and lead us not into temptation but deliver us from the evil one, and in your providence, arrange everything for our good. For to you, Father, Son, and Holy Spirit, is due all glory, honor and worship, now and ever and forever. Amen.

6. Lord, O Lord, you hold all things in your spotless hand; you are long-suffering toward all of us, and you repent over our evil deeds. Remember your mercy and your compassion. Visit us in your goodness and for the rest of this day enable us to flee from the many wiles of the evil one, and keep our life secure by the grace of your all-holy Spirit. Through the mercy and the loving-kindness 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. Amen.

7. Great and wonderful God, you govern all things with indescribable goodness and rich providence. You have granted us the good things of this earth, and through the good things already bestowed on us, have given us a pledge of the promised kingdom. You have kept us away from every evil during the part of this day which has passed, even until the present moment; now allow us to complete the rest of the day without blame in the presence of your holy glory singing hymns to you, O God, who alone are good and love us all. For you are our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

8. Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O loving Lord, make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light; deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of All, Giver of good things, let us feel contrition as we lie on our beds remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering prayers and supplications to your compassion for our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos. For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

VESPERS WITH DIVINE LITURGY FOR HOLY AND GREAT SATURDAY



Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
April 2026

During the afternoon or evening of Holy and Great Saturday, the Church commemorates the descent of our Lord into Hades, his victory over Death, and his glorious Resurrection. In the Byzantine Rite, this commemoration consists of the solemn celebration of Vespers, followed immediately by the Divine Liturgy of Our Holy Father Basil the Great.

The text and music here is primarily taken from the *Divine Liturgies of our Holy Fathers John Chrysostom and Basil the Great,* published by the Byzantine Catholic Church *sui juris* of the United States of America. Additional texts for Holy and Great Saturday come from material prepared by the Inter-Eparchial Liturgical Commission of the same Church, and have been set by the Metropolitan Cantor Institute to the church's traditional plainchant or *prostopinije,* according to the principles used in the official *Divine Liturgies* book.

The melody for the entrance hymn, "Let all mortal flesh keep silence" (a melody which is also used for the Communion Hymn "The Lord arose") is one of the oldest and most beautiful in our chant repertoire. We encourage cantors not to abbreviate the melody. For assistance in learning these and other chant melodies, see the Metropolitan Cantor Institute website (mci.archpitt.org).

Generally in prostopinije, bar lines indicate phrasings; that is, one should plan to sing an entire bar on one breath wherever possible. In the hymn "Let All Mortal Flesh," it is likely that this convention is not practical. For this reason, a small breath mark (|) is provided in several places in the hymn. It is far better to take a breath in a logical place (where the whole assembly knows it is coming), rather than to attempt to sing a very long phrase on one breath and then run out of air.

The text of the ambon prayer is taken from Father David Petras' *Ambon Prayers of the Byzantine Church* (Eastern Christian Publications, 2000), page 19.

Like the other publications of the Metropolitan Cantor Institute, this setting of the service of Vespers with Divine Liturgy of Saint Basil 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 Sunday Gospels*, a collection from Byzantine Seminary Press.

Prayers of Light

To be said quietly by the celebrant during the chanting of the Lamp-lighting Psalms.

1. Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to my prayer and attend to the sound of my plea. Show us a sign of your favor; guide us in your way so that we may walk in your truth. Gladden our hearts that we may fear your holy name, for you are great and do marvelous deeds. You alone are God, and among the gods there is none like you, O Lord. Powerful in mercy and gracious in strength, you help, comfort, and save all those who hope in your holy name. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.

2. Lord, do not rebuke us in your anger, nor punish us in your wrath. Deal with us according to your kindness, O Physician and Healer of our souls. Guide us to the harbor of your will; enlighten the eyes of our minds that we may know your truth. Grant that we may spend what remains of this day and the rest of our life peacefully and sinlessly through the intercession of the holy Theotokos and of all the saints. 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.
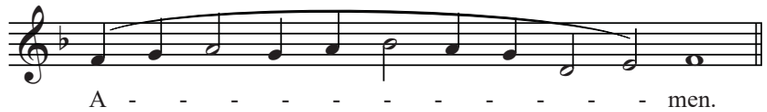
3. Lord our God, remember us your sinful and useless servants as we call upon your holy and sublime name, and do not put us to shame for hoping in your mercy. Grant us instead, O Lord, all our petitions which lead to salvation, and make us worthy to love and to fear you with all our hearts and to do your will in everything. For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

4. You are praised by the holy powers with hymns that are never silent and in doxologies that never cease. Fill our mouth with your praise that we may ascribe majesty to your holy name. Through the intercession of the holy Theotokos and of all the saints, give us a share and an inheritance with those who fear you in truth and who keep your commandments. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.

5. Blessed are you, Lord God almighty. You know the human mind, you know our needs long before we ask or recognize them. Therefore, O loving King, good in every way, allow us in your great mercy to call upon your holy name with a clear conscience,

Celebrant: May Christ our true God, risen from the dead, have mercy on us and save us, through the prayers of his most pure Mother; and of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia; and through the prayers of all the saints; for Christ is good and loves us all.

Response:
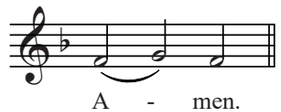


The Office of Vespers with the Divine Liturgy of Saint Basil for Holy and Great Saturday

The faithful STAND when the preparatory rites are completed and the clergy, in dark vestments, quietly say the prayers before commencing the Divine Liturgy. The holy doors remain closed until the Little Entrance.
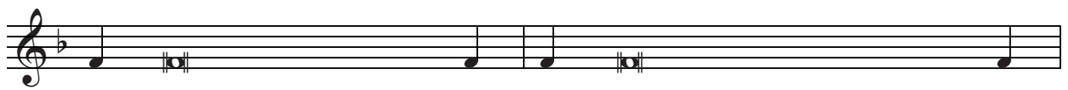
Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

Response:
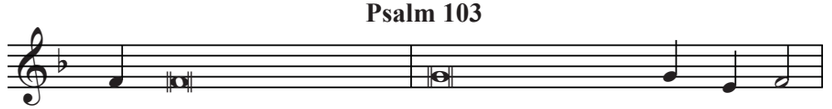


Call to Worship





Psalm 103



clothed in majesty and glory,
wrapped in light as in ***a*** robe

You stretch out the heavens like a tent.
Above the rains you build ***your*** dwelling.

You make the clouds your chariot,
you walk on the wings of ***the*** wind;

you make your angels spirits
and your ministers a flam***ing*** fire.

You founded the earth on its base,
to stand firm from age ***to*** age.

You wrapped it with the ocean like a cloak:
the waters stood higher than ***the*** mountains.

At your threat they took to flight;
at the voice of your thunder ***they*** fled.

They rose over the mountains and flowed down
to the place which you had ***ap***pointed.

You set limits they might not pass
lest they return to cover ***the*** earth.

You make springs gush forth in the valleys;
they flow in between ***the*** hills.

They give drink to all the beasts of the field;
the wild asses quench ***their*** thirst.
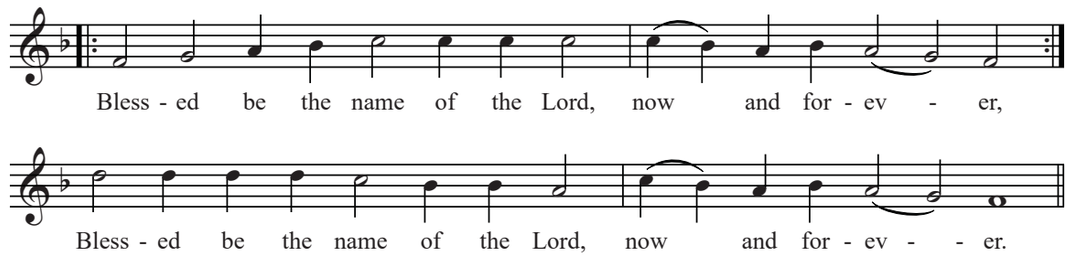
On their banks dwell the birds of heaven;
from the branches they sing ***their*** song.

From your dwelling you water the hills;
earth drinks its fill of ***your*** gift.

You make the grass grow for the cattle
and the plants to serve ***man's*** needs,
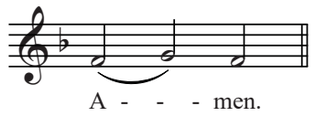
that he may bring forth bread from the earth
and wine to cheer ***man's*** heart;

oil, to make his face shine
and bread to strengthen ***man's*** heart.



Celebrant: The blessing of the Lord be upon you through his grace and loving-kindness, always, now and ever and forever.

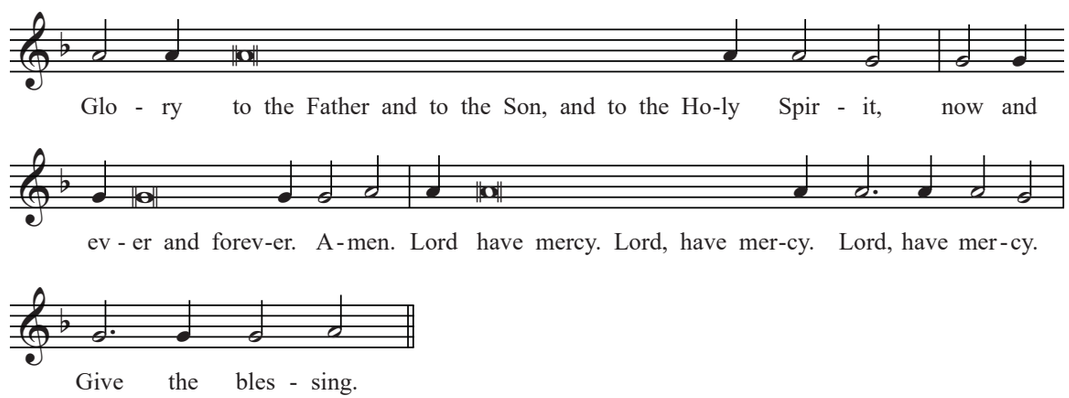
Response:



Dismissal

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

Response:



The celebrant, going before the ambon and facing East, intones the Ambon Prayer.

Celebrant: O Lord Jesus Christ, Son of the living God, King of Ages, you have broken the gates of Hades and crushed its iron bars. You have led death in triumph and destroyed its chains. You have despoiled Hades, and arose as the first among the saints. You have enlightened the darkness, and revealed that which is hidden. You have put the evil one to shame, and banished the deceit of the world. You have made us partakers of your pure and life-giving mysteries. In this night in which you brought about our salvation, make us worthy to be loosed from the darkness of ignorance, and to be freed from the bonds of our chains, that we may rise from the tomb of dead works, walk in newness of life, and glorify, bless and exalt your name, together with the name of your eternal Father, and that of your all-holy, good and life-creating Spirit, now and ever and forever.

Response:
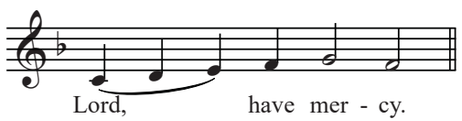


Blessing of Bread

At the end of the service, bread, wheat, wine and oil are blessed on the tetrapod. After incensing the offerings, the celebrant intones:

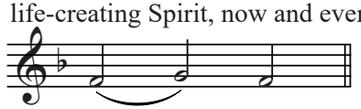
Celebrant: Let us pray to the Lord.

Response:



Celebrant: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, a nd we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:



The trees of the Lord drink their fill,
the cedars he planted ***on*** Lebanon;

there the birds build their nests;
on the treetop the stork has ***her*** home.

The goats find a home on the mountains
and rabbits hide in ***the*** rocks.

You made the moon to mark the months;
the sun knows the time for ***its*** setting.

When you spread the darkness it is night
and all the beasts of the forest ***creep*** forth.

The young lions roar for their prey
and ask their food ***from*** God.

At the rising of the sun they steal away
and go to rest in ***their*** dens.

Man goes out to his work,
to labor till eve***ning*** falls.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of ***your*** riches.

There is the sea, vast and wide,
with its moving swarms past counting,
living things great ***and*** small.

The ships are moving there,
and the monsters you made ***to*** play with.

All of these look to you
to give them their food in ***due*** season.

You give it, they gather it up;
you open your hand, they have ***their*** fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which ***they*** came.

You send forth your spirit, they are created;
and you renew the face of ***the*** earth.

May the glory of the Lord last forever!
May the Lord rejoice in ***his*** works!

He looks on the earth and it trembles;
the mountains send forth smoke at ***his*** touch.

I will sing to the Lord all my life,
make music to my God while ***I*** live.

May my thoughts be pleasing to him.
I find my joy in ***the*** Lord.

Let sinners vanish from the earth and the wicked exist no more.
Bless the Lord, O ***my*** soul.
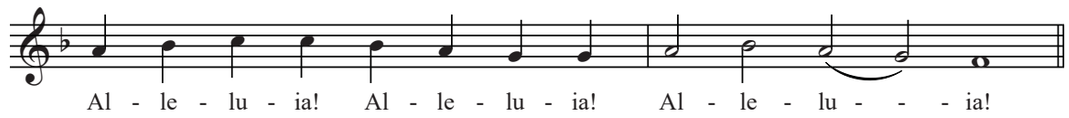
And again:

You made the moon to mark the months;
the sun knows the time for ***its*** setting.

How many are your works, O Lord!
In wisdom you have made ***them*** all.
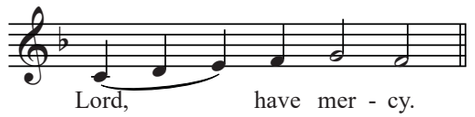
Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. ***A***men.

Alleluia! Alleluia! Alleluia!
Glory to you, ***O*** God! *(twice)*



Deacon: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.

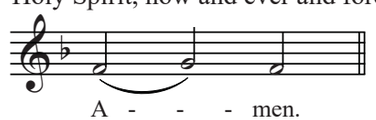
Response:



Celebrant: We thank you, O Lord our God, for our sharing in your holy, most pure, immortal, and heavenly mysteries which you have given us for the benefit, sanctification, and healing of our souls and bodies. You, O Master of all, grant that the communion of the holy body and blood of your Christ may bring about in us a faith that cannot be confounded, a love that does not pretend, a wisdom that overflows, the healing of our souls and bodies, the defeat of every enemy, the full observance of your commandments, and an acceptable defense before the fearsome judgment seat of your Christ.

