The Order of Matins: Sundays and Feasts

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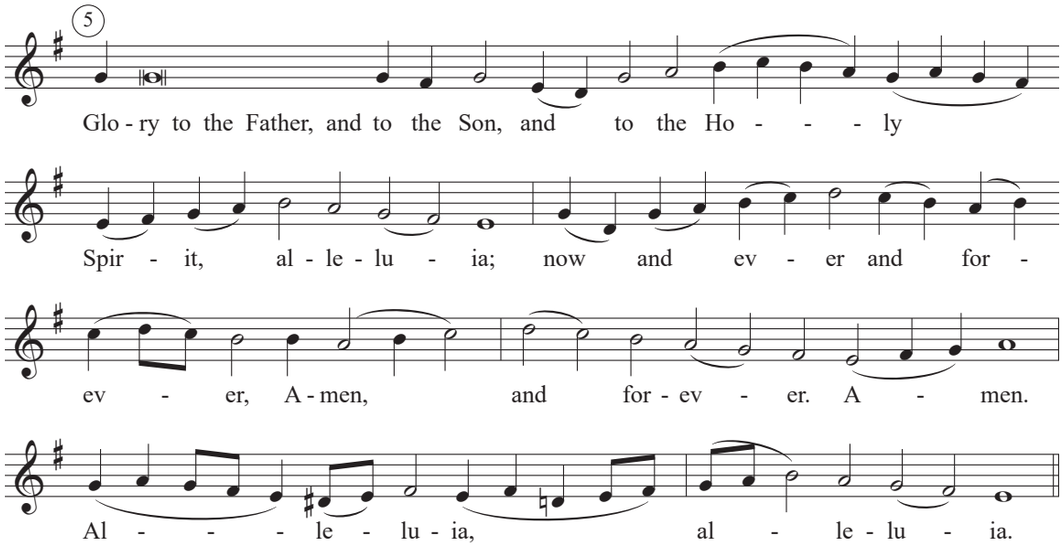
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Foreword

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



2. Psalm 136 (By the Waters of Babylon)



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

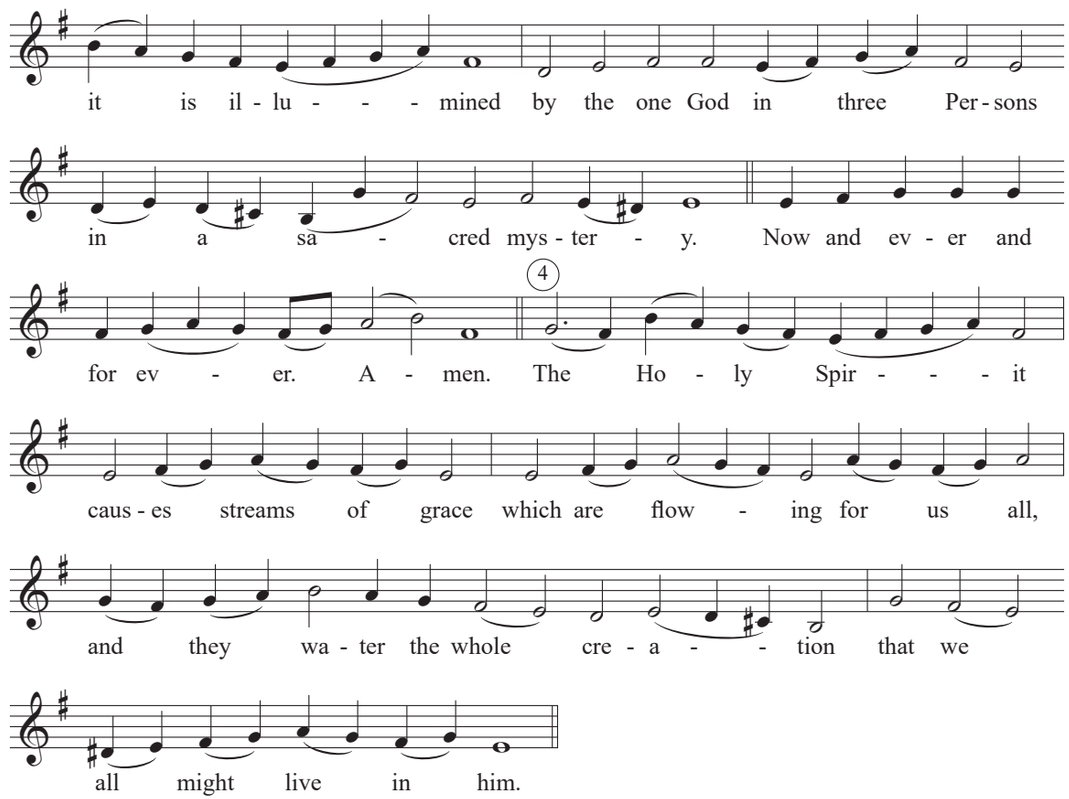
Lamplighting Psalms at Vespers: the first few verses are sung to the melody associated with the stichera appointed for the day, and the middle verses are chanted. The final verses of the psalms are sung by the cantor, alternating with the singing by all present of the stichera "at the Praises" of the 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



Appendix

1. Festal Gradual Hymn

Tone 4



- 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.

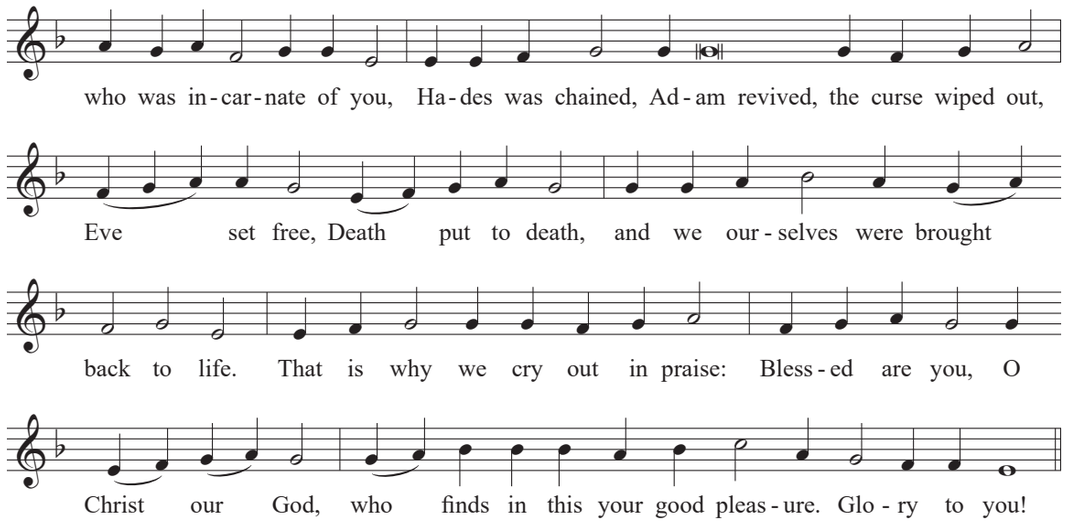
Depending on the availability of a cantor trained in the use of the Typikon, and several singers or a choir, the entire Canon could eventually be sung, and the Psalter readings, the Hypakoe and Gradual Hymns added, allowing the faithful to experience the full richness and theology of Matins.

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."

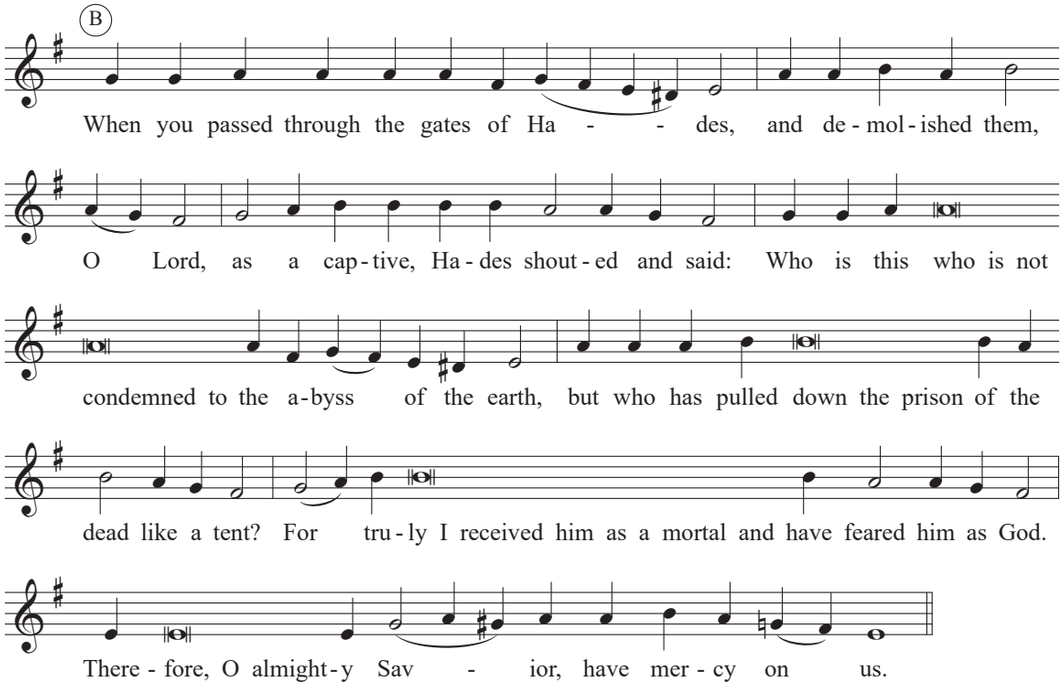


The service continues on page 41.

Tone 8



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



Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

On normal Sundays, the following is sung:

Theotokion



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.

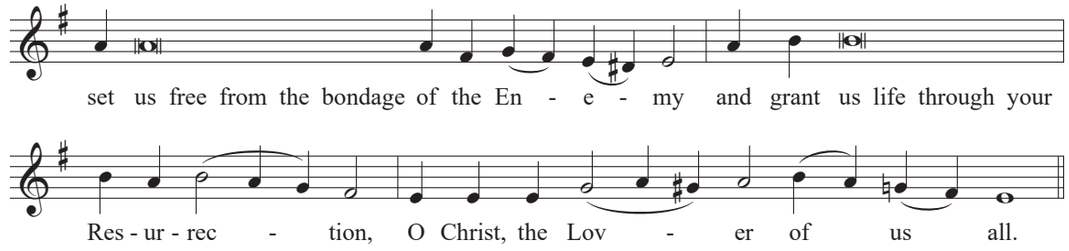
The Gospel is read in a normal speaking voice.

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."

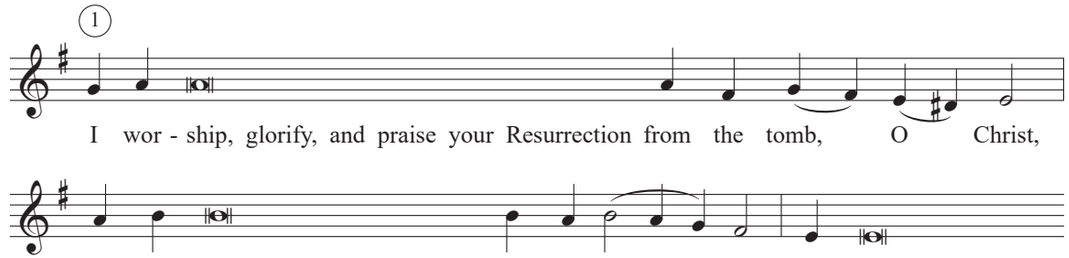
Complete rubrics for "reader services" are available from the Metropolitan Cantor Institute. Permission of the parish priest or bishop should be obtained before celebrating such a service in church.

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.

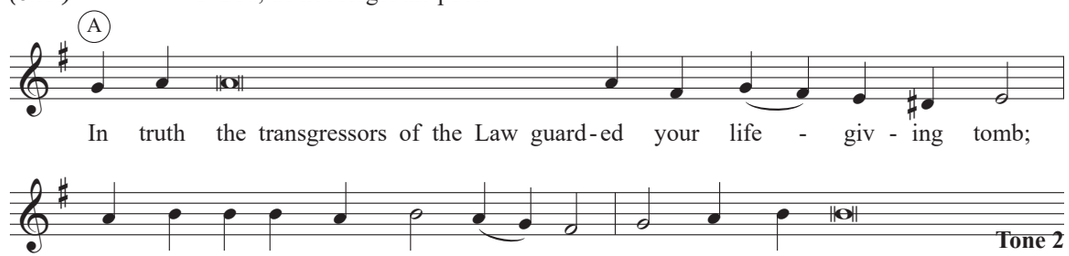
September 1, 2006
Beginning of the New Ecclesiastical Year



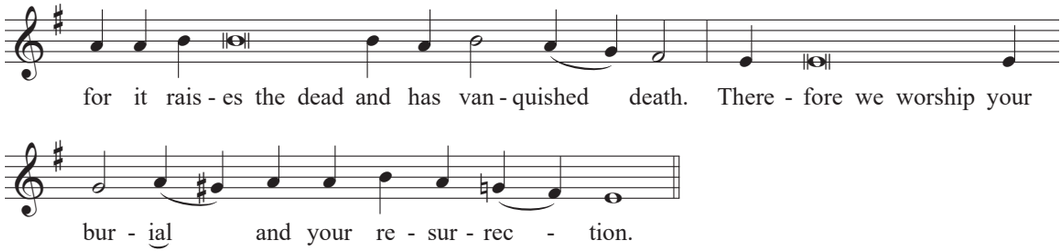
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



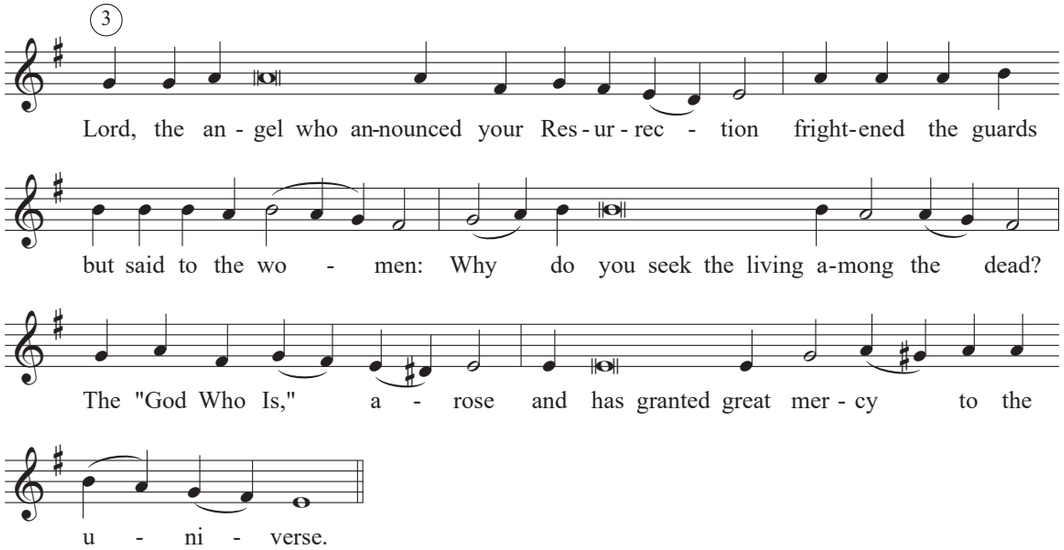
Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!



