The Order of Matins: Sundays and Feasts

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Foreword

Matins is the Church's morning liturgical prayer. In the Byzantine tradition, its themes are several: repentence for our sins and offenses, meditation on the history of salvation, and pure praise of God. On Sundays, the further theme of the Resurrection of our Savior, Jesus Christ, is predominant.

In the Great Russian (Muscovite) tradition and in Greek monasteries, Vespers and Matins are combined into the *All-Night Vigil,* which is celebrated on Saturday evenings and on the eves of major feasts. But in the Ruthenian tradition, as in most Greek parish churches, Matins is celebrated in the morning, before the Divine Liturgy. This book contains the service of Matins for ordinary Sundays, as celebrated according to the Ruthenian usage. With small adaptations, made according to the Typikon, it can also be used to celebrate Matins on feast days.

The Order of Sunday and Festal Matins

Matins begins with a blessing, followed by the chanting of Psalms 19 and 20, the troparion of the Cross, and prayers for the nation and its rulers. (This part of the service, called the "Royal Office", is usually omitted, and is not included in this book.) After a solemn blessing, "Glory to the holy, consubstantial, life-creating and undivided Trinity", a single reader intones the Hexapalmos, or "six psalms" of Matins. These psalms, penitential in nature, lead us to trust in God's mercy and to ask for his assistance, which we proceed to do in the Litany of Peace. Then a refrain in honor of God's immanence, "The Lord is God and has revealed himself to us", is sung by all, alternating with verses from Psalm 117, after which the proper troparia of the day are sung.

Matins continues with the chanting of three portions, or *kathismata,* of the Psalter. On Sundays, the first *kathisma* and its sessional ("sitting") hymns, and the second kathisma and its sessional hymns, form the first two psalter readings. The third psalter reading is either Psalm 118, a meditation on God's Law, or Psalms 134 and 134, called the *Polyeleos* (meaning "much mercy", from the refrain "for his love (mercy) endures forever"). The third reading from the psalter concludes on Sunday with a series of troparia in honor of the Resurrection ("Hosts of Angels", recalling the visit of the myrrh-bearing women to the Lord's tomb, and the Sunday hypakoe); and on feasts with the singing of the festal Exaltation and the sessional hymn or hypakoe of the feast.

On Sundays and feasts, the selections from the Psalter are followed by a Gospel reading. We prepare for this reading by singing a set of Gradual hymns, a prokeimenon, and a

responsory, "Let everything that lives and that breathes give praise to the Lord", with verses. The Gradual Hymns are a set of 9 short hymns whose content comes from Psalms 119-132, the "Psalms of Ascent" sung by pious Jews approaching the Temple. There is a Gradual in each of the eight tones for Sundays; on feasts, the gradual in tone 4 ("Ever since the days of my youth") is sung.

The priest sings the Gospel, even if a deacon is present. On ordinary Sundays, the Gospel reading is taken from an 11-week cycle of Resurrection accounts; on feasts, the special Matins Gospel for the feast is used. On Sundays, we sing the Hymn of the Resurrection ("Having beheld the Resurrection of Christ") immediately after the Resurrection Gospel. When the Gospel reading is complete, Psalm 50 is chanted, with stichera (verses following selected verses of the psalm), and the litany, "Lord, save your people."

The Canon, a liturgical poem of sorts, marks the transition from the Psalter and Gospel readings to the second major division of Matins, the service of praise sometimes called "Lauds". The Canon began as the Church's meditation on the nine scriptural hymns called canticles. Gradually, the scriptural canticles themselves were dropped (except on weekdays in the Great Fast), but the theme-songs *(irmoi)* and the troparia associated with them were retained. On any given day, irmoi and troparia from several different canons may be combined, according to the directives provided in the Typikon, to form the "odes" of the canon. (Ode two, based on Moses' "Song of Warning", is only sung on certain penitential days). Each ode or group of odes may be followed by a *katavasia,* an irmos from the same or a different canon, which emphasizes the day's celebration. If oil was blessed as part of the service of Litija at Vespers, then during the singing of the Canon, the people may come forward to venerate the Gospel book and be anointed by the priest with the blessed oil.

One scriptural canticle is always sung at Matins: the Canticle of the Theotokos, "My soul magnifies the Lord"), from the Gospel according to Saint Luke. The Canon concludes with the singing of this canticle and its attendant irmos, troparia and katavasia, during which the church is incensed.

Having praised God's closeness to us in the first part of Matins ("The Lord is God, and has revealed himself to us"), we begin the final major section of Matins by praising his transcendence ("Holy is the Lord our God"). Then the reader chants the Hymn of Light for the Sunday or feast.

The Psalms of Praise (Pss. 148-150) and the Great Doxology form the high point of this final major section. Psalms 148, 149 and 150 are sung in the same fashion as the

Lamplighting Psalms at Vespers: the first few verses are sung to the melody associated with the stichera appointed for the day, and the middle verses are chanted. The final verses of the psalms are sung by the cantor, alternating with the singing by all present of the stichera "at the Praises" of the Sunday or feast. The Great Doxology, which follows, is an ancient morning hymn, used in both the Eastern and Western Churches, and combining praise, thanksgiving and supplication. Matins concludes with the dismissal troparion of the day, the Litany of Supplication, and the blessing and dismissal.

Source of Texts and Melodies

The Inter-Eparchial Liturgy Commision (IELC) of the Byzantine Catholic Church has translated "The Lord is God", the Polyeleos, the Great Doxology, and first three stichera at the Praises in all eight tones, as well as the Troparia and Kontakia of the Resurrection in all eight tones, and the Festal Theotokion in Tone 4. The translation of the psalms is that of the **Grail Psalter,** adapted as needed to the Septuagint for Byzantine liturgical use, and used with permission. The remaining hymnody is taken (with modifications) from the **Order of Matins** published by the Sisters of the Order of Saint Basil the Great, Uniontown, Pennsylvania.

For the most part, the melodies contained in this book are transcribed from the *Tserkovnoje Prostopinije* of Bokshaj and Malinich, who wrote down the melodies of the Southwestern Rus' plainchant as they were sung in Holy Cross Cathedral in Užhorod in Podkarpatska Rus'. The form of the melodies of the Troparia and Kontakia of the Resurrection, in all eight tones, are taken from the "Divine Liturgies of Our Holy Fathers John Chrysostom and Basil the Great" as prepared by the Inter-Eparchial Music Commission (IEMC) of the Byzantine Catholic Church. This is also true of the music for the Polyeleos and the Great Doxology. All of the other music was transcribed by the Metropolitan Cantor Institute of the Archeparchy of Pittsburgh.

Musically, Matins is the most complicated of the services of the Byzantine Catholic Church. In it, the following sets of melodies are used with these specific texts:
- *"The Lord is God"* and the Troparia: Resurrection tones
- Sessional Hymns: either Resurrection tones or special melodies *(podobni)*
- Hypakoe: Resurrection tones
- Gradual Hymns: Stepenna tones
- Prokeimenon, "*Let everything that lives,"* and *"Holy is the Lord:"* Prokeimena tones
- Stichera at Psalm 50: samohlasen tones (with one exception, which is Tone 2 Bolhar)
- Irmosi and Katavasiai: Irmos tones, either regular or special melodies

• Kontakia: Resurrection tones or special melodies
• Hymns of Light: either recited or sung to special melodies
• Psalms of Praise and their stichera: either samohlasen tones or special melodies
• The Gospel Stanzas: samohlasen tones
There are, as well, melodies not derived from the eight-tone system:
• Polyeleos (Psalms 135 and 136)
• Choirs of Angels
• The Canticle of the Theotokos
• The Great Doxology

In the Slavonic service books such as the *Ochtoechos,* the *Pentecostarion,* the *Triodion,* and the *Menaion,* Sessional Hymns, and the stichera for the "Praises" at the end of Matins, are often indicated with a tone designation (i.e., Tone 1) and a further description (i.e., podoben: Hrob tvoj). This means that, instead of using Resurrection Tone 1 to sing the text, the melody written for the Sessional Hymn text "The soldiers guarding your tomb…" is assigned to be sung with the text in question. These melodies are also a part of Ruthenian heritage, though not recorded in the Bokshaj collection. With the exception of Tone 4 podoben, *Udivisja Josif,* which is transcribed in Bokshaj, the Sessional Hymn special melodies are transcribed from the Galician books (especially the Basilian chant book).

The eight "Stepenna" tones sung to the Gradual Hymns are represented in Bokshaj only by the Festival Tone 4, which is given with the text *Ot julnosti mojeja (Ever since the days of my youth).* In this volume, the melodies given for the other seven Stepenna tones are taken from the Serbian *Osmoglasnik.* While there are certainly melodies in the L'viw Irmologion for the Gradual Hymns, they are highly melismatic in nature and unlikely to be sung outside of monasteries. The Serbian chant for these texts, while still melismatic, is more useable in a parish setting.

Implementing Matins in the Parish

Matins on Sundays and feasts can take anywhere from 45 minutes to three hours to celebrate, depending on how the service is abbreviated for parish use, and how much of the prescribed material is used at the Canon.

Matins (like Vespers) is a principal hour of the daily liturgical cycle, which should not be displaced by minor services such as the Hours or Typica, or by private devotions. The Metropolitan Cantor Institute recommends that, where possible, parishes celebrate the actual service of Matins, rather than singing individual Matins hymns.

While we would wish to see Matins celebrated without significant abbreviations, in order to provide the faithful with the riches of the Byzantine liturgical tradition, we understand that a Matins service of more than an hour or so is unlikely to receive support in a parish setting, at least at first. On the other hand, an over-abbreviated Matins could become a "parish standard", lacking its varying hymnody, and difficult to expand later on.

When beginning Matins in a parish, the following abbreviations can be taken without irreparably damaging the integrity of the service:

- The Hexapsalmos can be reduced to one psalm, perhaps varying from one celebration to the next.
- The first and second Psalter readings can be omitted.
- The Hypakoe and Gradual Hymns can be omitted.
- The Canon can be omitted, but only as a temporary measure.

This service should take between 45 minutes and an hour to celebrate, as long as the singing is not allowed to drag. Once the cantors/choir and faithful are familiar with the order of service and the fixed hymns of Matins, we recommend that the Canon (or at least one variable ode, together with ode 9) be added, and that the entire Hexapsalmos be chanted. The Typikon provides guidance on which Canon is preferred when several are combined on a given day.

Depending on the availability of a cantor trained in the use of the Typikon, and several singers or a choir, the entire Canon could eventually be sung, and the Psalter readings, the Hypakoe and Gradual Hymns added, allowing the faithful to experience the full richness and theology of Matins.

Celebrations in the home, or when clergy are unavailable

Matins, like Vespers, can be celebrated in the home, or in parish or mission settings, even when a priest is not available to lead the service:

Instead of the initial blessing, the following is said: "Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us." All other priestly and diaconal blessings, prayers and exclamations are omitted, except as indicated below.

In place of the Litany of Peace and the Litany of Supplication, the following is said: "Lord, have mercy *(twelve times)*. Glory to the Father.. Now and ever… Amen."

In place of each Little Litany, the following is said: "Lord, have mercy *(three times).* Glory to the Father.. Now and ever… Amen."

The verses at *The Lord is God, Let everything that lives,* and *Holy is the Lord* are sung by the reader.

The Gospel is read in a normal speaking voice.

The final blessing is said in the vocative: "O Christ our God, risen from the dead, have mercy on use and save us through the prayers of your most pure Mother, through the prayers of *(patron of the church)* and of *(saint of the day)* and of all the saints, for you are good and love us all."

Complete rubrics for "reader services" are available from the Metropolitan Cantor Institute. Permission of the parish priest or bishop should be obtained before celebrating such a service in church.

May this volume of the Order of Sunday Matins be for the glorification of the Triune God and for the edification of the faithful of the Byzantine Catholic Church. Glory to God in all things! Amen.

September 1, 2006
Beginning of the New Ecclesiastical Year

The Office of Matins on Sundays

The priest, vested in epitrachilion and phelonion, incenses the Holy Table, Icon Screen, the whole church, and the people. The deacon precedes him with a lighted candle. The priest then stands before the Holy Doors, holding the censer.

The deacon stands to his right and says:

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

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

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

Response:



Each time with a bow:

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

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

The Lector, holding a candle and standing in the middle of the church, chants the Hexapsalmos without melody. [Usually, only one psalm is chosen.] During this psalm (or, if all are read, at the beginning of Psalm 87), the priest, having removed his phelonion, says the Matins Prayers of Light in front of the Holy Doors. The deacon returns to the altar.

Hexapsalmos

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.

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, 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.

Psalm 37

O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.

Your arrows have sunk deep in me;
your hand has come down upon me.

Through your anger all my body is sick:
through my sin, there is no health in my limbs.

My guilt towers higher than my head;
it is a weight too heavy to bear.

My wounds are foul and festering,
the result of my own folly.

I am bowed and brought to my knees.
I go mourning all the day long.

All my frame burns with fever;
all my body is sick.

Spent and utterly crushed,
I cry aloud in anguish of heart.

O Lord, you know all my longing:
my groans are not hidden from you.

My heart throbs, my strength is spent;
the very light has gone from my eyes.

