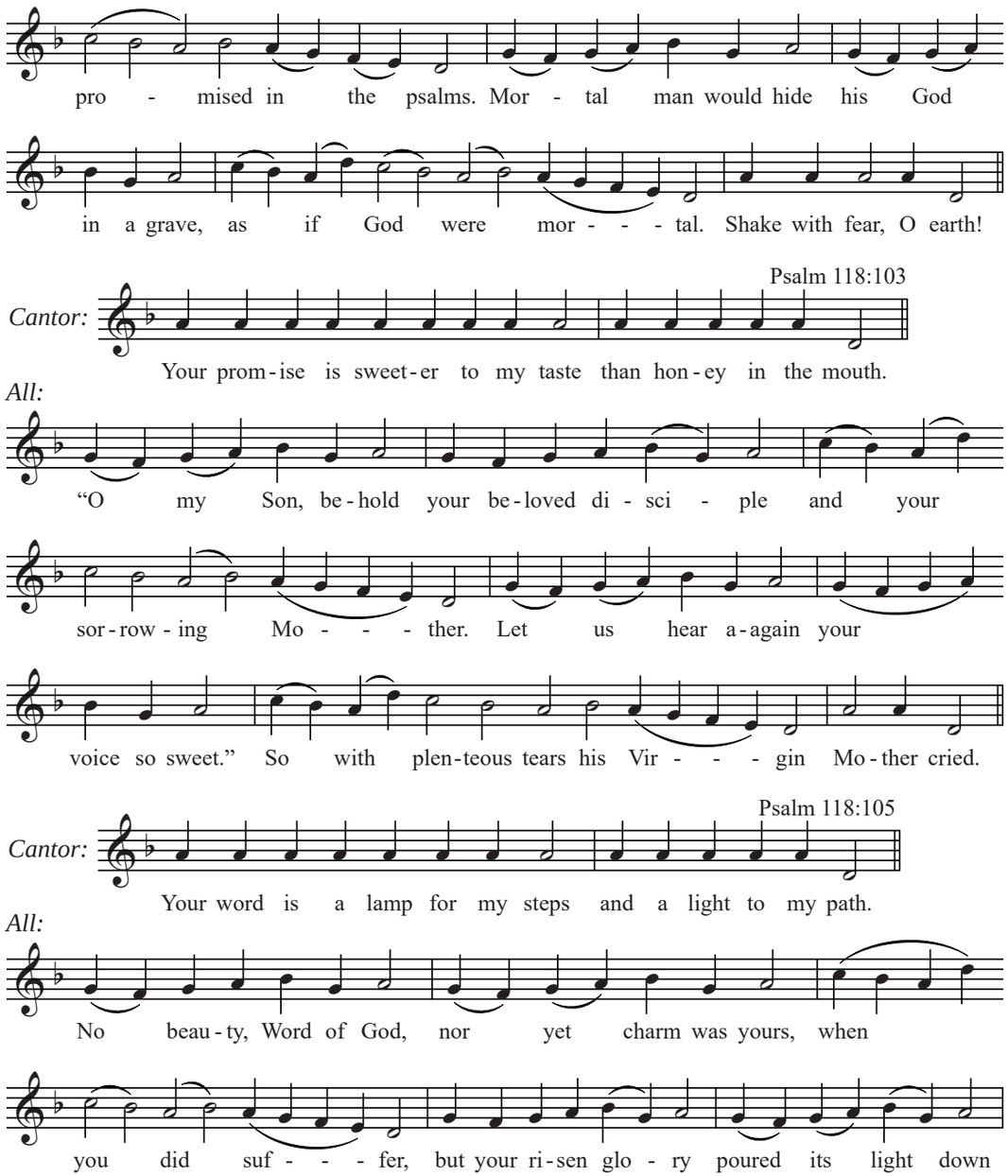
bri - dal cham - ber. You have broken the king-dom of death, O Christ,

and o - pened the gates of Pa - ra - dise to mor - tals. O Lord,

glo - ry to you.


(on 3)
Cantor:
O praise him with sound of trum - pet, praise him with lute and harp.
All:
What is this sight that we be - hold? God rests to - day;
by his Pas-sion, the King of the ages completed his work of sal - va-tion, and re-news
the Sab - bath in his tomb. We praise the in - fin - ite mer - cy of God;
a - rise, O Lord, and judge the earth, for you reign for - ev - er.
(on 2)
Cantor:
Praise him with tim - brel and dance, praise him with strings and pipes.
All:
Come, let us con - tem - plate our Life placed in the tomb, that those
who lie in the tombs may live. Come, let us con - tem - plate today the Li - on
of Ju - dah; with the pro-phet, let us cry out to him: You rest and sleep,


All:
“Ah, those eyes so sweet, and your lips, O Word, how shall I
close them? How shall I pay to you all the dues of death?”
So cried Jo - seph as he shook with ho - ly fear.
Psalm 118:95
Cantor:
Though the wick - ed lie in wait to des - troy me, yet I pon - der your will.
All:
Dir - ges at the tomb no - ble Jo - seph sings with
Ni - - co - de - - - mus, bring - ing praise to Christ who was slain by men.
And with them in song are joined the Ser - a - phim.
Psalm 118:102
Cantor:
I have not turned from your de - crees; You your - self have taught me.
All:
Stone carved by men's hands now con - ceals the Cor - ner - stone once
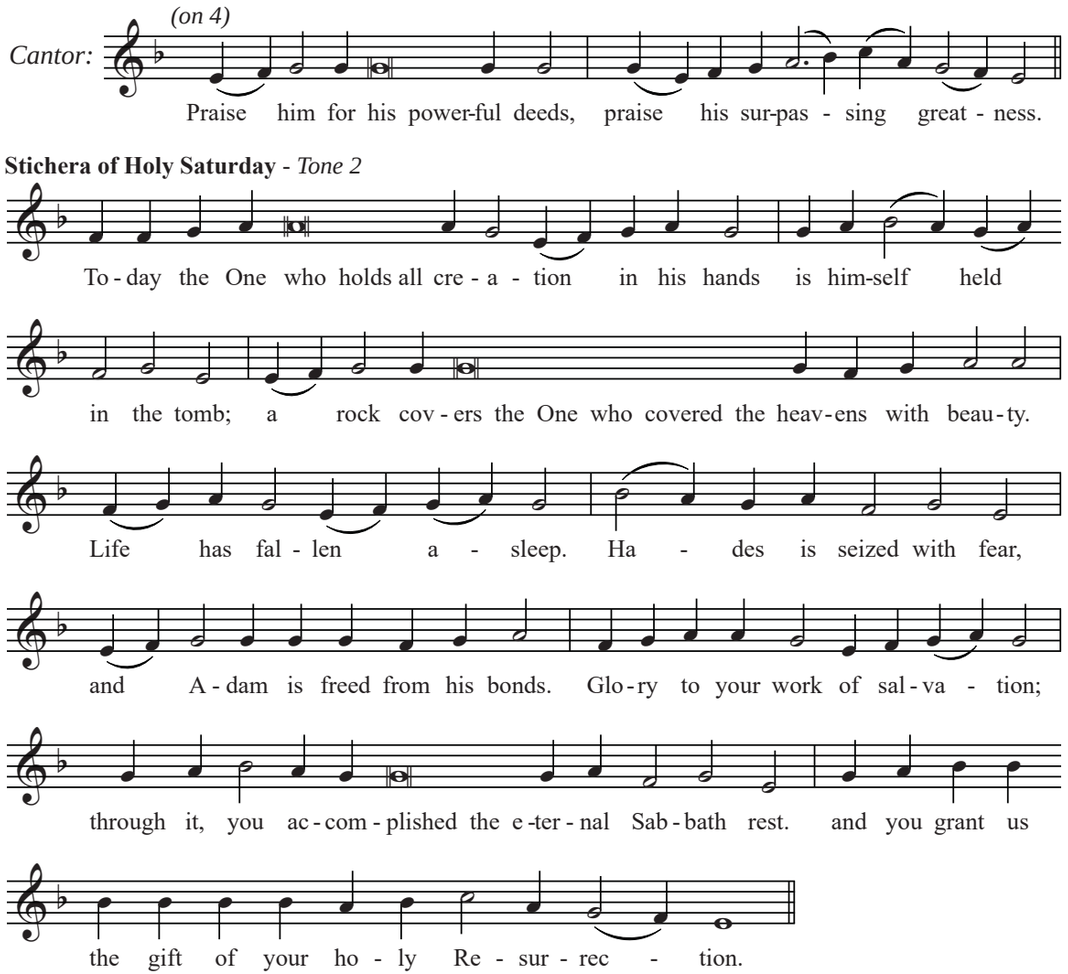


to deal out vengeance to the nations
and punishment on all ***the*** peoples;
to bind their kings in chains
and their nobles in fetters ***of*** iron.

To carry out the sentence pre-ordained:
this honor is for all his faithful.

Psalm 150

Praise God in his holy place,
praise him in his mighty heavens.



Praise the Lord from the earth,
sea creatures and ***all*** oceans,
fire and hail, snow and mist,
stormy winds that obey ***his*** word;

all mountains and hills,
all fruit trees ***and*** cedars,
beasts, wild and tame,
reptiles and birds on ***the*** wing;

all earth's kings and peoples,
earth's princes ***and*** rulers.
young men and maidens,
old men together ***with*** children.

Let them praise the name of the Lord
for he alone is ***ex***alted.
The splendor of his name
reaches beyond heaven ***and*** earth.
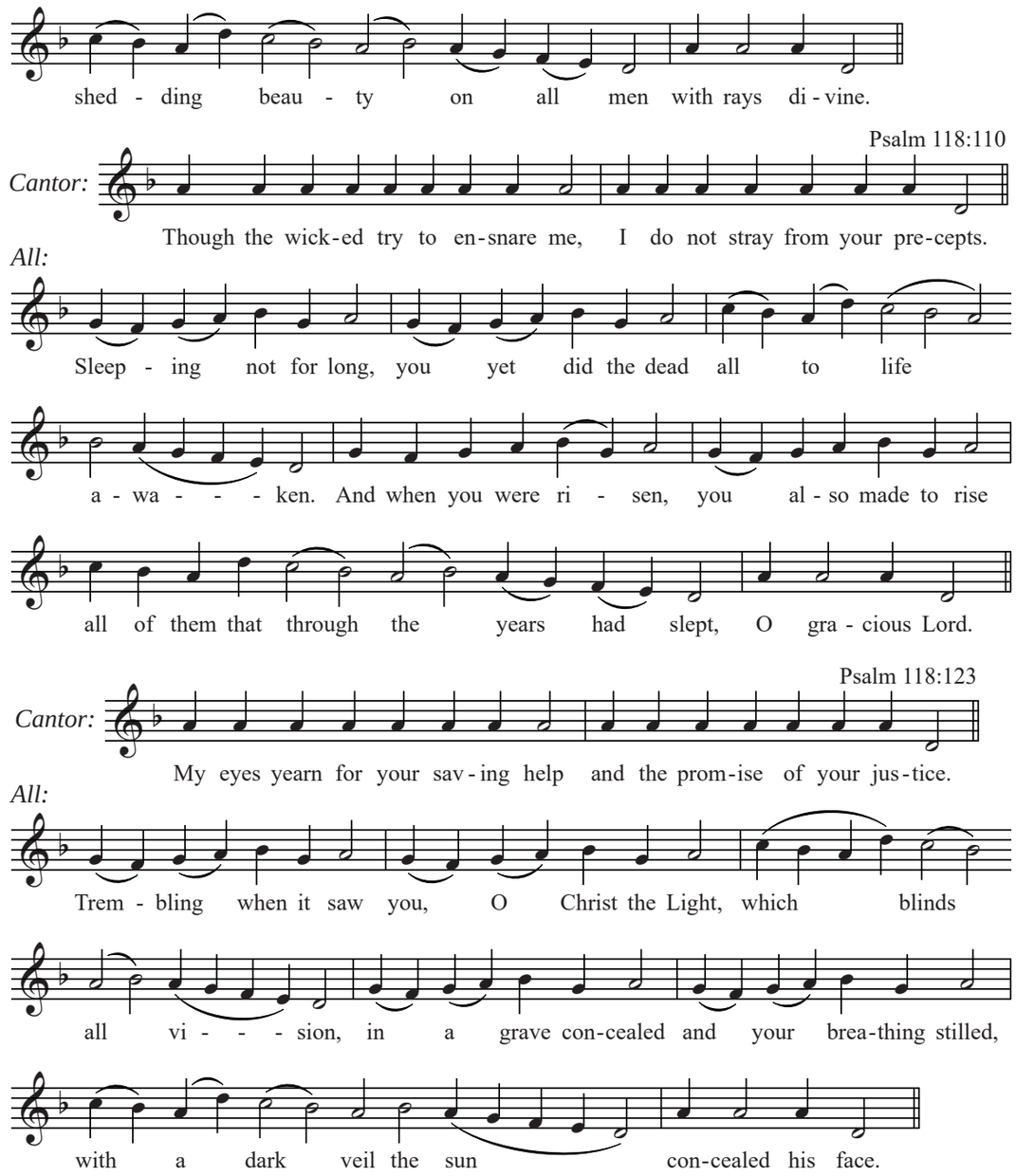
He exalts the strength of his people.
He is the praise of all ***his*** saints,
of the sons of Israel,
of the people to whom he ***comes*** close.

Psalm 149
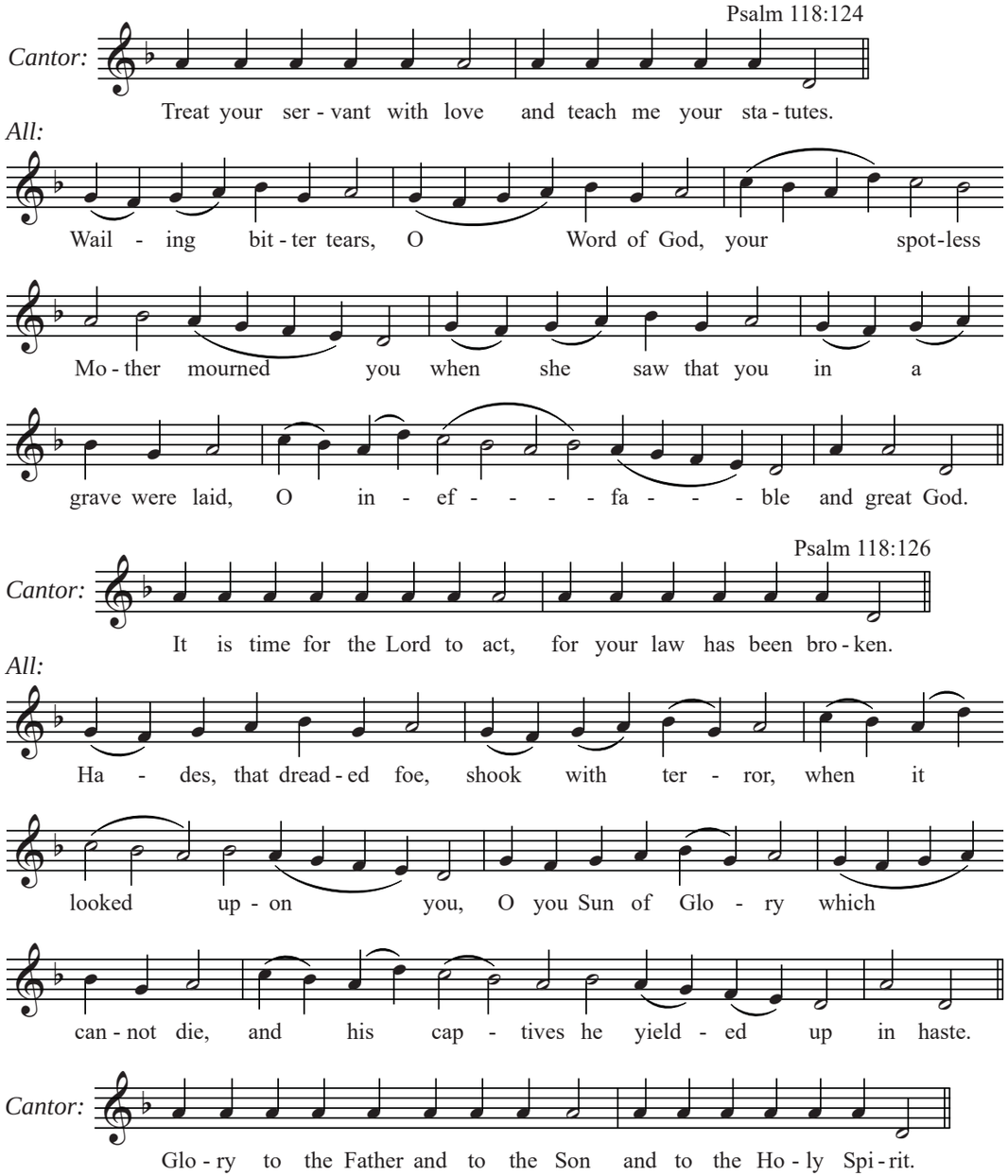
Sing to the Lord a new song of praise,
in the assembly of ***the*** faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in ***their*** king.