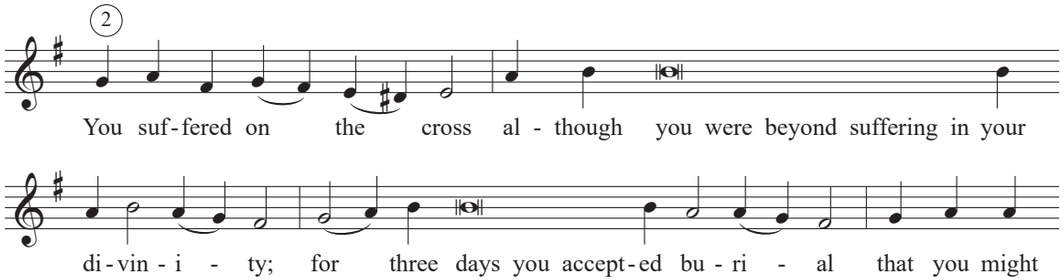
Tone 8



Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



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.

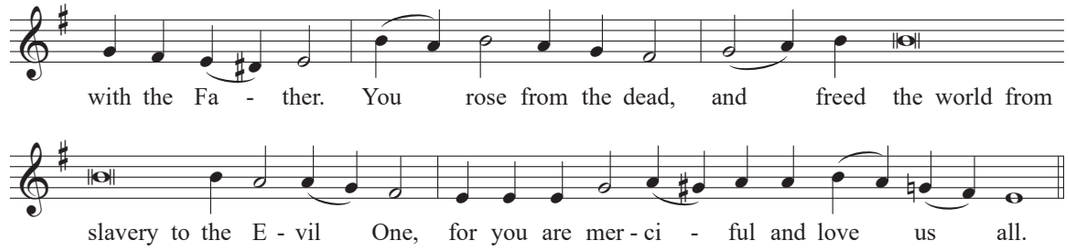
My guilt towers higher than my head;
it is a weight too heavy to bear.

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

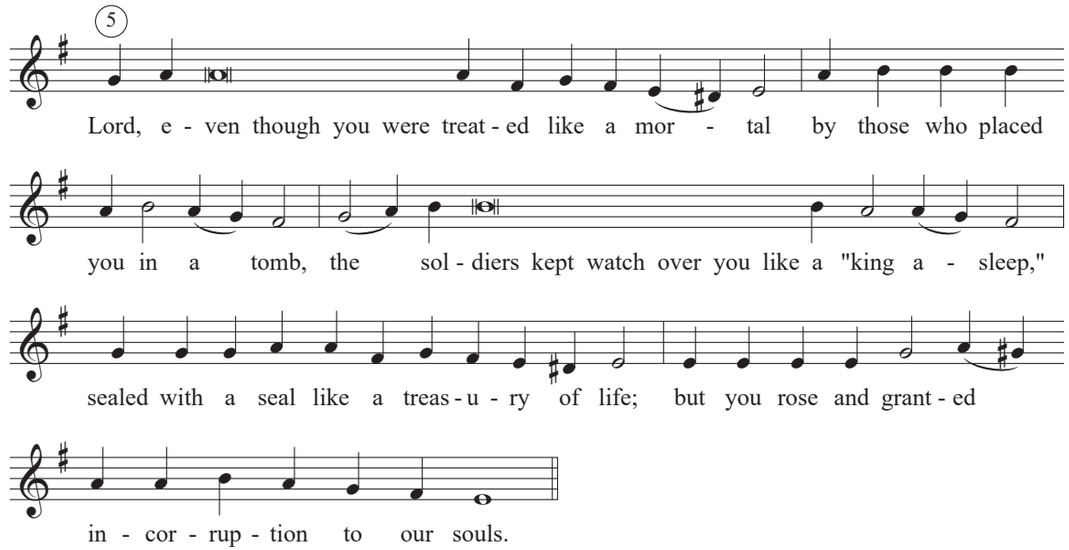
I am bowed and brought to my knees.
I go mourning all the day long.

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

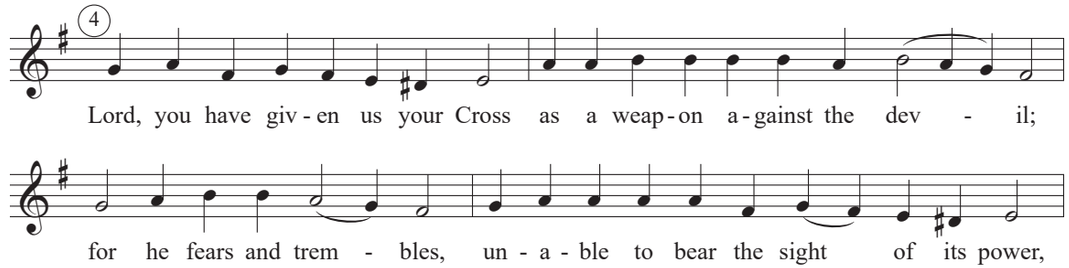
Spent and utterly crushed,
I cry aloud in anguish of heart.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



Tone 8

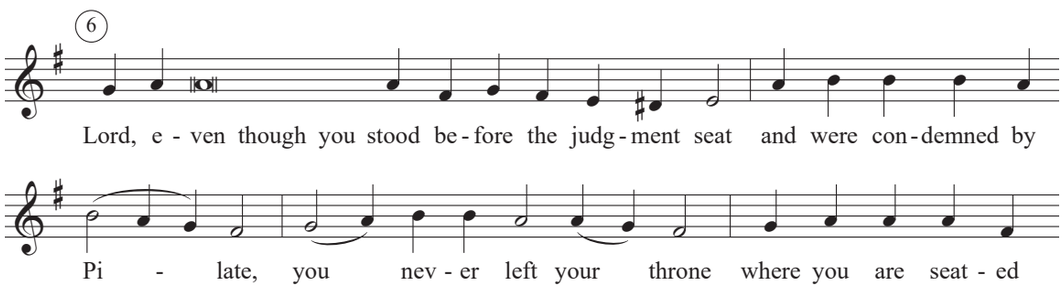
young men and maidens,
old men together ***with*** children.
Let them praise the name of the Lord
for he alone is ***ex***alted.
The splendor of his name
reaches beyond heaven ***and*** earth.
He exalts the strength of his people,
he is the praise of all ***his*** saints,
of the children of Israel,
of 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 for 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.

Cantor: *(on 6)*

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



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.

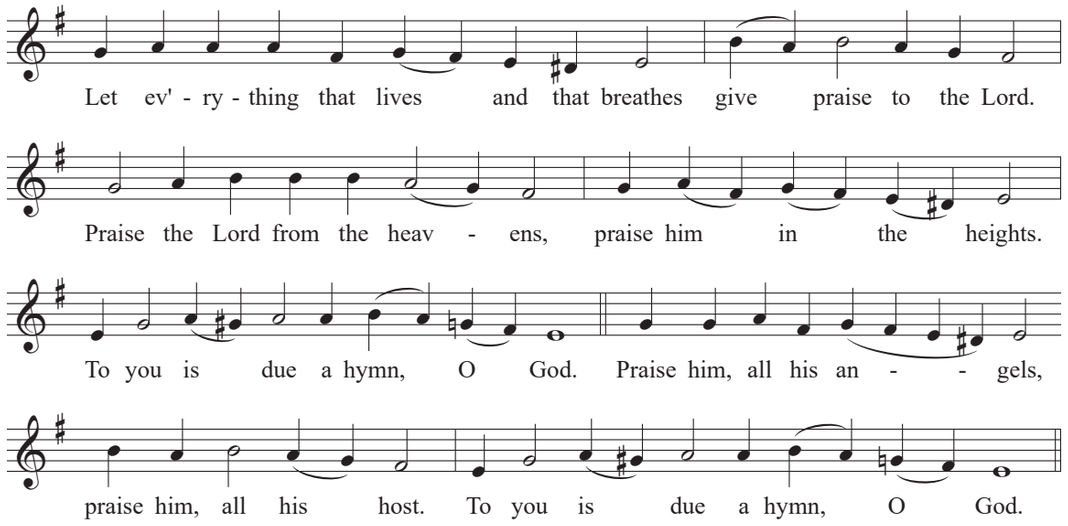
and again:
On you I muse through the night
for your have been my help;
in the shadow of your wings I rejoice.

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.

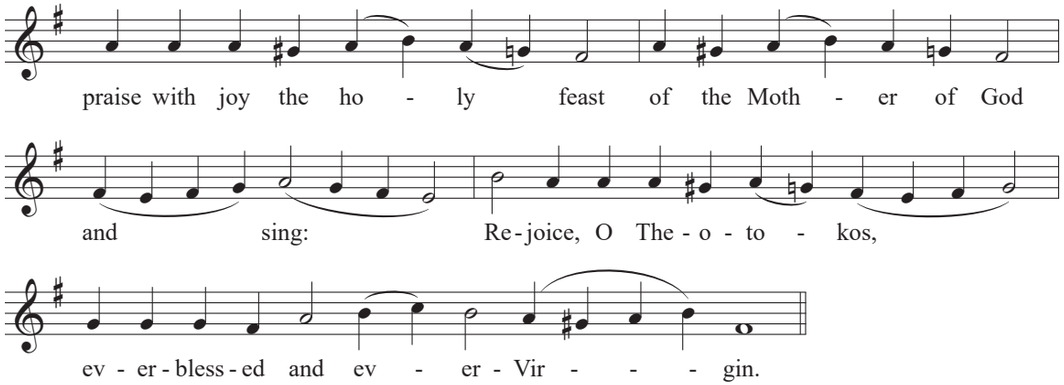
The Psalms of Praise

Psalm 148



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 forever,
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.

Tone 8



The service continues with the Small Litany, found on page 36.

Holy is the Lord our God



Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

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,

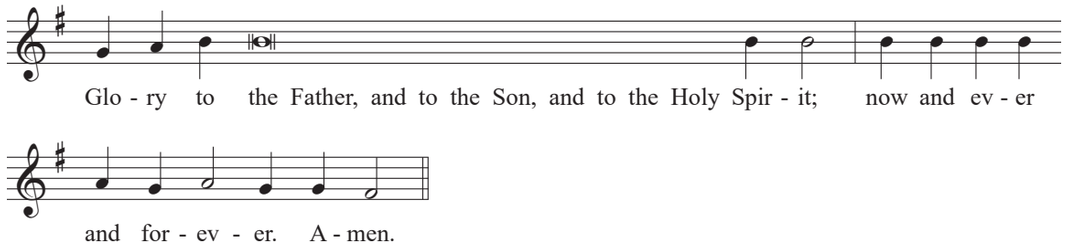
who redeems your life from the grave,
who crowns you with love and compassion,

Refrain



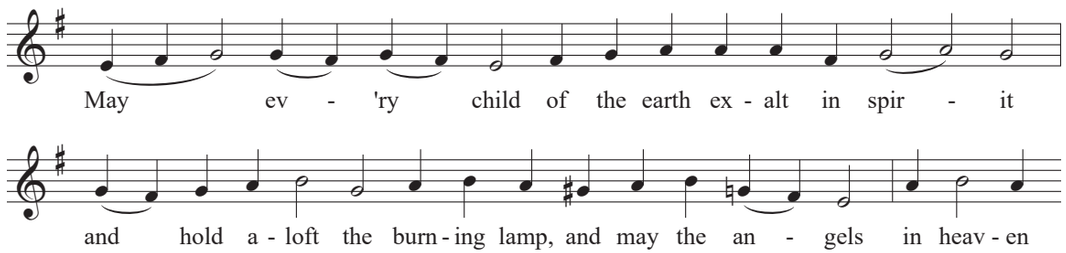
Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.

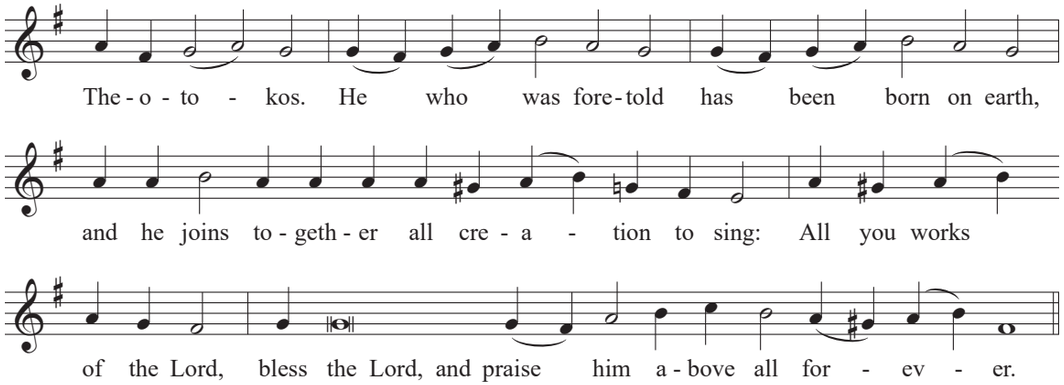


O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

Katavasia 9 of the Theotokos **Tone 4**

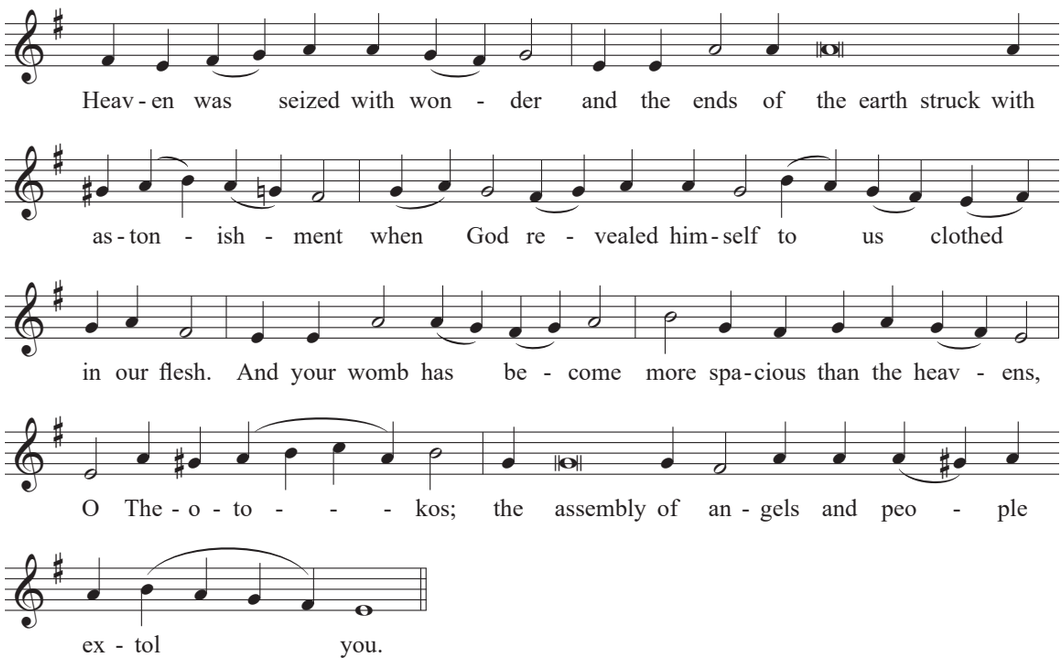


Tone 8



The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos



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.