My friends avoid me like a leper;
those closest to me stand afar off.

Those who plot against my life lay snares;
those who seek my ruin speak of harm,
planning treachery all the day long.

But I am like the deaf who cannot hear,
like the dumb unable to speak.

I am like a man who hears nothing
in whose mouth is no defense.

I count on you, O Lord;
it is you, Lord God, who will answer.

I pray: "Do not let them mock me,
those who triumph if my foot should slip."

For I am on the point of falling
and my pain is always before me.

I confess that I am guilty
and my sin fills me with dismay.

My wanton enemies are numberless
and my lying foes are many.

They repay me evil for good
and attack me for seeking what is right.

O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my Savior!

and again:
O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my Savior!

Psalm 62

O God, you are my God, for you I long;
for you my soul is thirsting.

My body pines for you
like a dry, weary land without water.

So I gaze on you in the sanctuary
to see your strength and your glory.

For your love is better than life,
my lips will speak your praise.

So I will bless you all my life,
in your name I will lift up my hands.

My soul shall be filled as with a banquet,
my mouth shall praise you with joy.

On my bed I remember you.
On you I muse through the night

for you have been my help;
in the shadow of your wings I rejoice.

My soul clings to you;
your right hand holds me fast.

Those who seek to destroy my life
shall go down to the depths of the earth.

They shall be put into the power of the sword
and left as the prey of the jackals.

But the king shall rejoice in God;
(all that swear by him shall be blessed)
for the mouth of liars shall be silenced.

and again:
On you I muse through the night
for your have been my help;
in the shadow of your wings I rejoice.

My soul clings to you;
your right hand holds me fast.

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:



All: Lord, have mercy. *(three times)*
Glory to the Father, and to the Son, and to the Holy Spirit.

Lector: Now and ever and forever. Amen.

The priest goes in front of the Holy Doors and reads the Prayers of Matins. The deacon returns to the altar. The Lector continues:

Psalm 87 Lord my God, I call for help by day;
I cry at night before you.

Let my prayer come into your presence.
O turn your ear to my cry.

For my soul is filled with evils;
my life is on the brink of the grave.

I am reckoned as one in the tomb;
I have reached the end of my strength,

Like one alone among the dead,
like the slain lying in their graves;

like those you remember no more,
cut off, as they are, from your hand.

You have laid me in the depths of the tomb,
in places that are dark, in the depths.

Your anger weighs down upon me;
I am drowned beneath your waves.

You have taken away my friends
and made me hateful in their sight.

Imprisoned, I cannot escape;
my eyes are sunken with grief.

I call to you, Lord, all the day long;
to you I stretch out my hands.

Will you work your wonders for the dead?
Will the shades stand and praise you?

Will your love be told in the grave
or your faithfulness among the dead?

Will your wonders be known in the dark
or your justice in the land of oblivion?

As for me, Lord, I call to you for help;
in the morning my prayer comes before you.

Lord, why do you reject me?
Why do you hide your face?

Wretched, close to death from my youth,
I have borne your trials; I am numb.

Your fury has swept down upon me;
your terrors have utterly destroyed me.

They surround me all the day like a flood,
they assail me all together.

Friend and neighbor you have taken away:
my one companion is darkness.

and again:
Lord my God, I call for help by day;
I cry at night before you.

Let my prayer come into your presence.
O turn your ear to my cry.

Psalm 102

My soul, give thanks to the Lord;
all my being, bless his holy name.

My soul, give thanks to the Lord
and never forget all his blessings.

It is he who forgives all your guilt,
who heals every one of your ills,

who redeems your life from the grave,
who crowns you with love and compassion,

who fills your life with good things,
renewing your youth like an eagle's.

The Lord does deeds of justice,
gives judgment for all who are oppressed.

He made known his ways to Moses
and his deeds to Israel's sons.

The Lord is compassion and love,
slow to anger and rich in mercy.

His wrath will come to an end;
he will not be angry for ever.

He does not treat us according to our sins
nor repay us according to our faults.

For as the heavens are high above the earth
so strong is his love for those who fear him.

As far as the east is from the west
so far does he remove our sins.

As a father has compassion on his sons,
the Lord has pity on those who fear him;

for he knows of what we are made,
he remembers that we are dust.

As for man, his days are like grass;
he flowers like the flower of the field;

the wind blows and he is gone
and his place never sees him again.

But the love of the Lord is everlasting
upon those who hold him in fear;

his justice reaches out to children's children
when they keep his covenant in truth,
when they keep his will in their mind.

The Lord has set his sway in heaven
and his kingdom is ruling over all.

Give thanks to the Lord, all his angels,
mighty in power, fulfilling his word,
who heed the voice of his word.

Give thanks to the Lord, all his hosts,
his servants who do his will.

Give thanks to the Lord, all his works,
in every place where he rules.
My soul, give thanks to the Lord!

and again:
In every place where he rules.
My soul, give thanks to the Lord!

Psalm 142

Lord, listen to my prayer:
turn your ear to my appeal.

You are faithful, you are just; give answer.
Do not call your servant to judgment
for no one is just in your sight.

The enemy pursues my soul;
he has crushed my life to the ground;

he has made me dwell in darkness
like the dead, long forgotten.

Therefore my spirit fails;
my heart is numb within me.

I remember the days that are past:
I ponder all your works.

I muse on what your hand has wrought
and to you I stretch out my hands.

Like a parched land my soul thirsts for you.
Lord, make haste and answer;
for my spirit fails within me.

Do not hide your face
lest I become like those in the grave.

In the morning let me know your love
for I put my trust in you.

Make me know the way I should walk:
to you I lift up my soul.

Rescue me, Lord, from my enemies;
I have fled to you for refuge.

Teach me to do your will
for you, O Lord, are my God.

Let your good Spirit guide me
in ways that are level and smooth.

For your name's sake, Lord, save my life;
in your justice save my soul from distress.

In your love make an end of my foes;
destroy all those who oppress me
for I am your servant, O Lord.

and again:
You are faithful, you are just; give answer.
Do not call your servant to judgment.

You are faithful, you are just; give answer.
Do not call your servant to judgment.

Let your good Spirit guide me
in ways that are level and smooth.

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 deacon comes to the ambon to say the Litany of Peace. He and the priest bow to each other, and the priest returns to the altar. If there is no deacon, the priest says this litany before the Holy Doors, remaining outside the altar.

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: 

Priest: We thank you, Lord, our God, for you have wakened us from our sleep,and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown towards us, hear us now and send help to those who stand before your holy glory, awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness.

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

Response: 

"The Lord is God" with Troparia

"*The Lord is God*" *is sung in the tone of the Troparion that follows it.*

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The deacon remains at the ambon and chants the verses. If there is no deacon, the priest remains at the Holy Doors and chants the verses.

Deacon: Give thanks to the Lord, for he is good;
for his love endures forever.

Response: *repeat "The Lord is God..."*

Deacon: They encircled me, compassed me about;
in the Lord's name I crushed them.

Response: *repeat "The Lord is God..."*

Deacon: I shall not die, I shall live
and recount the deeds of the Lord.

Response: *repeat "The Lord is God..."*

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

Response: *repeat "The Lord is God..."*

Then the Troparia are sung as prescribed in the Typikon.

The deacon returns to the altar.

First Psalter Reading

If the Psalter is read:

People: Lord, have mercy. *(three times)*
Glory to the Father, and to the Son, and to the Holy Spirit.

Lector: Now and ever and forever. Amen.

Then the Lector chants the appointed kathisma of the psalter, concluding the first and second sections:

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

Response: Now and ever and forever. Amen.

Three times, each with a bow:
Alleluia! Alleluia! Alleluia! Glory to you, O God!

Lord, have mercy. *(three times)*
Glory to the Father, and to the Son, and to the Holy Spirit.

Lector: Now and ever and forever. Amen.

And after the third section:

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

Response: Now and ever and forever. Amen.

Three times, each with a bow:
Alleluia! Alleluia! Alleluia! Glory to you, O God! *(twice)*

The third time, with melody:



Then the deacon (or priest) 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:



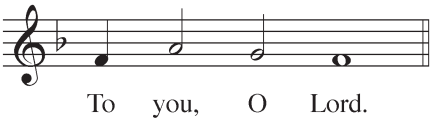
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



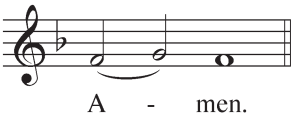
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



Priest: For yours are the might and the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:



The first set of Sessional Hymns are sung after the Litany and before the next section of the Psalter.

Tone One, page 69
Tone Two, page 100
Tone Three, page 131
Tone Four, page 163
Tone Five, page 192
Tone Six, page 224
Tone Seven, page 253
Tone Eight, page 282

Second Psalter Reading

If the psalter is read, the second apponted Kathisma from the psalter is sung in the same fashion as the first (above). Then the deacon (or priest) says the Small Litany at the ambon:

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

Response:



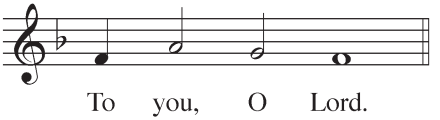
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



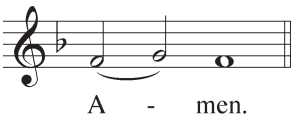
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



Priest: 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 second set of Sessional Hymns are sung after the Litany.

Tone One, page 71
Tone Two, page 102
Tone Three, page 133
Tone Four, page 165
Tone Five, page 194
Tone Six, page 226
Tone Seven, page 254
Tone Eight, page 284

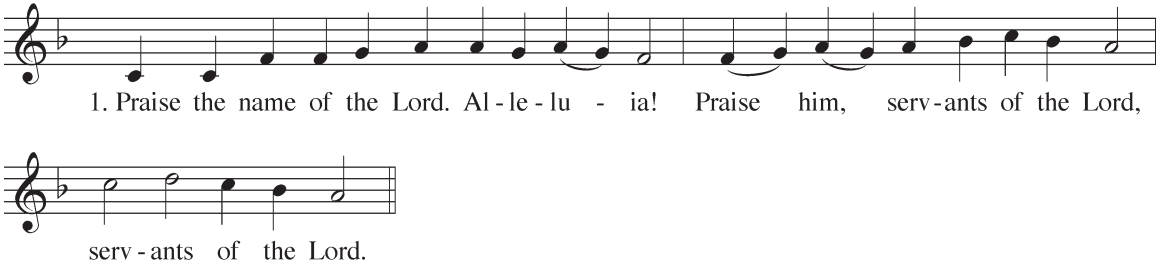
Third Psalter Reading

Option A: Polyeleos (Psalms 134 and 135) ***[For option B, go to page 18]***

On Sundays from September 22 to December 19, on Sundays from January 15 to Cheesefare Sunday (except the Sunday of the Publican and the Pharisee), and on all major feasts if they fall on Sunday, the Polyeleos is sung.

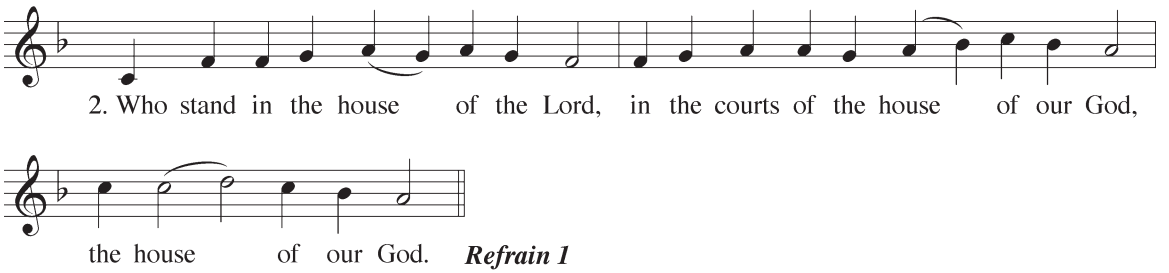
When the Polyeleos is sung, the priest vests in the phelonion. The deacon opens the Holy Doors, and , while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.

Polyeleos



Refrain 1





Refrain 1





Refrain 1





Refrain 1



Refrain 2





Refrain 2



Refrain 2



Refrain 2

On certain feasts, the Polyeleos is followed by the Festal Exaltation, the Little Litany, and Sessional Hymn III. This material will be found on the leaflet supplement. During the singing of the Festal Exaltation, the icon of the feast (if one be had) is solemnly carried in procession from the Holy Table, through the Holy Doors, and enthroned on the Tetrapod, where it is censed during the singing of the Exaltation.

On the Sunday of the Prodigal Son, Meatfare Sunday and Cheesefare Sunday, Psalm 136 (By the Rivers of Babylon) is added to the Polyeleos. The text and music are found in the Appendix to this book, page 314.

Go to page 19.

Option B: Psalm 118

On all Sundays when there is no Polyeleos, the following verses from Psalm 118 are chanted.

Psalm 118

They are happy whose life is blameless,
who follow ***God's*** law.
They are happy who do his will,
seeking him with all ***their*** hearts,
who never do anything evil
but walk in ***his*** ways.
You have laid down your precepts
to be obeyed ***with*** care.
May my footsteps be firm
to obey ***your*** statutes.
Then I shall not be put to shame
as I heed your ***com***mands.
I will thank you with an upright heart
as I learn your ***de***crees.
I will obey your statutes;
do not ***for***sake me.
Had your law not been my delight
I would have died in my ***af***fliction.