Let them praise his name with dancing
and make music with timbrel ***and*** harp.
For the Lord takes delight in his people.
He crowns the poor with ***sal***vation.

Let the faithful rejoice in glory,
shout for joy and take ***their*** rest.
Let the praise of God be on their lips
and a two-edged sword in ***their*** hand,



Psalm 118:124
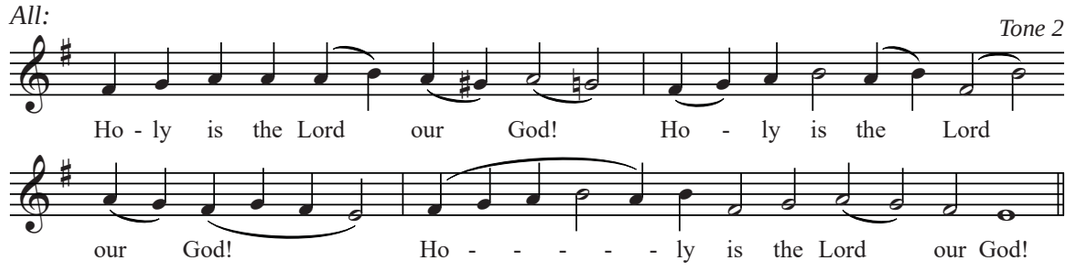


Psalm 118:126

Deacon: *(chanted)* Holy is the Lord our God!

All:

Tone 2



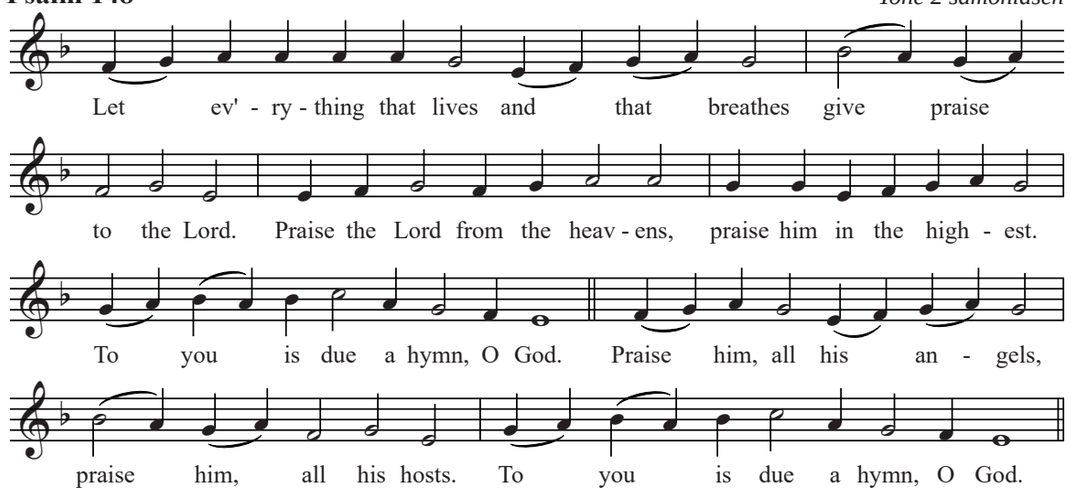
Deacon: Exalt the Lord, our God, and worship at his footstool; for he is holy.

All repeat: "Holy is the Lord our God...."

The Psalms of Praise

Psalm 148

Tone 2 samohlasen



The faithful may SIT.
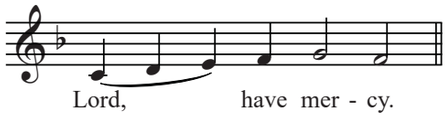
Praise him, sun and moon,
praise him, shin***ing*** stars.
Praise him, highest heavens
and the waters above ***the*** heavens.

Let them praise the name of the Lord,
He spoke and they were made;
he commanded and they were created.
He fixed them forever,
gave a law which shall not pass ***a***way.

After the Ninth Ode, the deacon (or the celebrant, if there is no deacon) stands before the holy doors and says the Small Litany from the ambon.
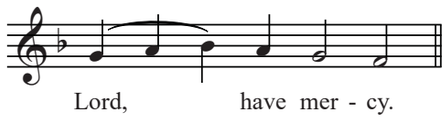
Deacon: Again and again, in peace let us pray to the Lord.

Response:
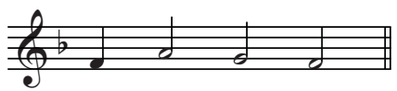


Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



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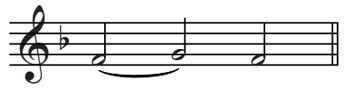
Response:
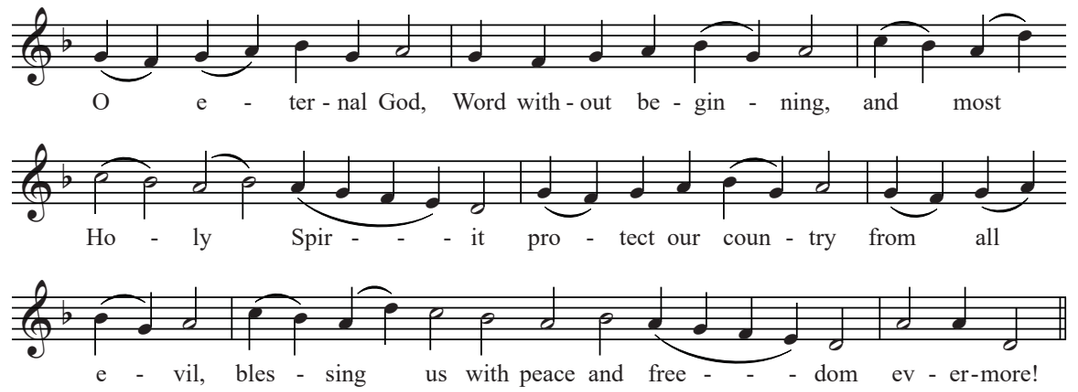


Celebrant: God, our God, you have placed all intellectual and spiritual powers under your will. We pray and entreat you, accept the hymn of glory which we offer to you according to our ability together with all your creatures. Give us in return the riches of your goodness, for before you all beings in the heavens or on earth and under the earth bend their knees, and everything that lives and that breathes sings of your incomprehensible glory, for you are the one true and most-merciful God.

For all the heavenly powers praise you, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.
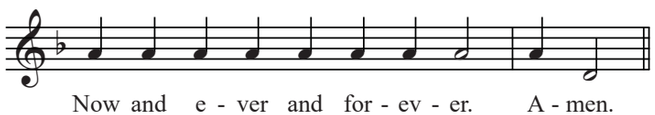
Response:



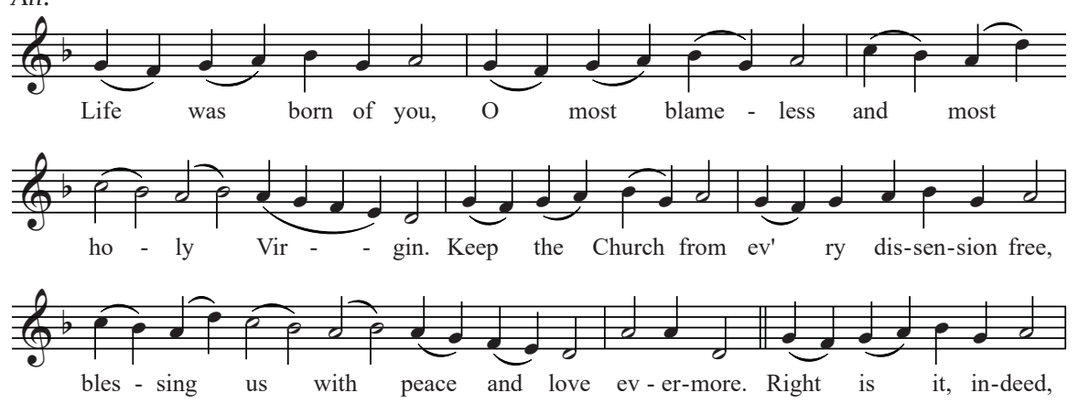
All:



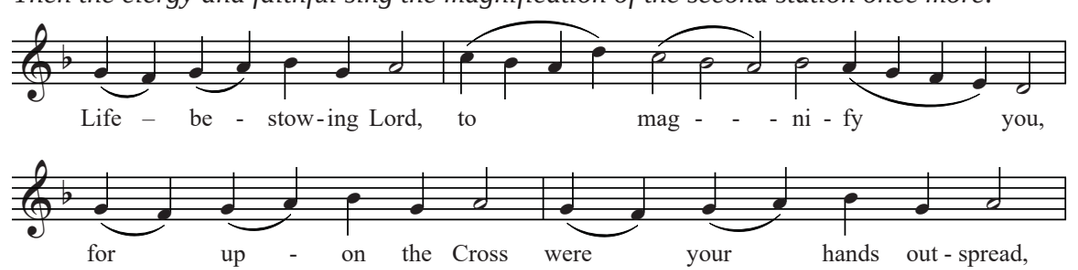
Cantor:

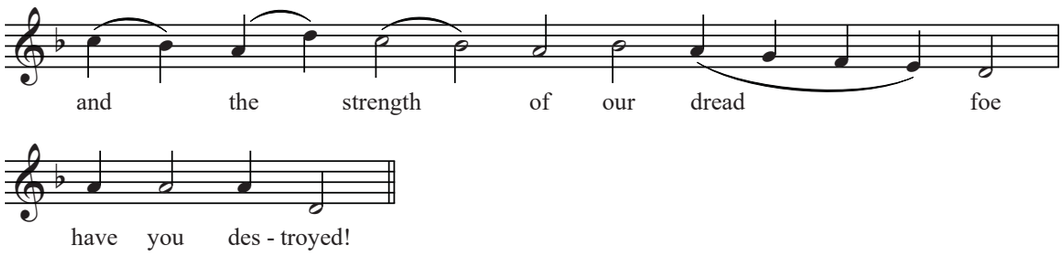


All:



Then the clergy and faithful sing the magnification of the second station once more:
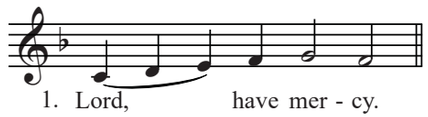




Then the deacon (or celebrant) stands before the holy doors and says the Small Litany at the ambon:
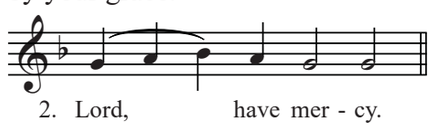
Deacon: Again and again, in peace let us pray to the Lord.

Response:



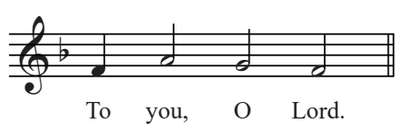
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:
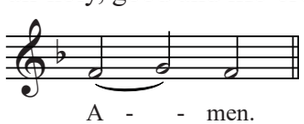


Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

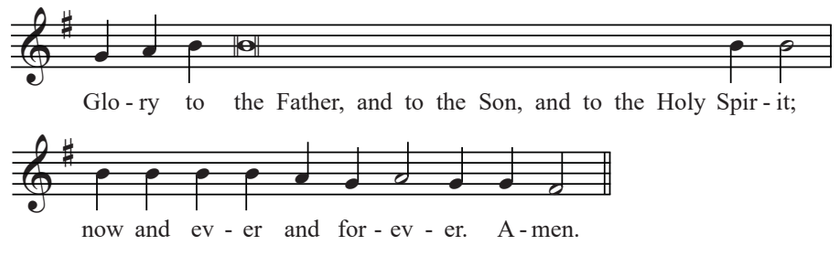
Response:



Celebrant: For you are holy, our God, and you sit upon the throne of the cherubim, and we render glory to you, together with your eternal Father and your all-holy, good and life-creating Spirit, now and ever and forever.

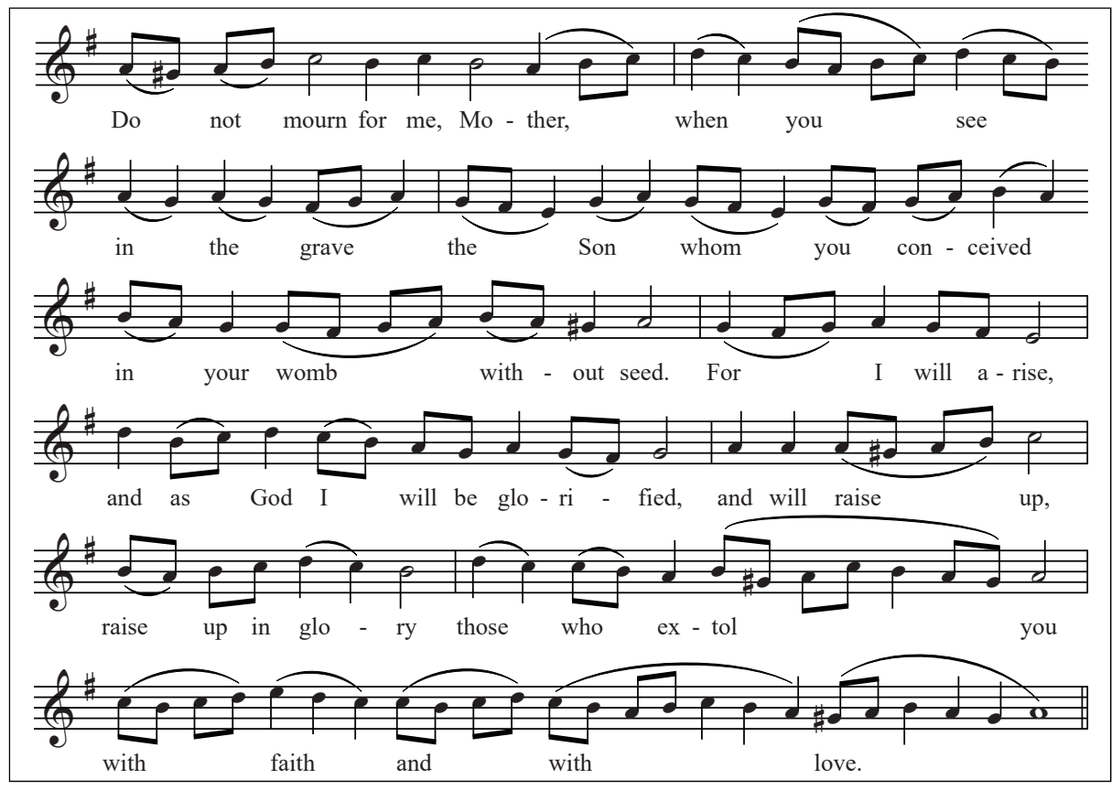
Response:





Let creation rejoice and let all mortals exult with joy! * I have despoiled the enemy Hades; * let the myrrh-bearing women come to anoint me. * I redeem Adam and Eve and all the human race; * and on the third day, I shall arise.