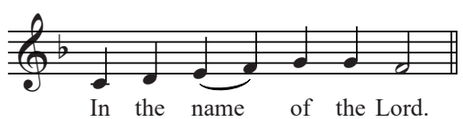
For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:
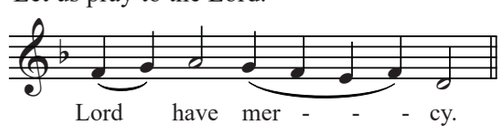


Celebrant: Let us go forth in peace.

Response:



Deacon: Let us pray to the Lord.

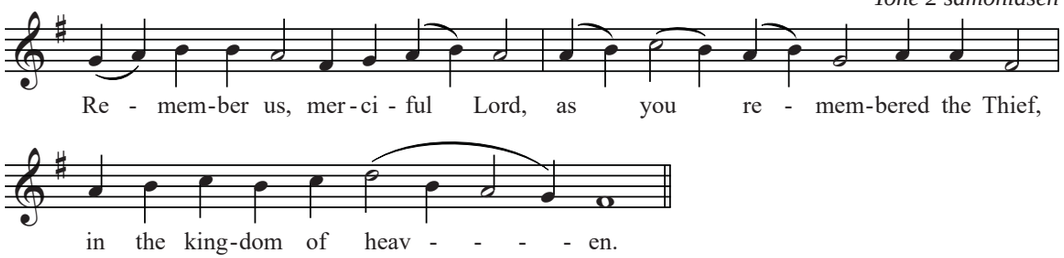
Response:



Celebrant: Save your people, O God, and bless your inheritance.
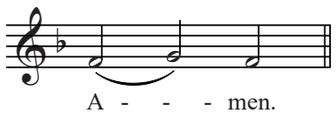
The following response is sung in place of "We have seen the true light":

Tone 2 samohlasen

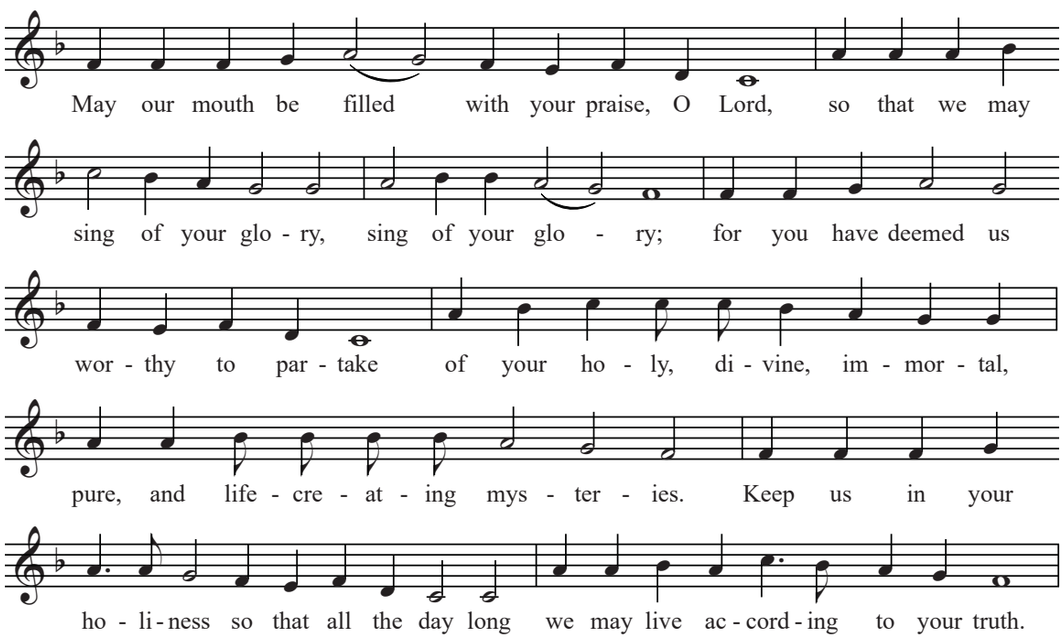


Celebrant: Blessed is our God, always, now and ever and forever.
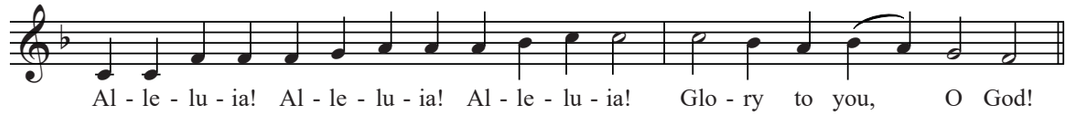
Response:



The holy gifts are brought to the table of preparation.
The faithful sing:



And the third time, with melody:
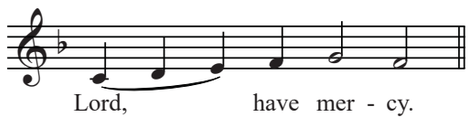


Litany of Peace

The faithful may SIT as the Litany of Peace begins:
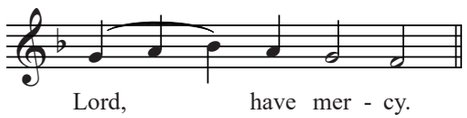
Deacon: In peace, let us pray to the Lord.

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 fathe *(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, [*or:* For this holy monastery], 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)

Special petitions may be inserted here.

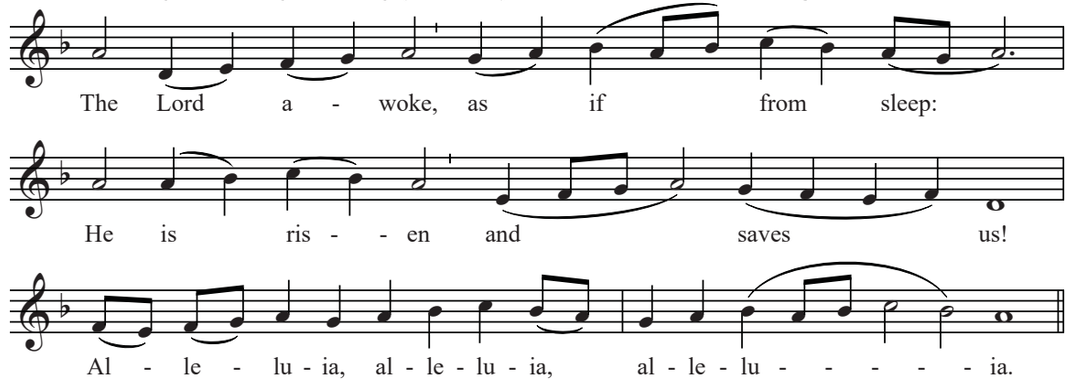
Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

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

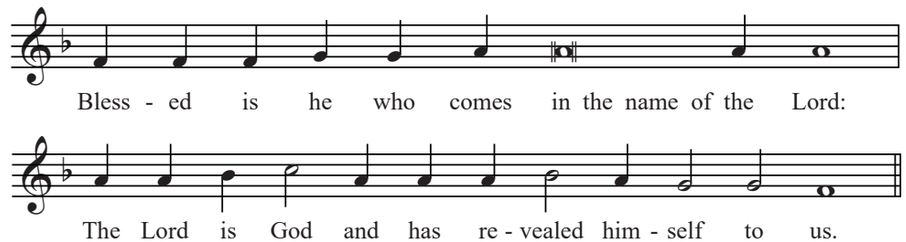
Response: Lord, have mercy. (2)

Communion Hymn of Holy Saturday *(Ps. 77:65)* *melody: "Let All Mortal Flesh"*



Deacon: Approach with fear of God and with faith.

Response:



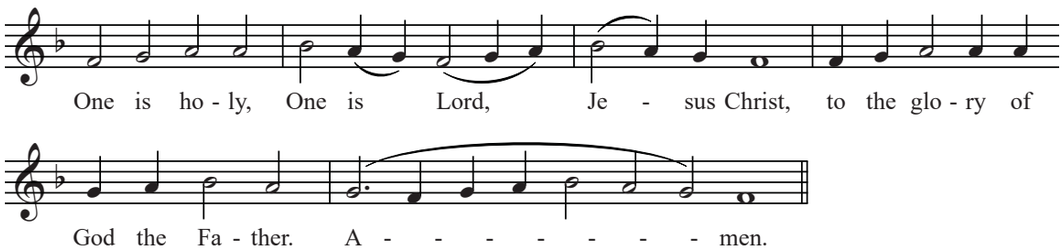
All Catholics who are properly disposed are welcome to receive the Divine Eucharist. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not permitted to receive the Divine Eucharist.

The body and blood of our Lord are administered on a small spoon. Communicants approach close to the priest or deacon and remain standing.

The communicants say nothing. They open the mouth widely without extending the tongue, and close the mouth only after the spoon has been withdrawn.

The faithful may REMAIN STANDING while others are receiving holy communion.

Response:



All: O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first.

Accept me today as a partaker of your mystical supper, O Son of God; for I will not reveal your Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

Remember me, O Lord, when you come in your kingdom.
Remember me, O Master, when you come in your kingdom.
Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy Mysteries, O Lord, be not for my judgement or condemnation, but for the healing of soul and body.
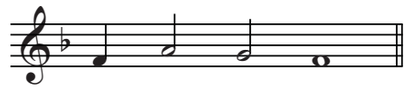
O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body, and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

O God, be merciful to me a sinner.
O God, cleanse me of my sins, and have mercy on me.
O Lord, forgive me for I have sinned without number.

With fear and reverence the clergy partake of the holy gifts while the faithful sing the COMMUNION HYMN of Holy and Great Saturday:
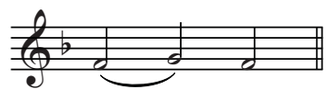
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response:



Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

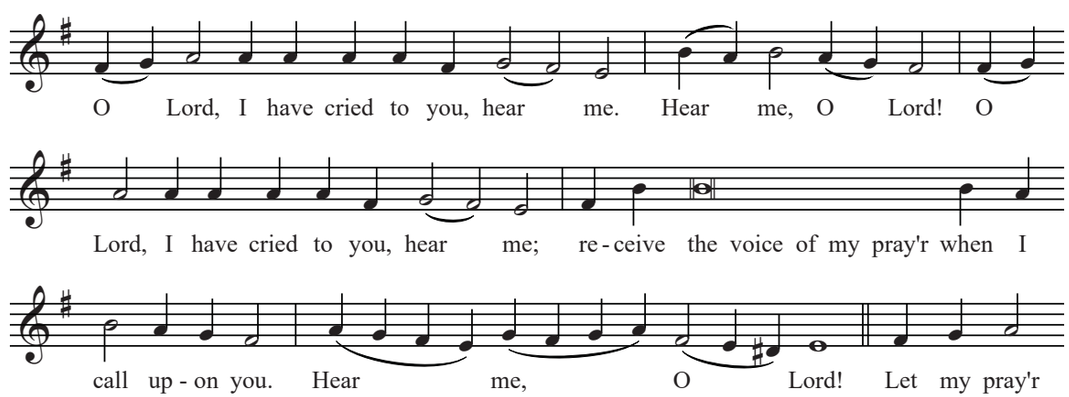
Response:

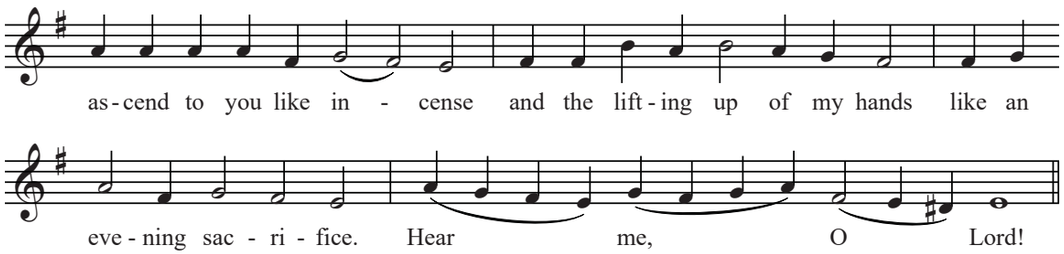


The Lamp-lighting Psalms

The faithful STAND for the great incensation of the church. They may SIT when the great incensation is complete.

Psalm 140 - *Tone 1 samohlasen*





O Lord, set a guard before my mouth
and set a seal on the door of ***my*** lips.

Let not my heart be inclined to evil,
nor make excuse for the sins I ***com***mit.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it ***is*** kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against ***their*** malice.

The princes were thrown down by the side of the rock;
then they understood that my words ***were*** kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of ***the*** grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare ***my*** soul!
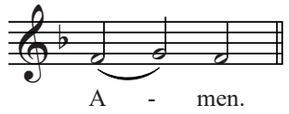
From the trap they have laid for me keep me safe;
keep me from the snares of those who ***do*** evil.

Let the wicked fall into the traps they have set
while I pursue my way ***un***harmed.

Psalm 141 With all my voice I cry to the Lord,
with all my voice I entreat ***the*** Lord.
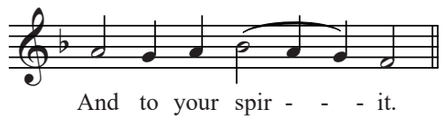
Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:
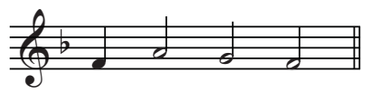


Celebrant: Peace be to all.

Response:



Deacon: Bow your heads to the Lord.
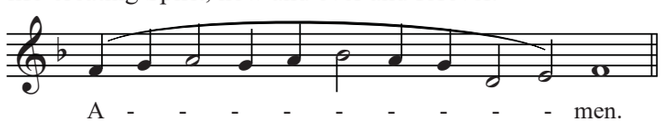
Response:



Celebrant: Master, Lord, Father of mercies, and God of all consolation, bless, sanctify, guard, confirm, and strengthen those who have bowed their heads to you. Turn them away from every evil deed, equip them for every good work, and make them worthy to partake of these your most pure and life-creating mysteries without condemnation for the remission of their sins and for communion of the Holy Spirit.

Through the grace, the mercies, and the loving-kindness 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.

Response:



Deacon: Let us be attentive!