I will never forget your precepts
for with them you give ***me*** life.
Save me, for I am yours
since I seek ***your*** precepts.
Give life to my soul that I may praise you.
Let your decrees give ***me*** help.
I am lost like a sheep; seek your servant.
for I remember your ***com***mands.

The priest vests in the Phelonion, and the Holy Doors are opened, if this has not been done already. If it is Sunday, the hymn Hosts of Angels is sung. If the incensation was not done during the Polyeleos, it is done now.

Hosts of Angels

Refrain:







Refrain

3









Refrain

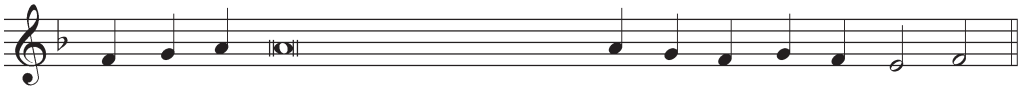
4







Refrain


Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.


5
We wor - ship the Fa - ther and his Son and his Ho - ly Spir - it,


the Ho - ly Trin - i - ty, One in es - sence. and we cry out with the Ser - a - phim:

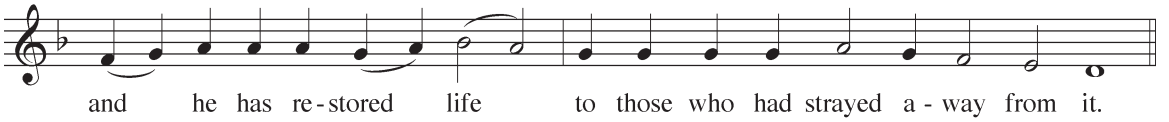

Ho - ly, ho - ly, ho - ly are you, O Lord.


Now and ev - er and for - ev - er. A - men.


6
O Vir - gin, you bore the Giv - er of Life. You re - deemed Ad - am


from his sin and grant - ed joy to Eve in - stead of sad - ness.


For he who is both God and Man was in - car - nate of you,



And then, three times with a bow each time:



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:



Priest: 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:



Hypakoe

On Sunday, the Hypakoe in the tone of the week is sung:

Tone One, page 73
Tone Two, page 104
Tone Three, page 135
Tone Four, page 167
Tone Five, page 196
Tone Six, page 227
Tone Seven, page 256
Tone Eight, page 286

For feasts, and for Sundays with a saint of Polyeleos rank and above, consult the Typikon for the hymns to be sung.

Gradual Hymns

On Sunday, the Gradual Hymns in the tone of the week are sung:

Tone One, page 74
Tone Two, page 104
Tone Three, page 136
Tone Four, page 168
Tone Five, page 197
Tone Six, page 228
Tone Seven, page 257
Tone Eight, page 287

On feasts, the Festal Gradual Hymn in Tone 4 (page 312) is sung.

Prokeimenon

Deacon: Let us be attentive!

Priest: Peace ✣ be to all!

Deacon: Wisdom! Be attentive!

The prescribed Prokeimenon is sung here. The deacon chants the verse of the Prokeimenon.

Tone One, page 76
Tone Two, page 107
Tone Three, page 139
Tone Four, page 170
Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290

Preparation for the Gospel

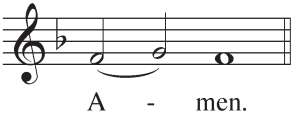
Deacon: Let us pray to the Lord.

Response:



Priest: For you are holy, O our God, and you dwell in the holy place, and to you we give glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:



This dialogue is sung between the deacon and the faithful. The deacon chants:

Deacon: Let everything that lives and that breathes give praise to the Lord!

Response: *"Let everything that lives..." in the Tone of the Week.*

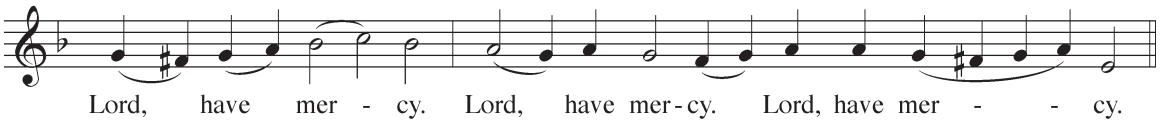
Tone One, page 77
Tone Two, page 108
Tone Three, page 139
Tone Four, page 171
Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290

Deacon: Praise God in his holy place; praise him in his mighty heavens.

Response: *"Let everything that lives..." in the Tone of the Week.*

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.

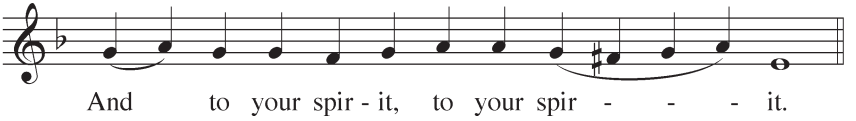
Response:



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

Priest: Peace ✣ be to all!

Response:



Priest: A reading of the Holy Gospel according to the holy apostle and evangelist *(Name).*

Response:



One of the eleven Resurrection Gospels is now read. Check the Gospel Book for the Gospel proper to a given Sunday. The priest always reads the Gospel, even when a deacon is present.

Response:



After reading the Gospel, the priest closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Great Doxology.

The Hymn of the Resurrection

Kievan chant, Tone 6 samohlas

This is chanted on all Sundays; it is omitted if a feast of the Lord falls on Sunday.




reverence
Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,
for behold, through the Cross, joy has come to the whole world. Al - ways
bless - ing the Lord, let us praise his Res - ur - rec - tion. By enduring the
Cross for us, he de stroyed Death by death.

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.

O purify me, 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.

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.

O rescue me, God, my helper,
and my tongue shall ring out ***your*** goodness.

O Lord, open my lips
and my mouth shall 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.

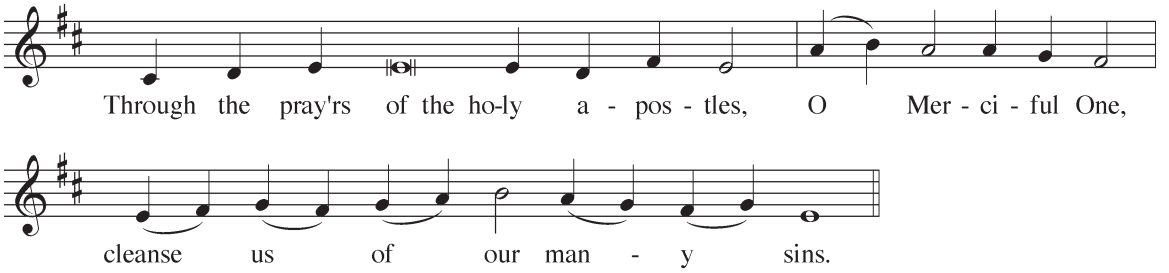
In your goodness, show favor to Zion:
rebuild the walls of ***Je***rusalem.

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

Stichera at Psalm 50 are now sung. On normal Sundays we sing the following. If a feastday of the Lord falls on a Sunday, we take the stichera of the feast. From the Sunday of the Publican and Pharisee until the Fifth Sunday of the Great Fast, the Stichera to be chanted are found in the Appendix to this book, page 317.

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

Tone 6 samohlasen

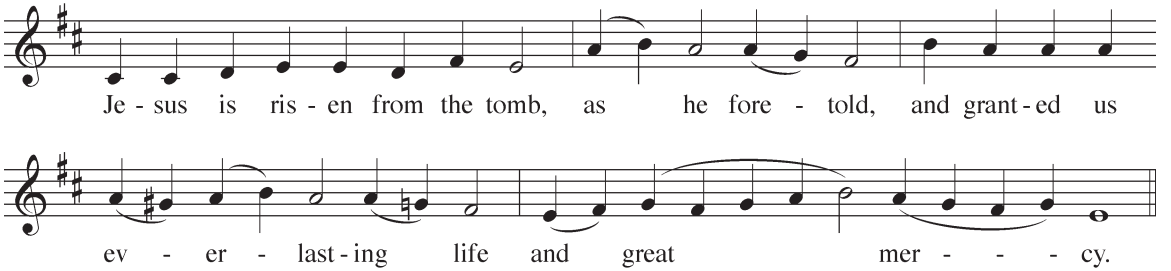


Cantor: Now and ever and forever. Amen.





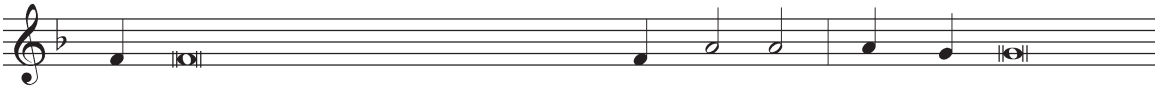
Cantor: Have mercy on me, God, in your kindness.
In your compassion blot out my offense.



The deacon, standing before the icon of the Lord, says

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly, and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist John; of the holy, glorious, and illustrious apostles; of our holy fathers, the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, bishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed fathers and confessors Paul, bishop of Prešov; and Basil, bishop of Medila; of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers, Anthony and Theodosius of the Monastery of the Caves, and of our other venerable and God-bearing fathers; of the holy and just ancestors of God, Joachim and Anna; and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response:



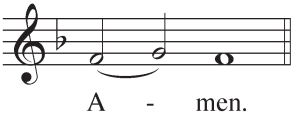


(sung twice)

The priest, standing before the Holy Doors, says

Priest: O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy on 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 know the hidden depths of our hearts,and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. 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 altar until our last breath. Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now and ever and forever.

Response:



The priest and deacon enter the altar.

The Canon

The Canon is sung as prescribed in the Typikon

Tone One, page 77
Tone Two, page 108
Tone Three, page 140
Tone Four, page 171
Tone Five, page 201
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290

If oil was blessed at the Litija, the priest (taking the hand cross) and deacon (taking the blessed oil) go to the Tetrapod, where the priest anoints all those who come forward to venerate the Gospel Book. After the anointing is completed, they return to the altar. The Holy Doors are closed, and the priest removes the phelonion.

After the Third Ode, the deacon stands in front of the Holy Doors and says the Little Litany from the ambon. If there is no deacon, the priest says the Little Litany in front of the Holy Table, or from the tetrapod, if the anointing is not concluded.

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:



Priest: For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response:



After the Small Litany, the Sessional Hymns to the Saint are sung, found in the Supplement. The Canon continues with the Fourth Ode

After the Sixth Ode, the deacon stands in front of the Holy Doors and says the Little Litany from the ambon. If there is no deacon, the priest says the Little Litany in front of the Holy Table, or from the tetrapod, if the anointing is not concluded.

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:



Priest: For you are the King of peace, and the Savior of our souls, and we give thanks to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:



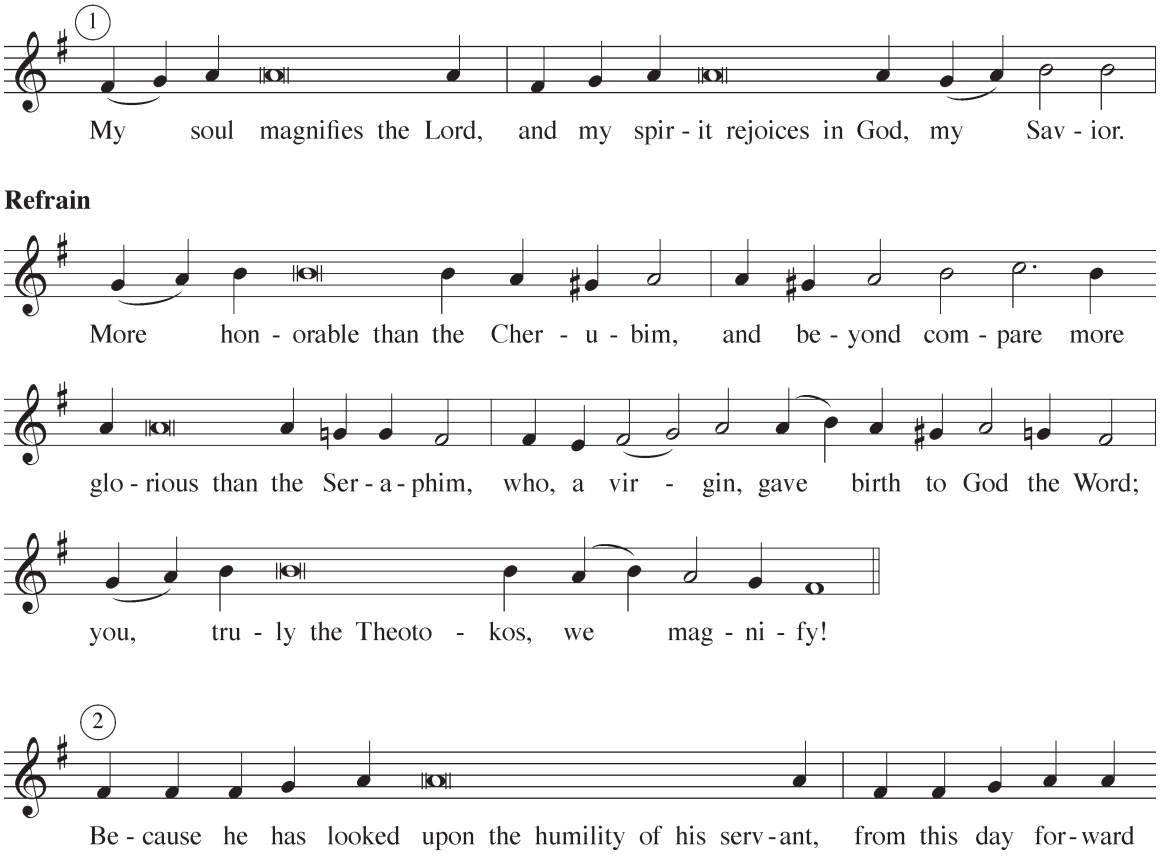
After the Small Litany, the Kontakion and Ikos of the Sunday or the feast are sung. The Canon continues with the Seventh Ode.