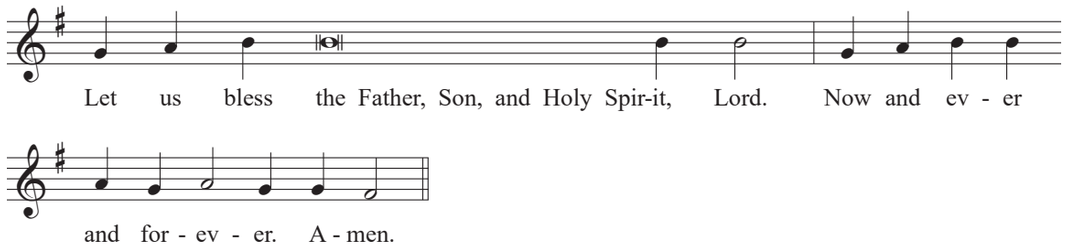
In the morning let me know your love
for I put my trust in you.

Refrain



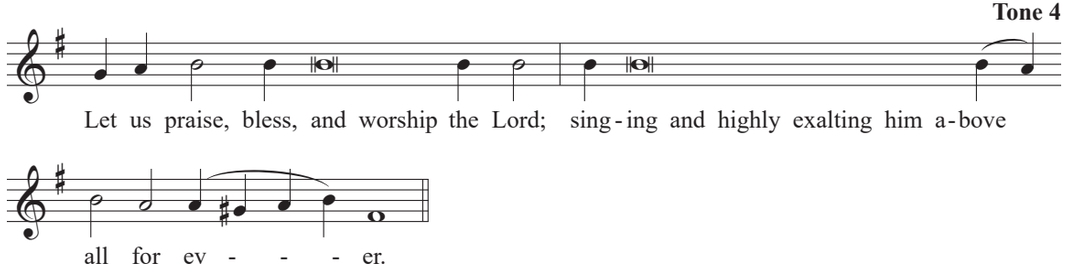
The divine power of Jesus has made his divinity shine upon us; when in his flesh he tasted death on the cross for all of us, he destroyed the power of Hades. O Youths, bless him without ceasing; praise him, you priests; and all you people, exalt him for all ages. *Refrain*

The crucified One is awakened; the arrogance of Hades has tumbled; fallen and broken humanity is raised up again; Death has been banished and immortality flourishes; life recaptures its reign over mortals. O Youths, bless the Lord; praise him, you priests; and all you people, exalt him for all ages.



Let us praise the Divinity of three flames, one light shining from a single nature in three Persons; the Father without beginning, the Word who is of the same nature as the Father, and the consubstantial Spirit who reigns with him. O Youths, bless your Creator and Redeemer; praise him, you priests; and all you people, exalt him for all ages.

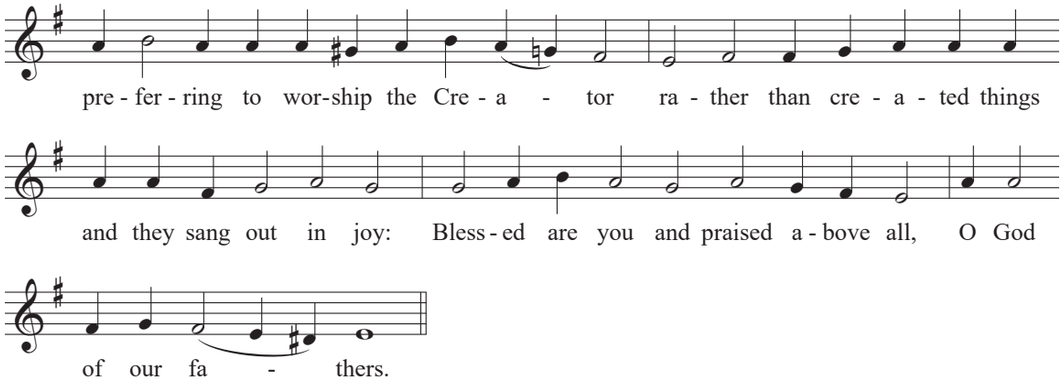
Tone 4



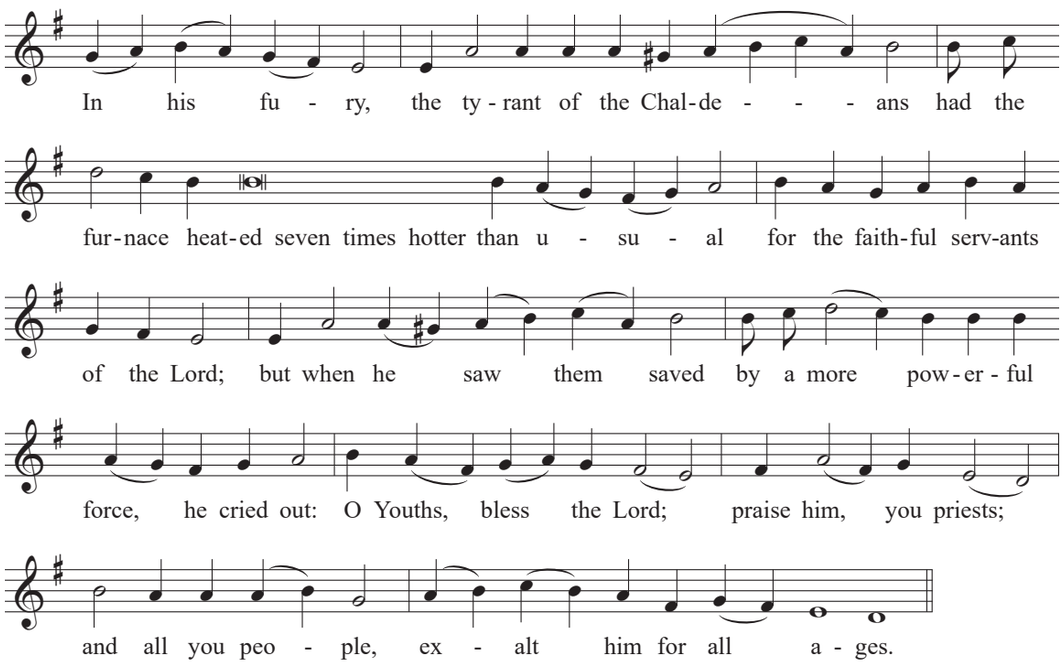
Katavasia 8 of the Theotokos **Tone 4**



Tone 8



Ode 8
Irmos



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)





Refrain



Your glorious condescension, O Christ, and the divine treasure of your humble heart struck the angels with wonder when they saw you nailed upon the cross to save those who sing to you in faith: Blessed are you, O God of our fathers. *Refrain*

When you descended, O God, the dens of Hades were filled with light; the gloomy darkness was dispelled; and the captives who had been chained for centuries were raised up, and they began to sing: Blessed are you, O God of our fathers.



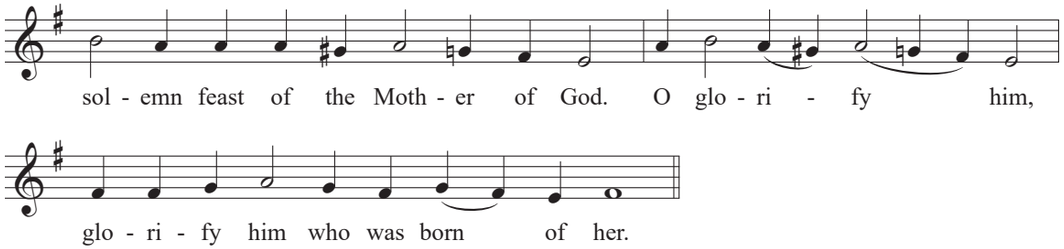


When we praise your Divinity according to the true faith, we proclaim you the Lord of the universe, the Father of the only Son, and we recognize one Spirit of righteousness who proceeds from you, sharing the same nature and eternity.

Katavasia 7 of the Theotokos **Tone 4**

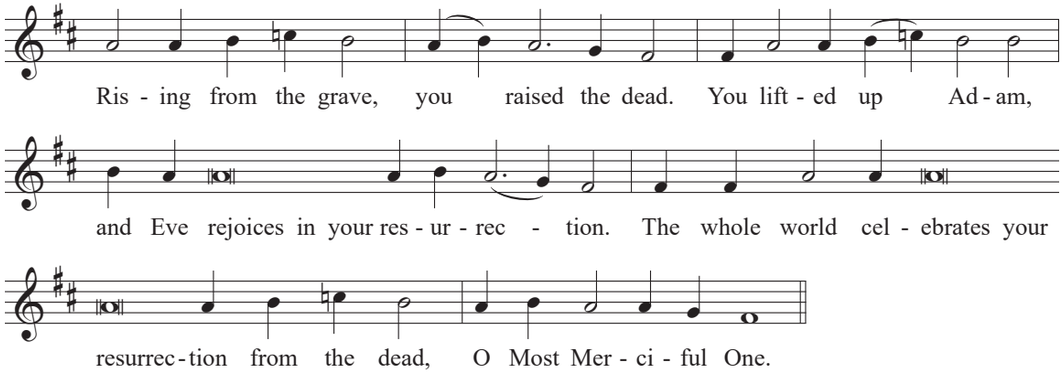


Tone 8



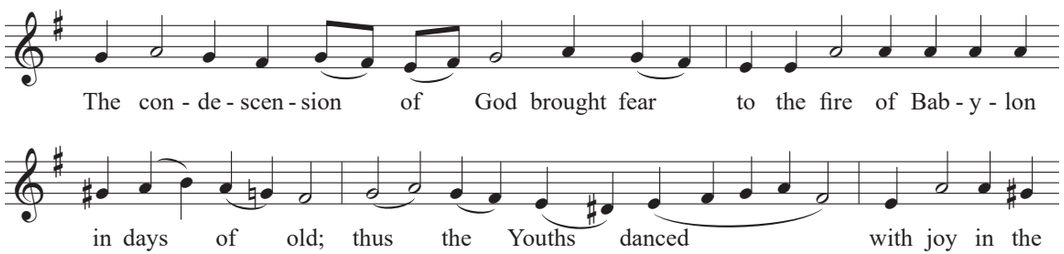
The Small Litany is found on page 33.

Kontakion



Ikos Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles, O Savior and Source of life. And You enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

Ode 7
Irmos



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.

Tone One, page 68
Tone Two, page 99
Tone Three, page 130
Tone Four, page 162
Tone Five, page 191
Tone Six, page 223
Tone Seven, page 252
Tone Eight, page 281

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.

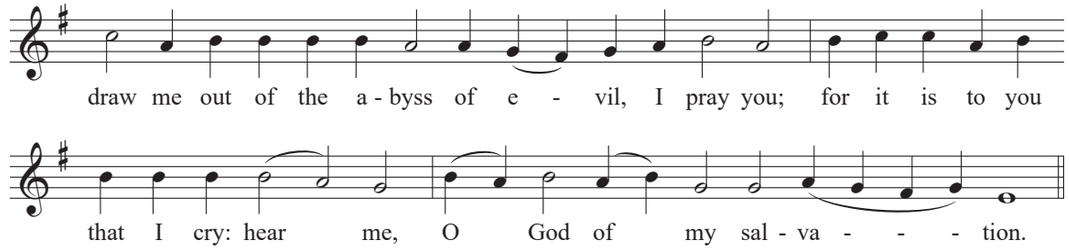
Response: *repeat "The Lord is God..."*

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.

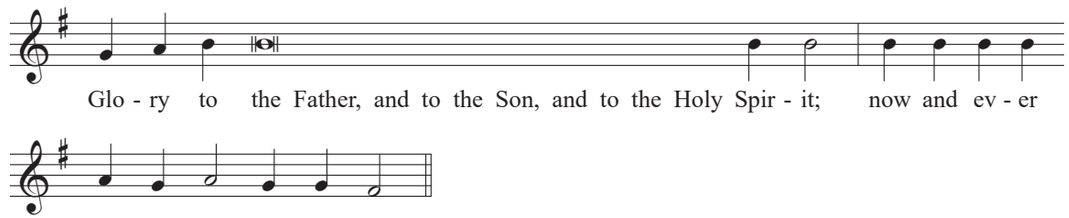


Refrain



Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. *Refrain*

Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.

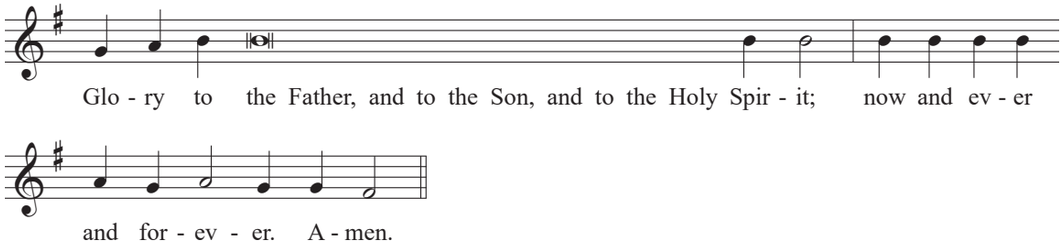


By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

Katavasia 6 of the Theotokos **Tone 4**



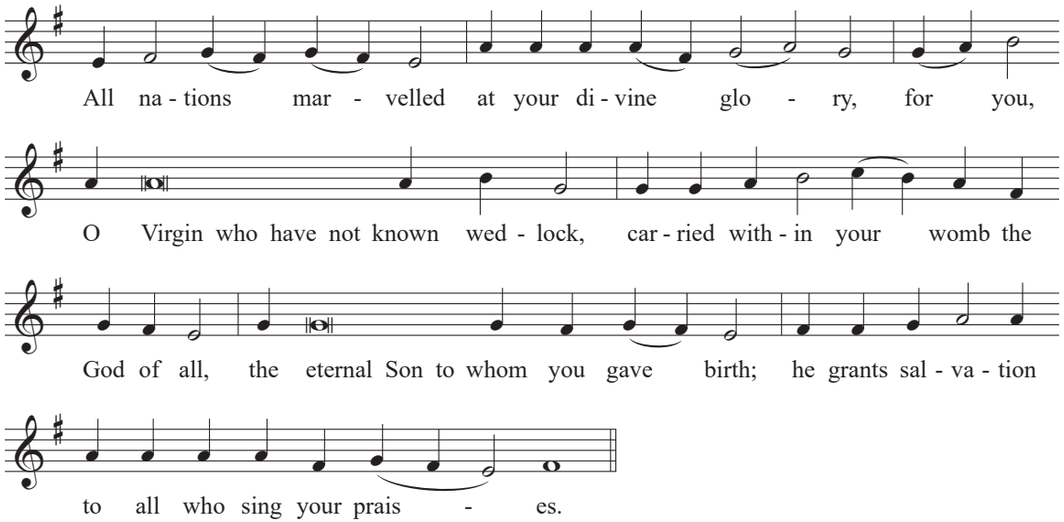
Tone 8



O most pure Virgin, you have the assurance of a Mother before her Son; we pray you, do not refuse your protection to the Christian people, for you alone can gain favor before Christ our Lord and Master.