Katavasia - *Repeat the irmos, using either the simple melody on page 50, or the following solemn melody:*

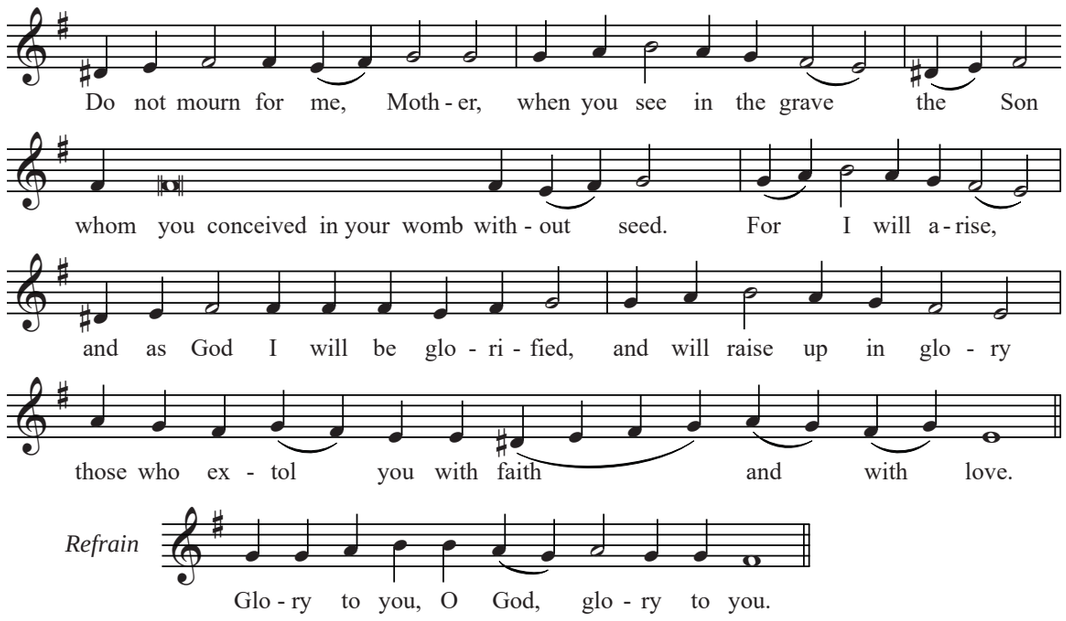


At the end of the eighth ode, the deacon (or the celebrant, if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

Ode 9

Irmos - *Tone 6 simple melody (or use the solemn melody on page 51)*

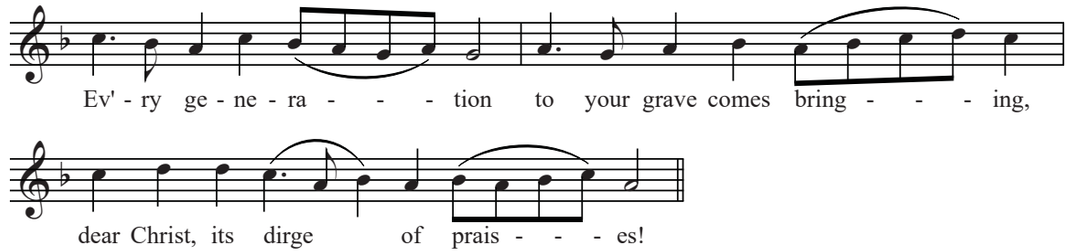


I conceived you in a wondrous way, O my eternal Son, * and I was happier than all women, * for I did not suffer any pain. * But today I see you lifeless, O my God, * and a sword of sadness pierces me in a most cruel manner; * but arise, O Lord, that I may extol you. *Refrain*

O Mother, the earth covers me by my own will; * but the guardians of Hades shudder to see me, * wearing the bloody garment of punishment; * for, on the Cross, I have struck down my enemies; * I shall arise as God, and you shall be exalted.

The Third Station

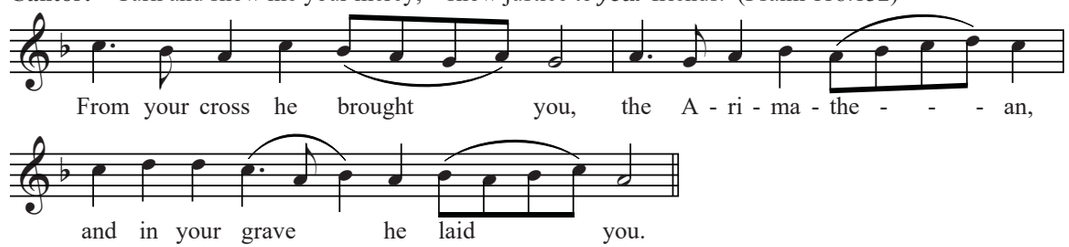
One celebrant, or all the clergy present, sing the first hymn of praise:



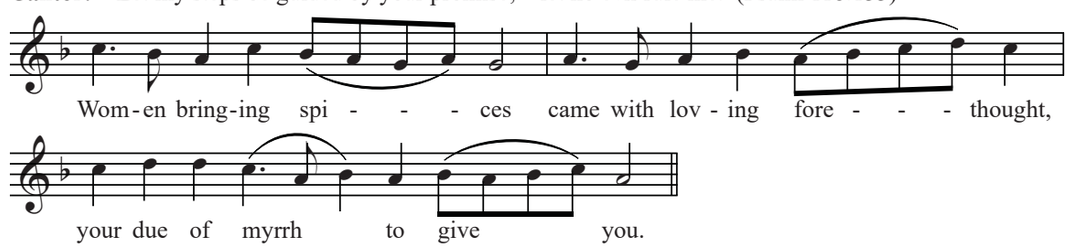
Then the cantor and faithful repeat: "Every generation..."

The cantor and faithful sing the remainder of the station, with the cantor chanting the verses (in the usual psalm tone) and the people singing the hymns:

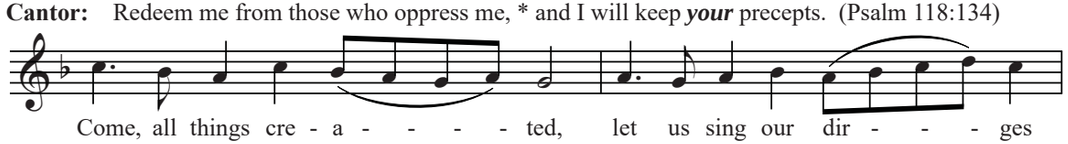
Cantor: Turn and show me your mercy; * show justice to ***your*** friends. (Psalm 118:132)
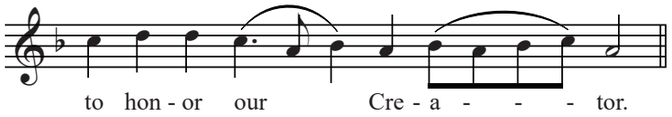


Cantor: Let my steps be guided by your promise; * let no ev***il*** rule me. (Psalm 118:133)
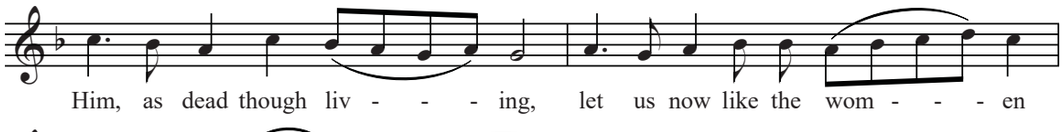


Cantor: Redeem me from those who oppress me, * and I will keep ***your*** precepts. (Psalm 118:134)
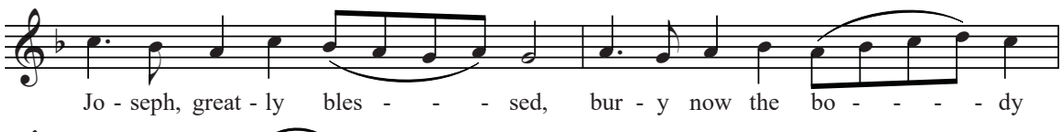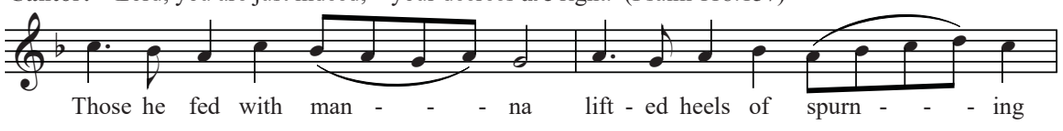




Cantor: Let your face shine on your servant * and teach me your ***de***crees. (Psalm 118:135)



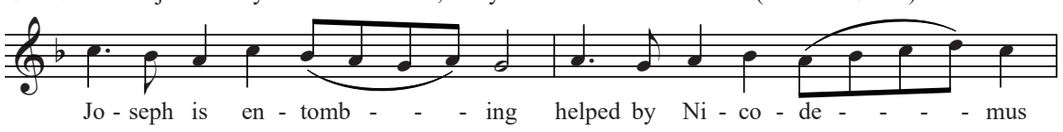
Cantor: Tears stream from my eyes * because your law is dis***o***beyed. (Psalm 118:136)

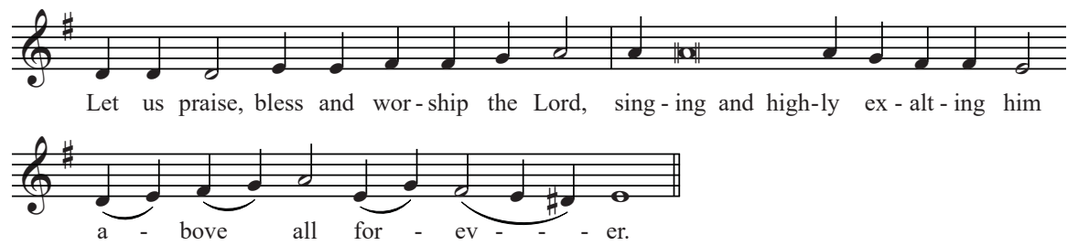


Cantor: Lord, you are just indeed; * your decrees ***are*** right. (Psalm 118:137)

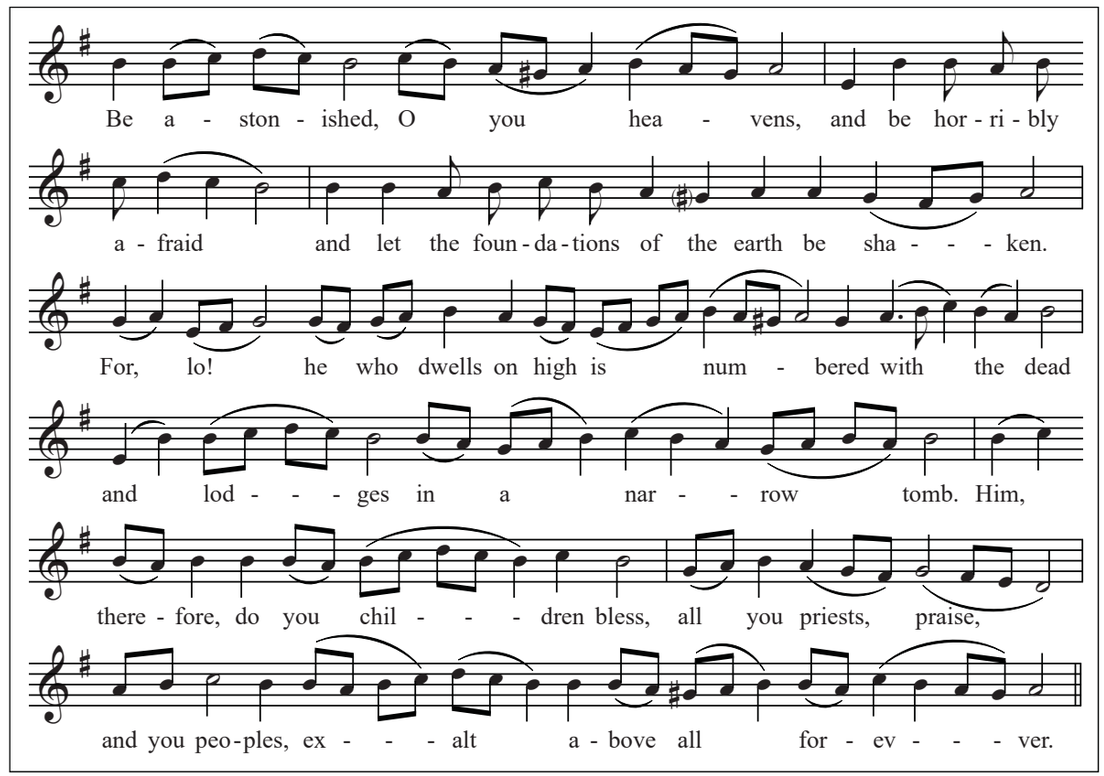


Cantor: The justice of your will is eternal; * if you teach me I ***shall*** live. (Psalm 118:144)
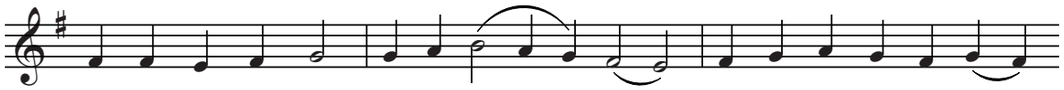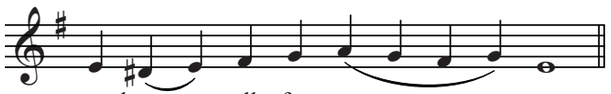




Katavasia - *Repeat the irmos, using either the simple melody on page 47, or the following solemn melody:*



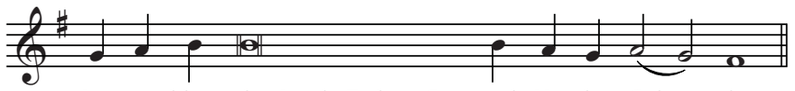
All STAND.
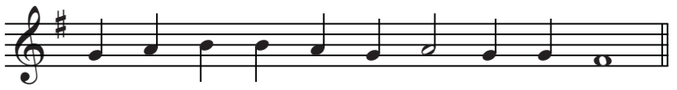






The most holy Temple is destroyed, * but he raises up the fallen tabernacle; * for he who dwells in the highest heaven, the New Adam, * goes down into Hades to raise up the first Adam. * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.