Before the Katavasia of the Eighth Ode, "Let us praise, bless and worship the Lord" is sung in the tone of the Katavasia. This verse is found in all eight tones on pages 50-51.

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

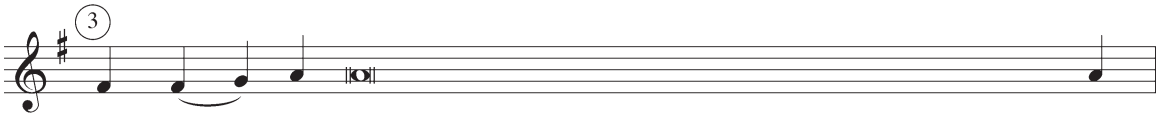
Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

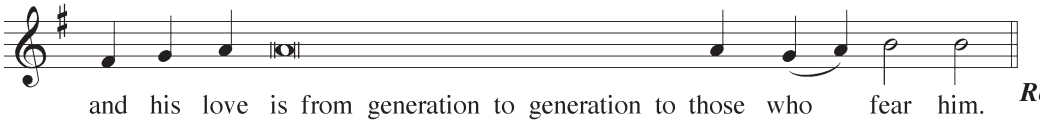
Then he incenses the whole Church as usual, beginning with the Holy Table, while the faithful sing the Canticle of the Theotokos.





Refrain



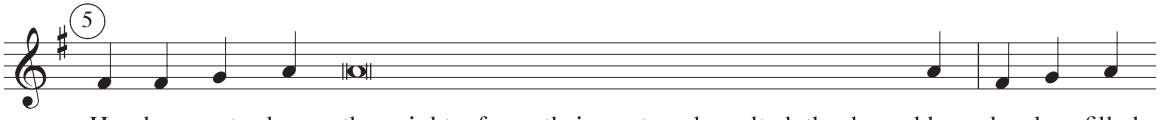


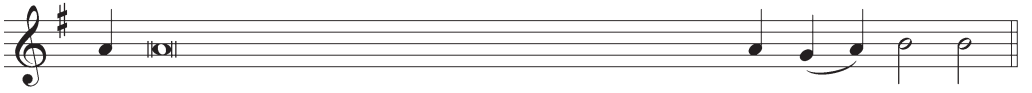
Refrain



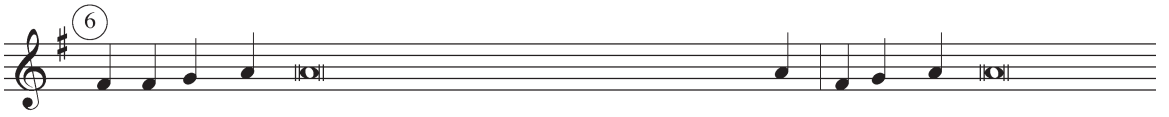


Refrain





Refrain





Refrain

The Canon continues with the Ninth Ode. After the Ninth Ode, the deacon or priest stands before the Holy Doors and says the Little Litany from the ambon.

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

Response:



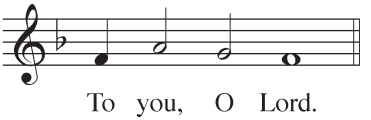
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:

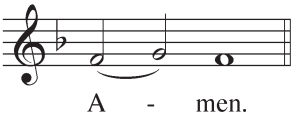


Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



Priest: O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange 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 or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy. For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: 

Holy is the Lord our God

"Holy is the Lord our God" is sung on Sundays in the Tone of the Week. It is not sung on any other day of the week.

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 183
Tone Five, page 214
Tone Six, page 245
Tone Seven, page 274
Tone Eight, page 304

The Lector chants the Hymn of Light corresponding to the Matins Gospel.

Psalms of Praise (148, 149, 150)

The Praises are begun with these verses, which are sung to the samohlasen melody in the tone of the first sticheron that follows them.

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 184
Tone Five, page 214
Tone Six, page 245
Tone Seven, page 274
Tone Eight, page 305

Let everything that lives and that breathes
give praise to the Lord.
Praise the Lord from the heavens;
praise him in the heights.
To you is due a hymn, O God.

Praise him, all his angels.
Praise him, all his host.
To you is due a hymn, O God.

The following verses are sung to the psalm-tone.

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 commanded: they ***were*** made.

He fixed them for ever,
gave a law which shall not pass ***a***way.

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 a new song to the Lord,
his 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 their glory,
shout with joy and take ***their*** rest.

Let the praise of God be on their lips
and a two-edged sword in ***their*** hand,

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;

For 6 stichera:
to carry out the sentence pre-ordained:
this honor is for all ***his*** faithful.

Psalm 150

For 5 stichera:
Praise God in his holy place,
praise him in his migh***ty*** heavens.

For 4 stichera:
Praise him for his powerful deeds,
praise his surpas***sing*** greatness.

For 3 stichera:
O praise him with sound of trumpet,
praise him with lute ***and*** harp.

For 2 stichera:
Praise him with timbrel and dance,
praise him with strings ***and*** pipes.

For 1 sticheron:
O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to ***the*** Lord.

The following extra verses are only used on Sunday, when eight stichera are sung with the Praises:

Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!

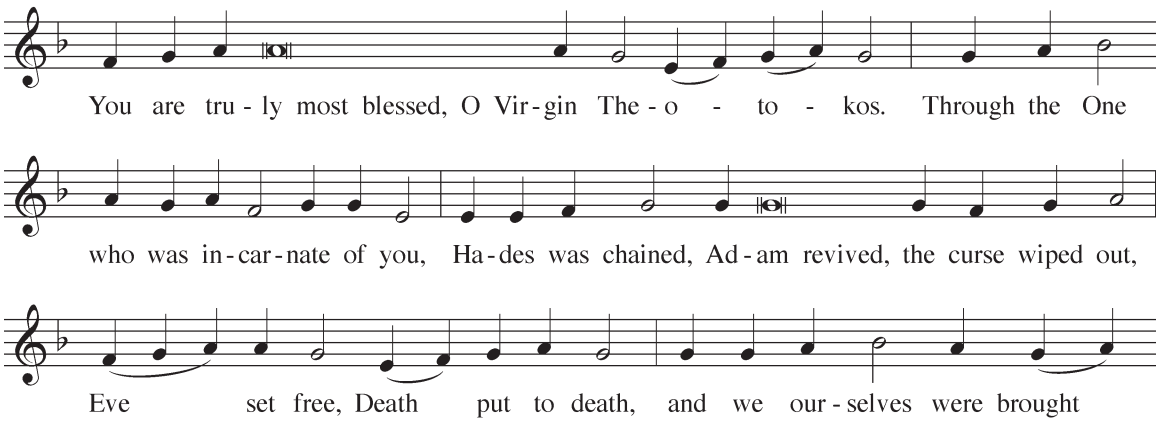
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.

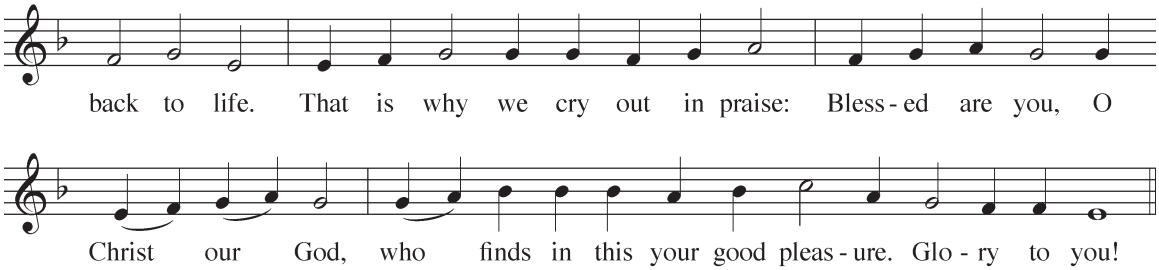
Cantor: Glory to the Father, and to the Son, and to the Holy Spirit.

On normal Sundays, the Gospel Stanza corresponding to the Matins Gospel is now sung
If it is a feast, the "Glory/Now and ever" is from the feast.

Cantor: Now and ever and forever. Amen.

Theotokion for normal Sundays **Tone 2 samohlasen**



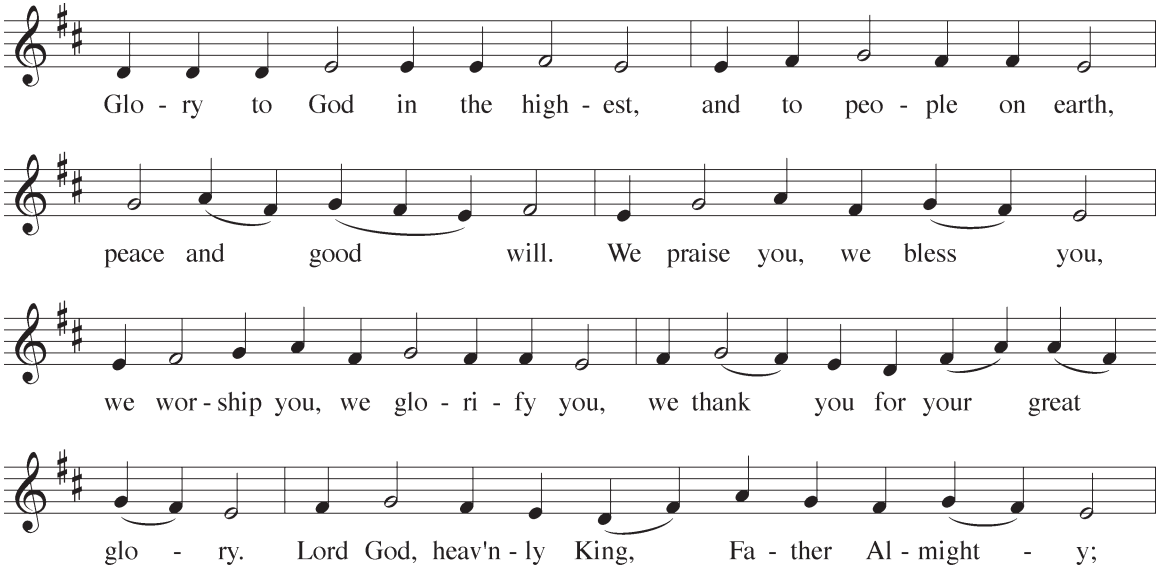


The Great Doxology

During the Psalms of Praise, the priest vests in the phelonion. At the "Glory to the Father…" of the Psalms of Praise, the deacon (or priest) opens the Holy Doors. After the last sticheron, the priest stands before the Holy Table, facing east, raises his hands, and intones:

Priest: Glory to you who show us the light!