Tone 4

Katavasia 5 of the Theotokos



Ode 6
Irmos



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:



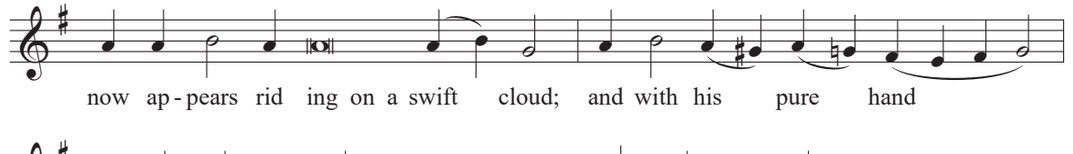
Priest: For yours are the might and the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:

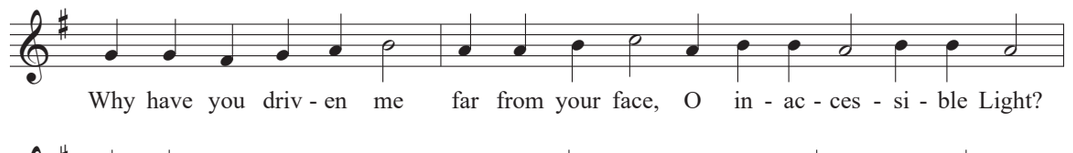


The first set of Sessional Hymns are sung after the Litany and before the next section of the Psalter.

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



Ode 5
Irmos



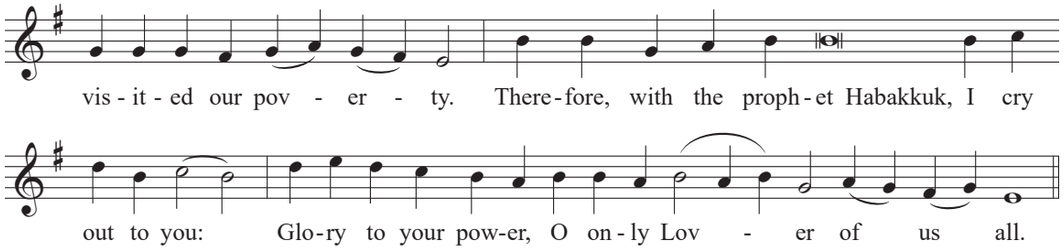
Refrain



Before your sufferings, O Savior, you allowed yourself to be clothed by the soldiers with a cloak of derision to cover the nudity of our first parents; and naked, you let yourself be nailed to the cross, setting aside the tunic, the symbol of death. *Refrain*

When you were resurrected, O Christ, you refashioned my fallen being from the dust of the tomb. You have adorned me with eternal youth, making me in the likeness of the King shining with eternal brightness.

Tone 8

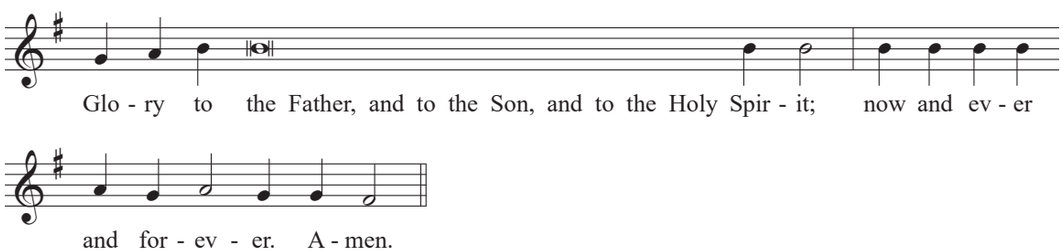


Refrain



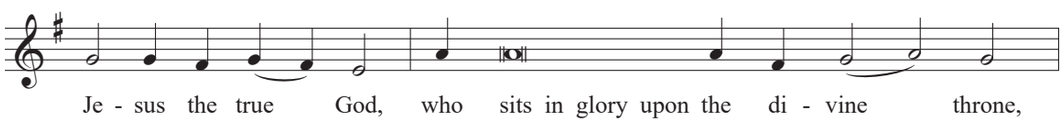
You have loved me beyond measure, even though I was your enemy; you have come down to the earth, O compassionate Savior, to humble yourself in a wondrous way, without scorning my extreme poverty. Because of your glory beyond expression, you glorified the one who had formerly been despised. *Refrain*

Who would not be struck with wonder, O Lord, in seeing you destroy Death by your passion, dispel corruption by your cross, and empty Hades of its treasures by your death. Such is the work of your divine power, O Lover of us all, who was nailed to the cross.



You are the glory of believers, their advocate, refuge and rampart, the haven of Christians; you bring their prayers before your Son, and you save from all danger the faithful who recognize you as the Theotokos.

Katavasia 4 of the Theotokos **Tone 4**



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:



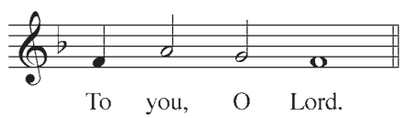
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

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

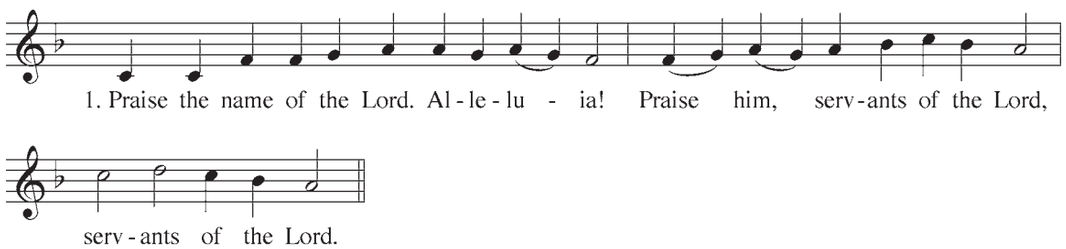
Third Psalter Reading

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.

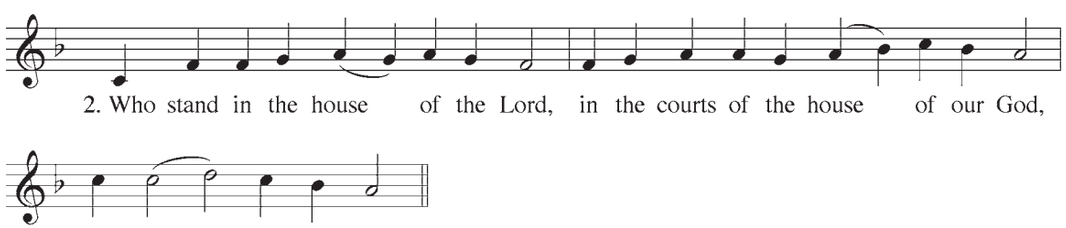
When the Polyeleos is sung, the priest vests in the phelonion. The deacon opens the Holy Doors, and , while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.

Polyeleos



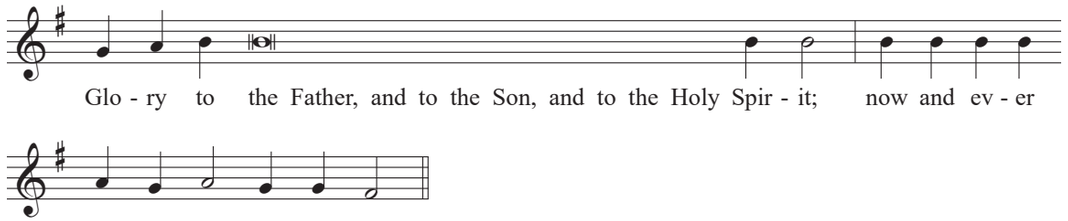
Refrain 1



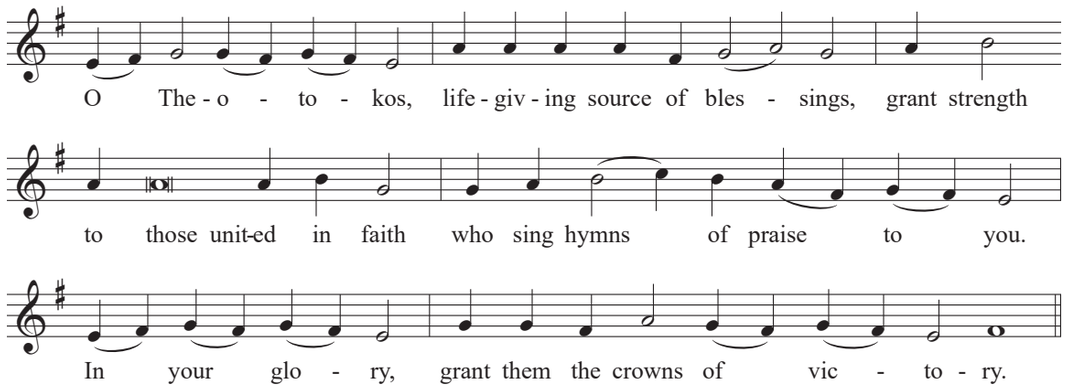


Refrain 1

O Theotokos, you have appeared higher than the Cherubim and Seraphim, for you alone, O pure Virgin, have received in your womb the God whom nothing could contain. And with our unceasing hymns, we the faithful call you blessed.

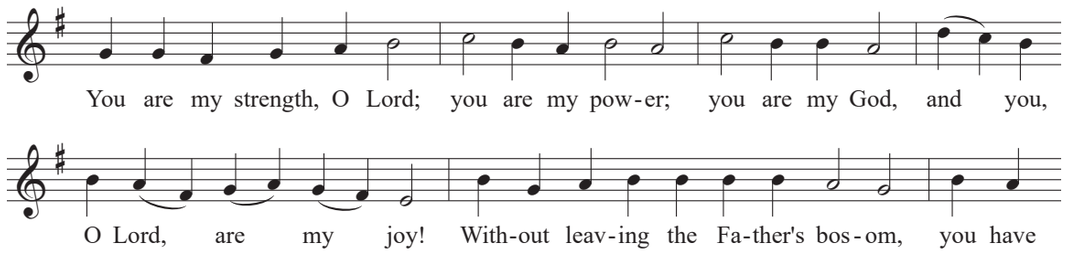


Katavasia 3 of the Theotokos **Tone 4**

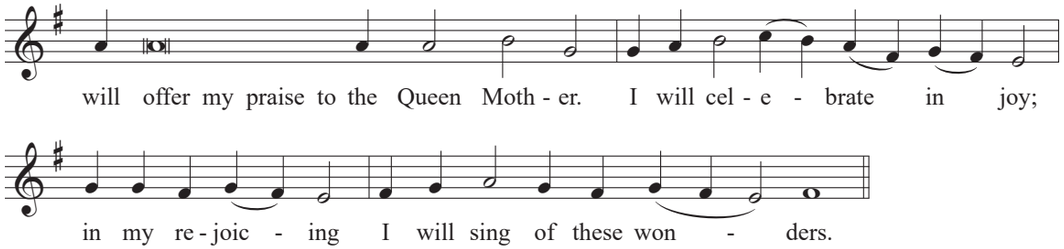


The Small Litany is found on page 32.

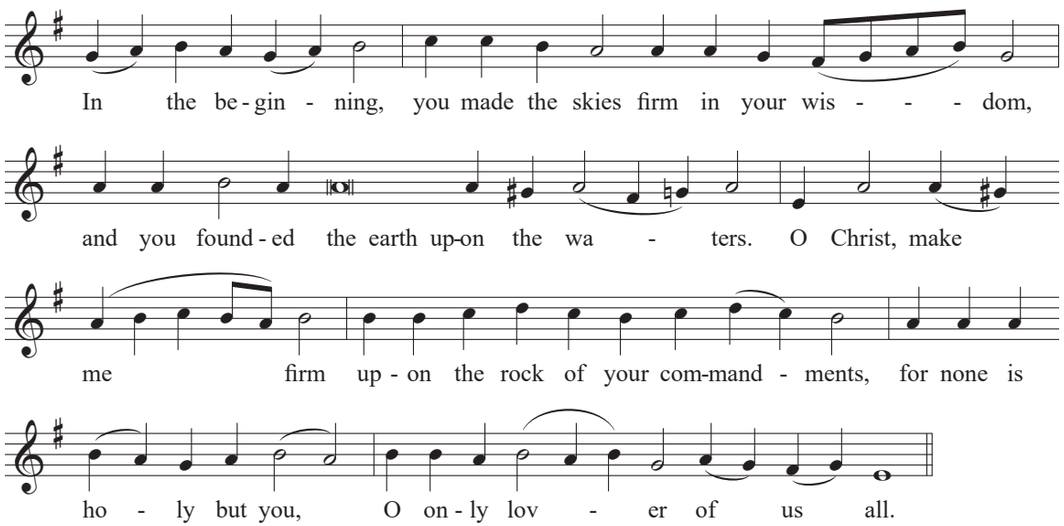
Ode 4
Irmos **Tone 8**



Tone 8



Ode 3
Irmos **Tone 8**

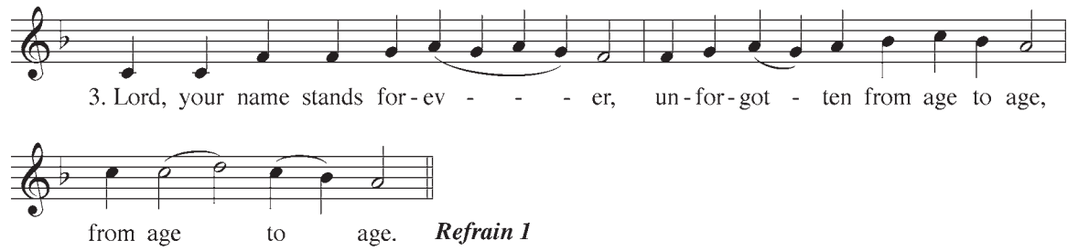


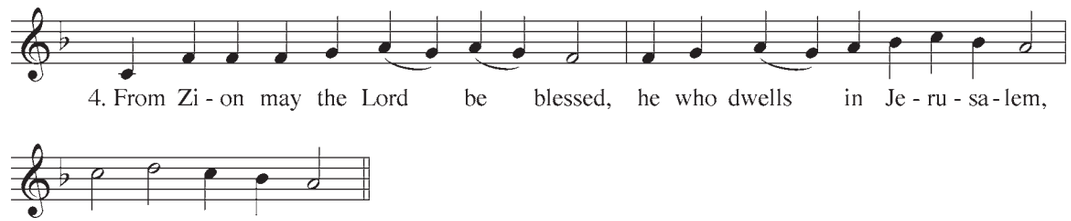
Refrain



O Christ, the saving passion you suffered in the flesh has redeemed Adam, who had been condemned for having tasted the bitterness of sin; for though you were not guilty, you suffered the ordeal of death, O sinless Lord. *Refrain*

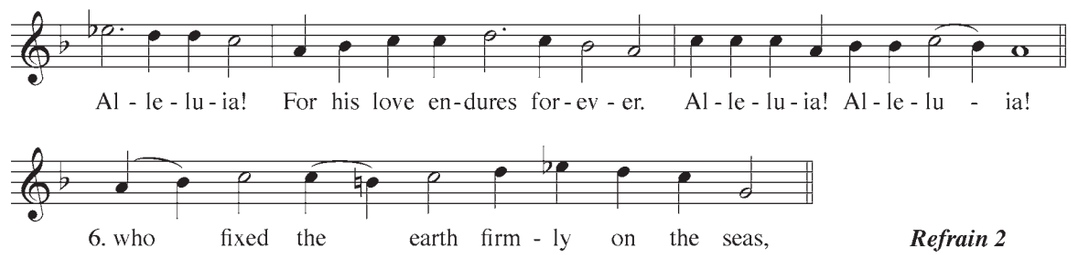
The light of the Resurrection has shown brightly upon those who lie in darkness and in the shadow of death. For by his divinity, Jesus, our God, has bound the Prince of evil and taken his spoils away from him.