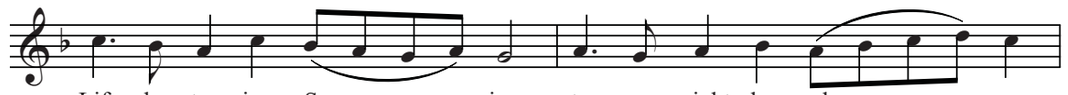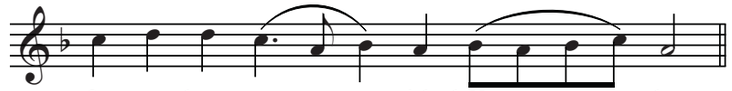


The courage of the apostles has vanished, * and seeing your naked and lifeless body, * it is Joseph of Arimathea who asks for the body of the God of all, * and he buries him, crying out: * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.
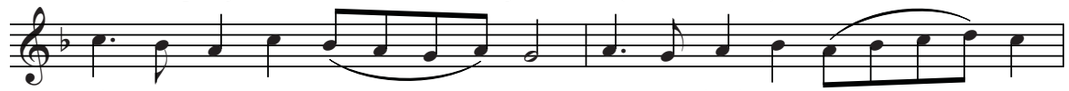


O marvelous wonder! * O goodness and condescension beyond description! * He who dwells in the highest heavens * accepts burial beneath a sealed rock; * and God himself is treated as a deceiver! * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.
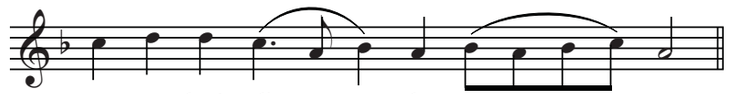
Cantor: I call with all my heart: Lord, hear me, * I will keep ***your*** statutes. (Psalm 118:145)



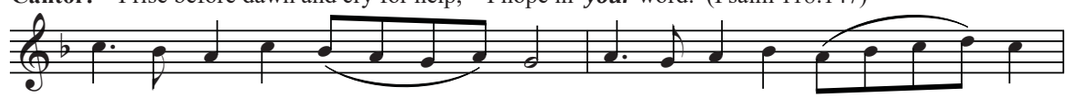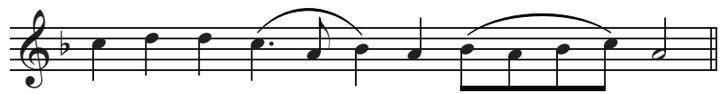


Cantor: I call upon you, save me * and I will do ***your*** will. (Psalm 118:146)



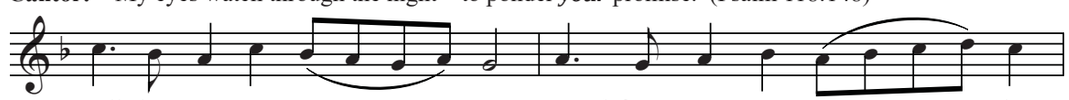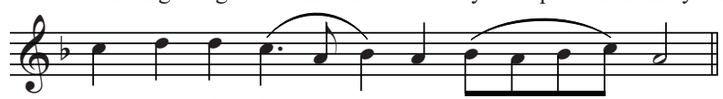


Cantor: I rise before dawn and cry for help, * I hope in ***your*** word. (Psalm 118:147)



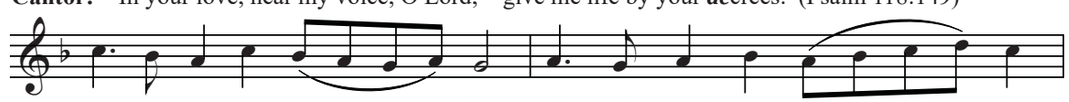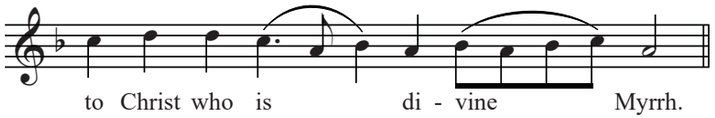


Cantor: My eyes watch through the night * to ponder ***your*** promise. (Psalm 118:148)



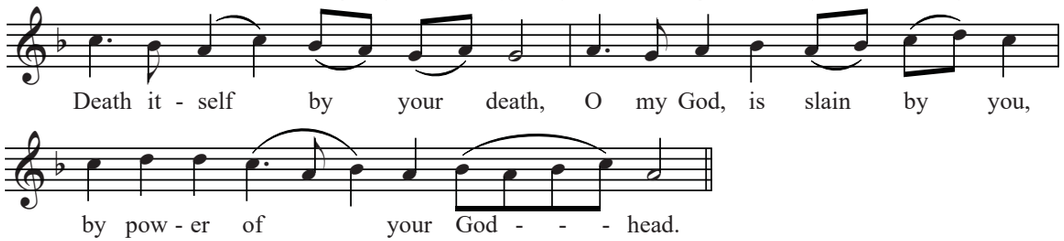


Cantor: In your love, hear my voice, O Lord; * give me life by your ***de***crees. (Psalm 118:149)
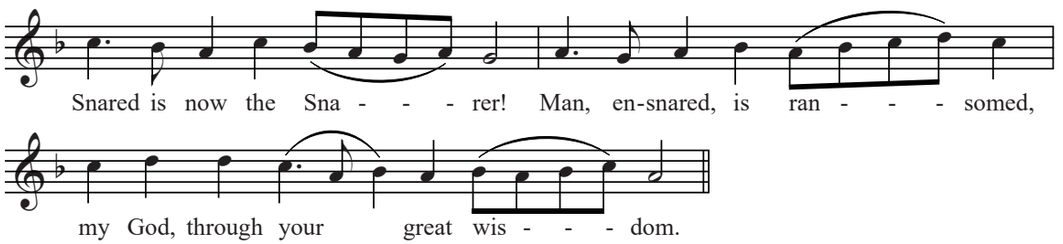




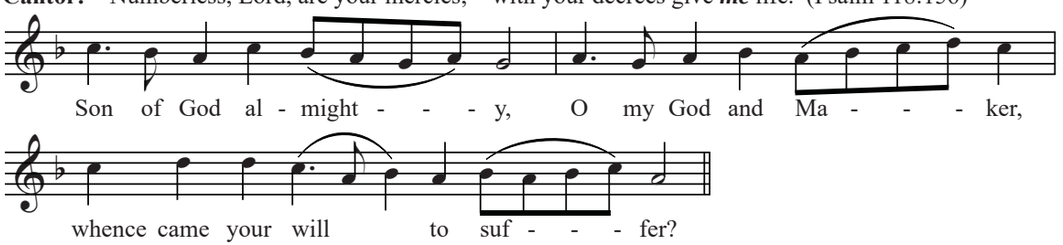
Cantor: Those who harm me unjustly draw near; * they are far from ***your*** law. (Psalm 118:150)
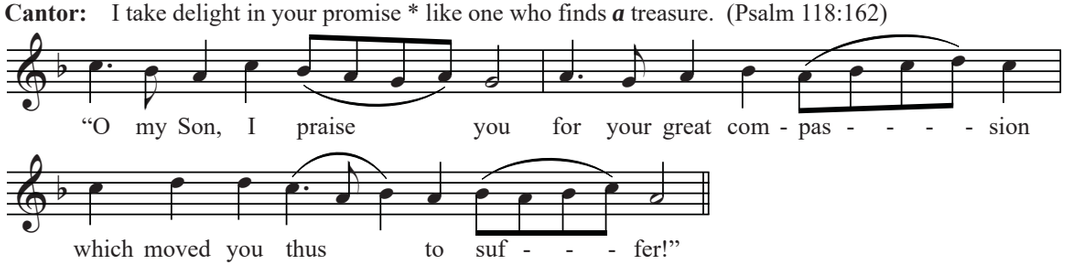


Cantor: But you, O Lord, are close, * your commands ***are*** truth. (Psalm 118:151)



Cantor: Numberless, Lord, are your mercies; * with your decrees give ***me*** life. (Psalm 118:156)

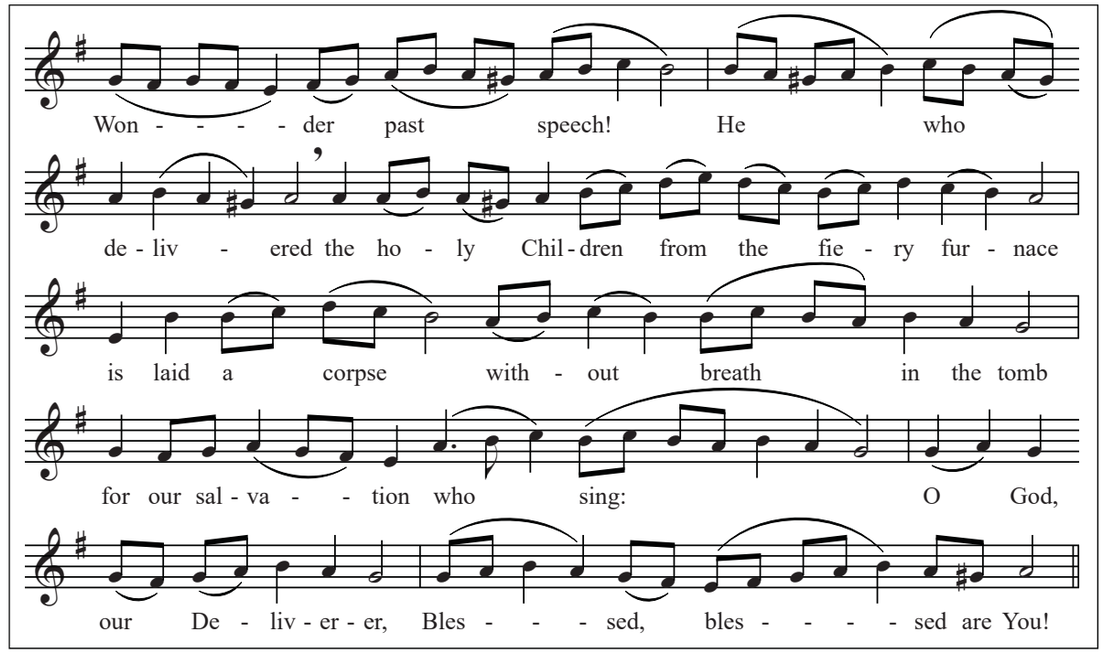


Cantor: I take delight in your promise * like one who finds ***a*** treasure. (Psalm 118:162)



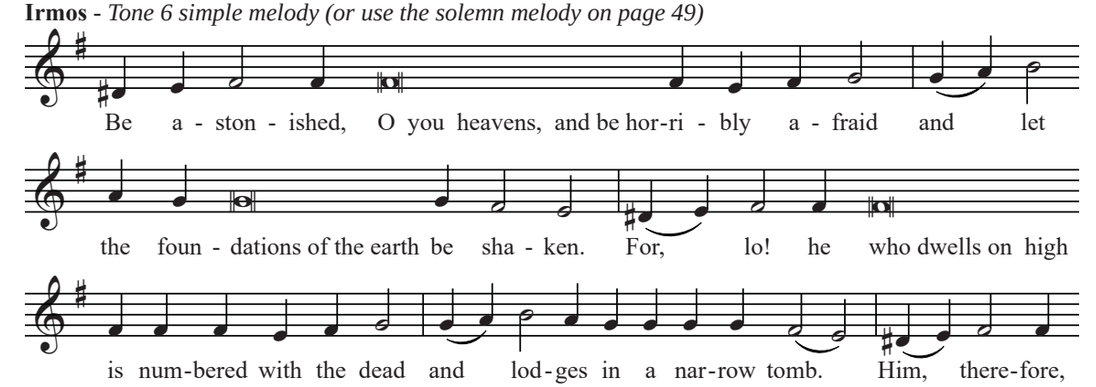
In Hades, as well as in the tomb and in Eden, * the unique divinity of Christ was inseparable from the Father and the Holy Spirit; * this was done for our salvation, and we praise Him: * Blessed are you, O Lord, for you save us.

Katavasia - *Repeat the irmos, using either the simple melody on page 46, or the following solemn melody:*



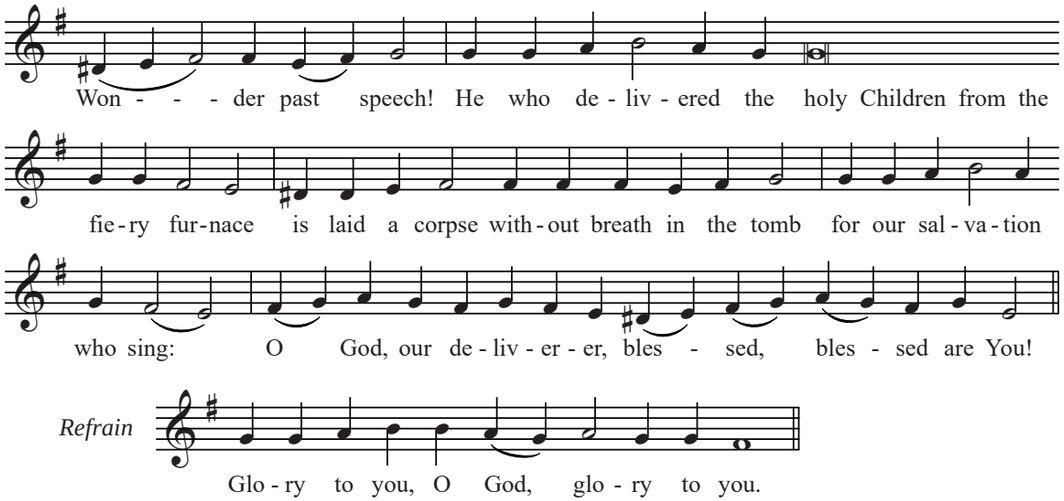
Ode 8

Irmos - *Tone 6 simple melody (or use the solemn melody on page 49)*



Ode 7

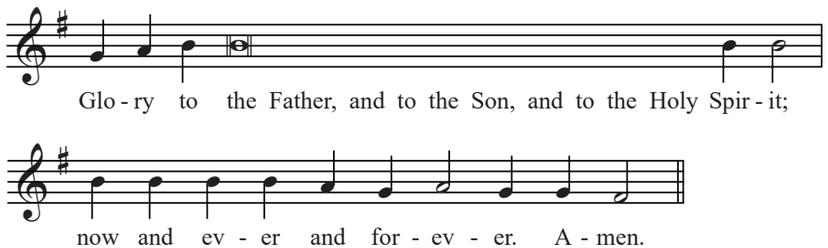
Irmos - *Tone 6 simple melody (or use the solemn melody on page 47)*
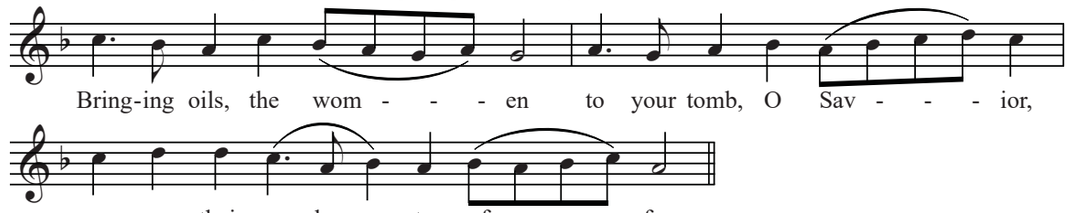


Hades was struck in the heart * when it received the One whose side was wounded by the lance of the soldier; * it groaned aloud as it was consumed by the divine fire; * this was done for our salvation, and we praise Him: * Blessed are you, O Lord, for you save us. *Refrain*

O blessed tomb that sheltered the sleep of the Creator! * You have become the divine treasure of life; * this was done for our salvation, and we praise him: * Blessed are you, O Lord, for you save us. *Refrain*

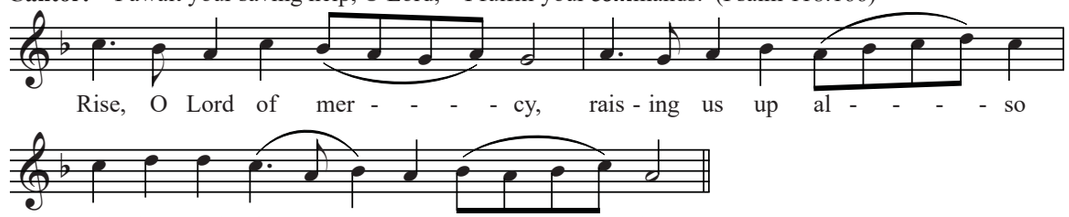
Submitting himself to the law of death, * the Life of all accepts burial in the tomb; * and the grave becomes the fountain of the Resurrection; * this was done for our salvation, and we praise him: * Blessed are you, O Lord, for you save us.