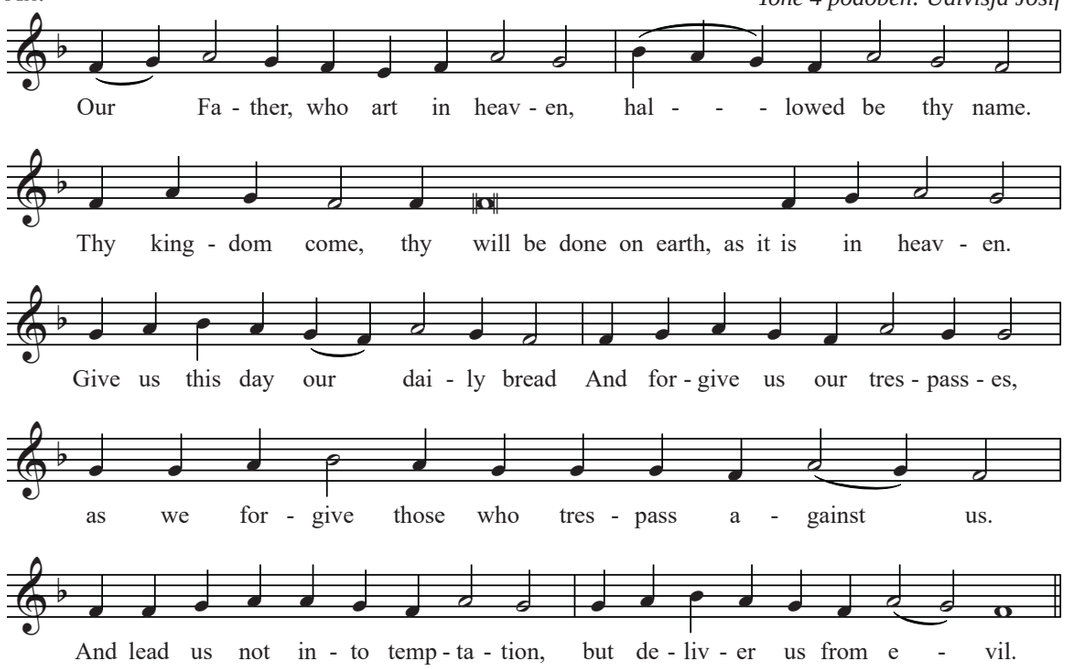
Celebrant: Holy gifts to holy people!

Celebrant: God, the God of our salvation, teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that, with a pure testimony of our conscience, we may receive a portion of your holy gifts and be united to the holy body and blood of your Christ. Receiving them worthily, may we have Christ living in our hearts and become temples of your Holy Spirit.

Especially, O our God, let none of us become guilty nor weakened in soul or body by partaking of these awesome and heavenly mysteries of yours unworthily. Rather, grant, O Lord, that even until our last breath, we may worthily receive a portion of your holy Gifts as a provision for the journey to eternal life, and for an acceptable defense before the fearsome judgment seat of your Christ. Then, together with all the saints who have pleased you since time began, may we become partakers of the eternal blessings which you have prepared for those who love you, O Lord.

And make us worthy, O Master, that we may with confidence and without condemnation dare call you “Father” and say:

All: *Tone 4 podoben: Udivisja Josif*



I pour out my trouble before him;
I tell him all my distress while my spirit faints ***with***in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to ***en***trap me.

Look on my right and see:
there is no one who takes ***my*** part.

I have no means of escape,
not one who cares for ***my*** soul.
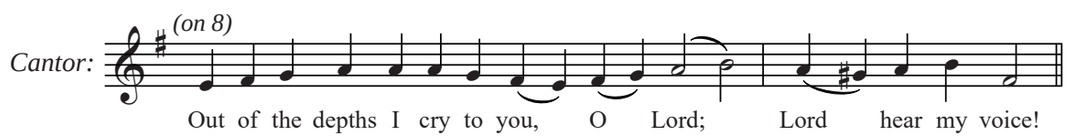
I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of ***the*** living."

Listen, then, to my cry
for I am in the depths of ***dis***tress.

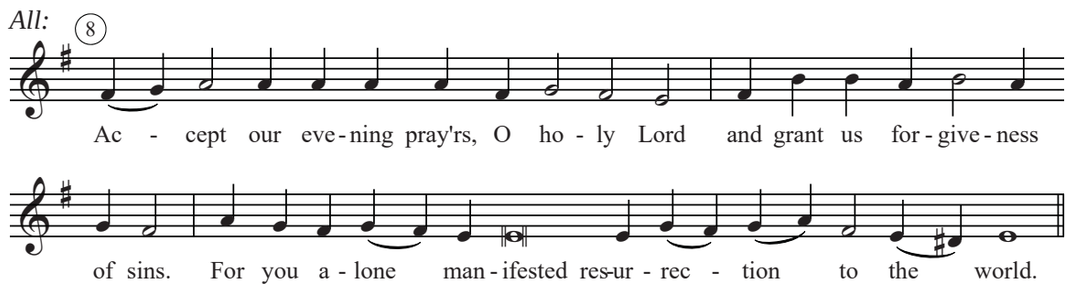
Rescue me from those who pursue me
for they are stronger ***than*** I.
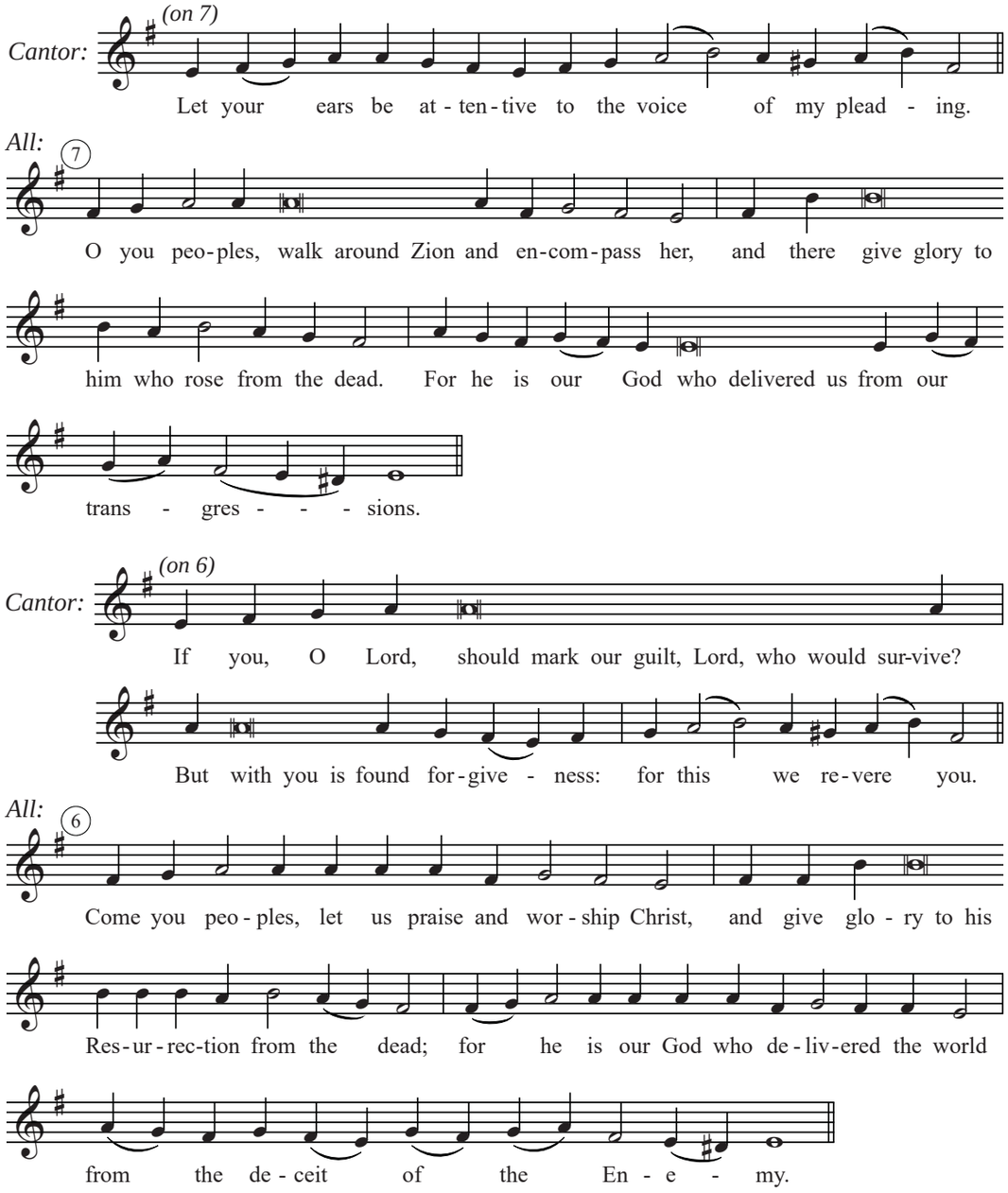
Bring my soul out of this prison
and then I shall praise ***your*** name.

Around me the just will assemble
because of your goodness ***to*** me.



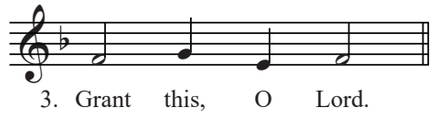
Stichera of the Resurrection - *Tone 1 samohlasen*





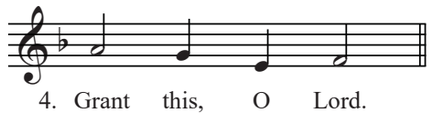
Deacon: That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response:



Deacon: For an angel of peace, a faithful guide and 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)

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

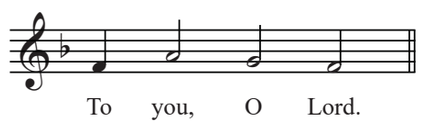
Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord. (4)

Deacon: Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

Response:
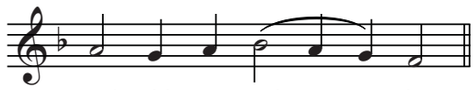


Response:



Preparation for Communion
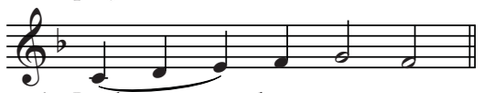
Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.

Response:
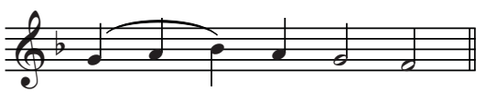


Deacon: Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.

Response:



Deacon: For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Response:



The following petitions may be intoned:
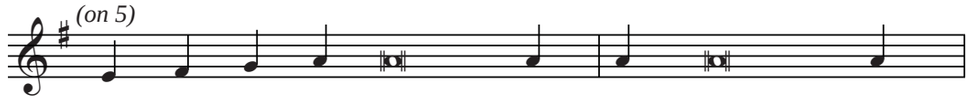
Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord
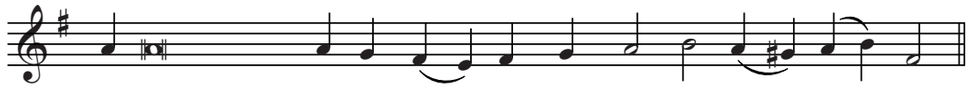
Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.
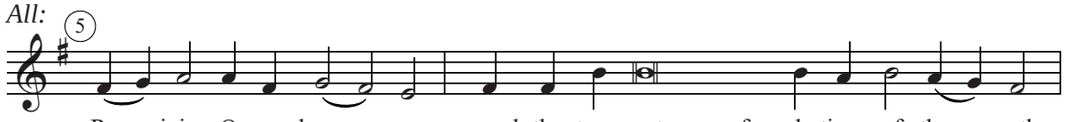
Response: Lord, have mercy. (2)
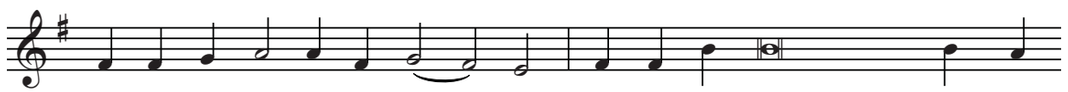
Cantor: *(on 5)*
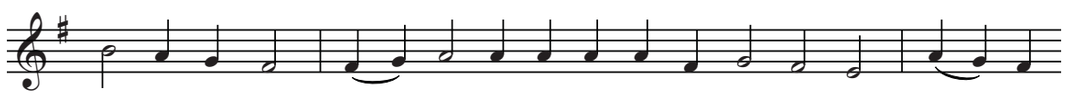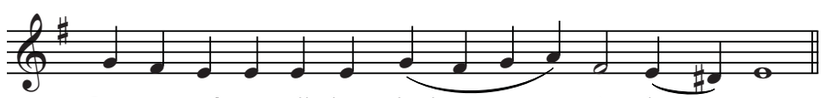




All:
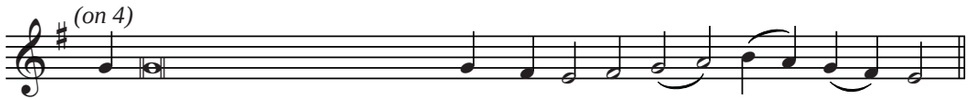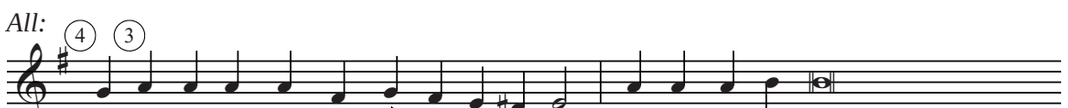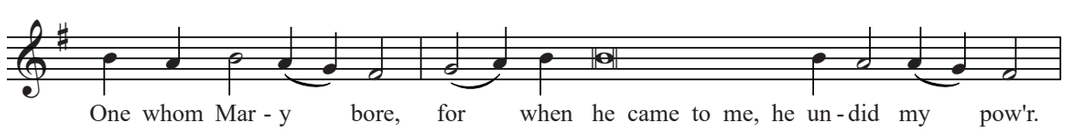








Cantor: *(on 4)*

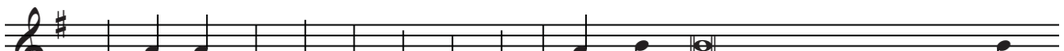


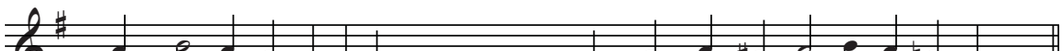
Stichera of Holy and Great Saturday - *Tone 8 samohlasen*

All:

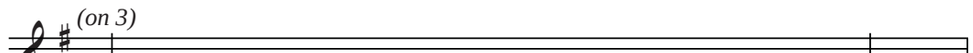


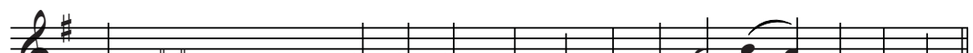






Cantor: *(on 3)*



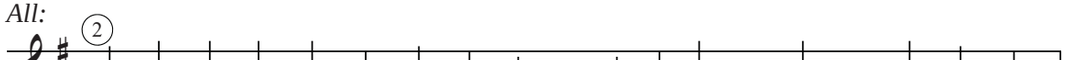


The faithful repeat, "Today, Hades sighs and cries aloud..".