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.





Refrain



How shall we not admire the all-powerful divinity of Christ? By his passion he filled all the faithful with a life free of passion and corruption. For an eternal fountain flows from his most pure side, and from his tomb, life everlasting. *Refrain*

The majestic angel now appears to the women. Bearing brilliant signs of the purity of his immaterial nature, by his countenance he tells of the splendor of the Resurrection, and he cries out: The Lord is risen!





Your glory is told from age to age. In your womb you held the Word of God, and you remained pure, O Virgin Theotokos. And we all honor you as our advocate before God.

Katavasia 1 of the Theotokos **Tone 4**



Tone 8

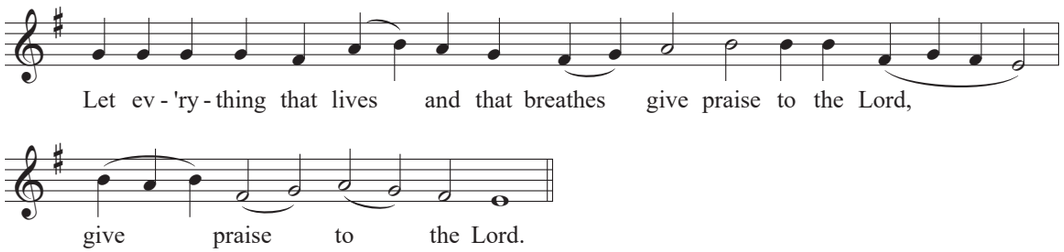
Prokeimenon *Psalm 145: 10, 1-2*



verse: My soul, give praise to the Lord!
I will praise my God all my days.

The service continues on page 24.

Let everything that lives



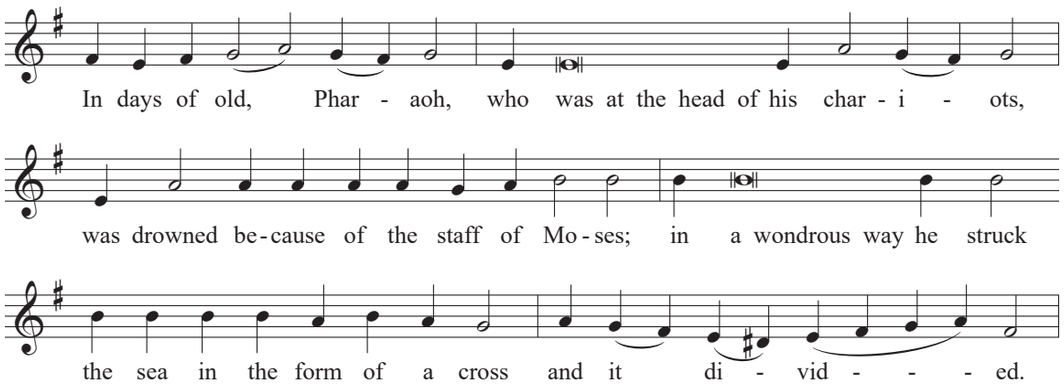
Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos

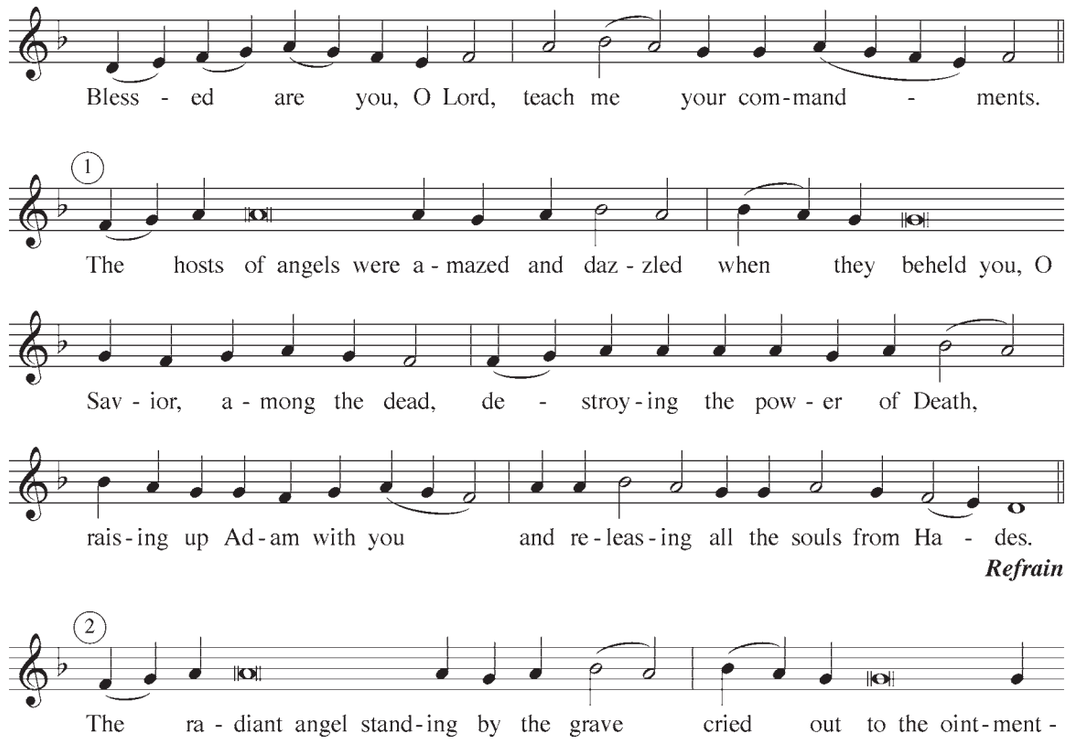


I will never forget your precepts
for with them you give ***me*** life.
Save me, for I am yours
since I seek ***your*** precepts.
Give life to my soul that I may praise you.
Let your decrees give ***me*** help.
I am lost like a sheep; seek your servant.
for I remember your ***com***mands.

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:







The service continues on page 23

Tone 8

Antiphon 2



Antiphon 3







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:



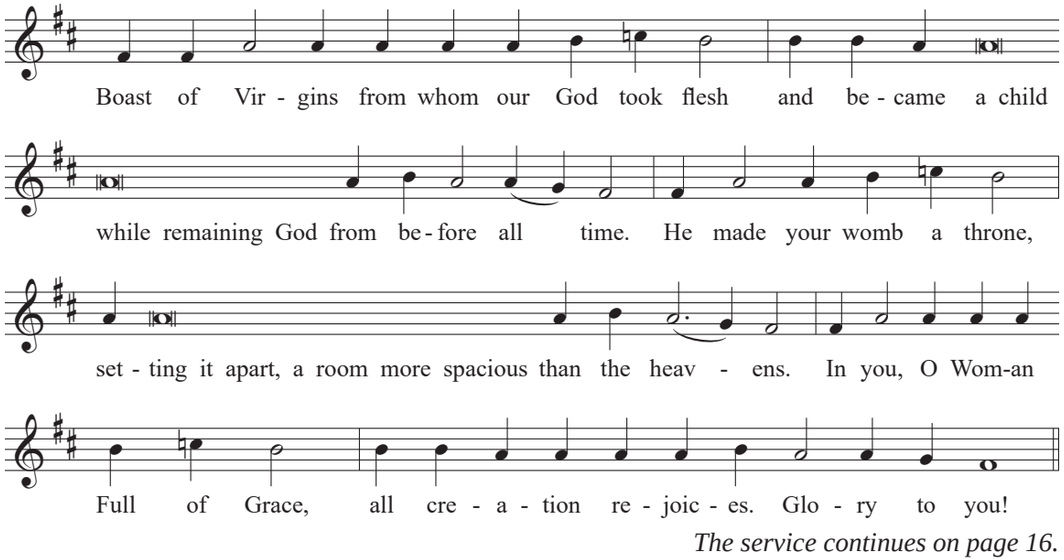
The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

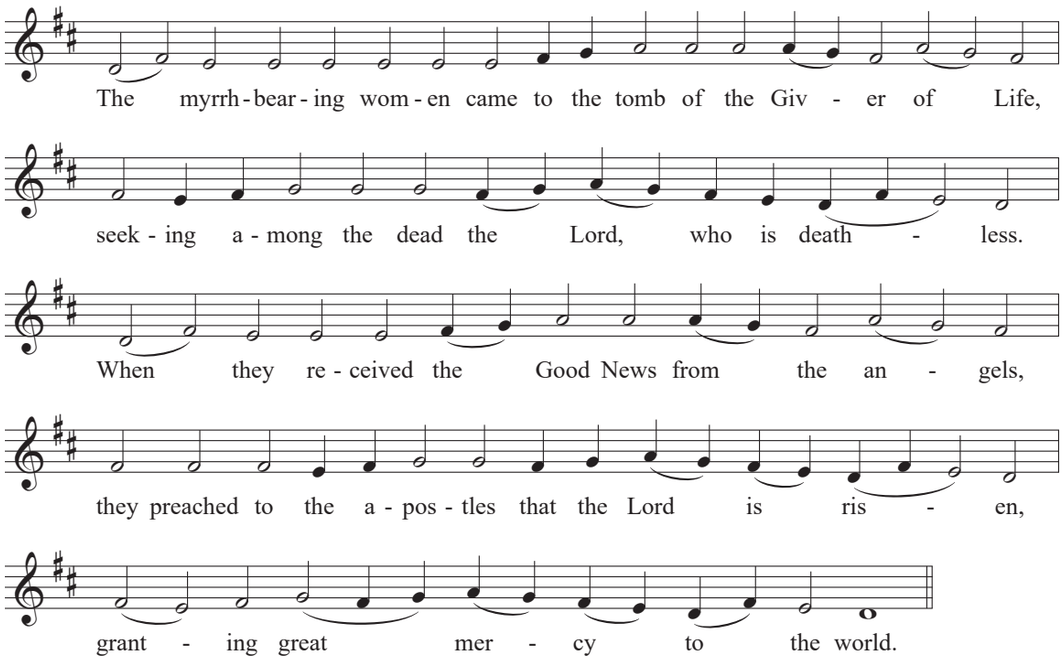


Tone 8



The service continues on page 16.

Hypakoe



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.*

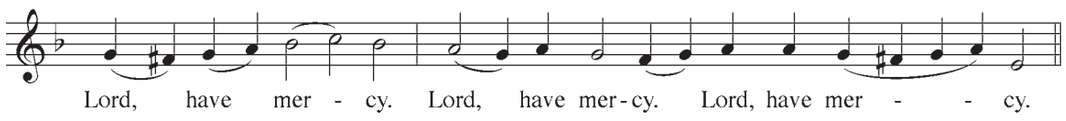
Tone One, page 77
Tone Two, page 108
Tone Three, page 139
Tone Four, page 171
Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290

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:





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









Cantor: Glory…now and ever…

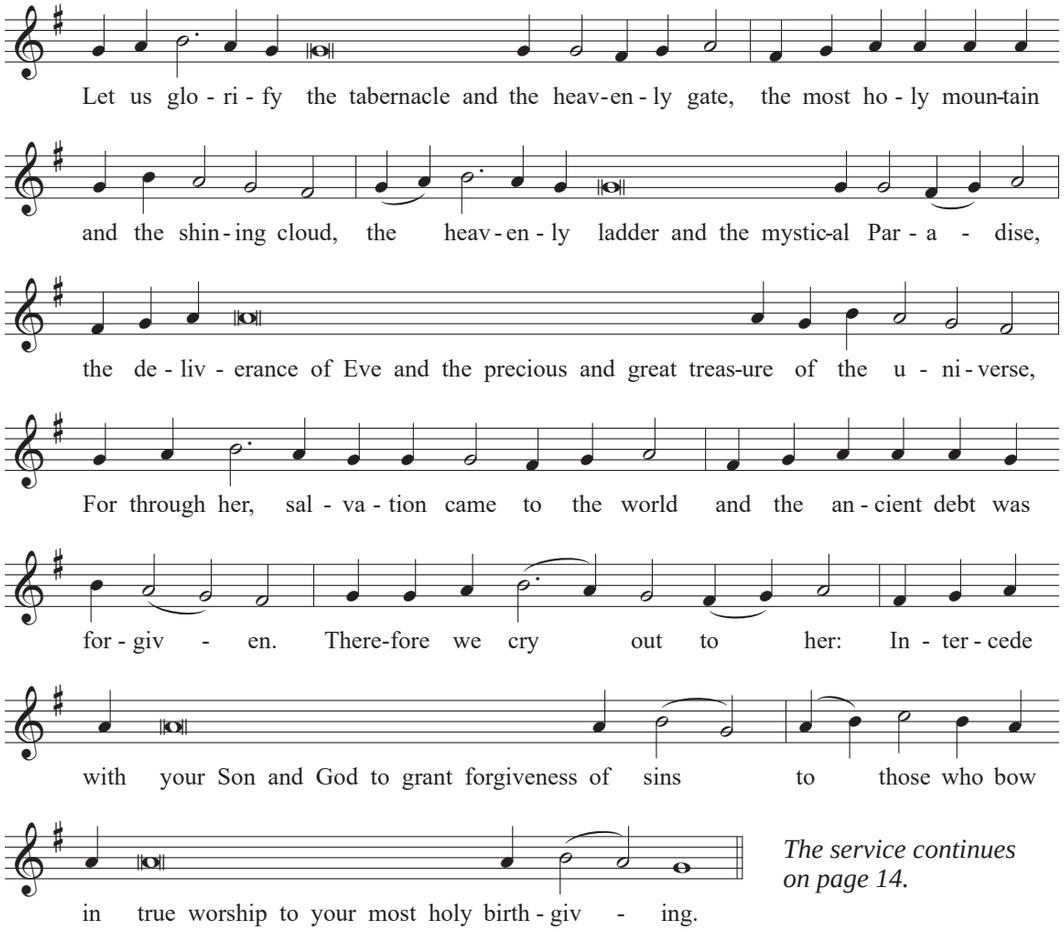
Theotokion





Tone 8

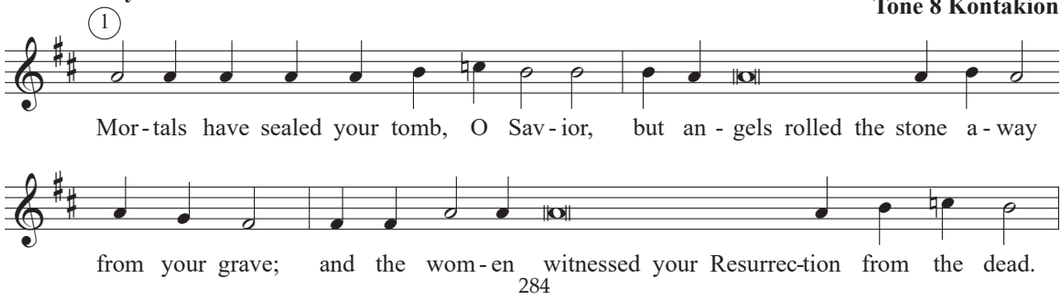
Theotokion



The service continues on page 14.