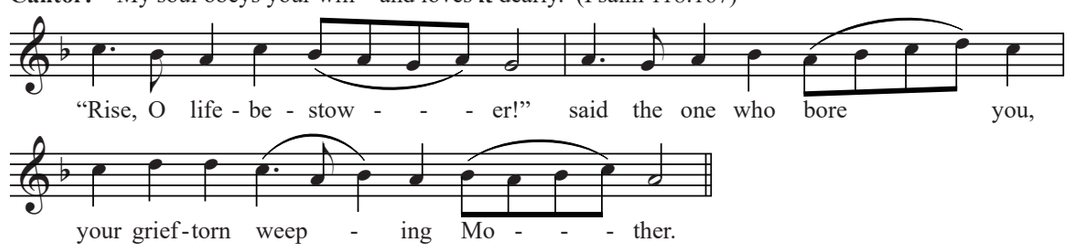
Cantor: The lovers of your law have great peace; * they ne***ver*** stumble. (Psalm 118:165)



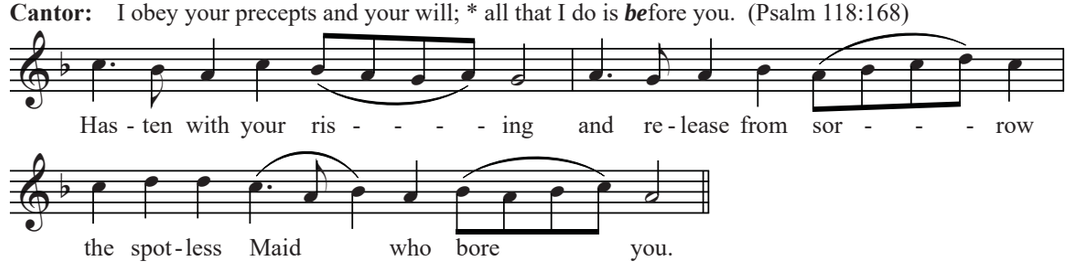
Cantor: I await your saving help, O Lord, * I fulfill your ***com***mands. (Psalm 118:166)



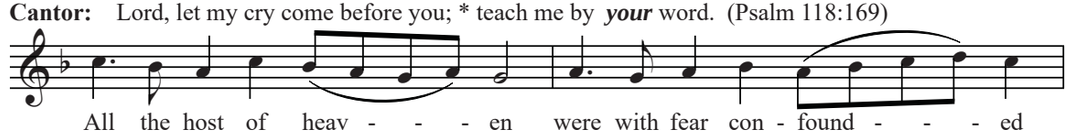
Cantor: My soul obeys your will * and loves ***it*** dearly. (Psalm 118:167)
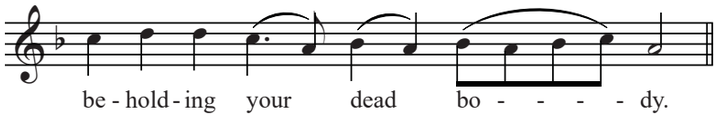


Cantor: I obey your precepts and your will; * all that I do is ***be***fore you. (Psalm 118:168)

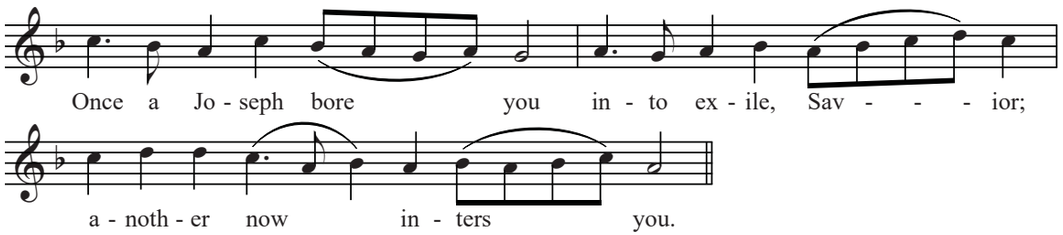


Cantor: Lord, let my cry come before you; * teach me by ***your*** word. (Psalm 118:169)

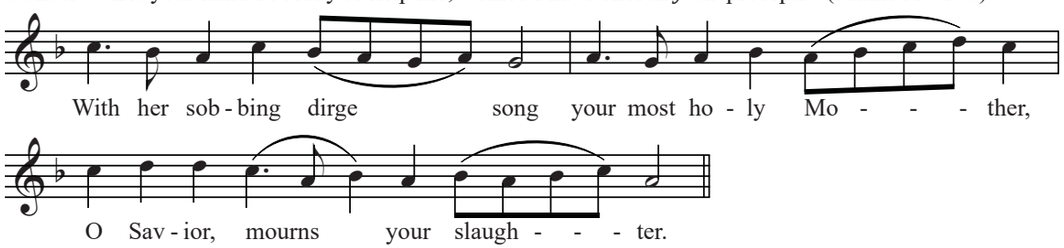




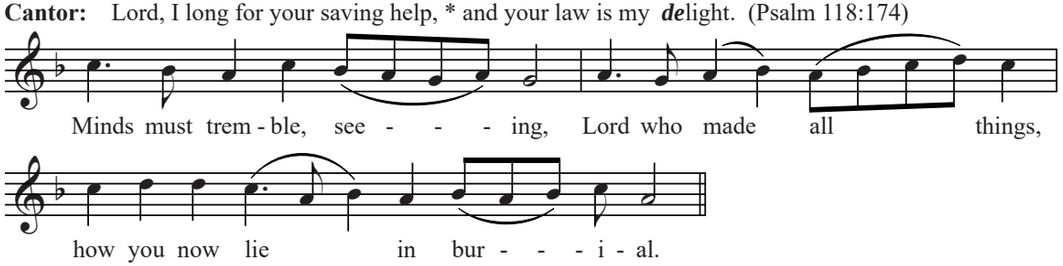
Cantor: Let my tongue sing your promise, * for your commands ***are*** just. (Psalm 118:172)



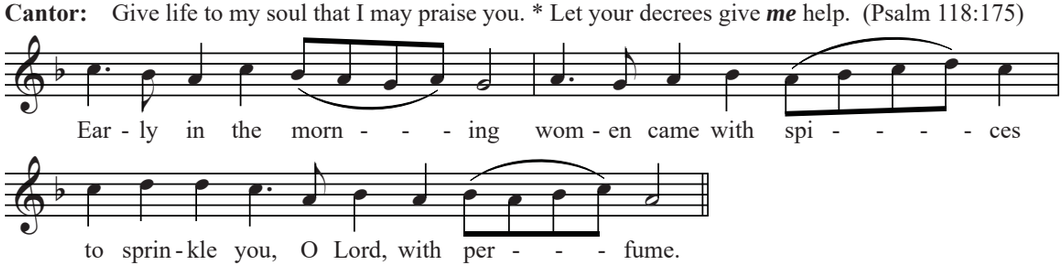
Cantor: Let your hand be ready to help me, * since I have chosen ***your*** precepts. (Psalm 118:173)



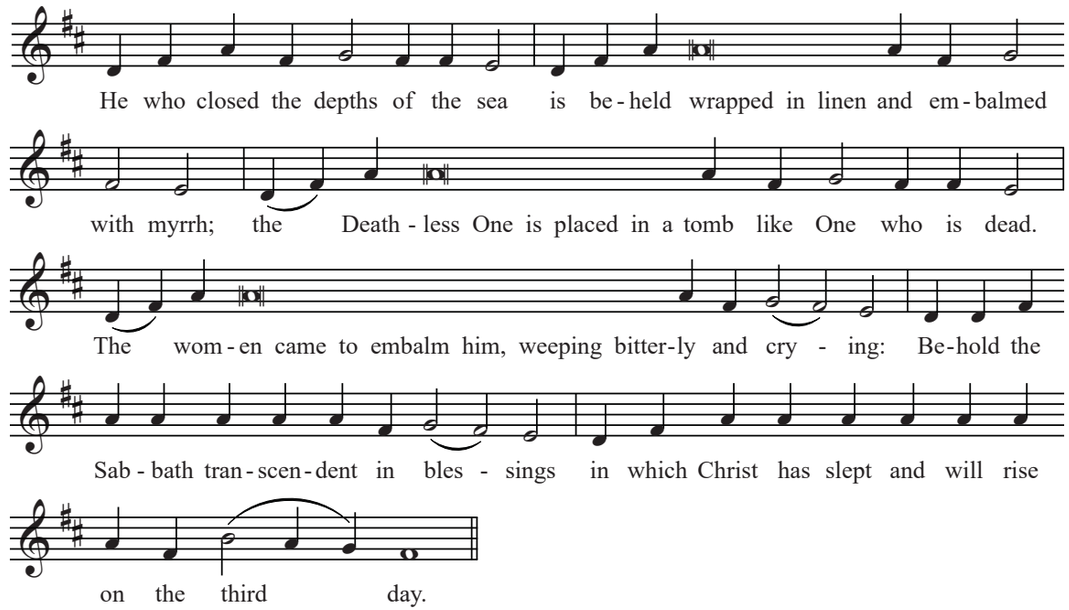
Cantor: Lord, I long for your saving help, * and your law is my ***de***light. (Psalm 118:174)



Cantor: Give life to my soul that I may praise you. * Let your decrees give ***me*** help. (Psalm 118:175)

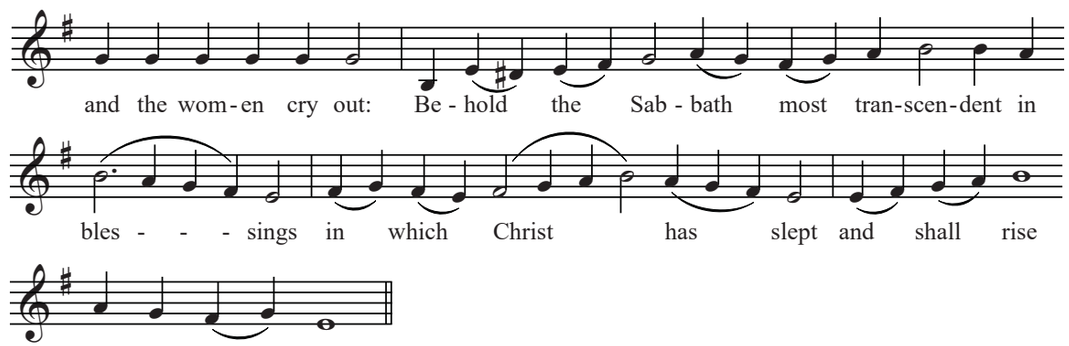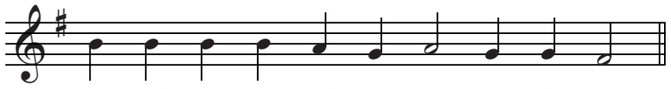


Kontakion of Holy Saturday - *Tone 6*



Ikos of Holy Saturday - *chanted, with a special conclusion (below)*
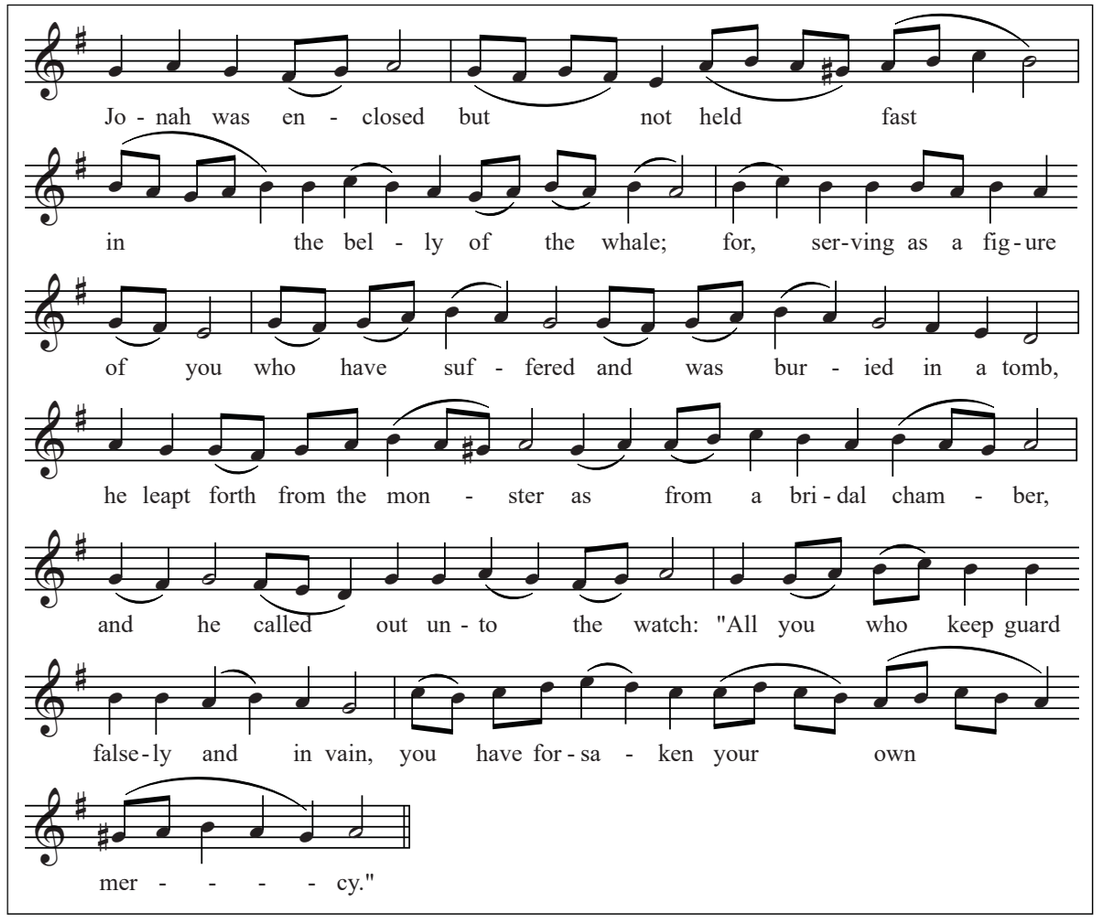
He who holds the whole universe in his hands is raised upon the Cross, * and all creation weeps as it sees him hanging on the wood: * the sun hides its rays, and the stars lose their brightness; * the earth quakes and is filled with fear; * the seas draw back and the rocks split in two; * the tombs open and the bodies of the saints rise; * Hades laments and the Sanhedrin gathers to fabricate a story to deny the Resurrection of Christ, *



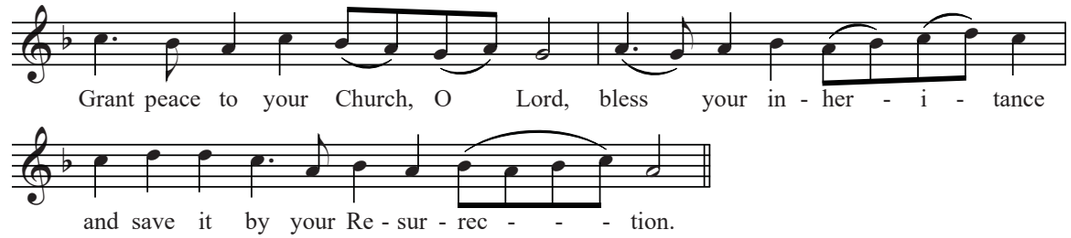


Hades ruled over the human race, * but its kingdom was not eternal; * when they placed you in the tomb, O almighty God, * with your life-giving hand, you broke the chains of death; * you announce the only redemption * to those who were asleep from all ages; * and you, O our Savior, are the firstborn from the dead.