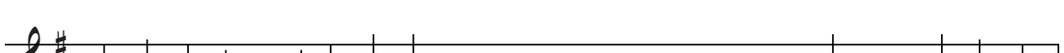
Cantor: *(on 2)*

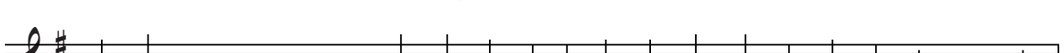


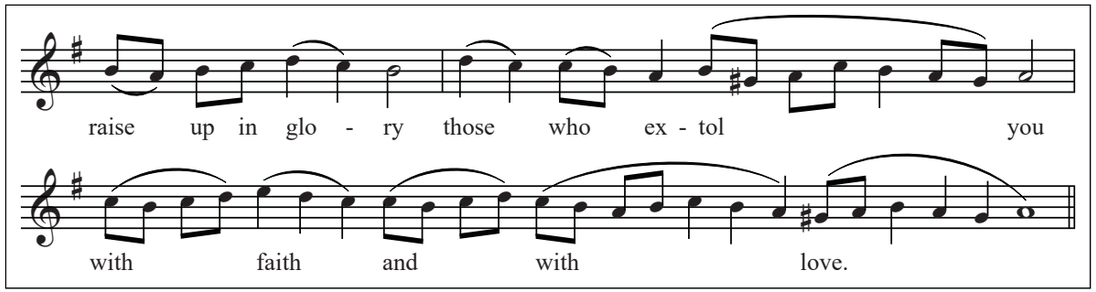
All:
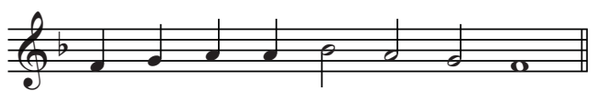










Celebrant: Among the first, O Lord, remember our holy father *(Name)*, pope of Rome, our most reverend Metropolitan *(Name)*, our God-loving Bishop *(Name)*; preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response:



Celebrant: Remember, O Lord, the entire episcopate of the true believers who faithfully impart the word of your truth. Remember also my unworthiness, O Lord, according to the abundance of your mercies. Forgive me every transgression voluntary and involuntary; and despite my sins do not withhold any grace of your Holy Spirit from these gifts offered here.

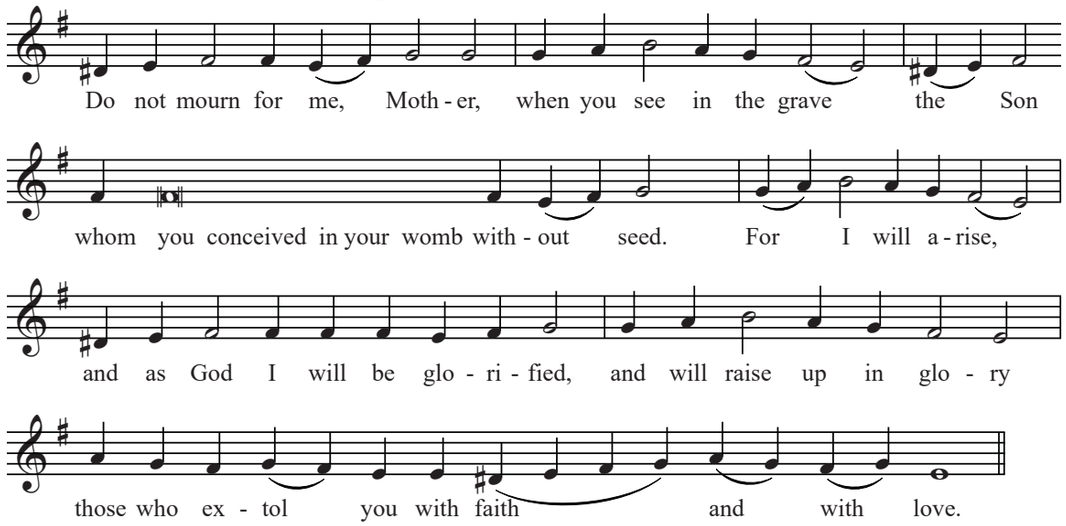
Remember, O Lord, the presbyterate, the diaconate in Christ, and every holy order; let none of us who surround your holy altar be put to shame. Visit us in your goodness, O Lord. Reveal yourself to us in your rich compassion. Grant us a healthful and agreeable climate and gentle showers upon the earth that it may be fruitful, and crown the cycle of the seasons with your kindness.

By the power of your Holy Spirit, bring an end to schism in the Churches, extinguish the raging of the nations, and quickly put down the upsurges of heresy. Accept us all into your kingdom, showing us to be children of the light and of the day. Grant us your peace and love, O Lord our God, for you have given us everything.

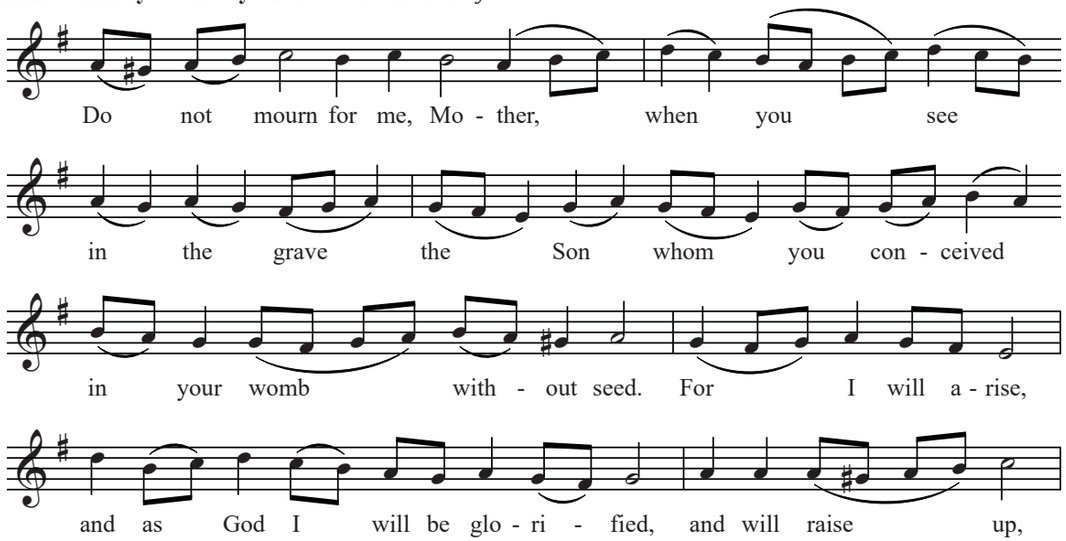
And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.
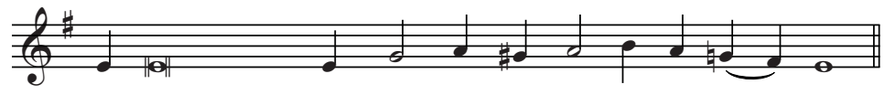
Celebrant: Especially with our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

Irmos of Holy Saturday - *Tone 6 simple melody*
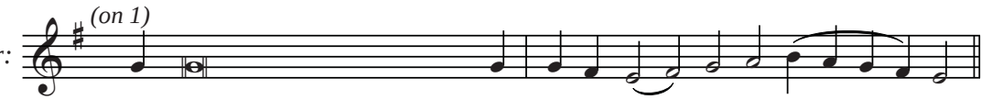


Irmos of Holy Saturday - *Tone 6 solemn melody*
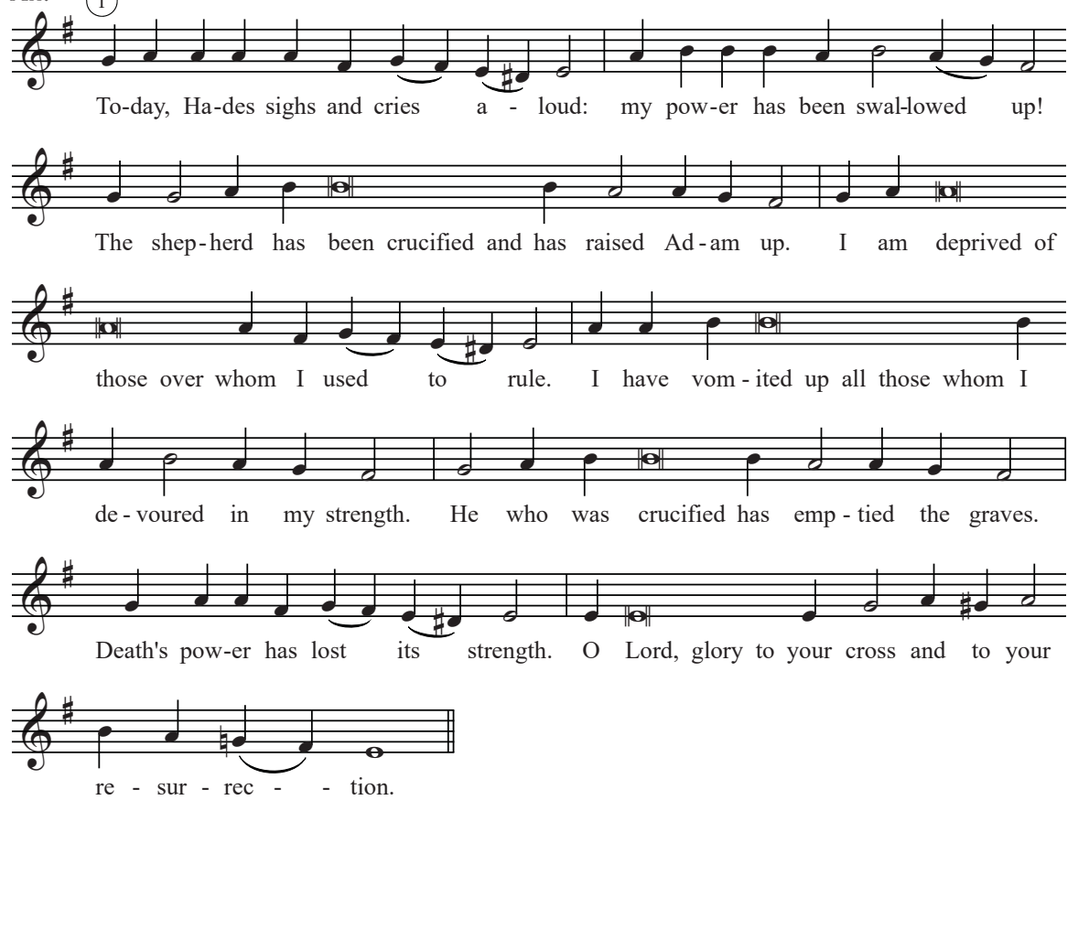




Cantor: *(on 1)*

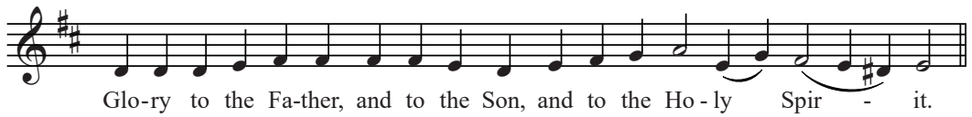


All: ①
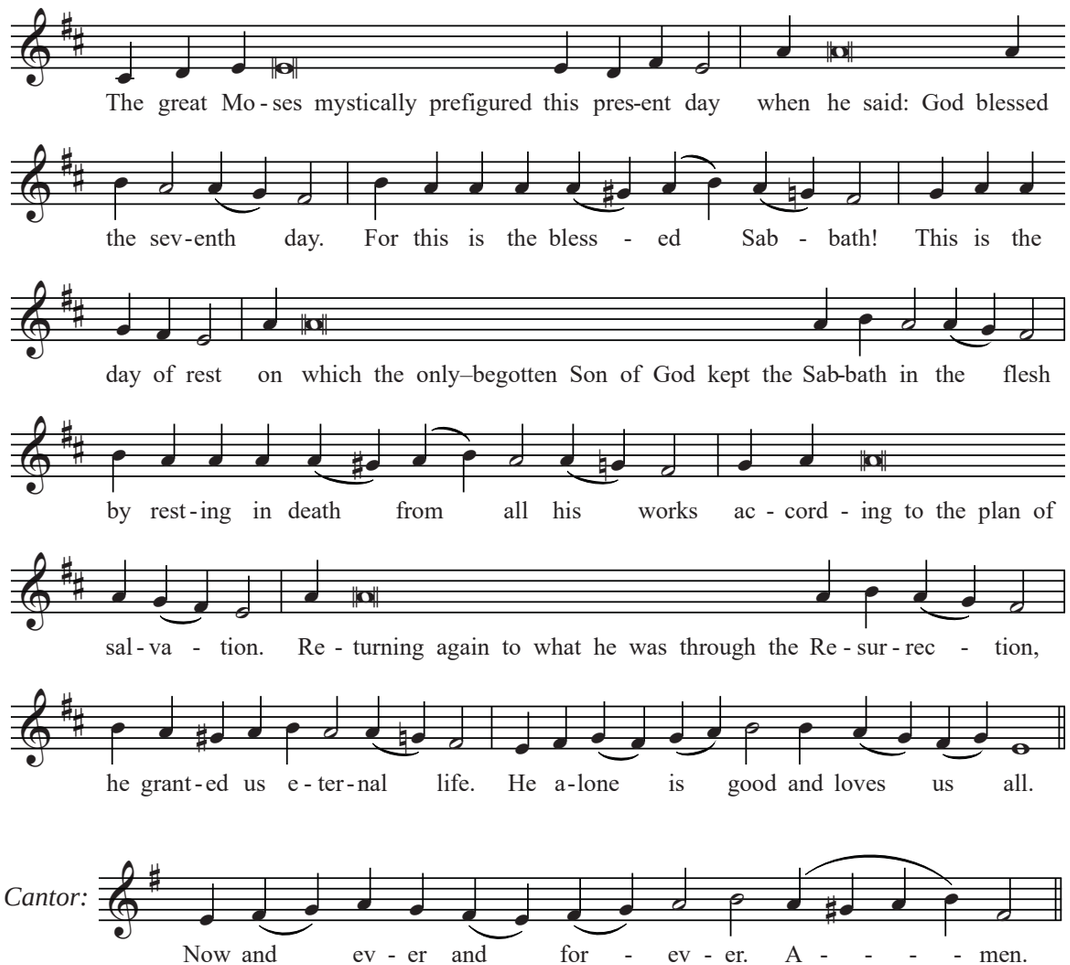


The faithful STAND when the holy doors are opened and the cantor sings:

Cantor:
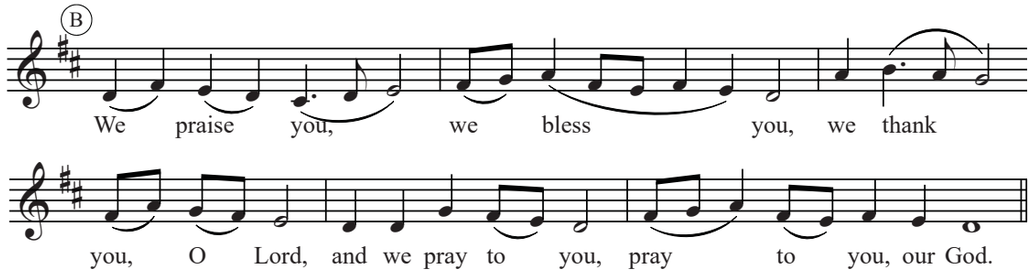


Doxastikon of Holy and Great Saturday - *Tone 6 samohlasen*

All:



Cantor:



Celebrant: All-holy Master,
since you have allowed us sinners and unworthy servants
to minister at your holy altar — not because of our righteousness,
for we have done nothing good on earth,
but because of your mercy and compassion so richly poured out
upon us —
we have the courage to approach your holy altar.
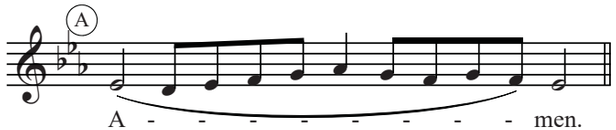
As we offer you the holy body and blood of your Christ in this form,
we pray you and beseech you, O Holy of Holies,
that, according to your kind favor,
your Holy Spirit may come upon us
and upon these gifts here offered;
and bless and sanctify them and show this bread
to be truly the precious body of our Lord, God, and Savior Jesus Christ.
and this chalice to be truly the precious blood of our Lord, God, and
Savior Jesus Christ,
shed for the life of the world.
So that all of us who share this one bread and chalice
may be united with one another in the communion of the one Holy Spirit,
and that none of us partake of the holy body and blood of your Christ
for judgment or condemnation.

Rather, may we obtain mercy and grace
together with all the saints who have pleased you since time began:
the forefathers, fathers, patriarchs,
prophets, apostles, preachers,
evangelists, martyrs, confessors, teachers,
and with every just spirit brought to perfection in faith.
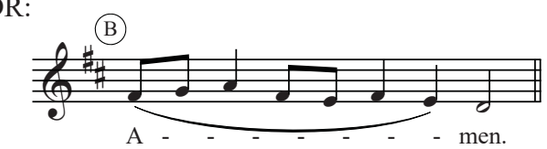
Celebrant: Likewise, taking the chalice of the fruit of the vine, he mixed it, gave thanks, blessed, sanctified, and gave it to his holy disciples and apostles, saying:

Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

Response:



OR:
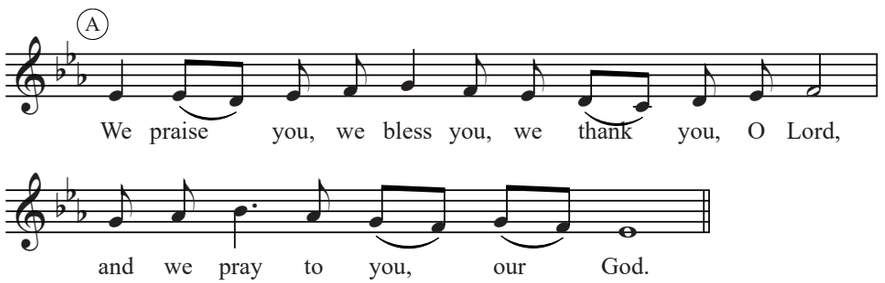


Celebrant: Do this in remembrance of me,
for as often as you eat this bread and drink this chalice
you proclaim my death and profess my resurrection.

Therefore, O Master,
we also remember his saving passion, the life-creating cross,
the three-day burial, the resurrection from the dead,
the ascension into heaven,
the enthronement at your right hand, God and Father,
and his glorious and fearsome second coming:

Offering you your own from your own always and everywhere.

Response:
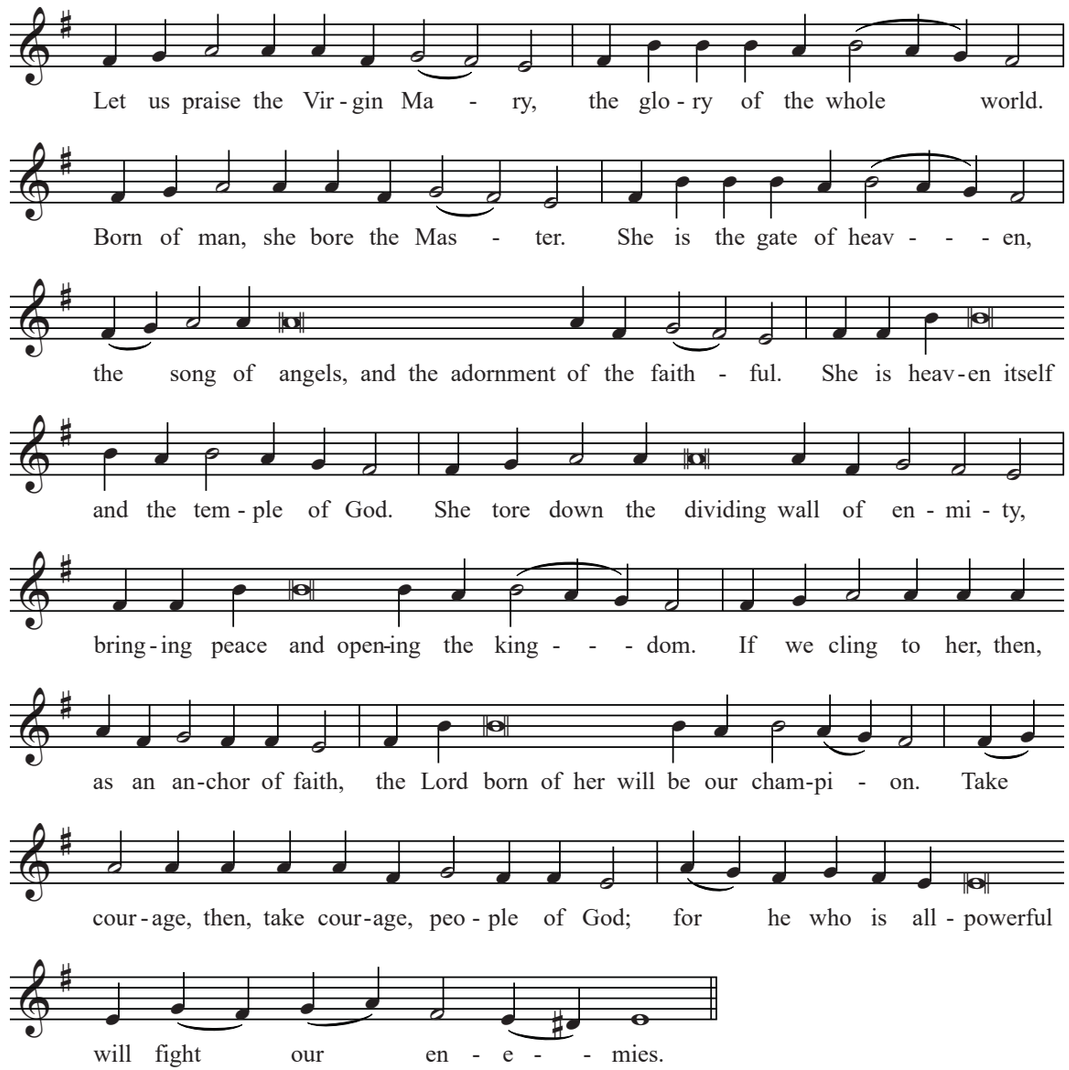


OR:

The Dogmatikon is sung while the Little Entrance
with the holy gospel book and censer is made through the northern doors and the holy doors.

Dogmatikon - *Tone 1 samohlasen*

All:
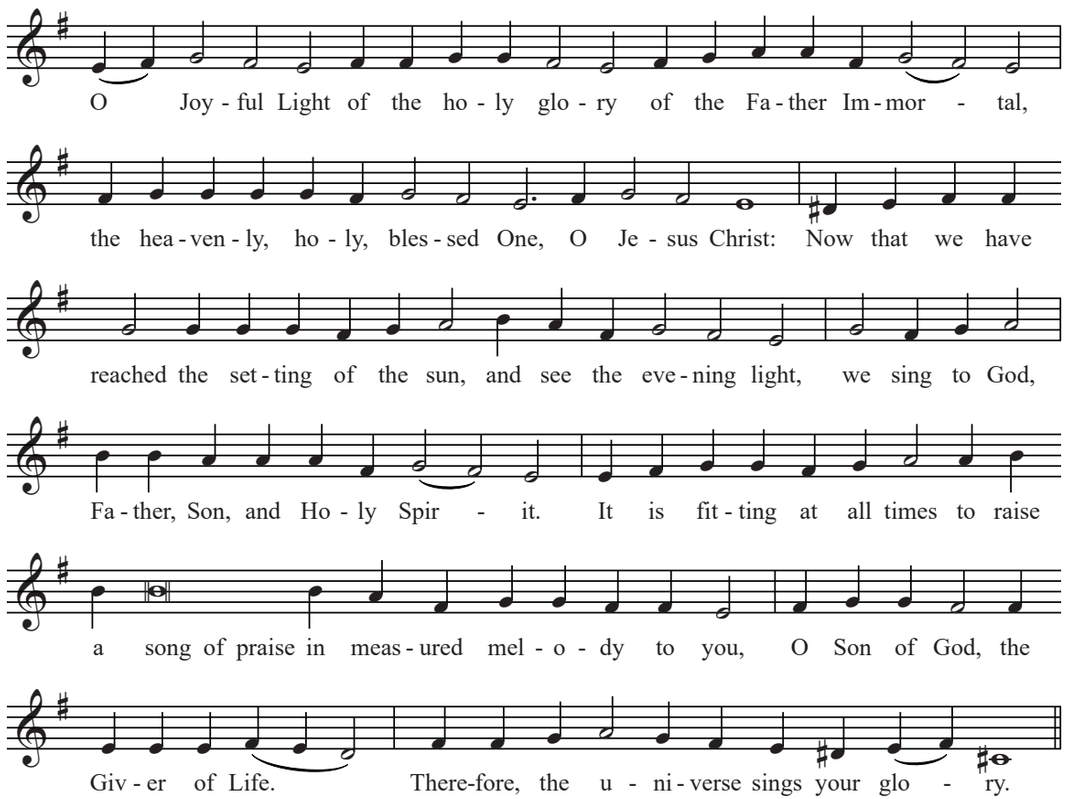


The Hymn of the Evening

Deacon: Wisdom! Be attentive!

The clergy and servers enter the sanctuary as "O Joyful Light" is sung.
The sanctuary and the faithful are incensed.

All:



The faithful SIT for the readings, once the incensation is complete.

cleansing us with water and sanctifying us with the Holy Spirit.
He surrendered himself as a ransom to Death
by which we were held captive,
sold into slavery under sin.
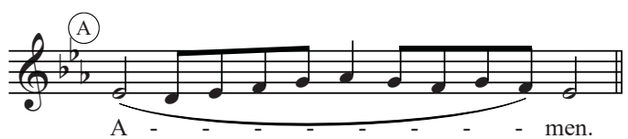
Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all flesh from the dead.
Since Corruption could not keep the Author of Life in its clutches,
he became the first-fruits of those who have fallen asleep,
the first-born of the dead,
that in all things he might have pre-eminence over all.

Ascending into heaven,
he has taken his seat at the right hand of your majesty on high
and will come to reward everyone according to his works.
But he left us these memorials of his saving passion,
which we have prepared according to his command.
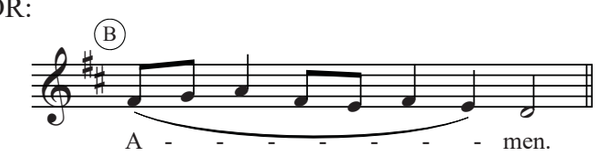
For, when he was about to go forth to his voluntary, ever-memorable,
and life-creating death,
on the night when he surrendered himself for the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, blessed, sanctified, broke, and gave it to his holy disciples
and apostles, saying:

Take, eat; this is my body which is broken for you for the remission of sins.

Response:



OR:



For you did not turn away from your creature forever, O Good One,
nor forget the work of your hands;
rather, you intervened in various ways because of your merciful loving-kindness.
You sent prophets and performed mighty deeds through your holy ones
who have pleased you in every generation.
You spoke to us through the mouth of your servants, the prophets,
who foretold the salvation which was to come.
You gave the Law as an aid, and appointed angels as guardians.
When the fullness of time had come, you spoke to us through your own Son,
the very one through whom you created the ages.

Although he is the reflection of your glory and the express image of your person,
sustaining all things by his powerful word,
He did not deem equality with you, God and Father, something to be grasped;
rather, while remaining everlasting God,
he appeared on earth and lived among men.

In becoming incarnate from the holy Virgin, he emptied himself,
taking the form of a slave,
conforming himself to the lowliness of our body,
that he might conform us to the image of his glory.

For since, through a man, sin entered the world,
and through sin, death,
so it pleased your only-begotten Son,
who is in your bosom, God and Father,
to be born of a woman, the holy Theotokos and Ever-Virgin Mary,
to be born under the Law,
to condemn sin in his flesh
so that those who are dead in Adam
might be brought to life in him, your Christ.

Living in this world, he gave us precepts for salvation,
turned us away from the deceit of idols,
and brought us to know you, true God and Father.

He purchased us for himself as a chosen people, a royal priesthood,
and a holy nation,

The Readings of the Paschal Vigil

On this night, the Church appoints a long series of readings from the Old Testament, recounting the events of salvation history, and all those things by which the passion, death and resurrection of our Lord Jesus Christ were prefigured. During these readings, all those to be received into the church were baptized.