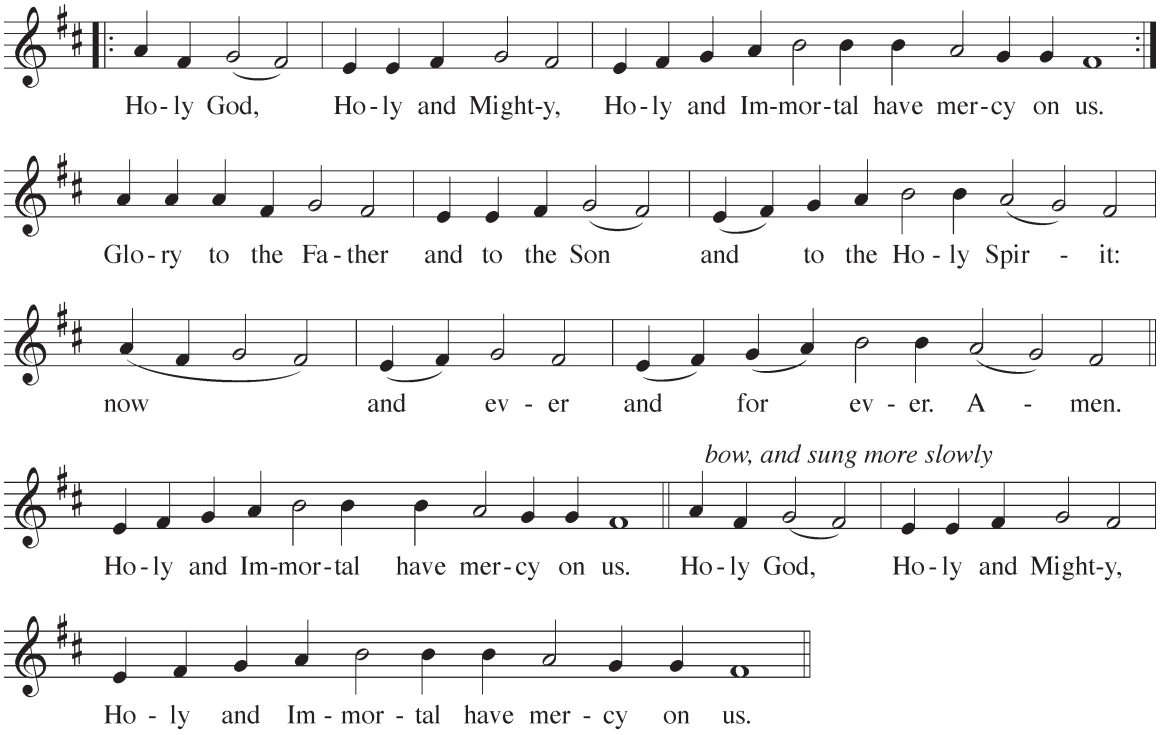
And the faithful continue with the Great Doxology. At "Holy God," the priest takes the Gospel Book from the tetrapod and processes with it through the Holy Doors and replaces it on the Holy Table.




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.


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.

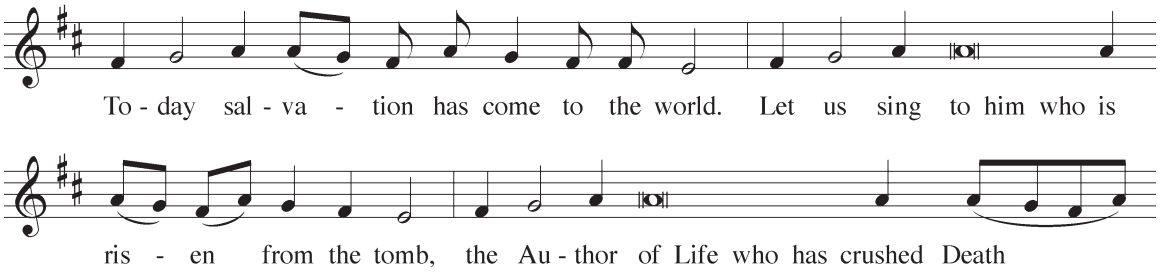
Three times, each with a bow:



Troparion of the Day

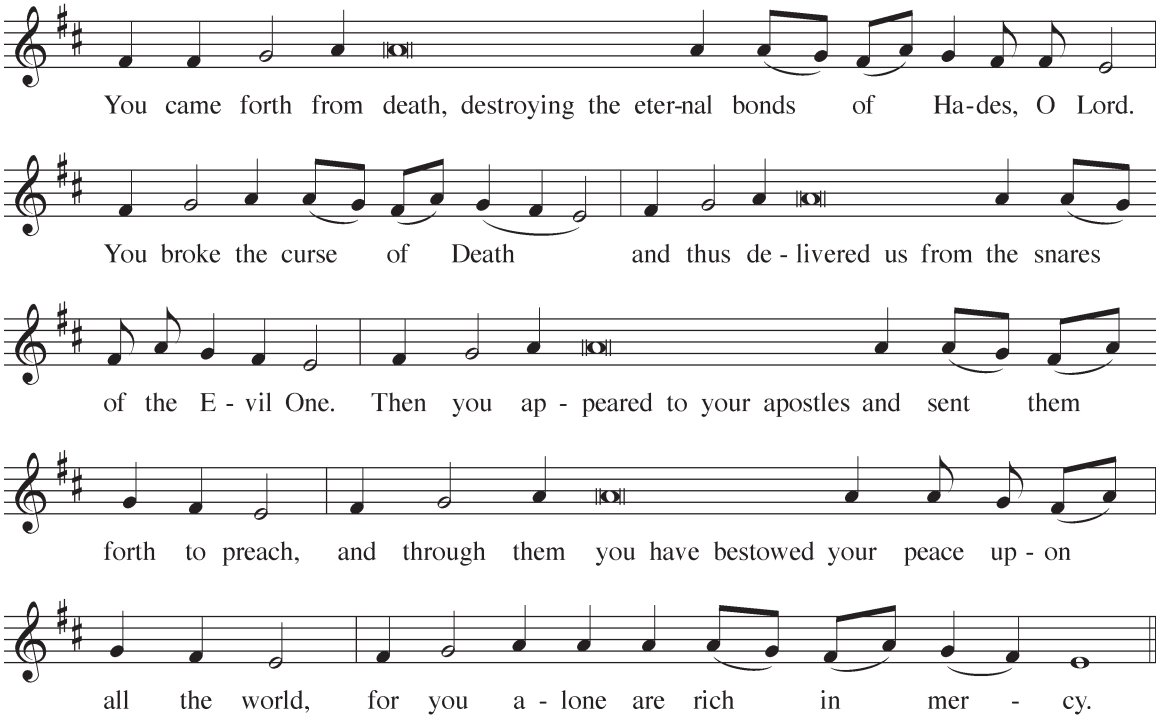
If there is a feast of the Lord on Sunday, the proper Troparion is sung here.
On regular Sundays, the Troparion indicated below is sung, as directed:

Sung in weeks when Tones 1, 3, 5, and 7 are prescribed: **Tone 2**





Sung in weeks when Tones 2, 4, 6, and 8 are prescribed. **Tone 2**



The deacon says the following litany at the ambon. If there is no deacon, the priest says this litany at the Holy Doors.

Litany of Supplication

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)

Deacon: That we 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:



The priest, standing before the Holy Doors, says:

Priest: 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.

Response:



Prayer over Bowed Heads

Priest: Peace ✣ be to all!

Response:



Deacon: Bow your heads to the Lord!

Response:



Priest: 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

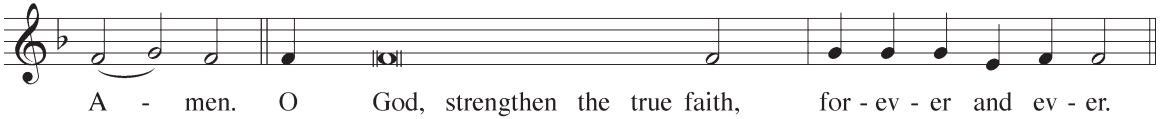
Deacon: Wisdom!

Response:



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

Response:



Priest: O most holy Theotokos, save us!

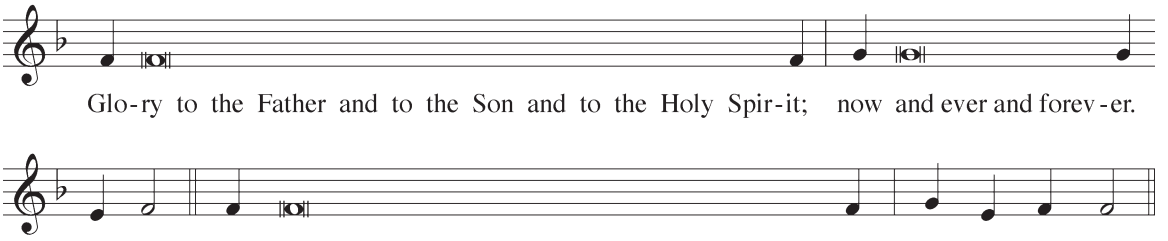
Response:





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

Response:



Priest: May Christ our true God, risen from the dead, have mercy on us and save us through the prayers of his most pure Mother; through the prayers of *Name), (patron of the church)* and of *(Name), (whose feast we keep this day)* and of all the saints; for Christ is good and loves us all.

Response:



Part 2

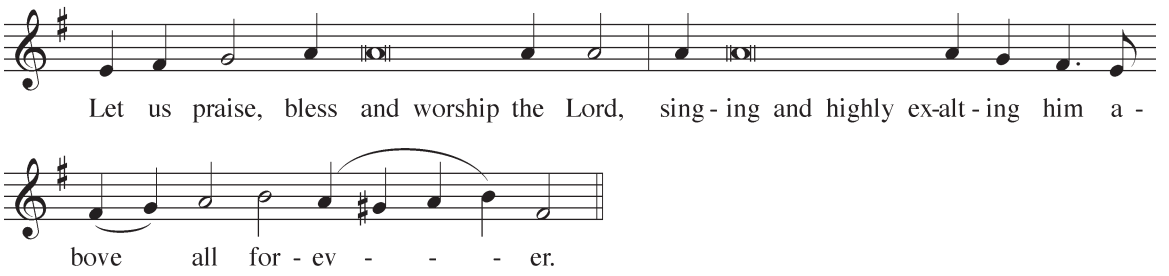
"Let us praise, bless, and worship" in the Eight Tones

Hymns of Light and Gospel Stanzas

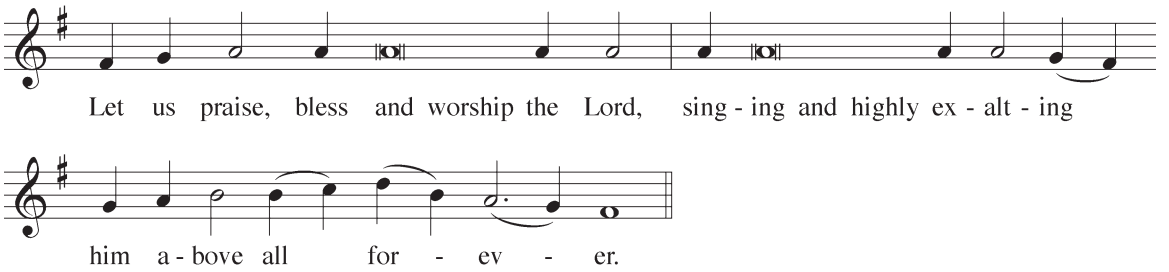
Octoechos

"Let us praise, bless, and worship"