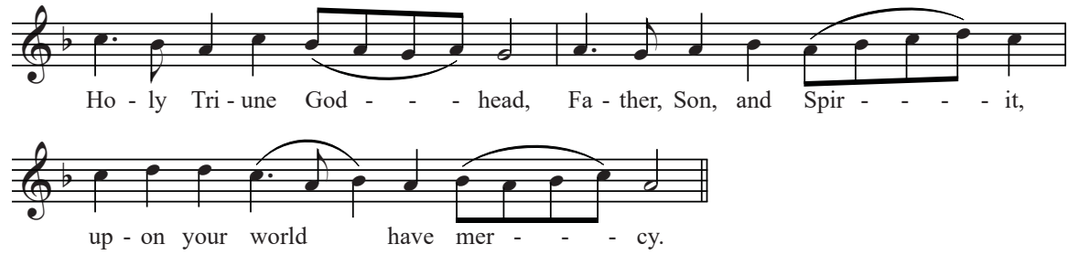
Katavasia - *Repeat the irmos, using either the simple melody on page 43, or the following solemn melody:*



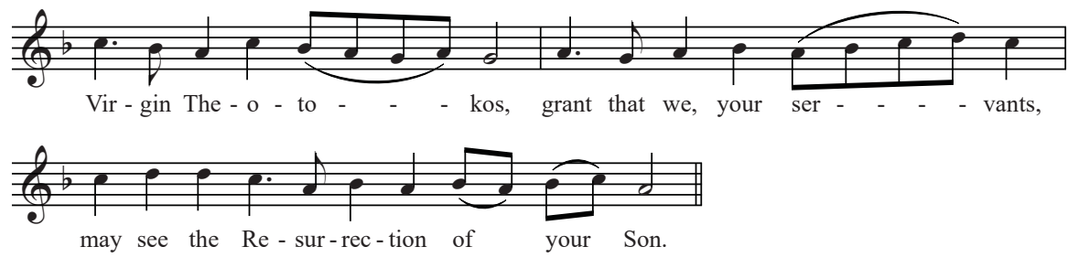
Cantor: I am lost like a sheep; seek your servant * for I remember your ***com***mands. (Psalm 118:176)



Cantor: Glory to the Father and to the Son * and to the Ho***ly*** Spirit.
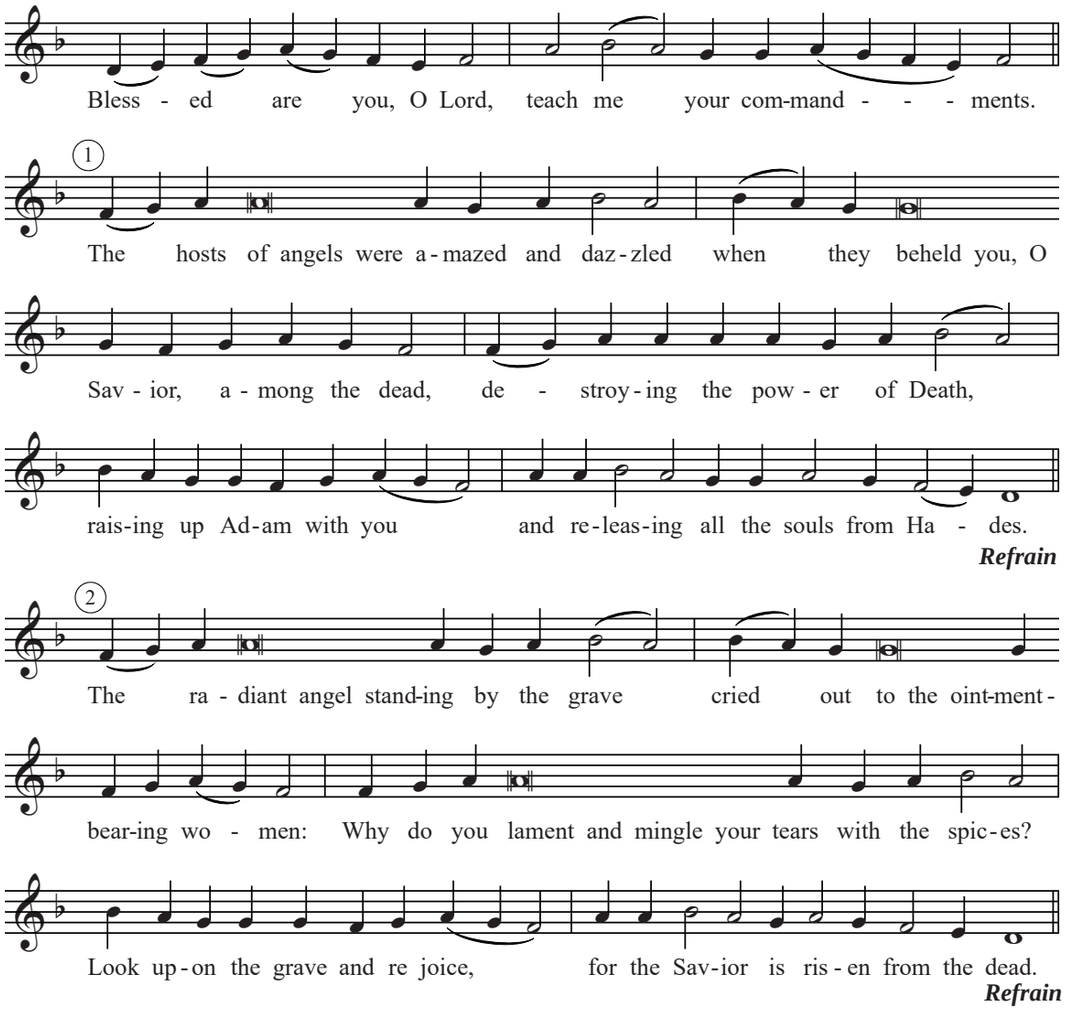


Cantor: Now and ever * and forever. ***A***men.



End of the Stations of Holy Saturday
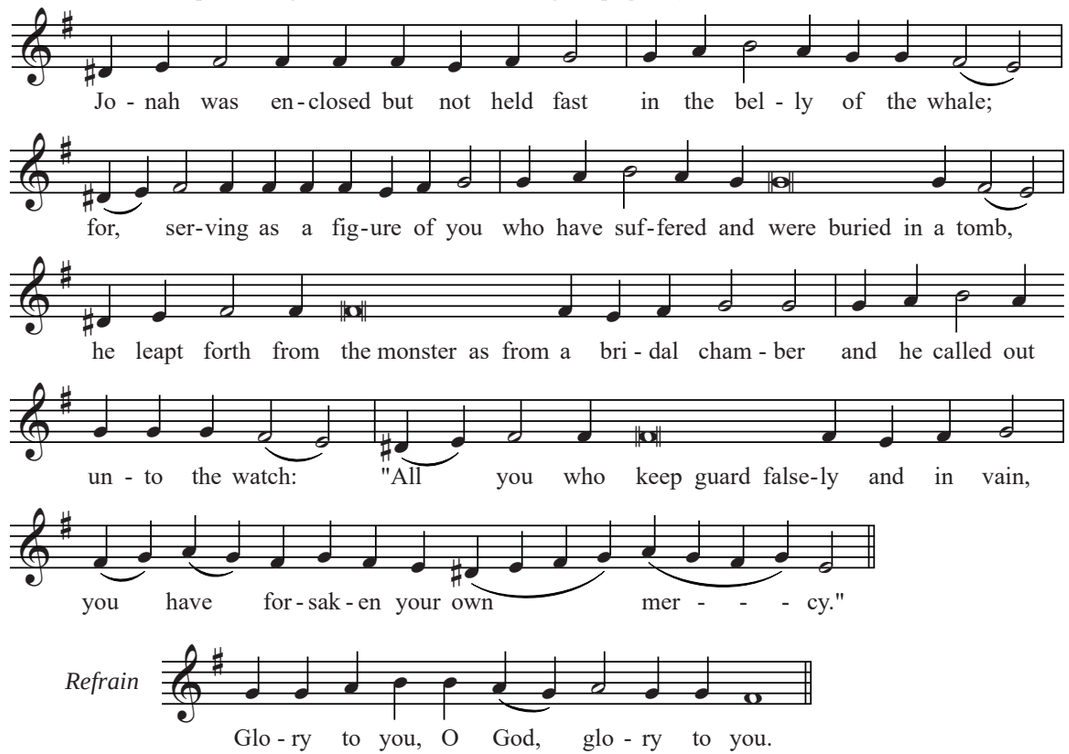
The faithful STAND to sing the Praises (Evlogitaria) of the Resurrection, one of the hymns of Sunday Matins, in honor of the myrrh-bearing women. While these hymns are sung, the celebrant, preceded by a deacon with a candle, incenses the tomb, the holy table, the icon screen, the interior of the church, and the faithful.

Refrain:



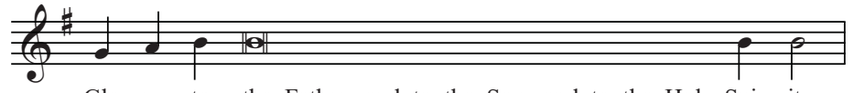
Ode 6

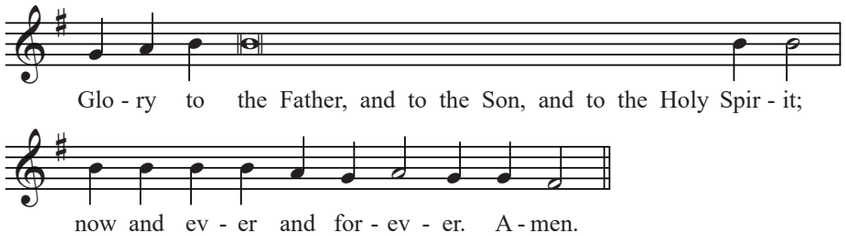
Irmos - *Tone 6 simple melody (or use the solemn melody on page 44)*



The flesh that you had assumed, O Word, * was taken without being separated from you; * at the hour of your Passion, the temple of your body was destroyed; * but your divinity remained united to your flesh; * in both one and the other, you are God and man, * the Son and Word of God. *Refrain*

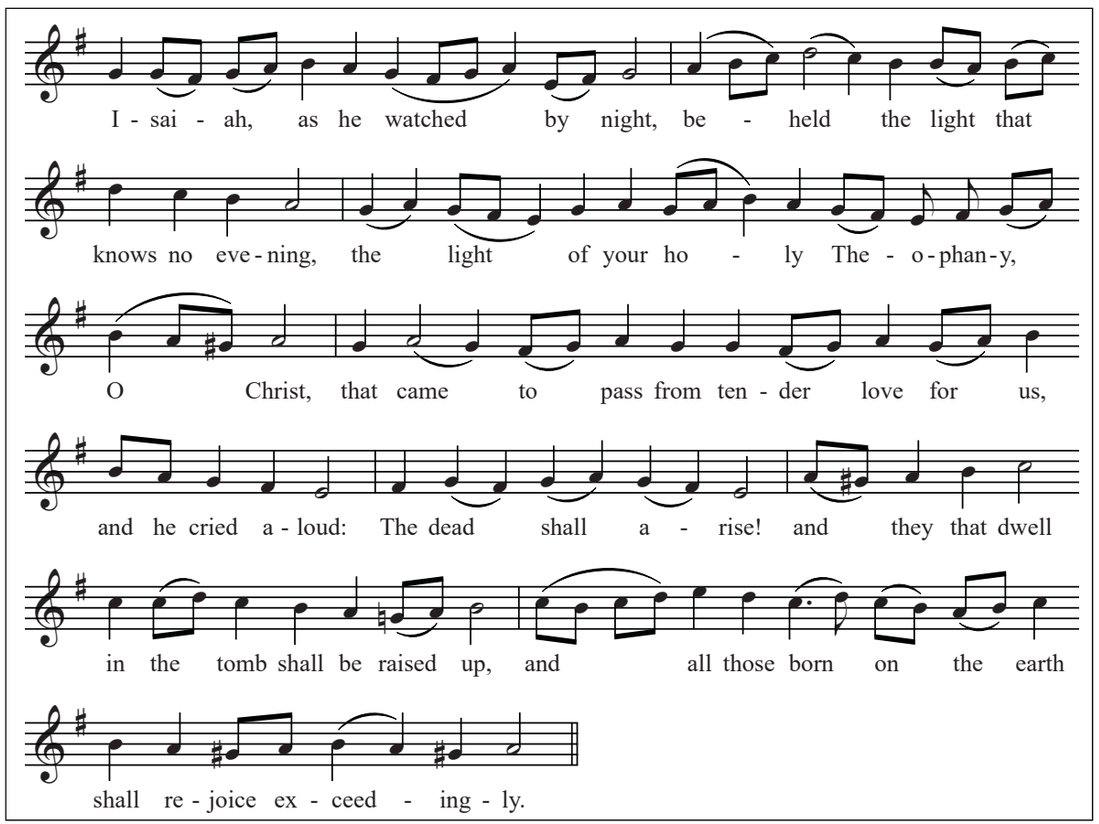
The fall of Adam brought mortality to the human race * and not to the divinity; * and even though your flesh suffered in your earthly condition, * you remained beyond all suffering in your divinity. * In the tomb, you brought us back to immortality, * and by your Resurrection, you reveal to us the fountain of immortal life.
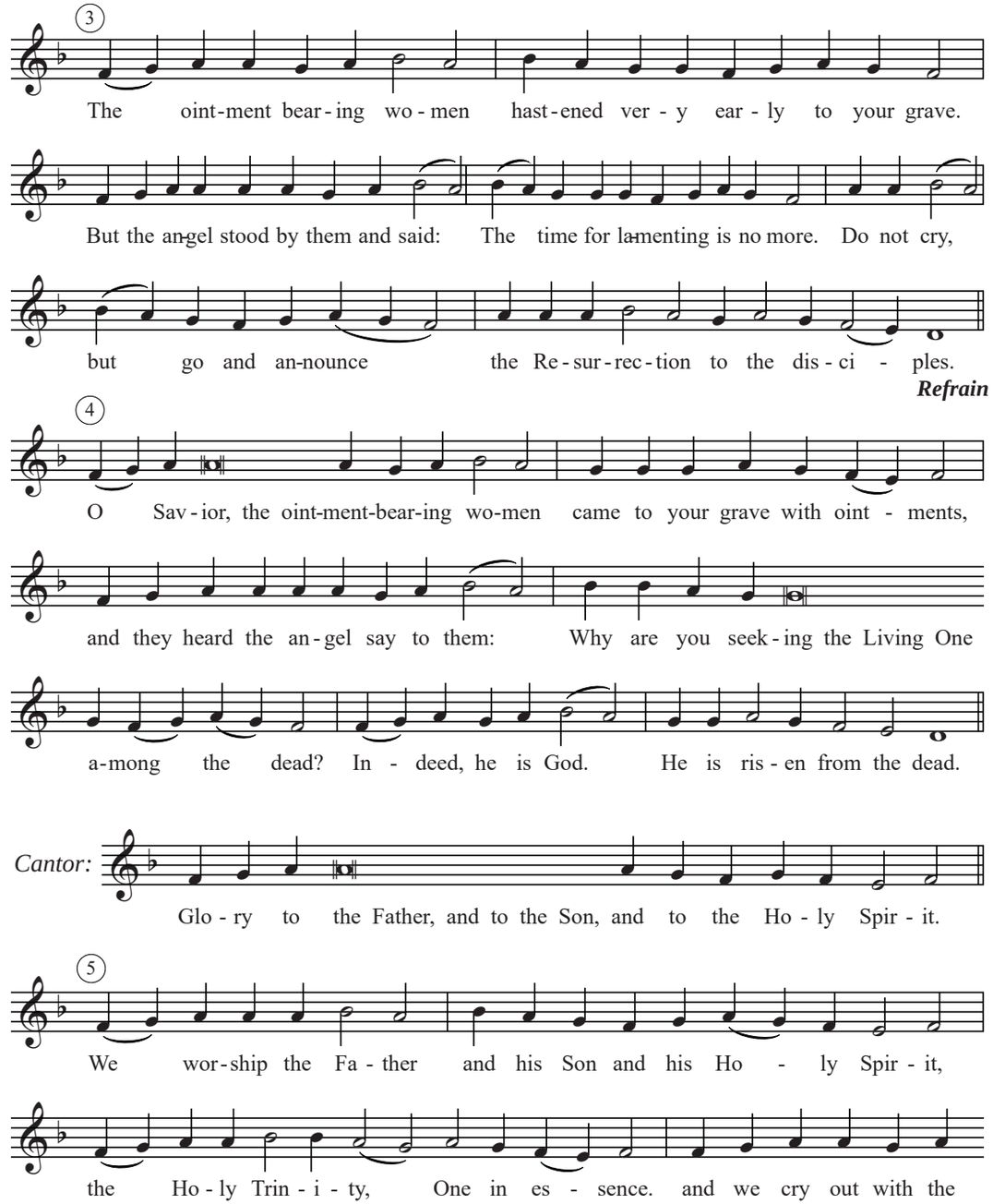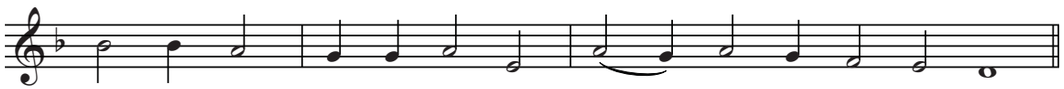