*In current practice it is uncommon that the full order of readings be needed to accompany the baptisms. Therefore, these readings are optional, except for the last reading of each set. Any of the optional readings may be taken. Before each reading, the deacon intones, "*Wisdom!*", and the lector announces the book to be read. The deacon intones, "*Let us be attentive!*", and the lector begins to read.*

The first set of Old Testament readings are as follows:

1) From Genesis (1:1-13) - the first three days of the creation of the world.

2) From Isaiah (60:1-16) - the prophet announces the glorious resurrection of Jerusalem.

3) From Exodus (12:1-11) - God commands the celebration of the Passover.

4) From Jonah (1:1 - 4:11) - the prophet's call, his three-days' sojourn in the belly of the whale, his preaching to the Ninevites, and their repentence.

5) From Joshua (5:10-15) - the Israelites celebrate the Passover in the Promised Land.

6) From Exodus (13:20 - 15:19) - the flight of the Israelites, and the crossing of the Red Sea.

The sixth reading

Deacon: Wisdom!
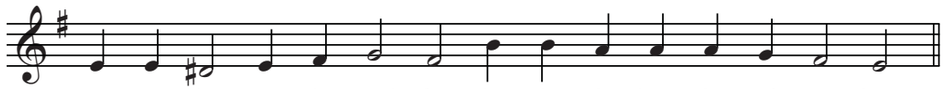
Lector: A reading from Exodus.

Deacon: Let us be attentive!
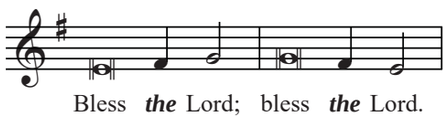
The lector reads until he comes to the beginning of the Song of Moses (Exodus 15:1):

Lector: ...Then Moses and the Israelites sang this song to the Lord:

And immediately the cantor and faithful STAND and sing the following RESPONSE:



The lector chants the verses of the Song of Moses on a single note, or using a minor psalm tone like the one to the right:



The RESPONSE is sung again after each verse or group of verses.

I will sing to the Lord, for he is gloriously ***tri***umphant;
horse and chariot he has cast into ***the*** sea.

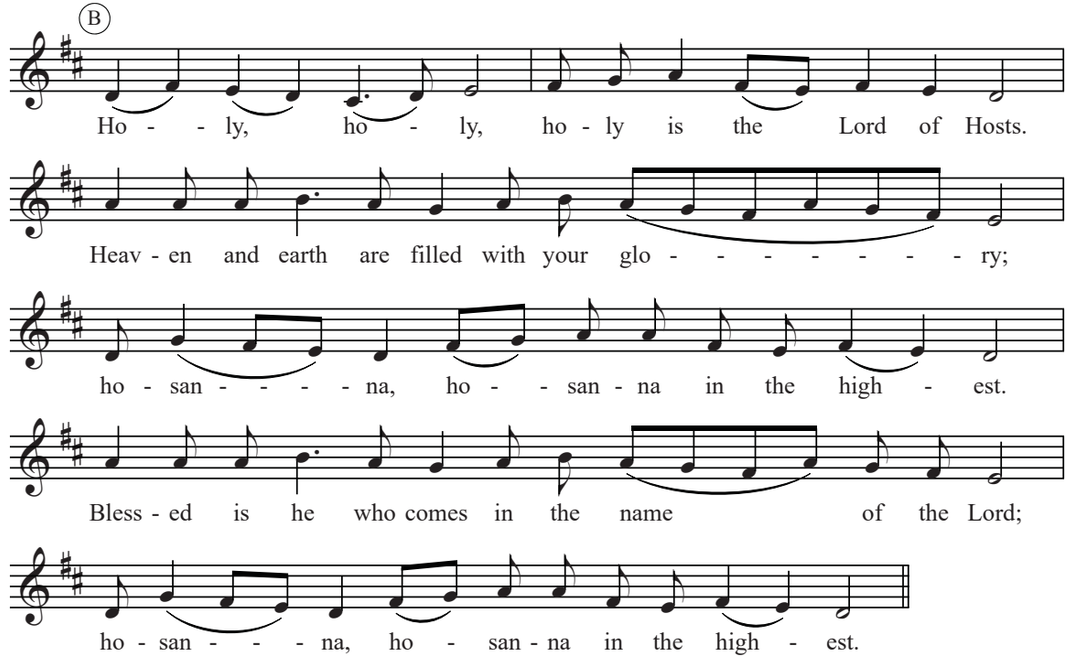
My strength and my courage is the Lord, and he has been ***my*** Savior.
He is my God, I praise him; the God of my ancestors, I ***ex***tol him.

The Lord is a warrrior; Lord is ***his*** name!
Pharaoh's chariots and army he has hurled into the sea;
the elite of his officers were submerged in the ***Red*** Sea.

The flood waters covered them; they sank into the depths like ***a*** stone.
Your right hand, O Lord, magnificent in power,
your right hand, O Lord, has shattered ***the*** enemy.

In your great majesty you overthrew the adversaries;
you loosed your wrath to consume them ***like*** stubble.
At a breath of your anger the waters piled up, the flowing waters stood like a mound,
the flood waters congealed in the midst of ***the*** sea.

The enemy boasted, I will pursue and overtake them;
I will divide the spoils and have my fill of them;
I will draw my sword; my hand will ***de***spoil them.
When your wind blew, the sea covered them; like lead they sank in the migh***ty*** waters.



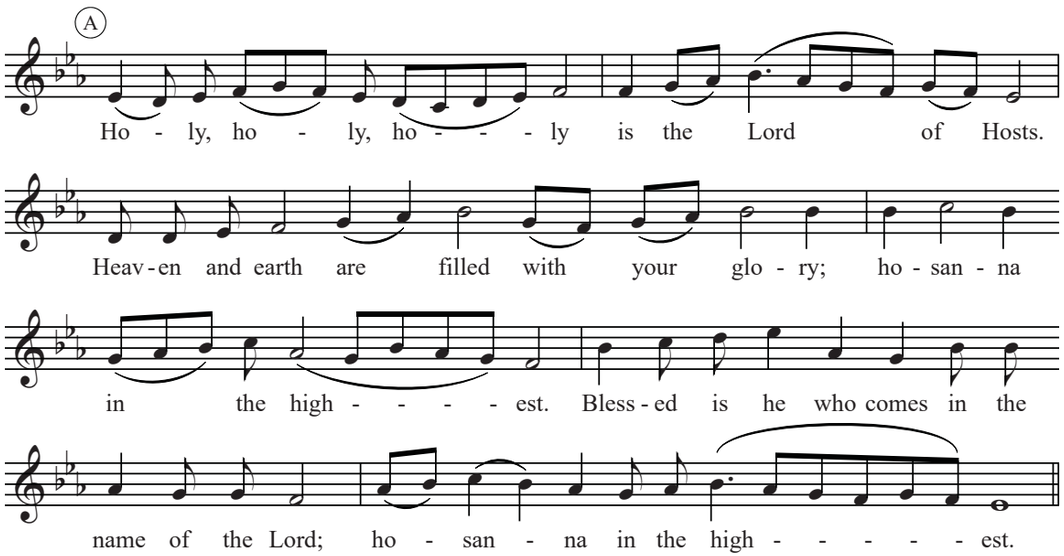
Celebrant: We sinners also cry out with these blessed powers, O loving and kind Master,
and say: Holy are you; truly, all-holy.
Immeasurable is the majesty of your holiness.
You are revered in all your works;
for with righteousness and just judgment you have ordered all things for us.
Taking clay from the earth, you formed man
and honored him with your own image, O God.
You placed him in a delightful paradise
and promised him immortal life and the enjoyment of eternal blessings
through the observance of your commandments.
But man disobeyed you, the true God who created him;
he was led astray by the deceit of the Serpent,
and by his own transgressions was subjected to death.

In your righteous judgment, O God, you banished him from paradise
into this world
and returned him to the earth from which he had been taken,
but provided for him the salvation of rebirth in your Christ.

He is the Living Word, True God, Eternal Wisdom, Life, Sanctification,
Power, and the True Light
through whom the Holy Spirit has been revealed:
the Spirit of truth, the Gift of filial adoption,
the Pledge of our future inheritance, the First-fruits of eternal blessings,
the Life-creating Power, the Wellspring of sanctification
through whom every rational and intelligent creature
is empowered to worship you,
and to offer you an unending hymn of praise;
for all creation serves you.

Angels, archangels, thrones,
dominions, principalities, virtues, powers,
and the many-eyed cherubim praise you.
You are surrounded by the six-winged seraphim;
two wings cover their face, two their feet, and with two they fly,
and they call one to another with never-ending and never-silent hymns of praise,

Singing, shouting, crying aloud, and saying the triumphal hymn:



OR:

Who is like you among the gods, ***O*** Lord?
Who is like to you, magnificent in holiness? O terrible in renown, worker ***of*** wonders.

When you stretched out your right hand, the ***earth*** swallowed them!
In your mercy you led the people you redeemed;
in your strength you guided them to your ho***ly*** dwelling.

The nations heard and quaked; anguish gripped the dwellers in ***Phi***listia.
Then were the princes of Edom dismayed; trembling seized the chieftains of Moab.
All the dwellers in Canaan melted away; terror and dread fell up***on*** them.

By the might of your arm they were frozen ***like*** stone,
while your people, O Lord, passed over,
while the people you had made your own ***passed*** over.

And you brought them in and planted them on the mountain of your ***in***heritance;
the place where you had made your seat, O Lord,
the sanctuary, O Lord, which your hands ***es***tablished.

The Lord ***shall*** reign
forever ***and*** ever.

Glory to the Father, and to the Son, and to the Ho***ly*** Spirit.
Now and ever and forever. ***A***men.

After the last response, the faithful SIT as the readings continue.

The second set of Old Testament readings are as follows:

7) From Zephaniah (3:8-15) - the prophet foretells the Lord's conversion of the pagans, his forgiveness of his people and his presence among them.

8) From 1 Kings (17:8-24) - Elijah raises a widow's son from the dead.

9) From Isaiah (61:10 - 62:5) - the prophet foretells the restoration and espousal of Jerusalem.

10) From Genesis (22:1-18) - God's test of Abraham.

(continued on next page)

11) From Isaiah (61:1-9) - the prophet proclaims good news to the poor, and a year of favor from the Lord.

12) From 2 Kings (4:8-37) - Elisha raises a woman's only son from the dead.

13) From Isaiah (63:11 - 64:5) - Isaiah begs God to once more work miracles to save his people.

14) From Jeremiah (31:31-34) - the coming of a new covenant: "I will be their God, and they shall be my people."

15) From Daniel (3:1-88) - the story of the three young men in the furnace, who were willing to die rather than worship anyone other than the true God.

The fifteenth reading

Deacon: Wisdom!
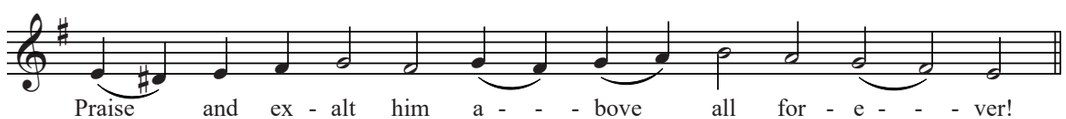
Lector: A reading from Exodus.

Deacon: Let us be attentive!
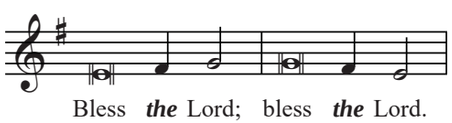
The lector reads until he comes to verse 56:

Lector: ... Blessed are you in the firmament of heaven, praiseworthy and glorious forever.

And immediately the cantor and faithful STAND and sing the following RESPONSE:
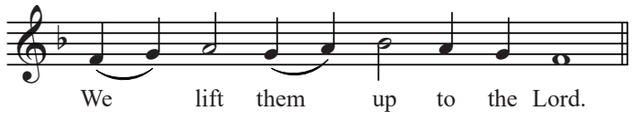


The lector chants the verses of the Song of the Three Young Men on a single note, or using a minor psalm tone like the one to the right:
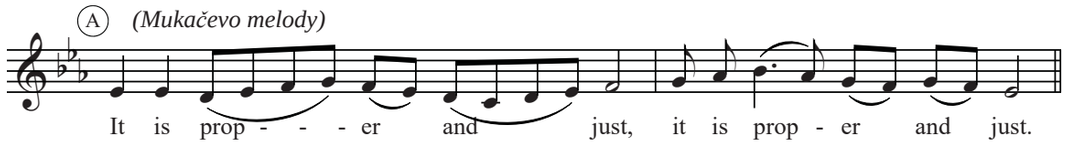


Celebrant: Let us lift up our hearts.

Response:
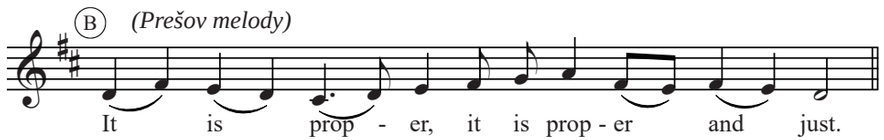


Celebrant: Let us give thanks to the Lord.

Response:



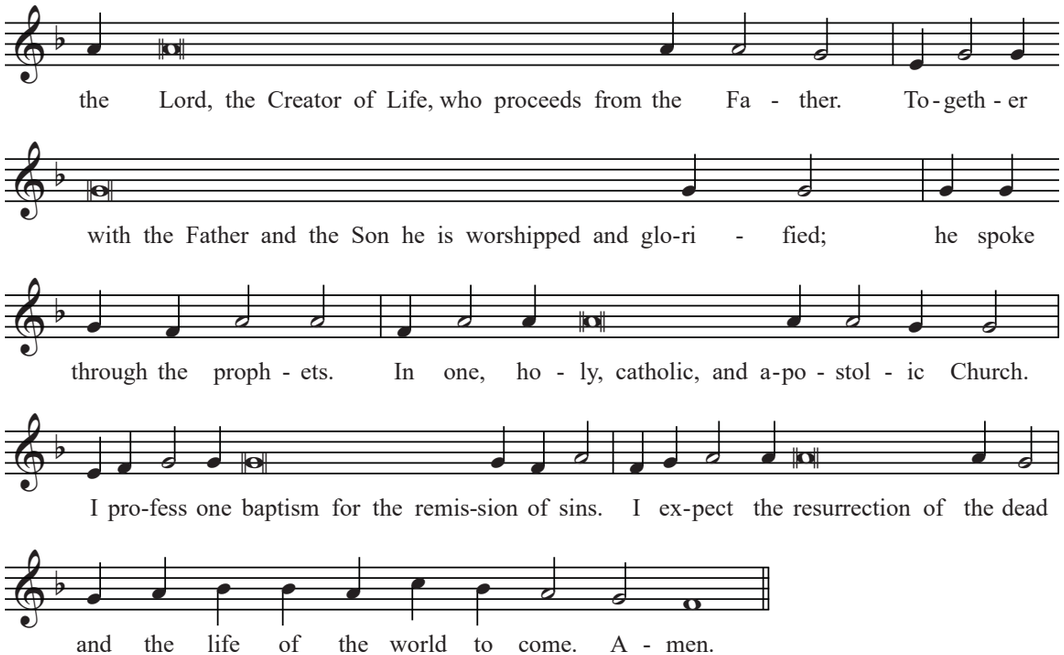
OR



Celebrant: O Eternal Being, Master, Lord, God, Father almighty and adorable
it is truly proper and just and befitting the magnificence of your holiness
to praise you, to sing to you, to bless you, to worship you,
to thank you, to glorify you, the only true God,
and to offer you this, our spiritual worship with contrite heart and humble spirit;
for you have granted us the knowledge of your truth.