Sessional Hymn 2

Tone 8 Kontakion



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

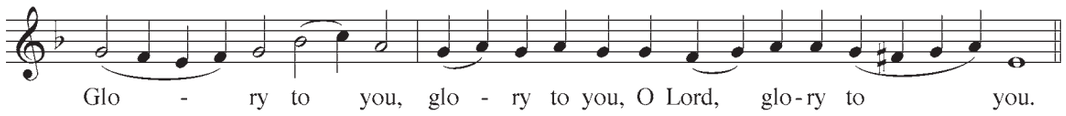
Priest: Peace ✣ be to all!

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

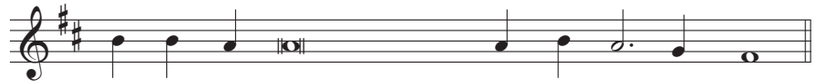


reverence









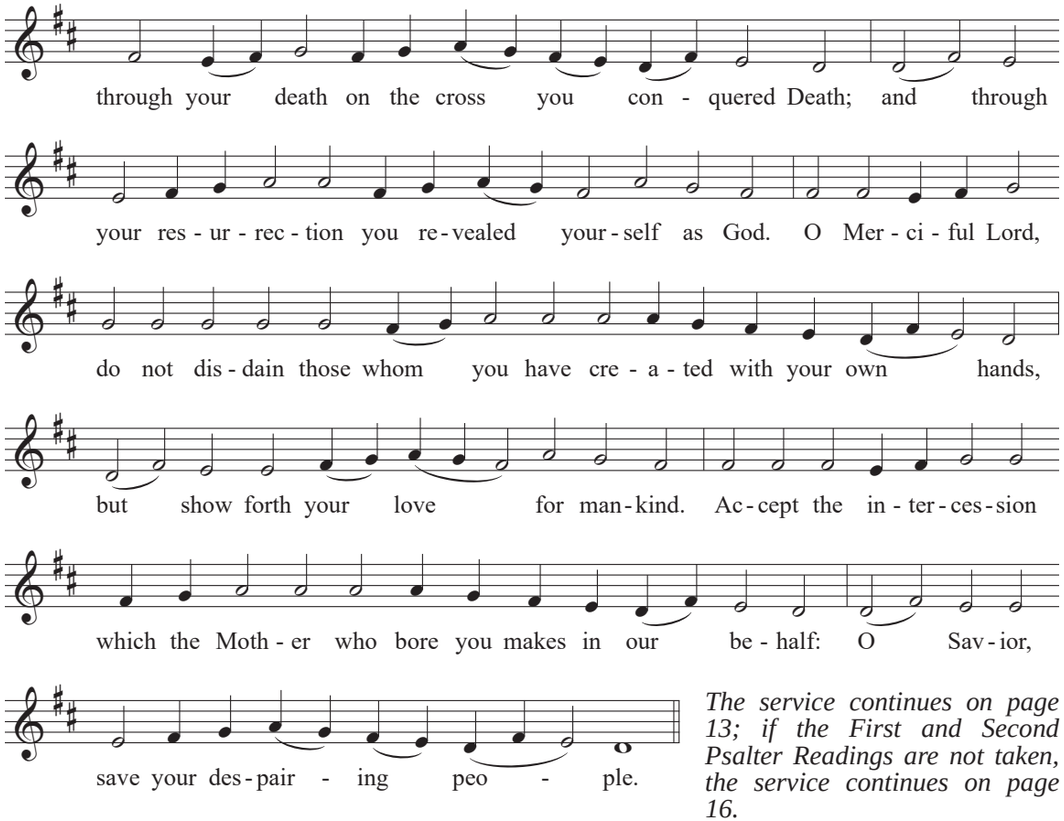
Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!

podoben: Premudrosti



Cantor: Glory…now and ever…

Tone 8



The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn

Tone 8 Kontakion





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.

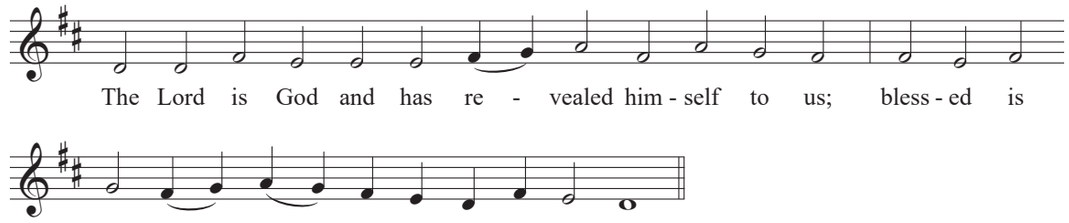
Do not cast me away from your presence,
nor deprive me of your ho***ly*** spirit.

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.

Tone 8

The Lord is God



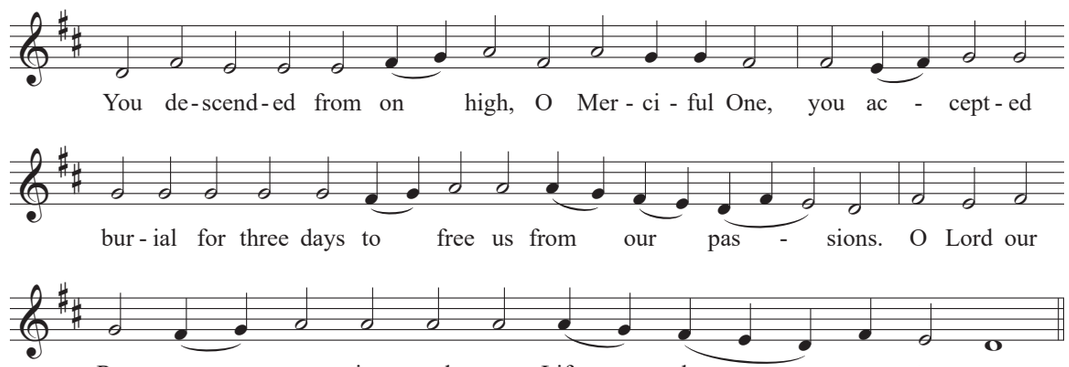
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

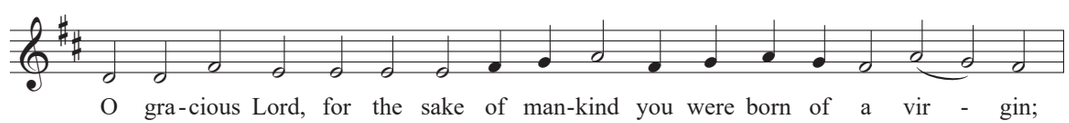
verse: I shall not die, I shall live and recount the deeds of the Lord.

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

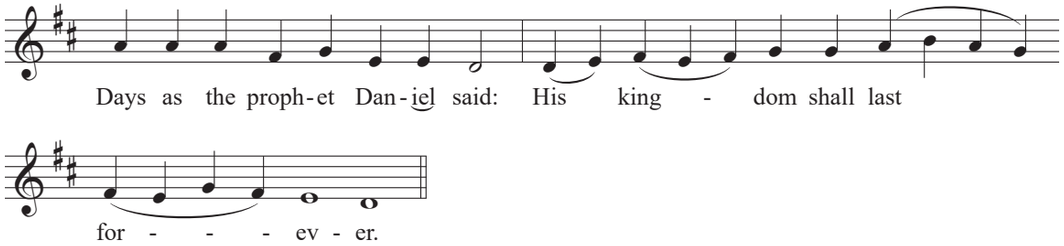
Troparion



Theotokion



Tone 7



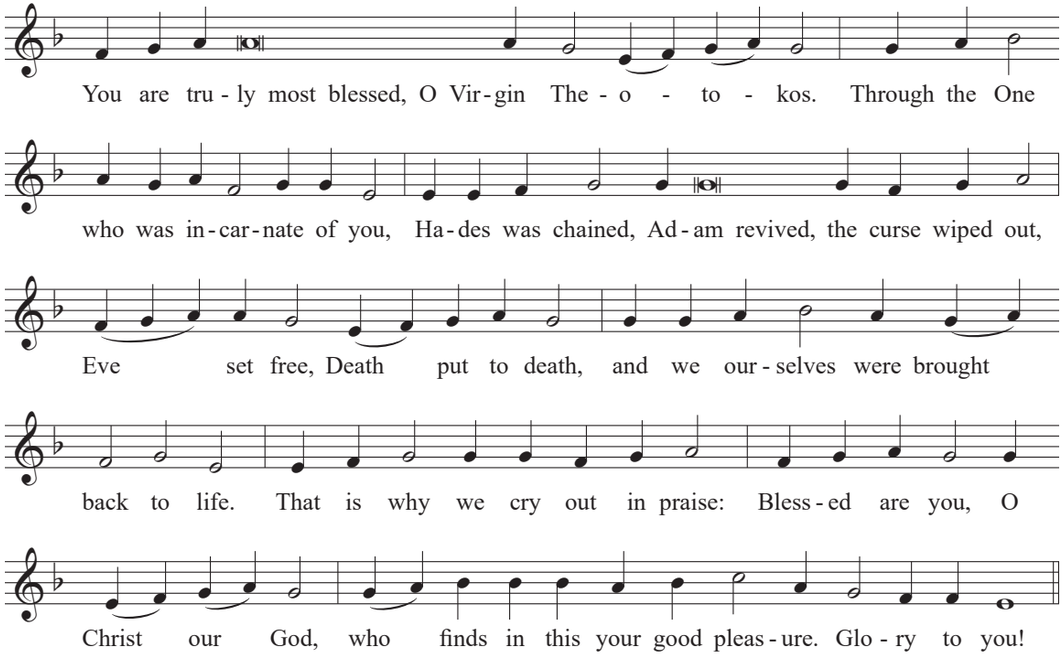
Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

On normal Sundays, the following is sung:

Theotokion **Tone 2**



The service continues on page 41.

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.

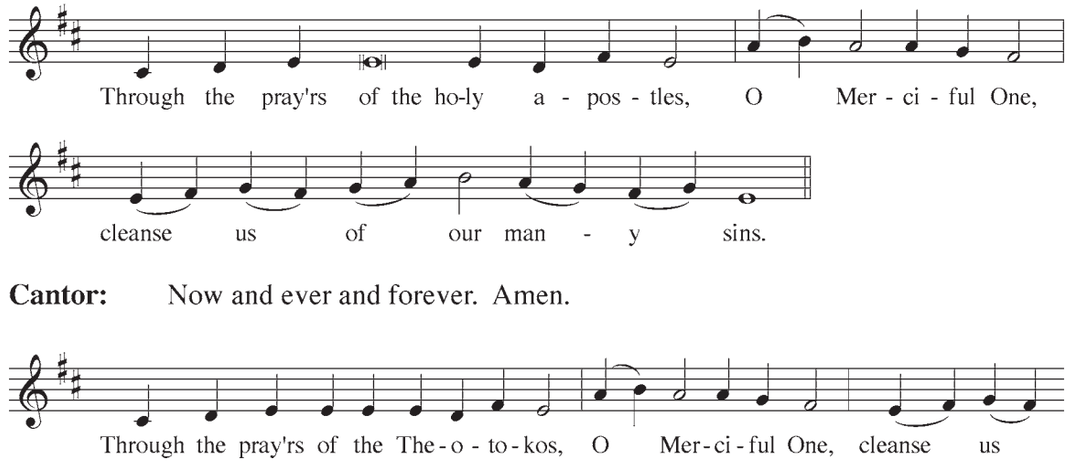
In your goodness, show favor to Zion:
rebuild the walls of ***Je***rusalem.

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.

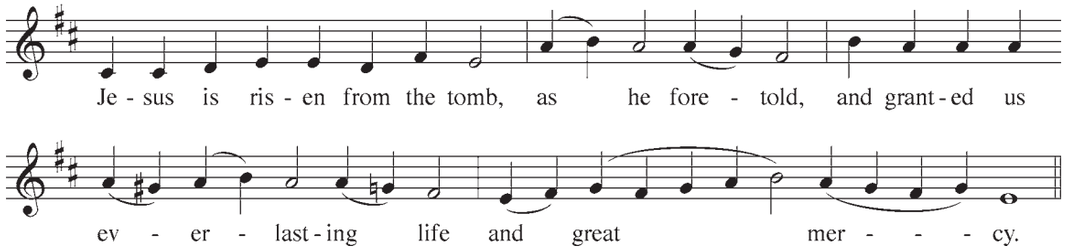
Tone 6 samohlasen



Cantor: Now and ever and forever. Amen.

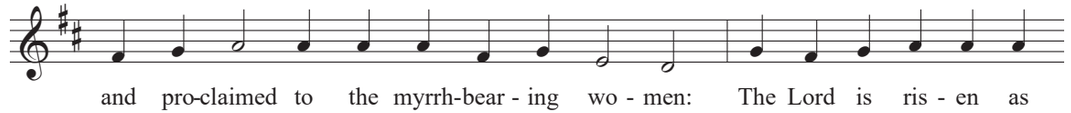


Cantor: Have mercy on me, God, in your kindness.
In your compassion blot out my offense.