You were born of the spouseless Virgin; * and when the soldier pierced your side with his lance, * you made a new Eve come forth, O Creator. * And you, the New Adam, have slept a wondrous sleep, * a sleep that brings us life; * you have awakened our life from sleep and death, O almighty Lord.
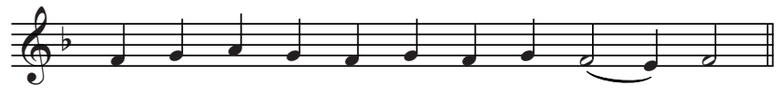
Katavasia - *Repeat the irmos, using either the simple melody on page 41, or the following solemn melody:*

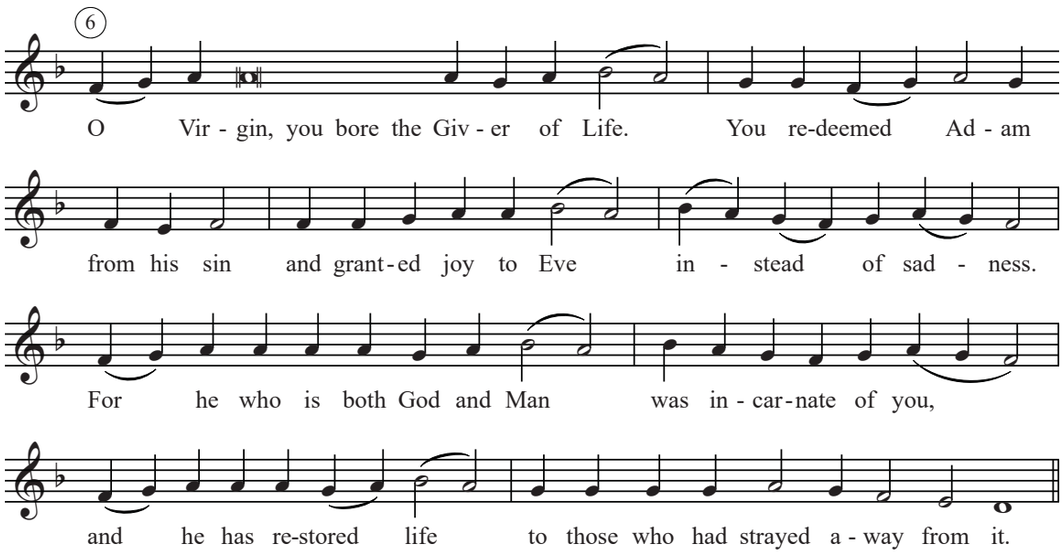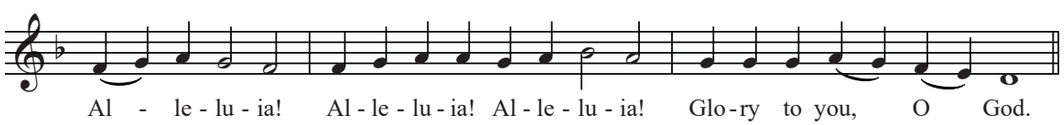






Cantor:
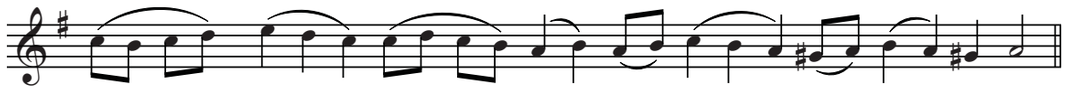




And then, three times with a bow each time:



A Small Litany may be intoned, with the doxology:
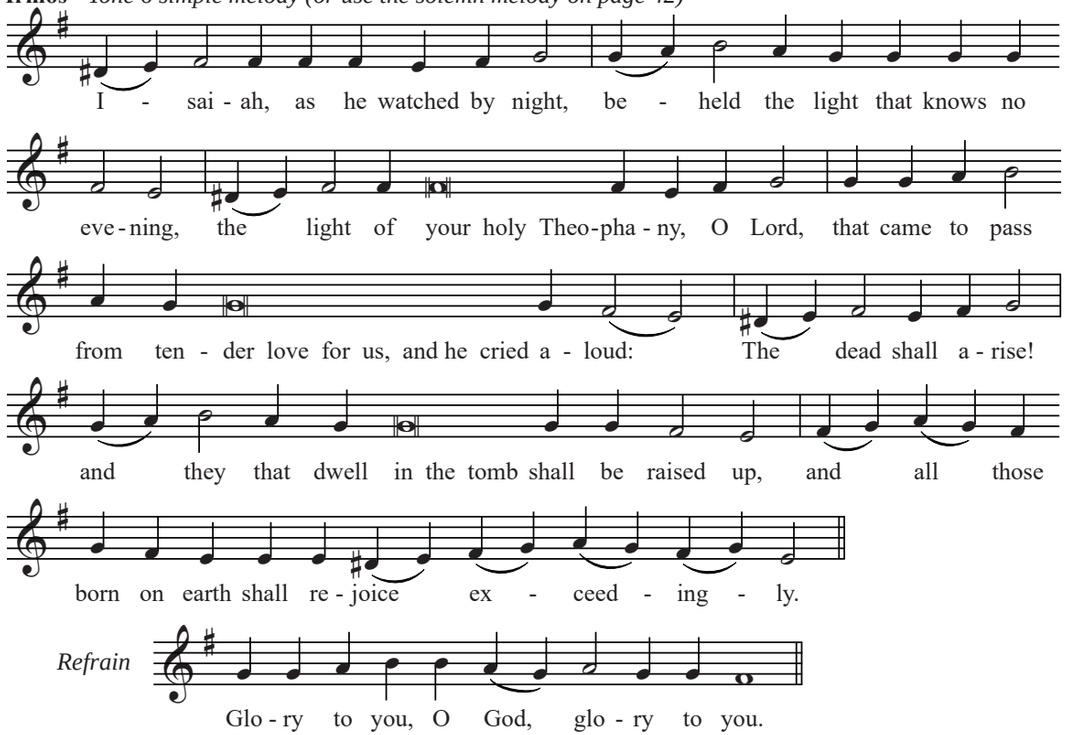
For you are the King of peace, O Christ our God, and we give glory to you, together with your eternal Father and your all-holy, good and life-creating Spirit, now and ever and forever.

The celebrant and deacon return to the altar. The faithful SIT for the sessional hymns.



Ode 5

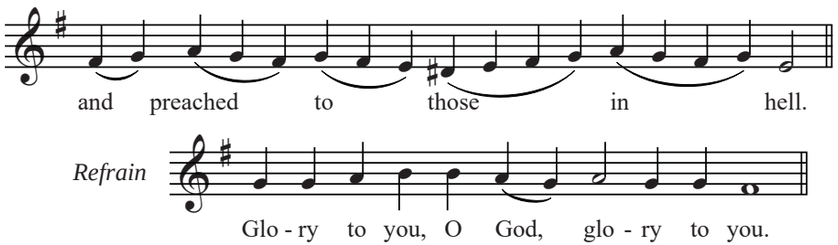
Irmos - *Tone 6 simple melody (or use the solemn melody on page 42)*



Refrain

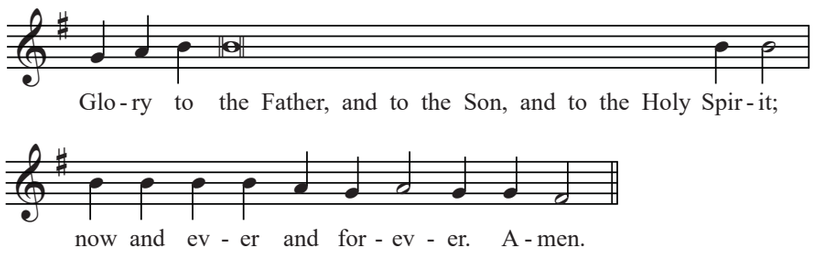
By being covered with the dust of the earth,* you renew the nature of mortals, O Creator; * the tomb and the winding-sheet reveal your deepest mystery, O Word; * the noble counsellor renders present the counsel of your eternal Father, * who renews me in this wondrous way through you. *Refrain*

By your death, you transform that which is mortal; * by your burial, you transform that which is corruptible; * by your divinity, you draw us up from the abyss. * For, that which you assume, you make immortal; * your flesh, O Master, did not undergo corruption, * and your soul did not remain in Hades where you were a stranger.



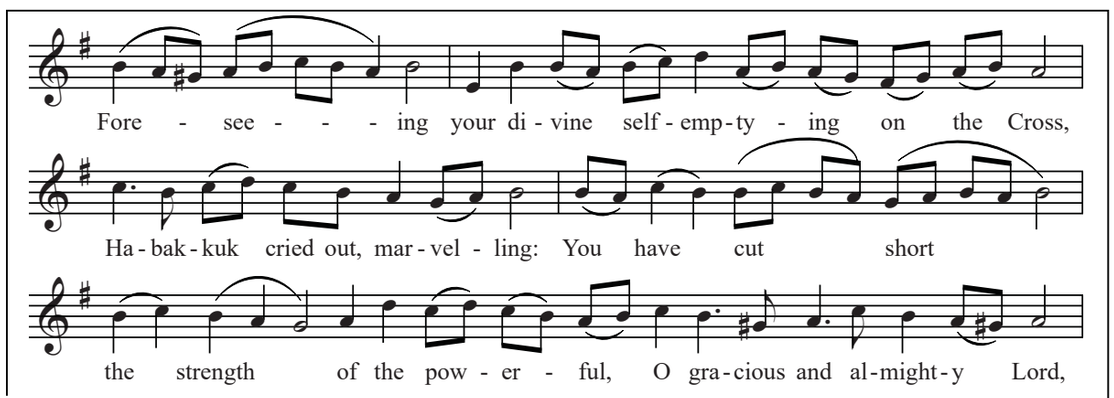
Today you sanctify the seventh day * which you formerly blessed by resting from your work; * by keeping the Sabbath, O God, our Creator and Savior, * you renew all things and recreate the universe. *Refrain*

In your victory, O almighty Lord, * your soul was separated from your body; * O Word, your strength has broken the bonds of Hades and the chains of death.
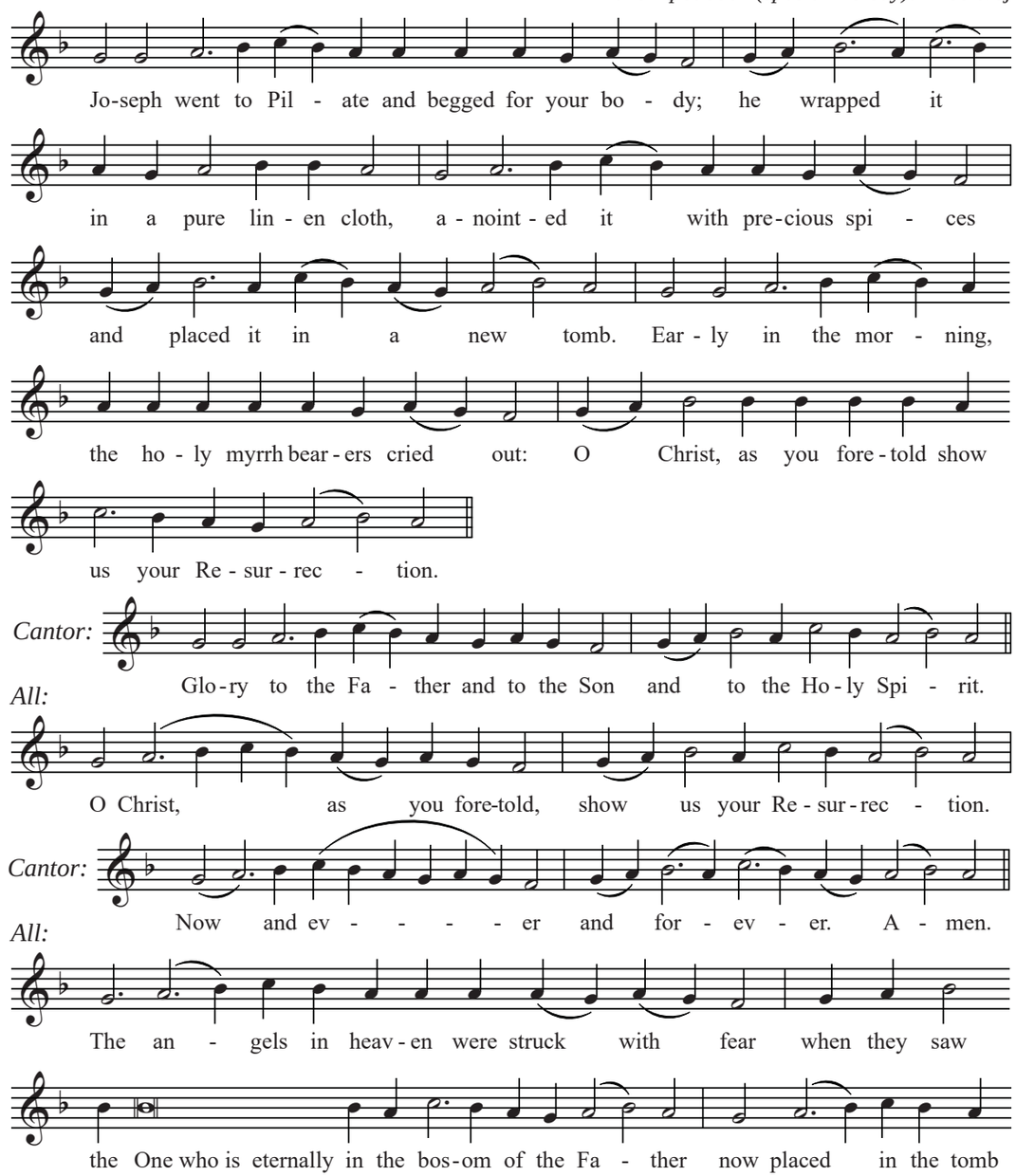


At your coming, O Word, Hades was filled with bitterness; * for it saw a mortal deified, * a man covered with wounds, * who was yet an all-powerful victor; * at this sight, Hades was gripped with terror.
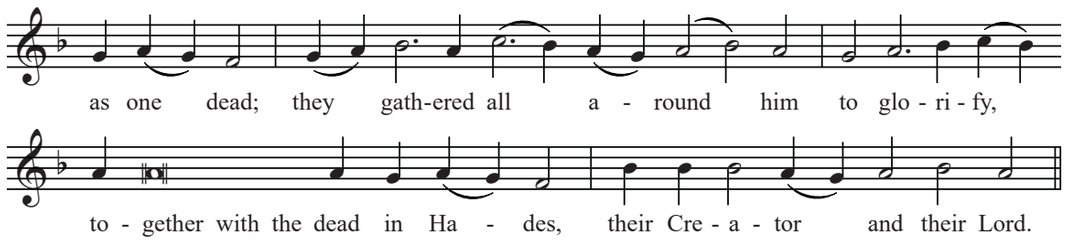
Katavasia - *Repeat the irmos, using either the simple melody on page 39, or the following solemn melody:*



Then we sing the following sessional hymns:

Tone 2 podoben (special melody): Hrob tvoj





The holy doors are now closed. Each priest removes his phelonion. The faithful STAND.