Who is able to proclaim your might, to make known all your praises,
or to recount all your mighty deeds in every age?
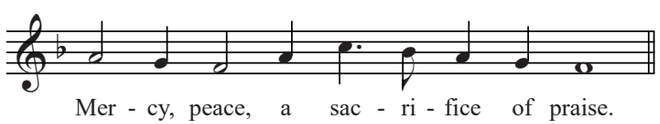
Master of all, Lord of heaven and earth and of all creation both visible and invisible,
enthroned in glory yet fathoming the depths,
eternal, invisible, incomprehensible, boundless, and changeless,
Father of our great God, Savior, and Lord Jesus Christ,
you are revealed through him who is our hope,
the image of your goodness, and the seal bearing your likeness.



Anaphora
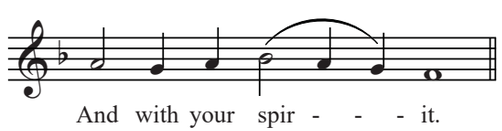
Deacon: Let us stand aright, let us stand in awe, let us be attentive to offer the holy Anaphora in peace.

Response:



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

Response:



The RESPONSE is sung again after each verse or group of verses.

Bless the Lord, all you works of ***the*** Lord.
Angels of the Lord, and you heavens, bless ***the*** Lord.

All you waters above the heavens, and all you hosts of the Lord, bless ***the*** Lord.
Sun and moon, and stars of heaven, bless ***the*** Lord.

Every shower and dew, and all you winds, bless ***the*** Lord.
Fire and heat, frost and chill, bless ***the*** Lord.

Ice and snow, and nights and days, bless ***the*** Lord.
Light and darkness, lightings and clouds, bless ***the*** Lord.

Let ***the*** earth
bless ***the*** Lord.

Mountains and hills, and everything growing from the earth, bless ***the*** Lord.
You springs, and seas and rivers, bless ***the*** Lord.

You dolphins and all water creatures, and all you birds of the air, bless ***the*** Lord.
All you beasts, wild and tame, bless ***the*** Lord.
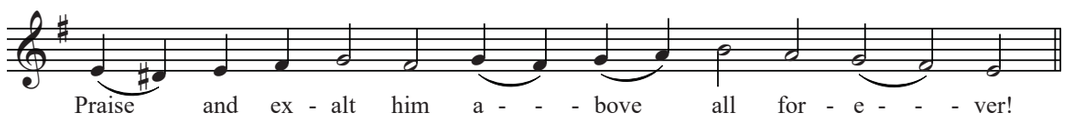
You children of the earth, bless the Lord; O Israel, bless ***the*** Lord.
Priests of the Lord, and servants of the Lord, bless ***the*** Lord.

Spirit and souls of the just, holy men of humble heart, bless ***the*** Lord.
Hananiah, Azariah, Mishael, bless ***the*** Lord.

Apostles, prophets and martyrs of ***the*** Lord,
bless ***the*** Lord.

Let us bless the Lord: Father, Son, and Ho***ly*** Spirit.
Now and ever and forever. ***A***men.
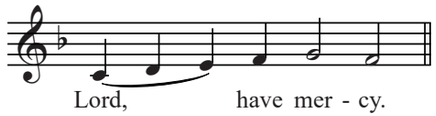
Let ***us*** praise,
bless, and worship ***the*** Lord.



Small Litany

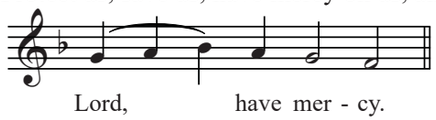
Deacon: Again and again, in peace, let us pray to the Lord

Response:
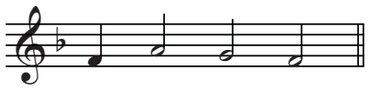


Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

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.
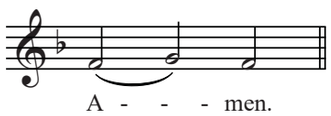
Response:
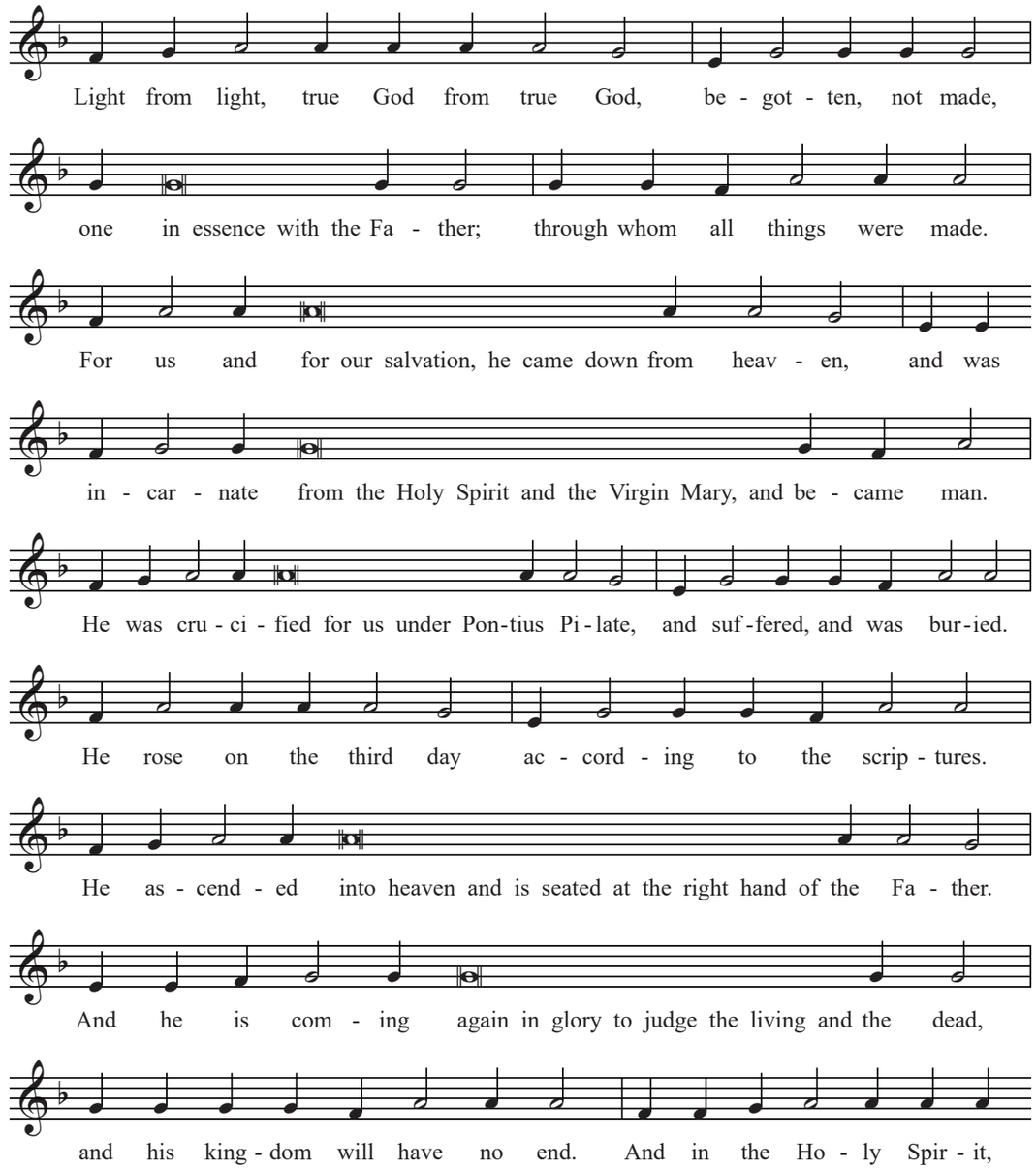


Celebrant: For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever

Deacon: And forever.

Response:
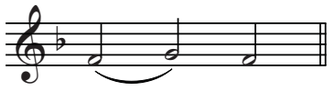


As on all the ancient baptismal days of the Church, Galatians 3:27 is sung in place of the Trisagion (Holy God). Either setting on the next page may be used.



Celebrant: Grant this through the mercies 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.
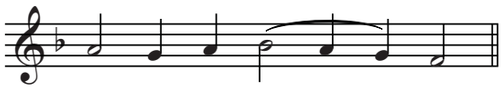
Response:



Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:
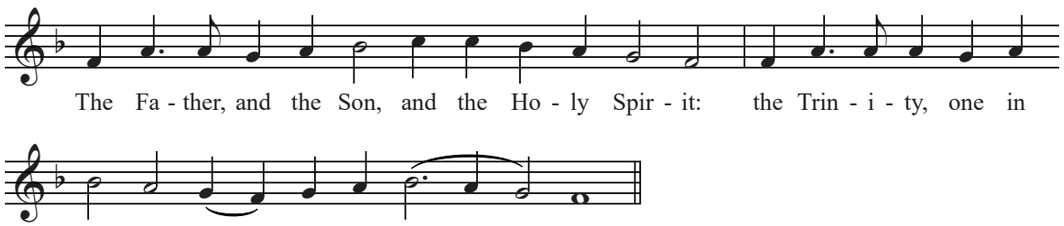
Celebrant: Peace be to all.

Response:

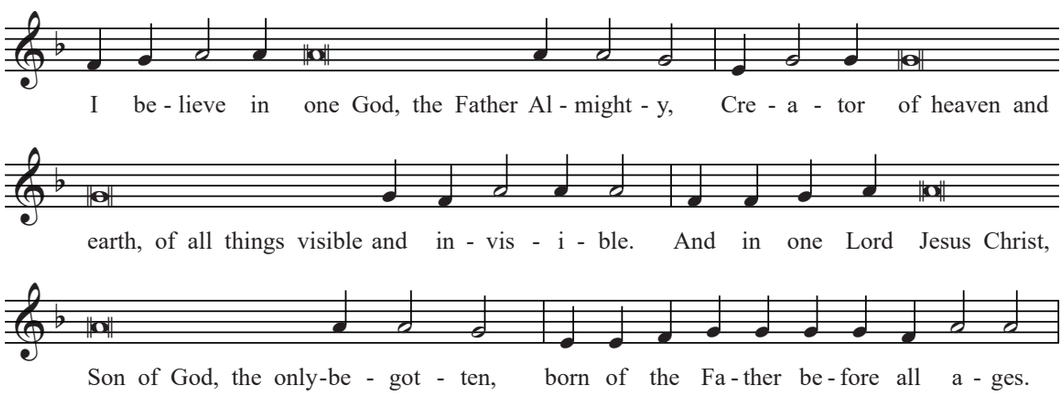


Celebrant: Let us love one another that with one mind we may profess.

Response:

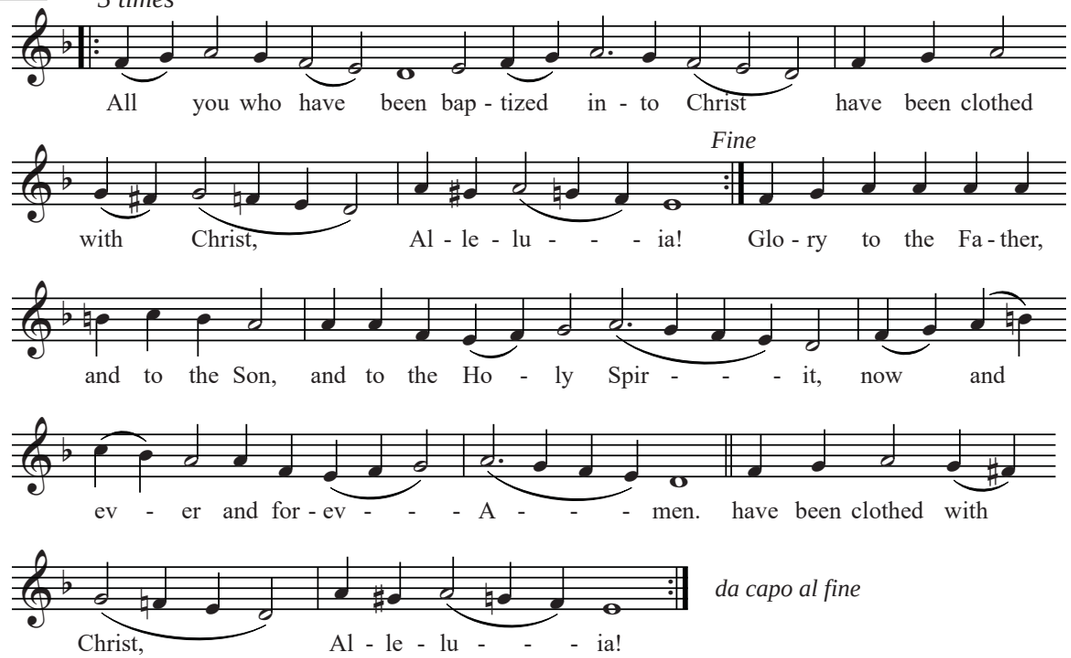


Deacon: [The doors! The doors!] In wisdom let us be attentive!