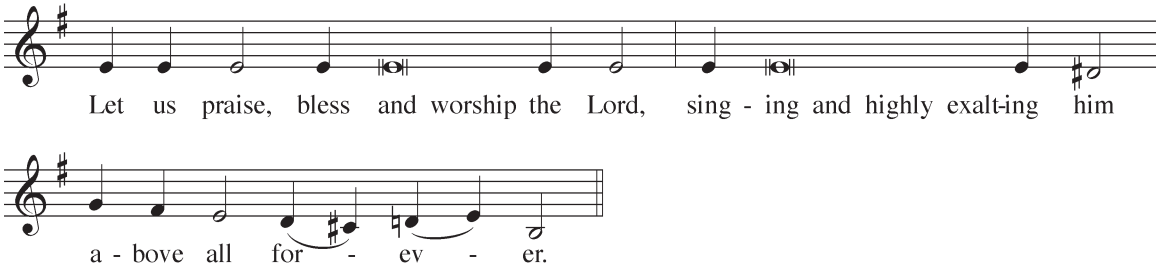
Tone 1



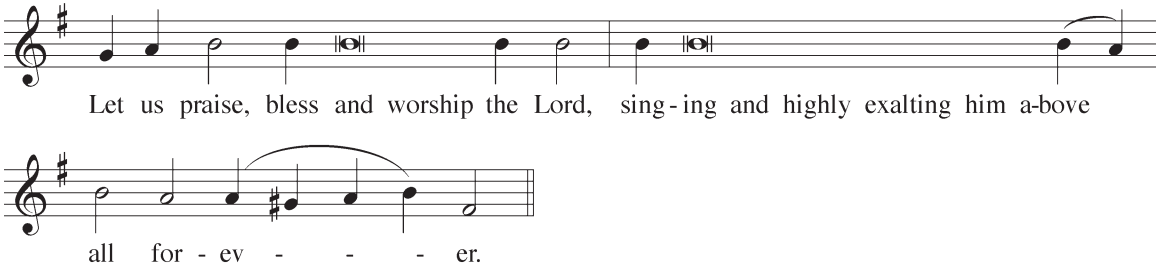
Tone 2



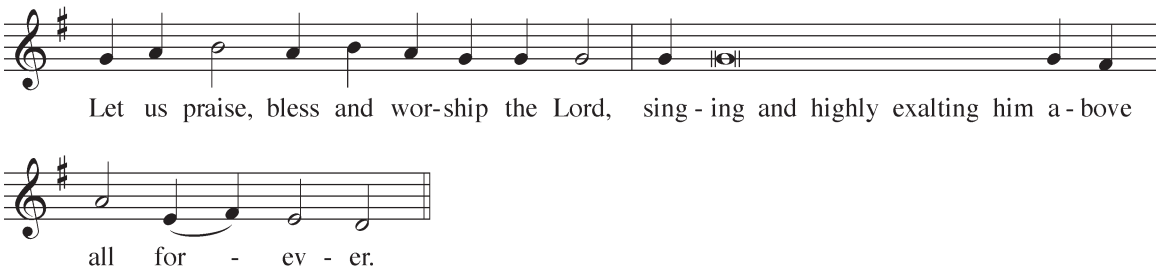
Tone 3



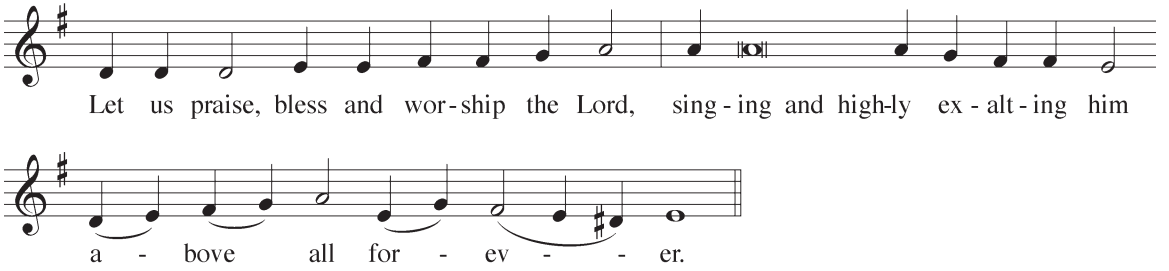
Tone 4



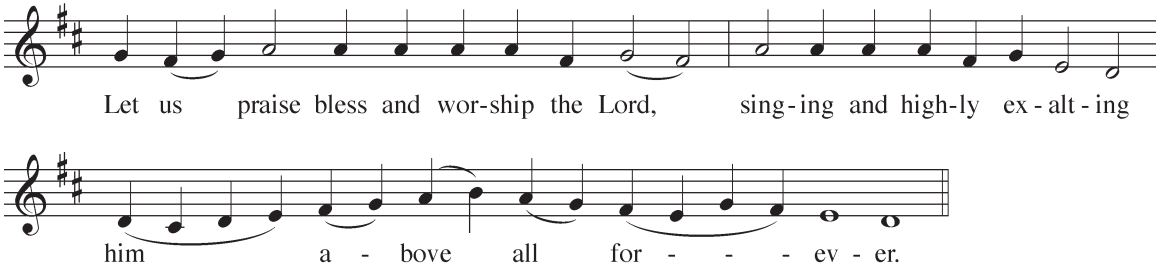
Tone 5



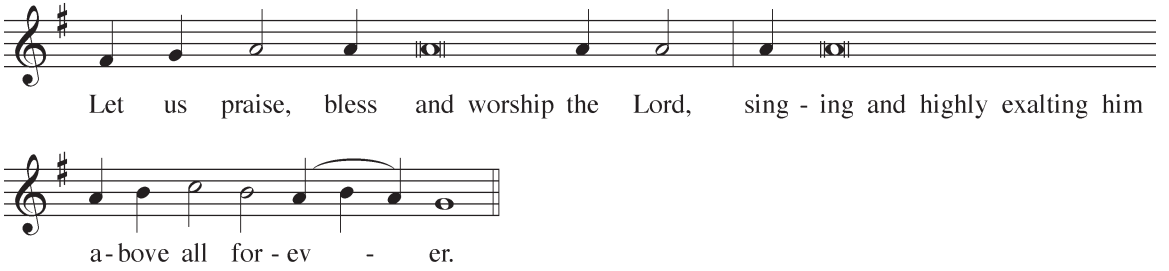
Tone 6



Tone 7



Tone 8



Hymns of Light and Gospel Stanzas

First Resurrection Gospel: Matthew 28: 16 - 20

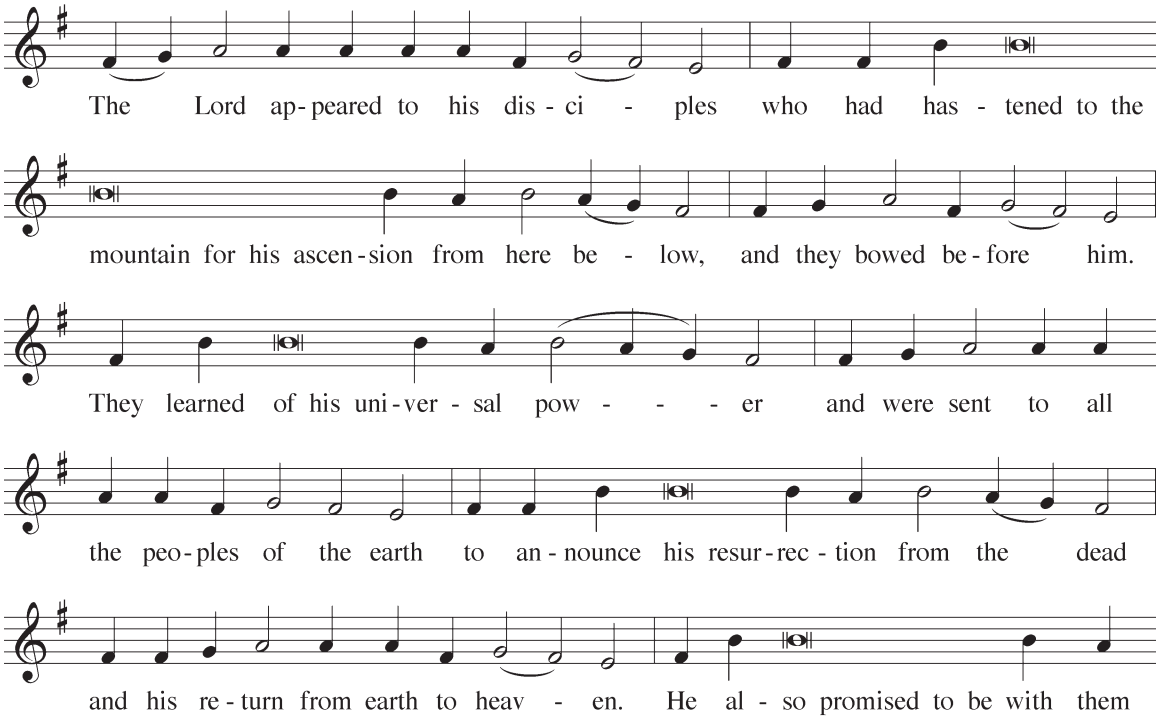
Hymn of Light

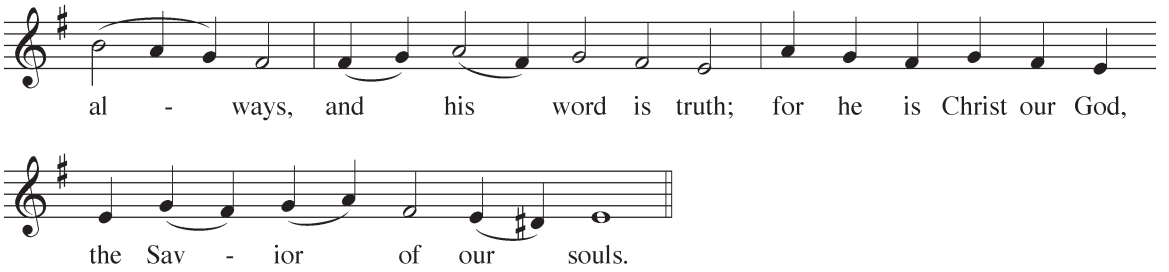
O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how he promised his disciples to be present with them to the end of the world.

Glory…now and ever…

You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit so that we may believe in his Resurrection and that we may glorify you, O Theotokos.

First Gospel Stanza **Tone 1**





Second Resurrection Gospel: Mark 16: 1 - 8

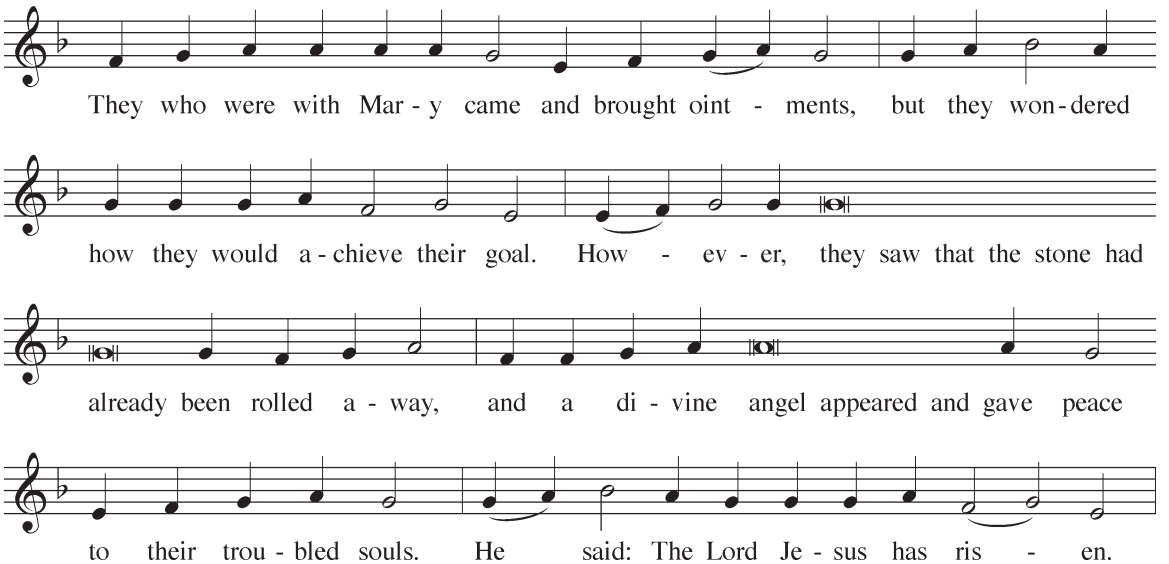
Hymn of Light

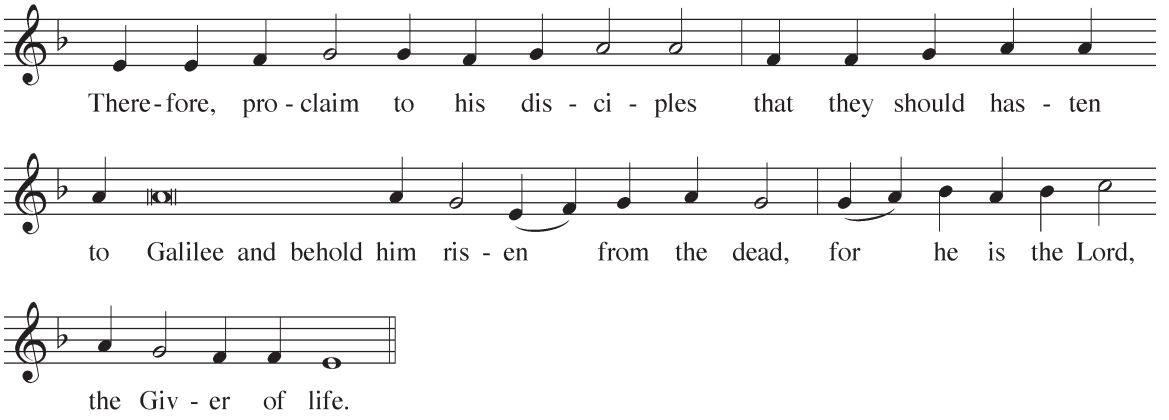
When the myrrh-bearing women saw the stone rolled away, they rejoiced; for they saw a young man sitting at the grave, who said to them: Behold, Christ is risen! Say to Peter, the disciple of the Lord: Hasten to the mountain in Galilee; there you shall see Christ as he had said to his friends.

Glory…now and ever…

At the time of your conception, O Lord, an angel said to the Virgin: Rejoice! At the time of your Resurrection, an angel also rolled the stone away from your glorious tomb. Instead of sadness and death one proclaimed signs of joy; the other announced you as the Source of life, extolling your Resurrection to the disciples and the women.

Second Gospel Stanza **Tone 2**





Third Resurrection Gospel: Mark 16: 9 - 20

Hymn of Light

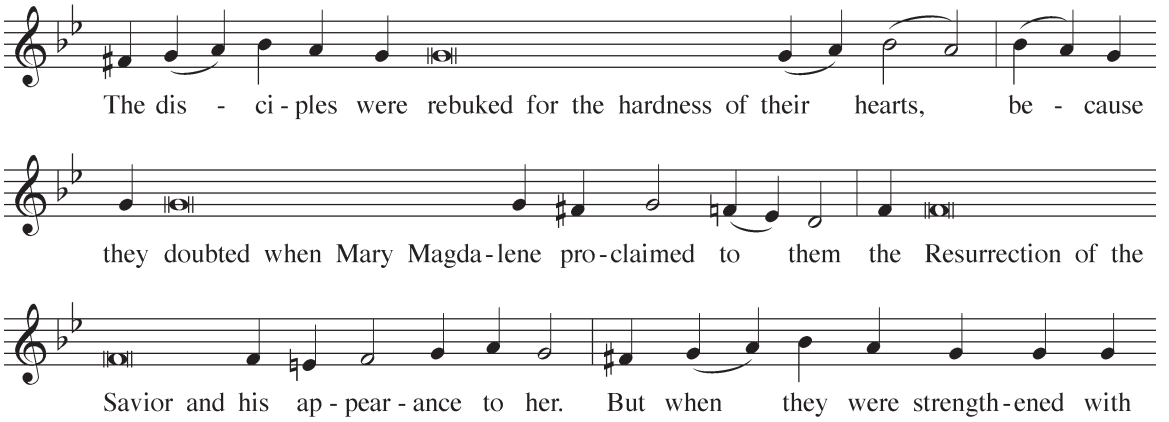
Truly Christ is risen. Let no one doubt or be suspicious. For he appeared to Mary and then to those who went fishing. Then he appeared to his eleven apostles as they were eating. He sent them forth to baptize the whole world; then he ascended to heaven from which he had descended, confirming his divine message by a multitude of miracles.