Psalm 50

Have mercy on me, God, in your kindness.
In your compassion blot out my ***of***fense.

O wash me more and more from my guilt
and cleanse me from ***my*** sin.

My offenses truly I know them;
my sin is always ***be***fore me.

Against you, you alone, have I sinned;
what is evil in your sight I ***have*** done.

That you may be justified when you give sentence
and be without reproach when ***you*** judge,
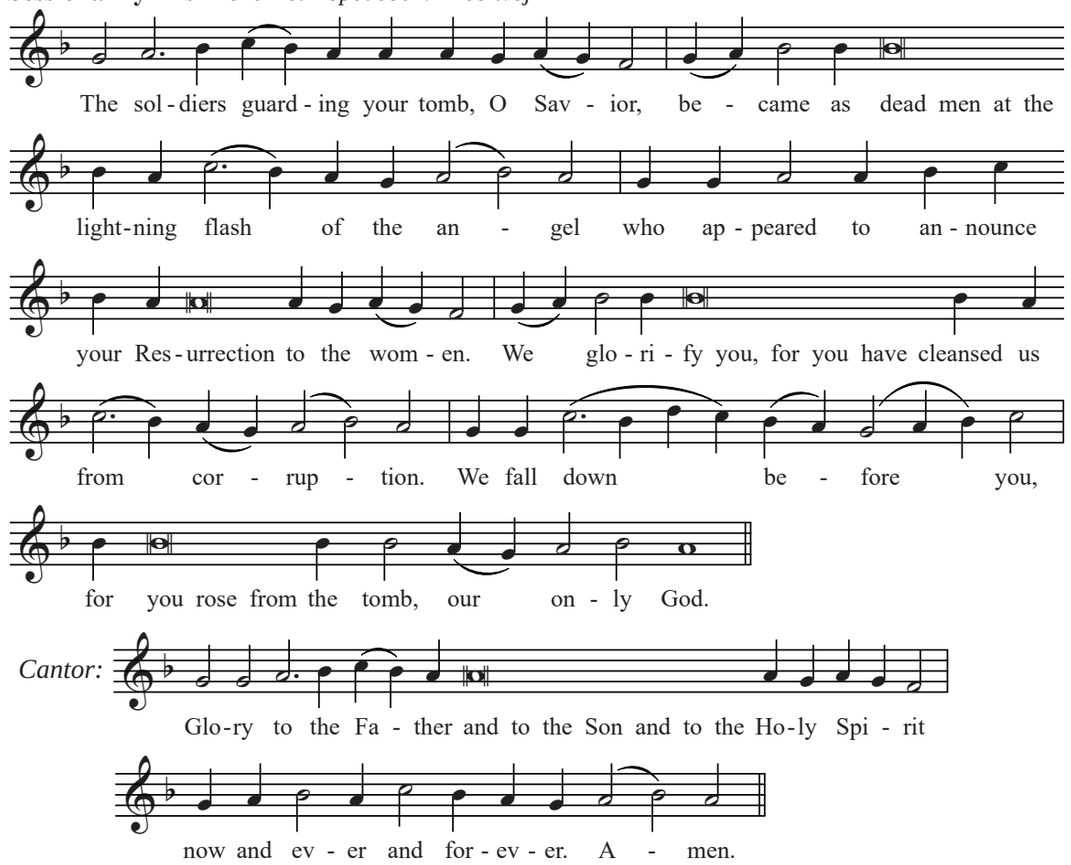
O see, in guilt I was born,
a sinner was I ***con***ceived.

Indeed you love truth in the heart;
then in the secret of my heart teach ***me*** wisdom.

Sprinkle me with hyssop, then I shall be clean;
O wash me, I shall be whiter ***than*** snow.

Make me hear rejoicing and gladness,
that the bones you have crushed ***may*** thrill.

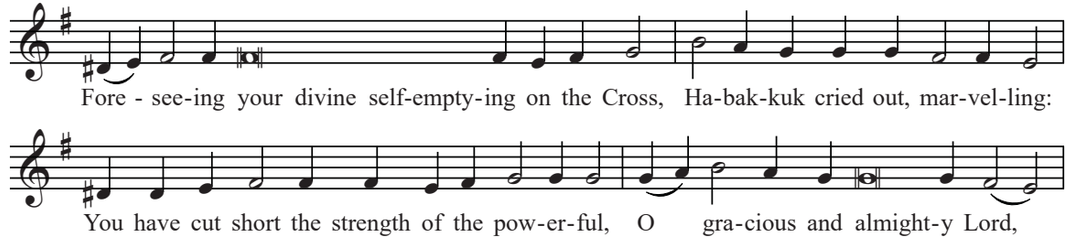
Sessional hymns - *Tone 2 samopodoben: Hrob tvoj*
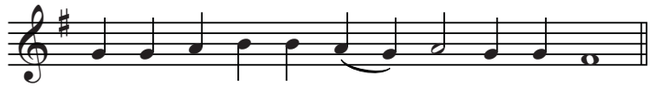


All repeat the sessional hymn: "The soldiers guarding your tomb, O Savior..."

Ode 4

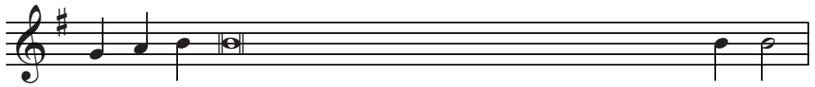
Irmos - *Tone 6 simple melody (or use the solemn melody on page 40)*
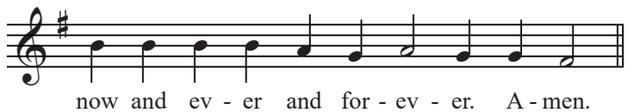


Refrain



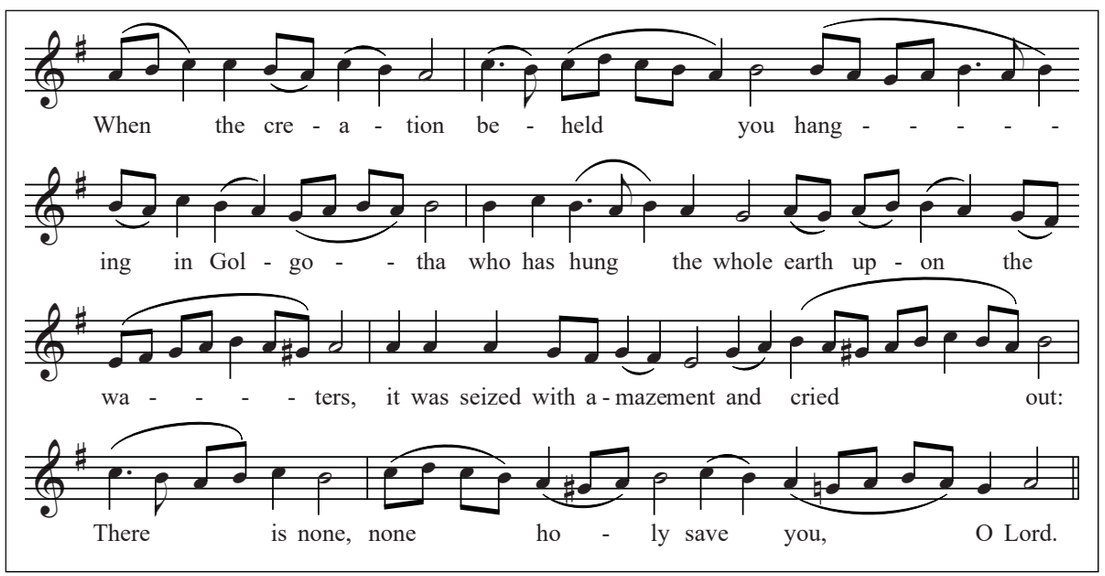
By your many wondrous works, you showed us signs of your death; * but today you reveal your mysteries to those in Hades, O Lord; * and they cry out before your divine humanity: * None is holy as you, O our God.





Stretching out your arms on the Cross, * you gather your scattered children; * wrapped in the linen cloth in the tomb, * you deliver the captives, O Lord, who cry out: * None is holy as you, O our God.

Katavasia - *Repeat the irmos, using either the simple melody on page 37, or the following solemn melody:*



From my sins turn away your face
and blot out all ***my*** guilt.

A pure heart create for me, O God;
put a steadfast spirit ***with***in me.

Do not cast me away from your presence,
nor deprive me of your Ho***ly*** Spirit.

Give me again the joy of your help;
with a spirit of fervor ***sus***tain me,

that I may teach transgressors your ways
and sinners may return ***to*** you.

Deliver me from blood-guilt, O God, my saving God,
and my tongue shall ring out ***your*** goodness.

O Lord, open my lips
and my mouth will declare ***your*** praise.

For in sacrifice you take no delight,
burnt offering from me you would ***re***fuse,

my sacrifice, a contrite spirit,
a humbled, contrite heart you will ***not*** spurn.

In your goodness, O Lord, show favor to Zion:
rebuild the walls of ***Je***rusalem.

Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed,
then you will be offered young bulls on ***your*** altar.

If desired, the celebrant, standing at the holy doors, may say the Prayer after Psalm 50 (page 74). This prayer is introduced with "Let us pray to the Lord", to which the response is "Lord, have mercy." At the end of the prayer, the faithful respond, "Amen."
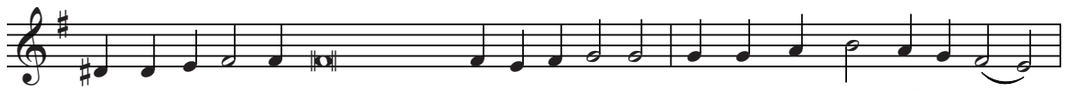
The faithful may SIT for the Canon.
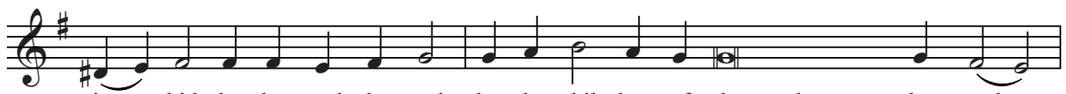
The Canon of Holy and Great Saturday

(Tone 6)
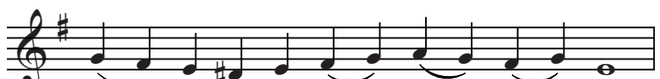
Ode 1

Irmos - *Tone 6 simple melody (or use the solemn melody on page 37)*







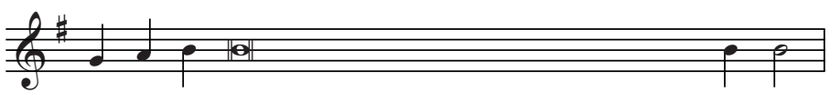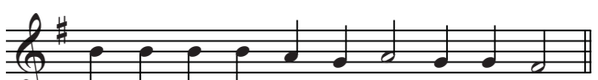


Refrain



O Lord my God, I sing a hymn of farewell to you; * for, by your burial, you open for me the gates of life, * destroying Death and Hades by your death. *Refrain*

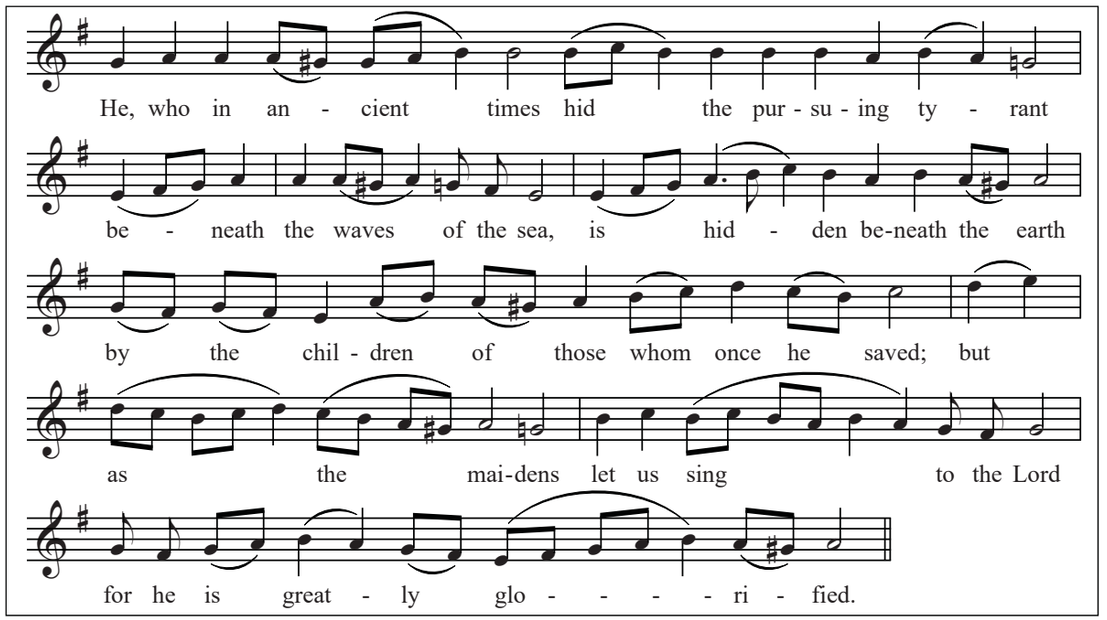
Upon your throne in heaven and lying in the tomb here below, * by your death you terrify the powers in heaven and below, O God and Savior; * for they contemplated this sight that is beyond description: * the Creator sleeping in death.





You have gone down into the deepest recesses of the earth, * so that the entire universe may be filled with your glory; * and I was not able to hide my fallen nature from you; * but your burial renews me, O Lord and Lover of us all.

Katavasia - *Repeat the irmos, using either the simple melody on page 36, or the following solemn melody:*



Ode 3
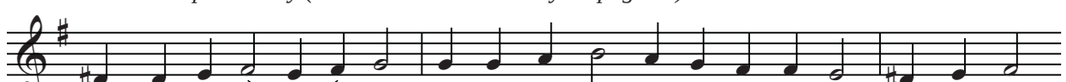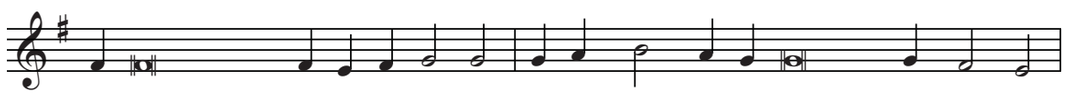
Irmos - *Tone 6 simple melody (or use the solemn melody on page 38)*