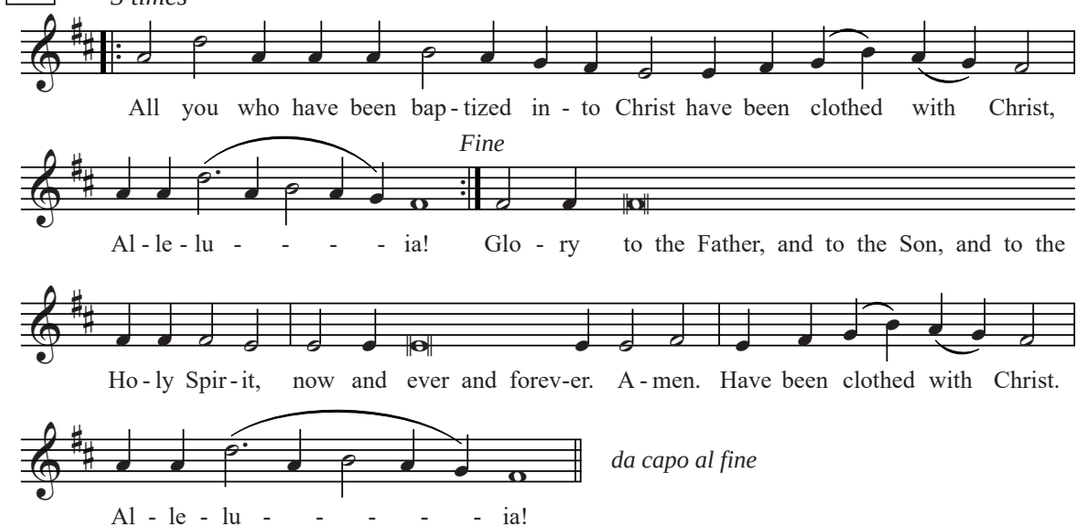
A

3 times



B

3 times



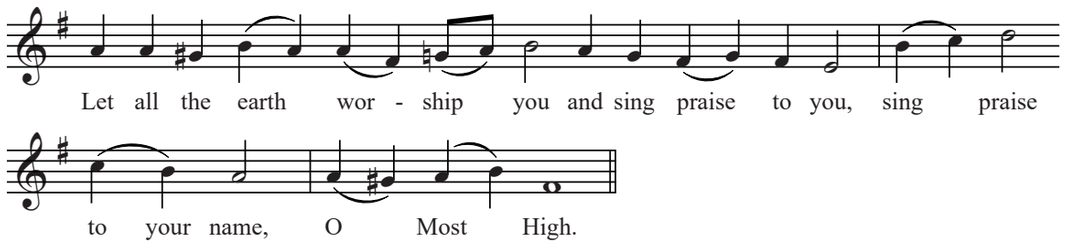
Liturgy of the Word

Deacon: Let us be attentive!

Celebrant: Peace ✠ be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon - *Tone 5 (Ps. 65: 4, 2)*



Verse: Shout joyfully to the Lord, all the earth;
sing praise to his name, give to him glori***ous*** praise.

Deacon: Wisdom!

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

Deacon: Let us be attentive!

The faithful SIT while the lector chants the reading.

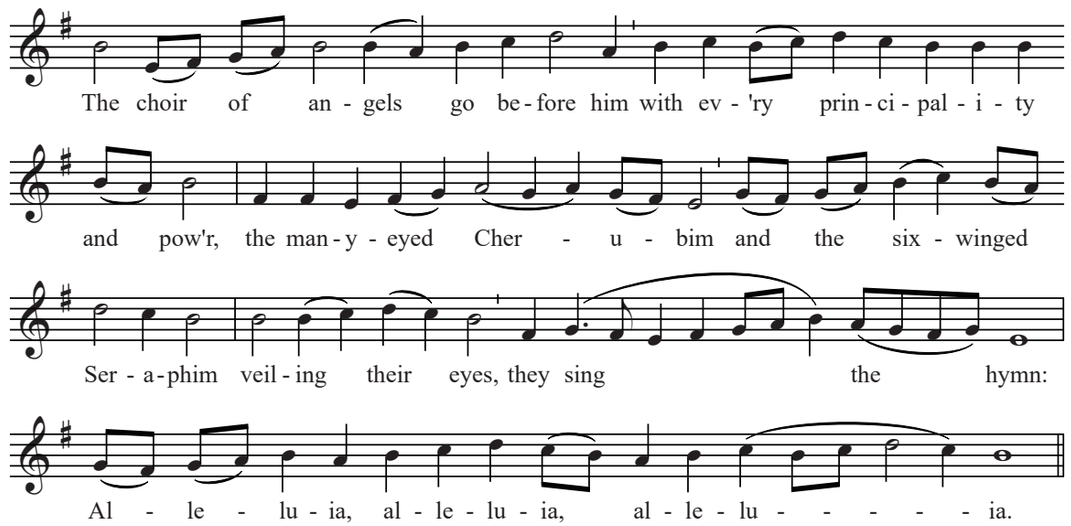
Lector: [Romans 6:3-11]

Celebrant: Peace ✠ be to you, reader.

Deacon: Wisdom! Be attentive!
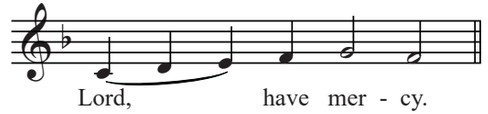
The faithful STAND.

The faithful continue with the conclusion of the hymn:



Deacon: For the precious gifts placed before us, let us pray to the Lord.

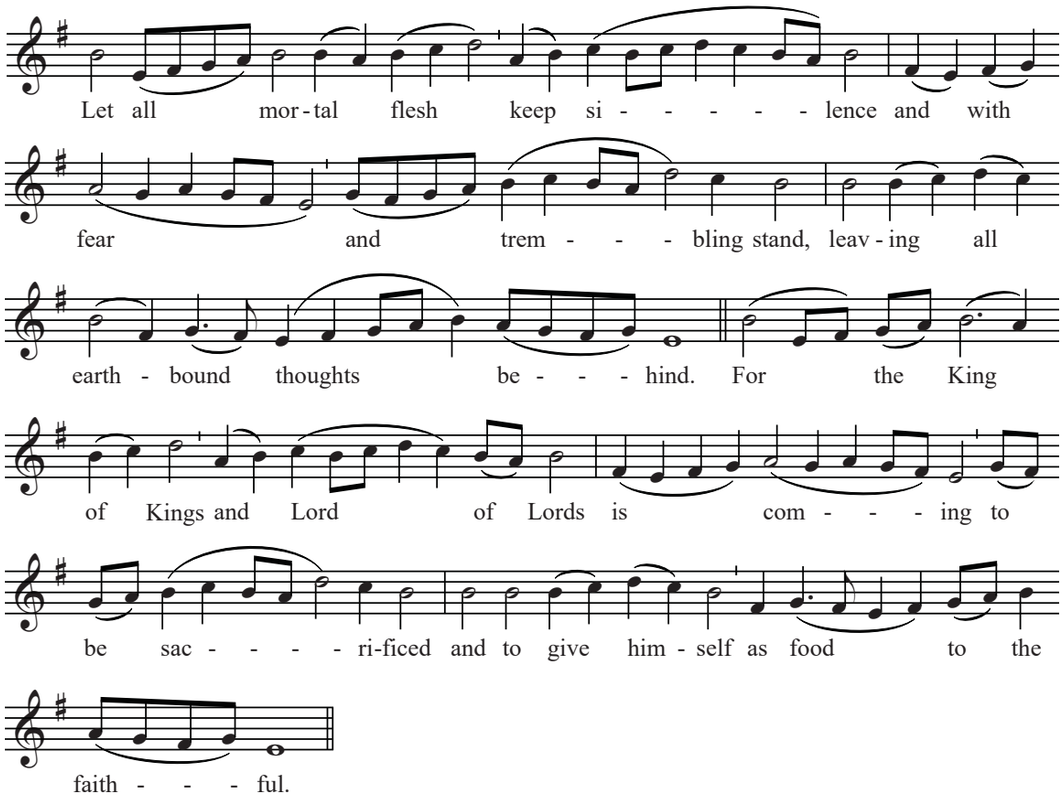
Response:



Celebrant: Lord our God, you created us and brought us into this life. You have shown us ways to salvation and have bestowed on us the revelation of heavenly mysteries. You yourself have appointed us to this service by the power of your Holy Spirit. Therefore, O Lord, be pleased to make us servants of your new covenant and ministers of your holy mysteries. According to your abundant mercy, receive us as we draw near your holy altar so that we may be worthy to offer you this spiritual and unbloody sacrifice for our sins and for the people's failings. Receive it as a fragrant aroma upon your holy, heavenly, and mystical altar, and send down upon us, in return, the grace of your Holy Spirit. Look upon us, O God, and behold this our worship, and accept it as you accepted the gifts of Abel, the sacrifices of Noah, the first-fruits of Abraham, the priesthood of Moses and Aaron, and the peace-offerings of Samuel. Just as you accepted this true worship from the hands of your apostles, now, O Lord, in your goodness, accept these gifts from the hands of us sinners. May we who have been made worthy to minister without blame at your holy altar obtain the reward of faithful and wise stewards on the fearsome day of your just retribution.

Liturgy of the Eucharist
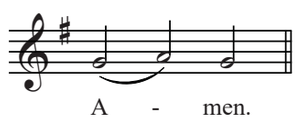
On Holy and Great Saturday, the faithful sing the following hymn in place of the Cherubikon.



Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

Celebrant: May the Lord God remember in his kingdom … now and ever and forever.

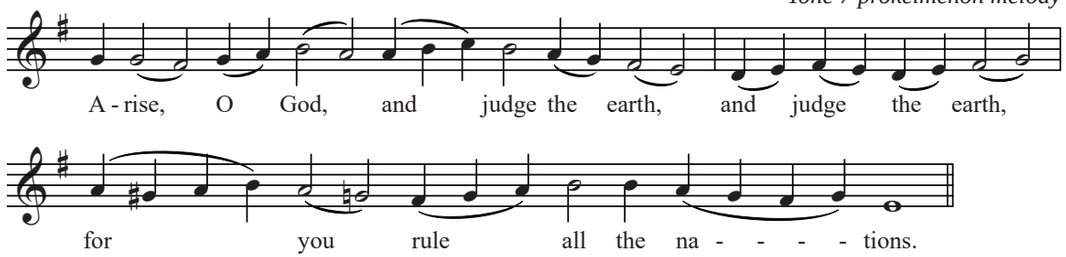
Response:



While the following verses are sung instead of "Alleluia," the changing from dark to bright vestments and altar coverings is completed. If so directed by the local ordinary, the shroud is transferred from the tomb to the holy table at this time as well. The faithful sing:

Psalm 81

Tone 7 prokeimenon melody



The lector chants the verses of the psalm, and "Arise, O God..." is sung after each verse. The verses should not be combined, to allow time for the vestments and coverings to be changed.

Verses:

God stands in the divine assembly,
in the midst of the gods he ***gives*** judgment.

"How long will you judge unjustly
and favor the cause of ***the*** wicked?

Do justice for the weak and the orphan,
defend the afflicted and ***the*** needy.

Rescue the week and the poor;
set them free from the hand of ***the*** wicked.

Unperceiving, they grope in the darkness.
The foundations of the earth ***are*** shaken.
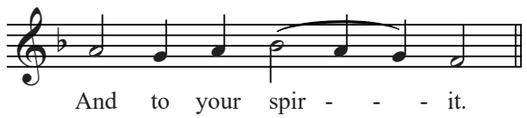
I have said to you: 'You are gods and all of you, sons of the Most High.'
And yet, you shall all die like men, you shall fall like any of ***the*** princes."

Arise, O God, and judge the earth,
for you rule all ***the*** nations.

The holy gospel book is incensed along with the faithful.
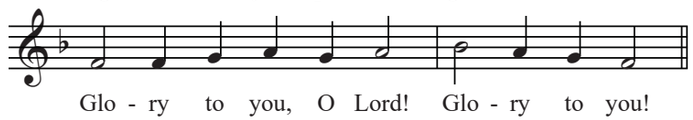
Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:



Deacon: A reading from the holy Gospel according to Matthew.
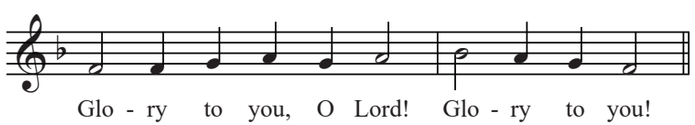
Response:



Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel account of the Resurrection (Matthew 28:1-20)
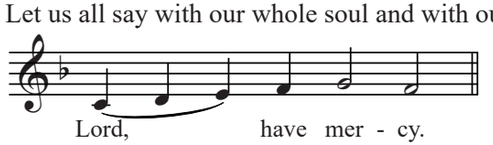
Response:



The faithful SIT during the homily and may also sit during the Litany of Fervent Supplication which follows:

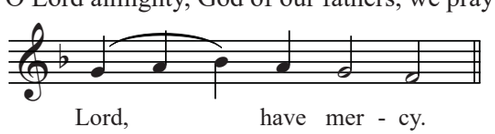
Deacon: Let us all say with our whole soul and with our whole mind, let us say:

Response:



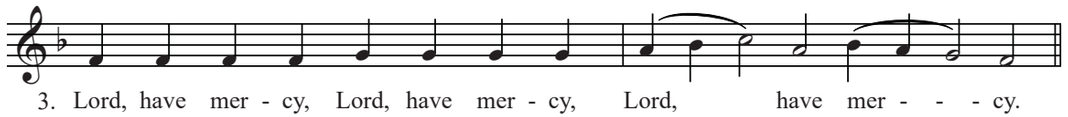
Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response:
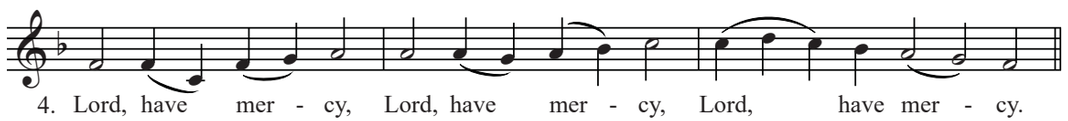


Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Response:



Deacon: Again we pray for our holy father, *(Name)*, pope of Rome, and for our most reverend metropolitan, *(Name)*, for our God-loving bishop, *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



Deacon: Again we pray for our government and for all in the service of our country.
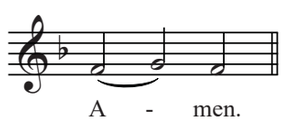
Response: Lord, have mercy. *(three times, using response 4.)*

Deacon: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response: Lord, have mercy. *(three times, using response 3.)*

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:



The faithful STAND following the Litany of Fervent Supplication.