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

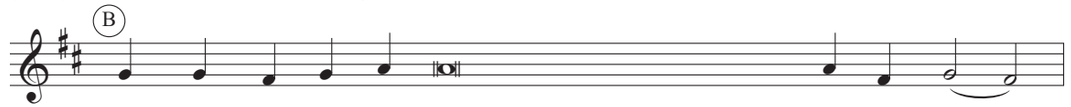
Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious 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.







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





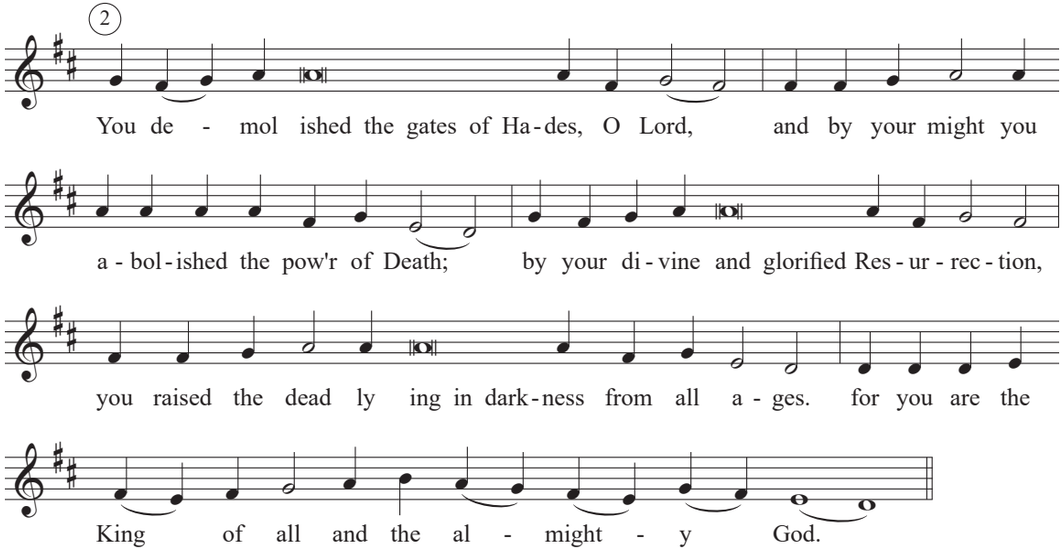




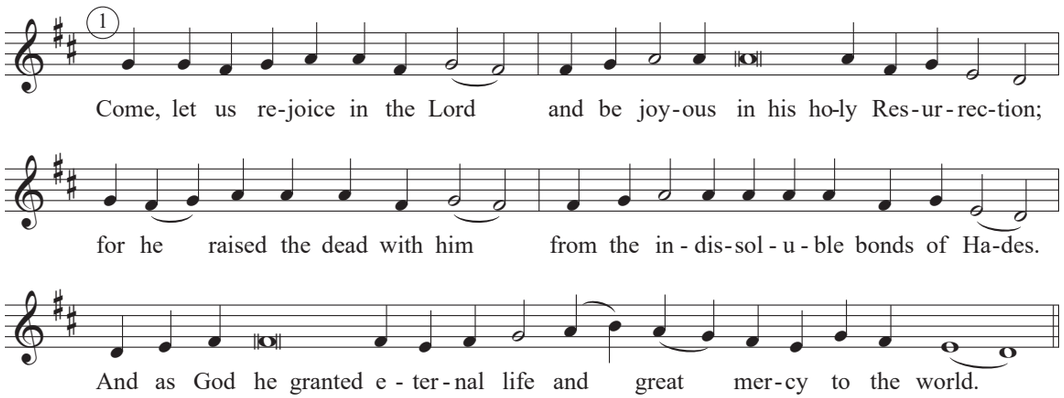




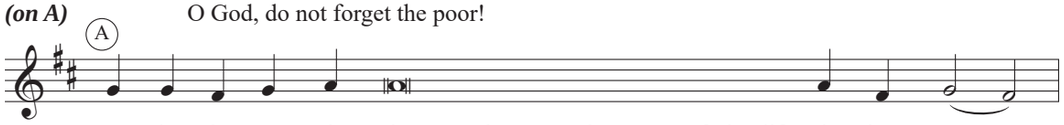
Tone 7



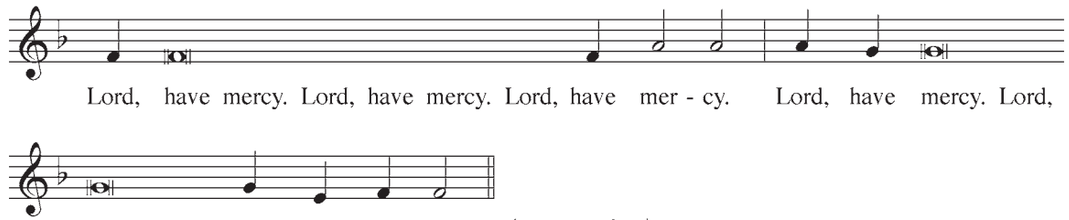
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



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



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:



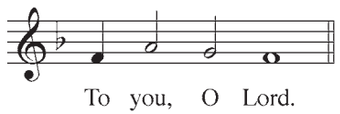
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

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:



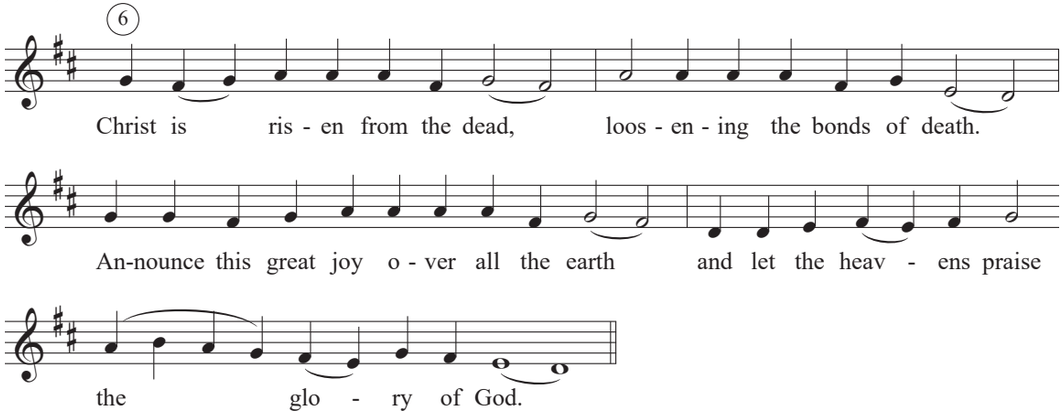
Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



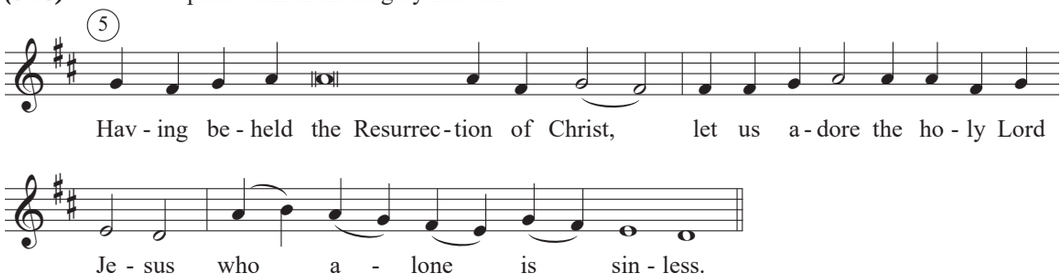
Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

Tone 7

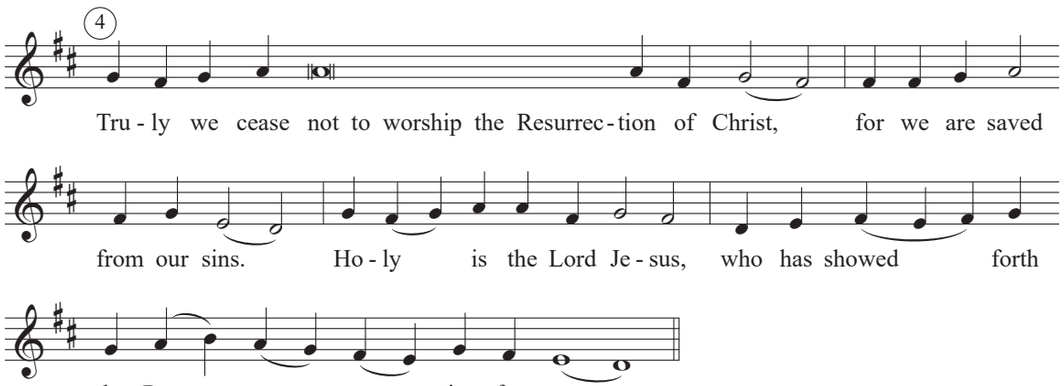
Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



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:



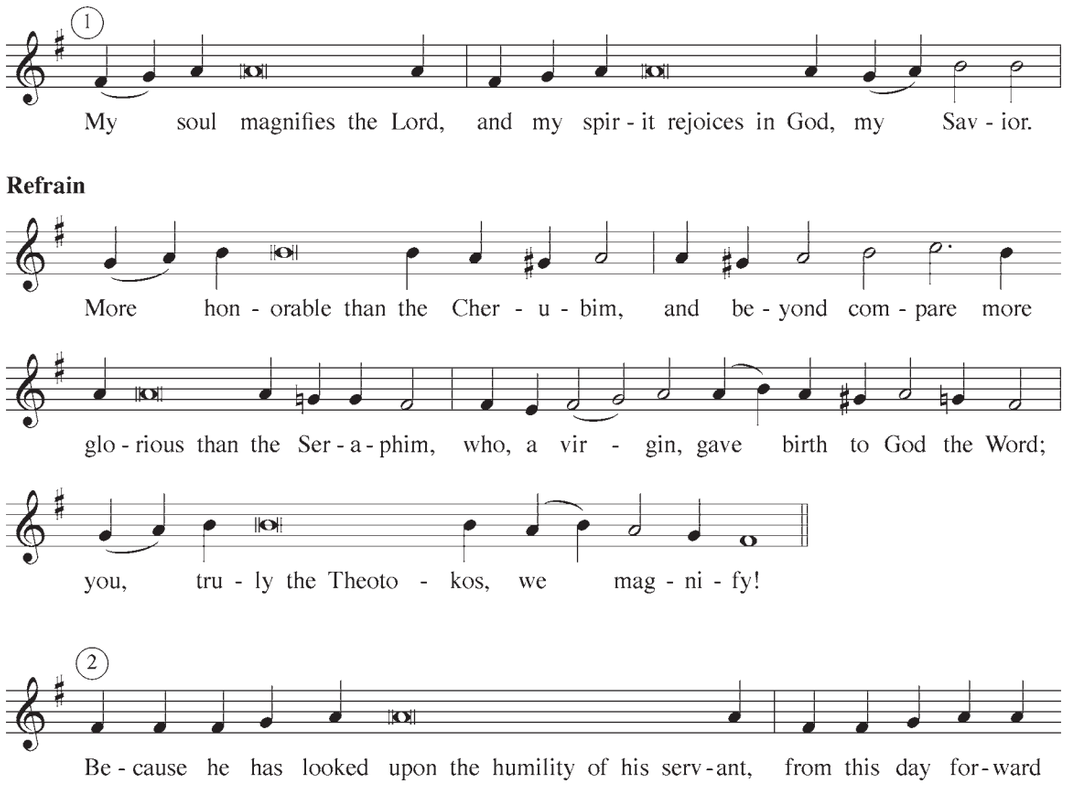
After the Small Litany, the Kontakion and Ikos of the Sunday or the feast are sung. The Canon continues with the Seventh Ode.

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.



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 forever,
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 children 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 for 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.