Glory…now and ever…

O Sun that has risen from the tomb on this day as a groom from his bridal chamber, you led Hades captive and trampled Death. By the intercession of your mother, send us light to enlighten our hearts and souls, and lead us that we may all walk in the ways of your commandments and in the paths of peace.

Third Gospel Stanza

Tone 3





Fourth Resurrection Gospel: Luke 24: 1 - 12

Hymn of Light

Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate the marvels of Christ.

Glory…now and ever…

O Lord, when you told the myrrh-bearing women to rejoice, you ended the sadness of our first parents, and you brought the joy of the Resurrection into the world. Therefore, O Giver of life, by the prayers of the one who gave you birth, send the light of your love to shine in our hearts, that we may cry to you: O Lover of us all and our God, glory to your Resurrection!

Fourth Gospel Stanza **Tone 4**



Fifth Resurrection Gospel: Luke 24: 12 - 35

Hymn of Light

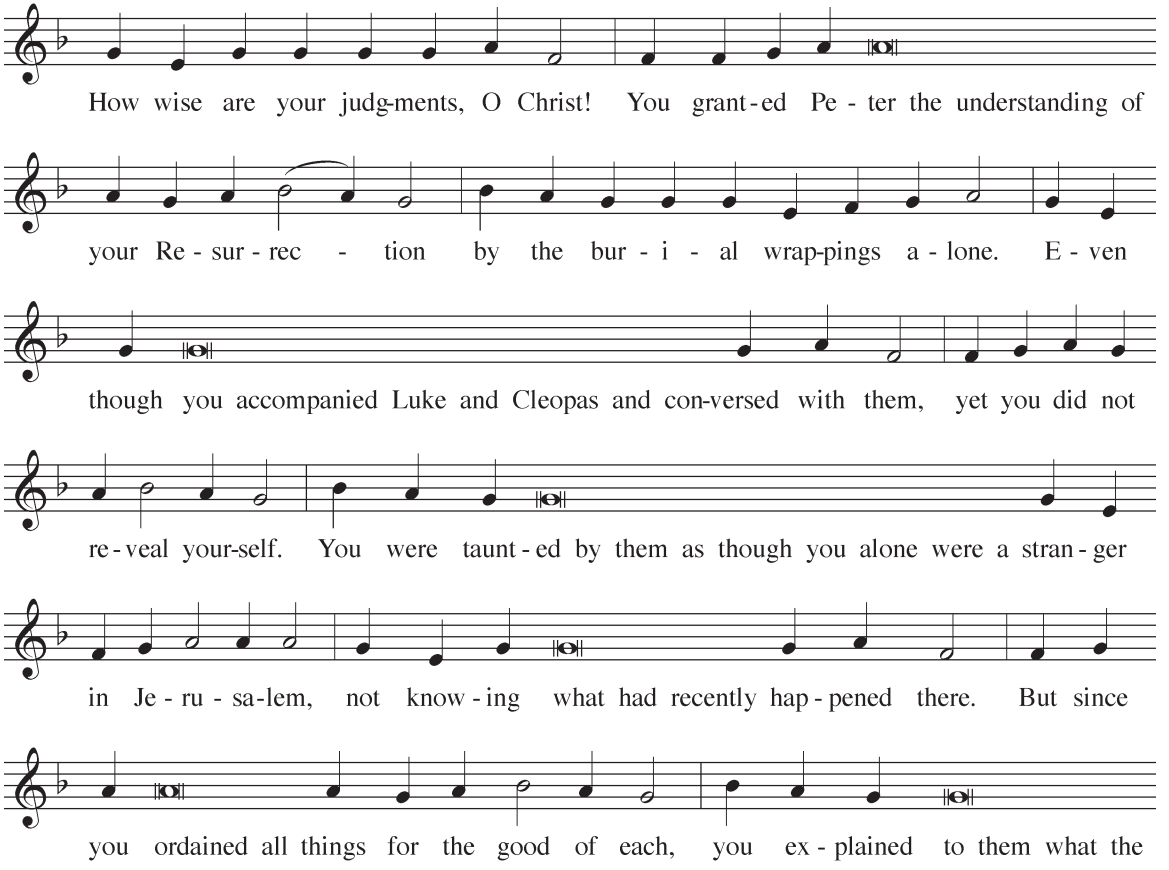
Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

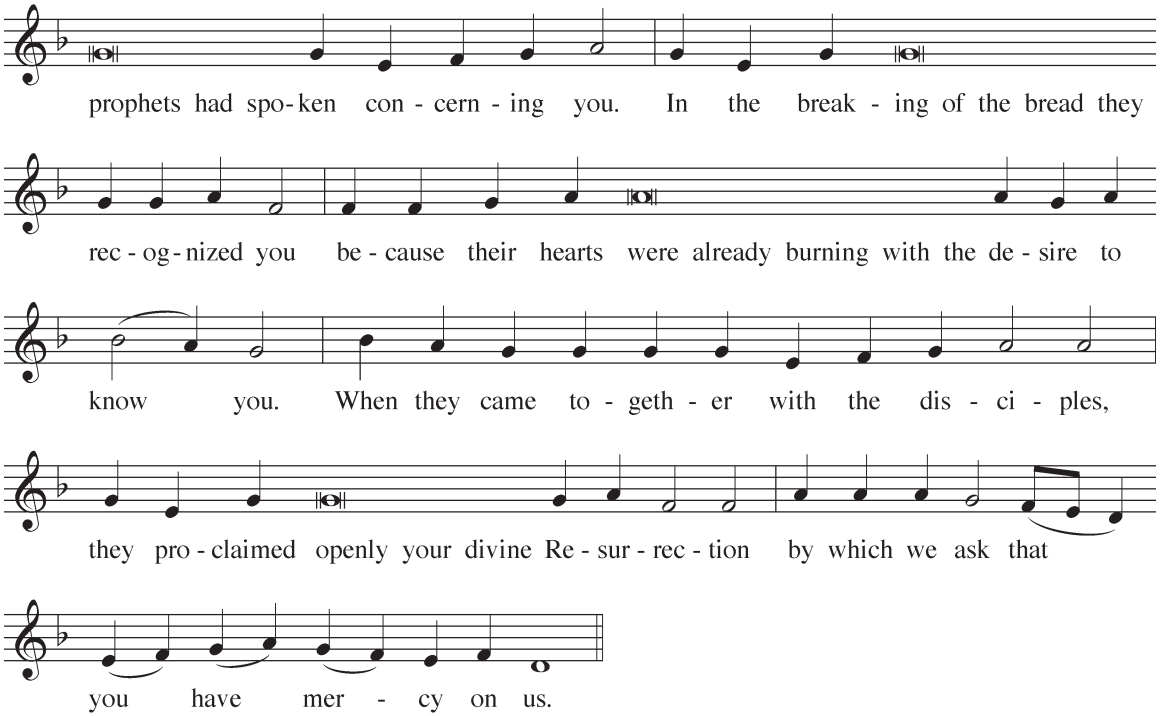
Glory…now and ever…

I praise your love without limit, O my Creator, for you emptied yourself to put on our broken nature to save us. O all-compassionate Lord, even though you are God, you consented for my sake to be born into our human condition and to descend into Hades to save us, through the intercession of your most pure Mother.

FIfth Gospel Stanza

Tone 5





Sixth Resurrection Gospel: Luke 24: 36 - 53

Hymn of Light

After your resurrection from the grave, O Savior, you revealed your human nature as you stood in the midst of the disciples; you were with them and taught them the baptism of repentance. Then you ascended to your Father and promised to send them the Paraclete.Therefore, O Lover of us all and God most high, glory to your holy Resurrection!

Glory…now and ever…

The Author of all creation and the God of all took a carnal body from your pure womb, O holy Virgin. He renewed our nature which had been corrupt, preserving your virginity after birthgiving as you were before. Therefore, we all praise you in faith and exclaim: Rejoice, O Queen of the whole world!

Sixth Gospel Stanza **Tone 6**



Seventh Resurrection Gospel: John 20: 1 - 10

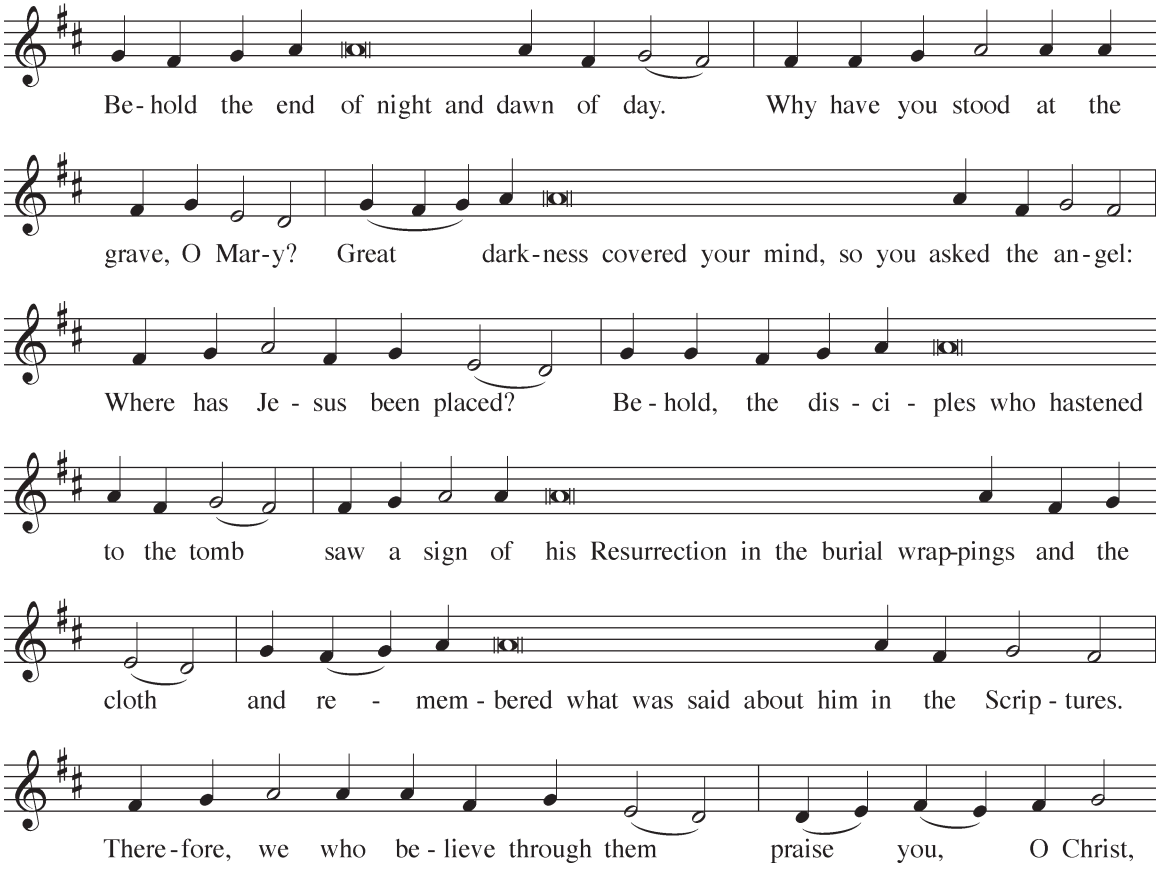
Hymn of Light

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory…now and ever…

O most merciful Christ, you performed wondrous deeds for my sake. You were born of a virgin Maiden in a manner beyond description; you suffered the crucifixion and death; and you rose in glory, releasing our nature from death. Therefore, glory to your majesty and power, O Christ.

Seventh Gospel Stanza **Tone 7**





Eighth Resurrection Gospel: John 20: 11 - 18

Hymn of Light

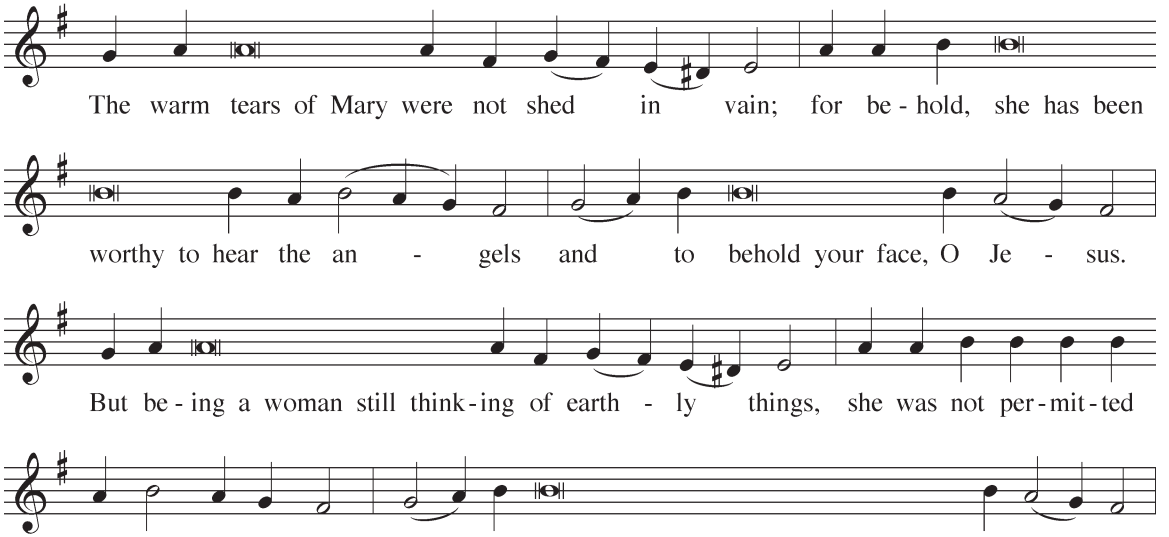
When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

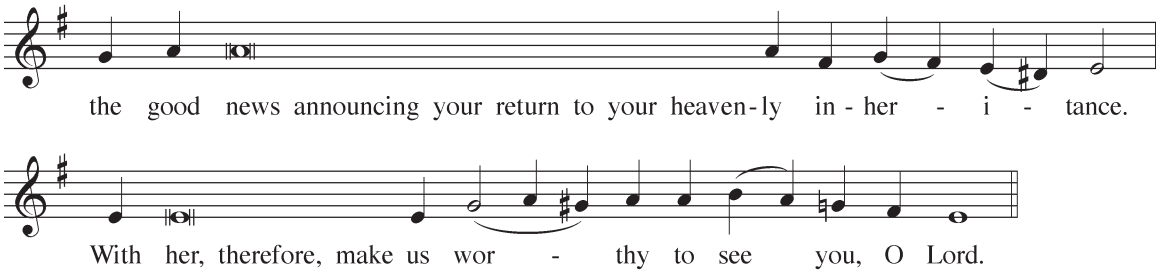
Glory…now and ever…

You have given birth, O Virgin, to one of the Trinity in a manner beyond description, dual in nature, dual in will, but one in Person. Therefore, always beseech him for those who honor you in faith, that we may escape the temptations of the Enemy, for in you we now seek refuge, O Theotokos.

Eighth Gospel Stanza

Tone 8





Ninth Resurrection Gospel: John 20: 19 - 31

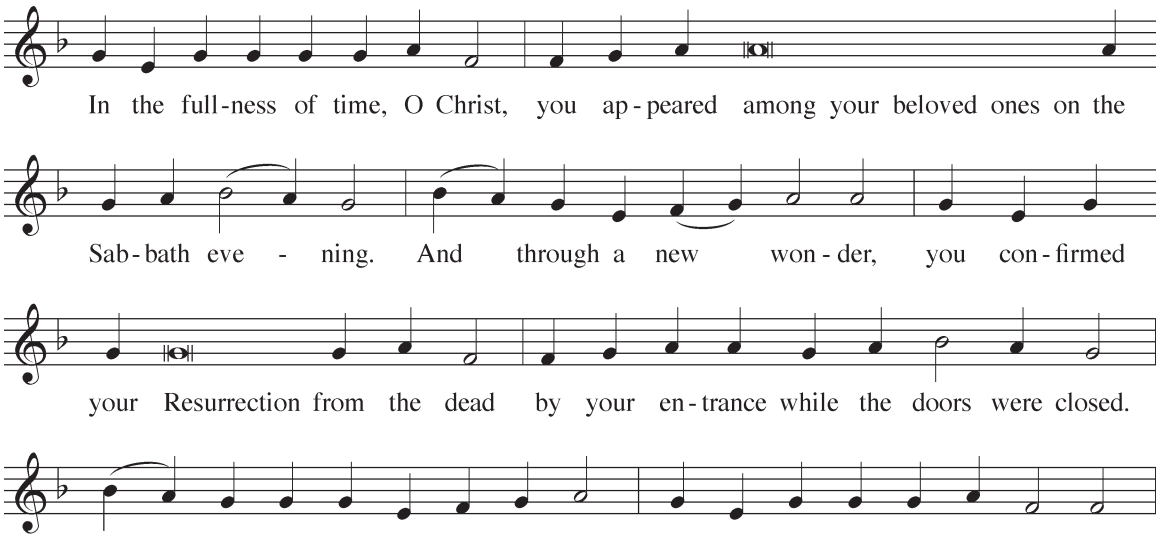
Hymn of Light

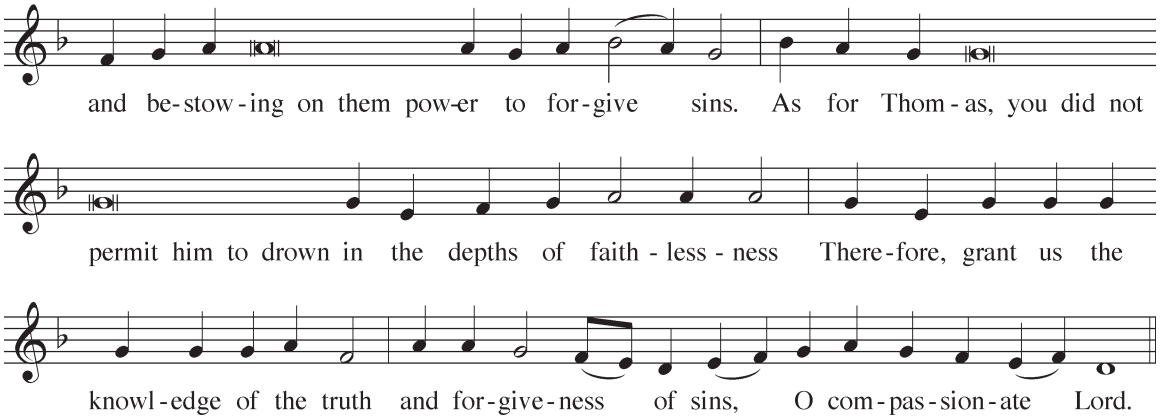
Though the doors were locked, O Lord, you entered and filled your apostles with the Holy Spirit, and breathing over them, you gave them your peace. You said to them: Whose sins you forgive, they are forgiven; whose sins you bind, they are bound. After eight days you showed Thomas your hands and your side. With them, therefore, we cry to you: You are my Lord and my God!

Glory…now and ever…

When you beheld your Son risen from the tomb after three days, O most holy Virgin bride of God, you put away all sorrow which you had borne as a Mother when you beheld him suffering. Now that your soul is filled with joy, you sing hymns of praise together with the disciples. Now save those who proclaim you as Theotokos.

Ninth Gospel Stanza **Tone 5**





Tenth Resurrection Gospel: John 21: 1 - 14

Hymn of Light

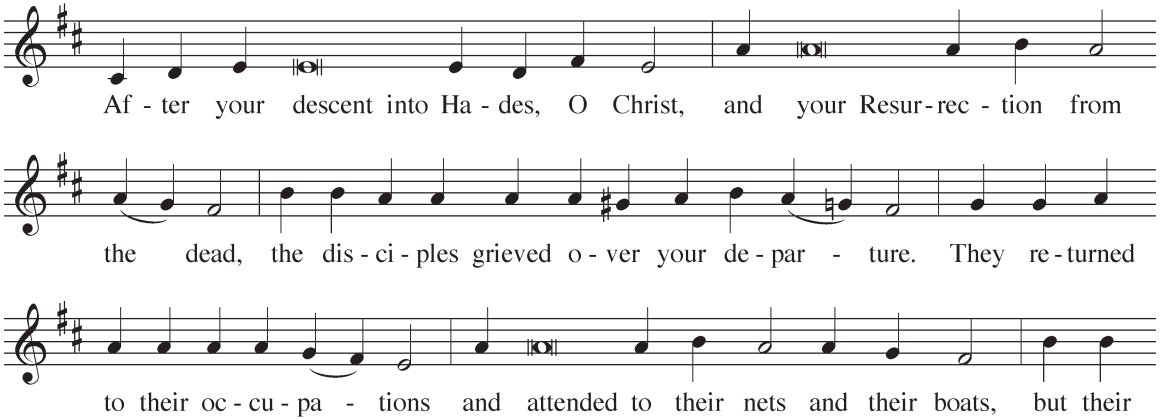
The two sons of Zebedee, with Peter, Nathanael, and Thomas, and two others were fishing in the Lake of Tiberias. By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming toward him. This was the third appearance of the Lord after his Resurrection. Then he shared with them bread and fish from the fire.

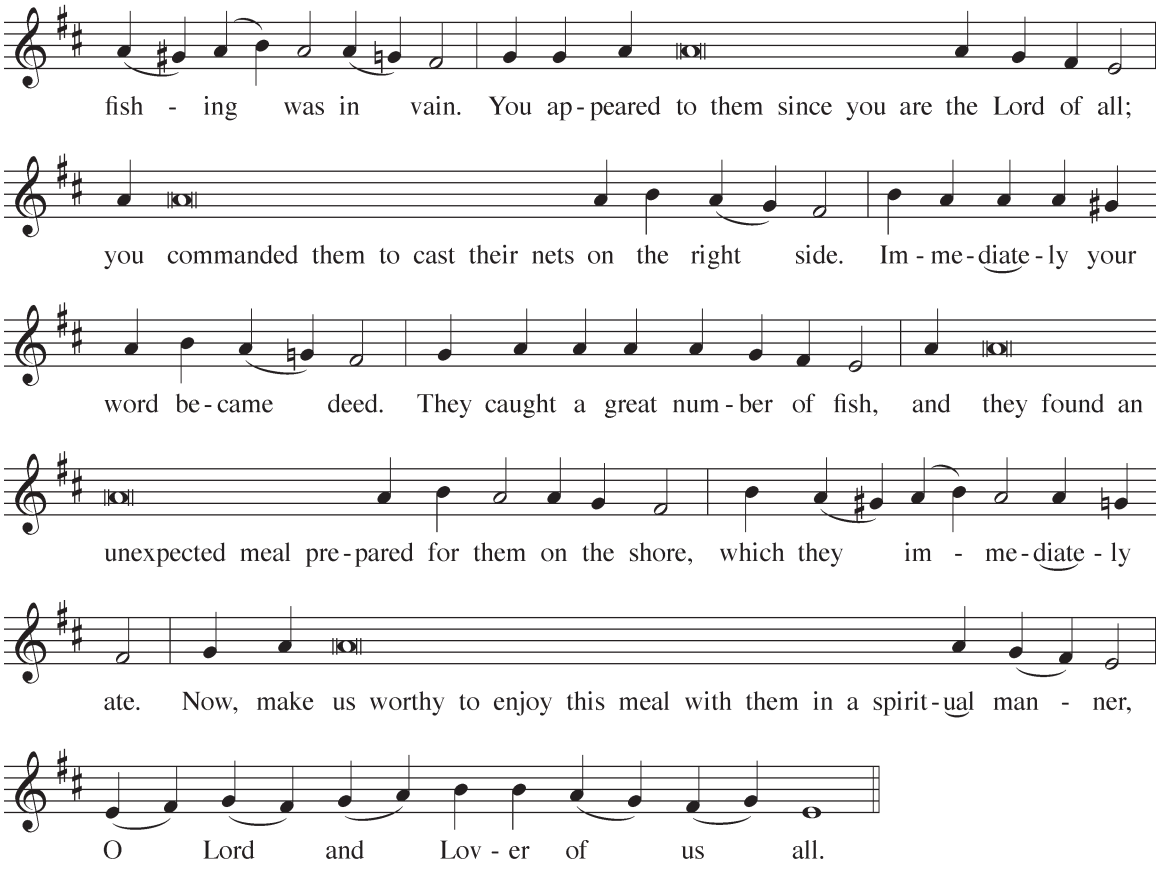
Glory…now and ever…

O Virgin, pray to the Lord who rose from the tomb on the third day for us Christians who praise and bless you with zeal. For we have all taken you as a refuge of salvation and as a mediatrix with him. For we are your servants, O Theotokos; we are the people of your house, and we all await your protection.

Tenth Gospel Stanza

Tone 6





Eleventh Resurrection Gospel: John 21: 15 - 25

Hymn of Light

After his Resurrection the Lord asked Peter three times: Do you love me? Then the Lord set Peter as a shepherd over his sheep. When Peter saw the disciple whom Jesus loved following him, he asked the Lord: What about him? And the Lord said: If I want him to wait until I come again, what is that to you, O Peter, my beloved?

Glory…now and ever…

What an awesome mystery; what a dazzling wonder! Death has been abolished completely by death. O Word, who will not then praise, and who will not glorify your Resurrection? Who will not praise the Theotokos, who gave birth to you in the flesh and in purity? Therefore, by her prayers, save us all from Hades.

Eleventh Gospel Stanza **Tone 8**