Tone 7

Holy is the Lord our God

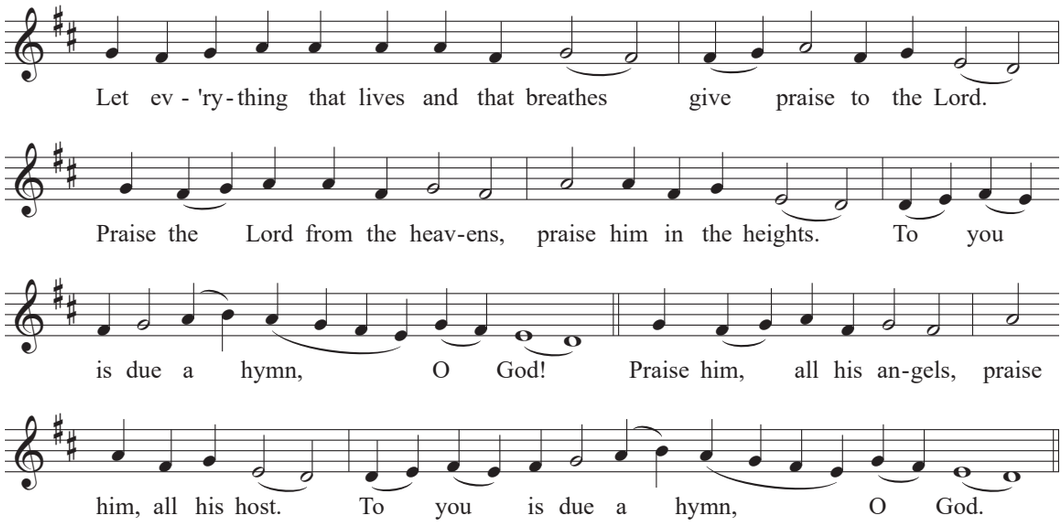


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

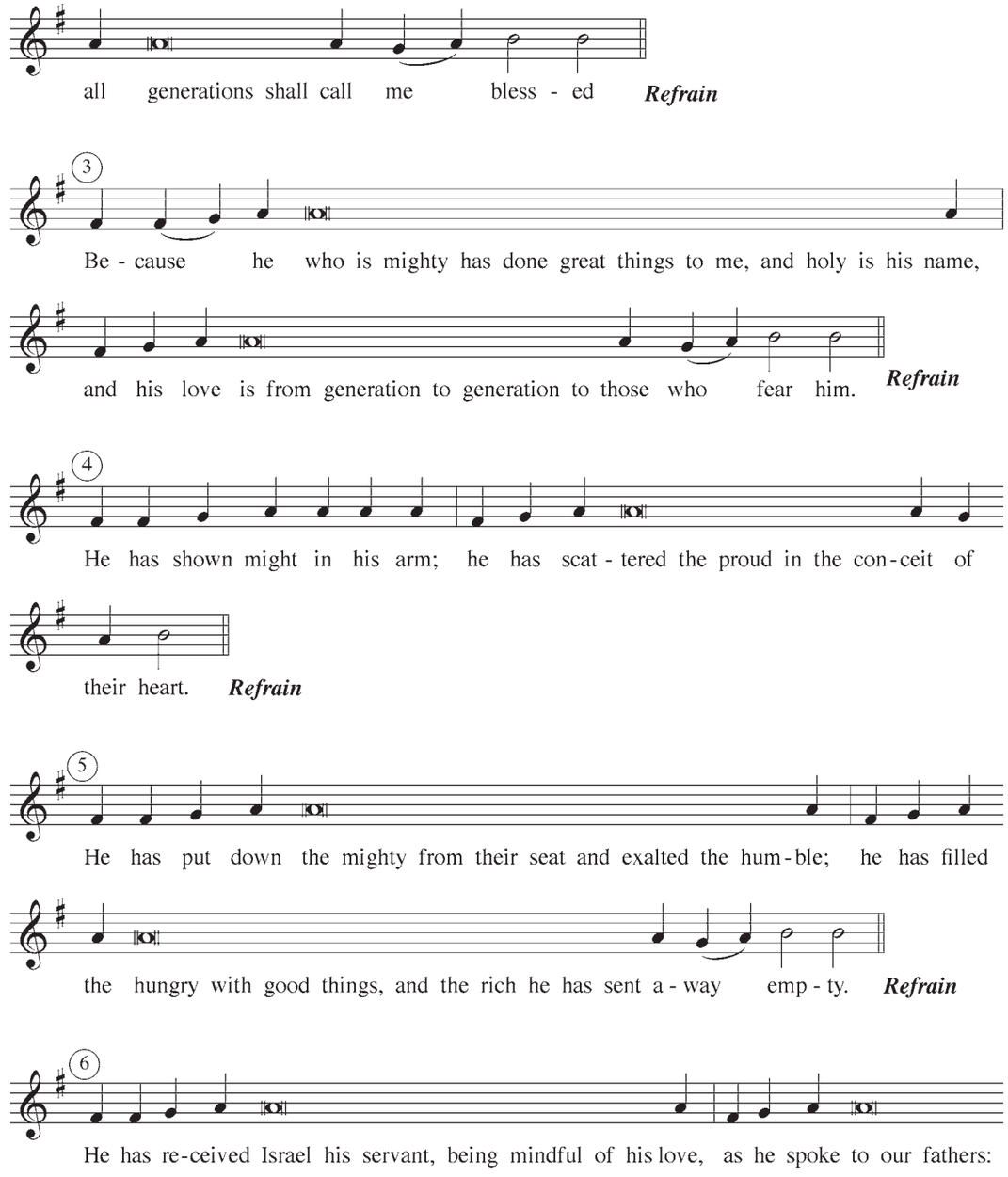
The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

Psalm 148



Praise him, sun and moon,
praise him, shin***ing*** stars.





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:



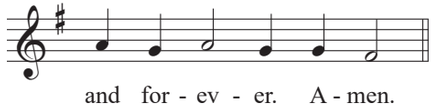
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



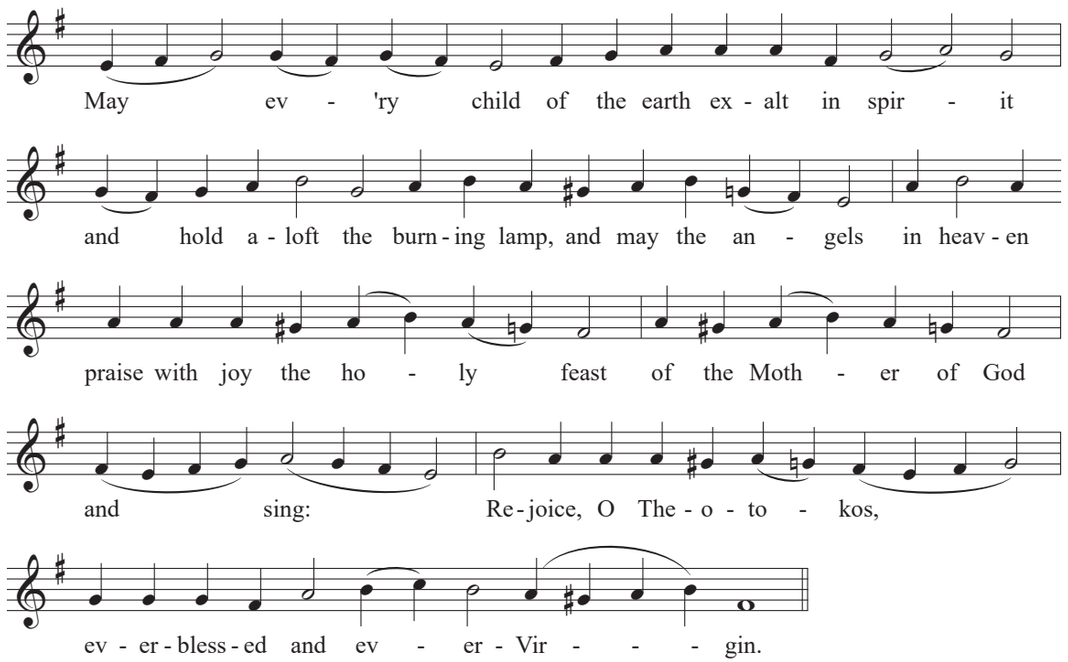
Priest: O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings 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.





It is not a triad of divinities that we venerate but a Trinity of persons; not only one person but one sole Divinity. We cut short those who divide the Trinity, and we confound those who in their audacity do not distinguish the Persons. This is the Trinity whom we extol!

Katavasia 9 of the Theotokos **Tone 4**

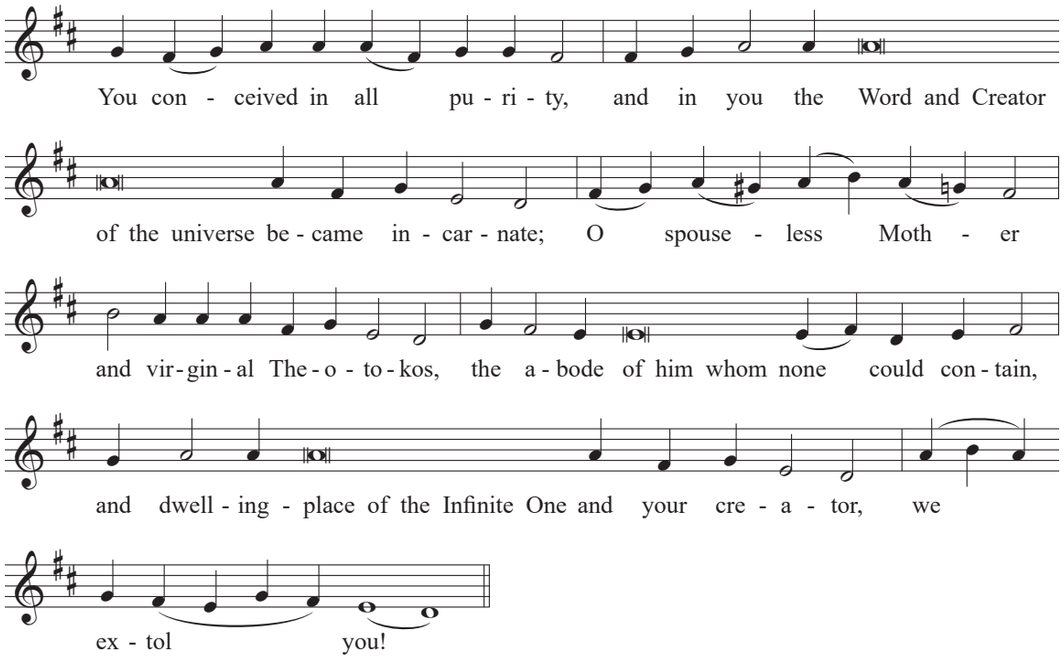


The service continues with the Small Litany, found on page 36.

Tone 7

The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos



Refrain



Let all those who are in error, by saying the Divinity has suffered, now be silenced! Indeed it is not in his divine nature but in his flesh that the Lord of glory was crucified. He is One in two natures, and we now extol him! *Refrain*

You deny the resurrection of the body; now go to the tomb of Christ, and there you shall learn. The flesh of the Author of life has been put to death; but it has been raised up again to confirm the final resurrection in which we hope.

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;

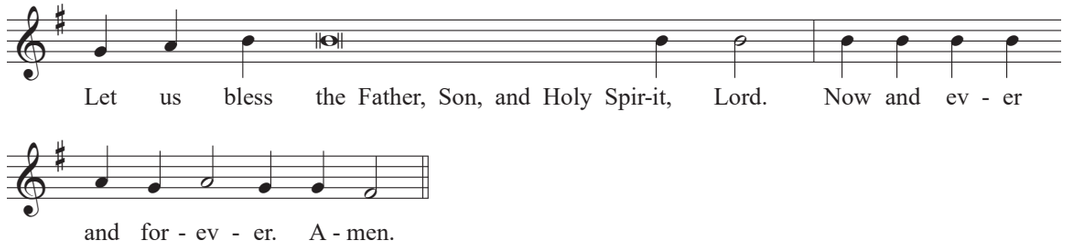
young men and maidens,
old men together ***with*** children.

Let them praise the name of the Lord
for he alone is ***ex***alted.

The splendor of his name
reaches beyond heaven ***and*** earth.

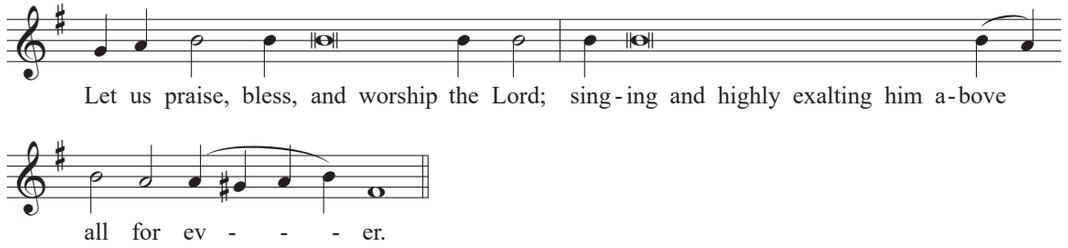
He exalts the strength of his people.
He is the praise of all ***his*** saints,

of the sons of Israel,
of the people to whom he ***comes*** close.

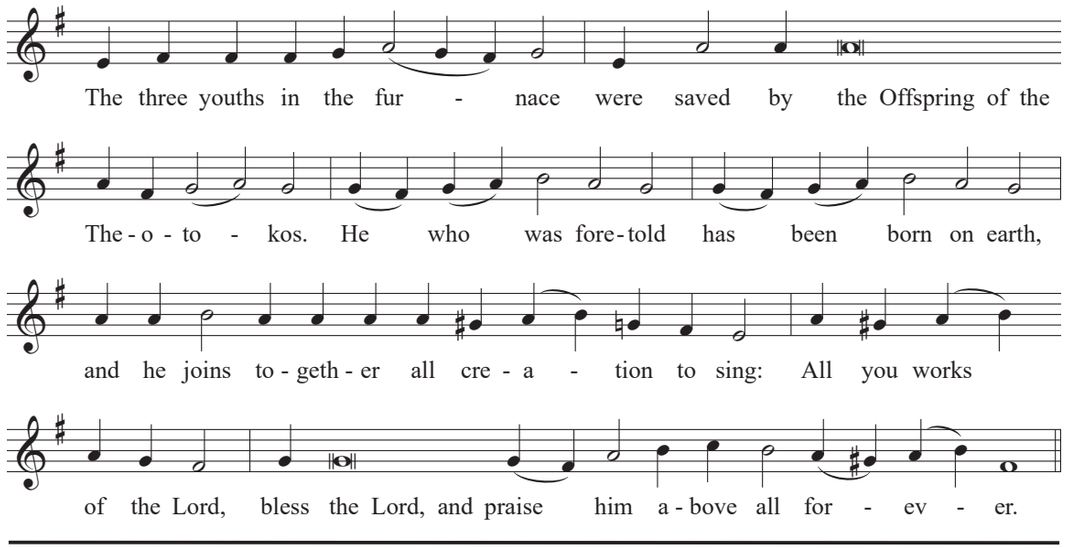


Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

Tone 4



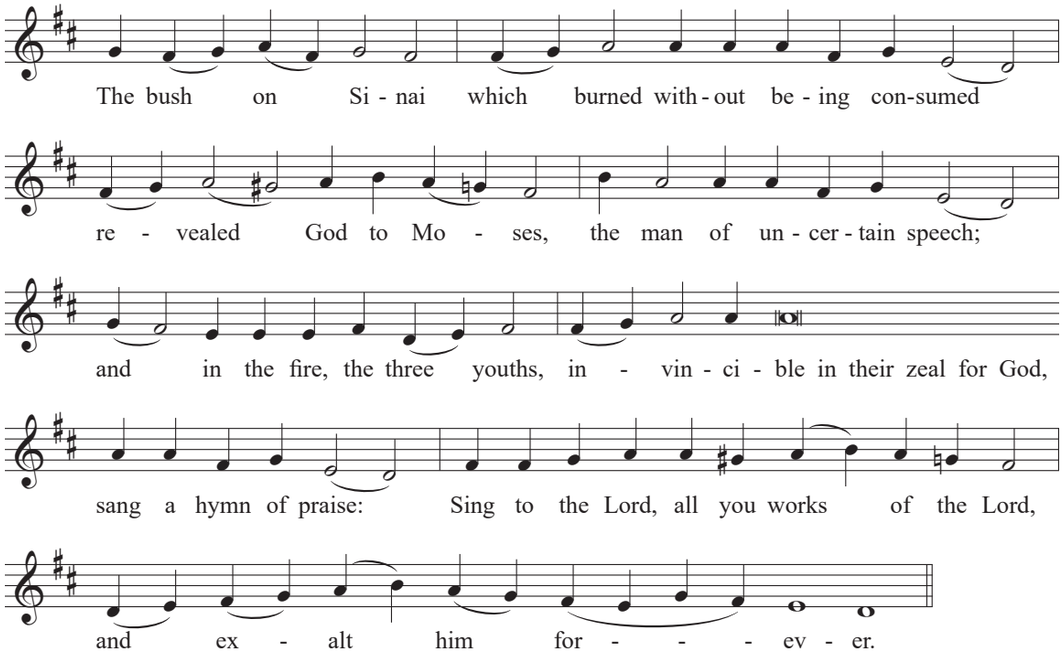
Katavasia 8 of the Theotokos **Tone 4**



Tone 7



Ode 8
Irmos



Refrain



The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. *Refrain*

Our flesh, which was assumed by the Creator, was not incorruptible before the passion; but after the cross and resurrection it was no longer accessible to the corruption of the grave, and it revived all mortals who cry out: Sing to the Lord, all you works of the Lord, and exalt him forever.

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 surpass***ing*** 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!

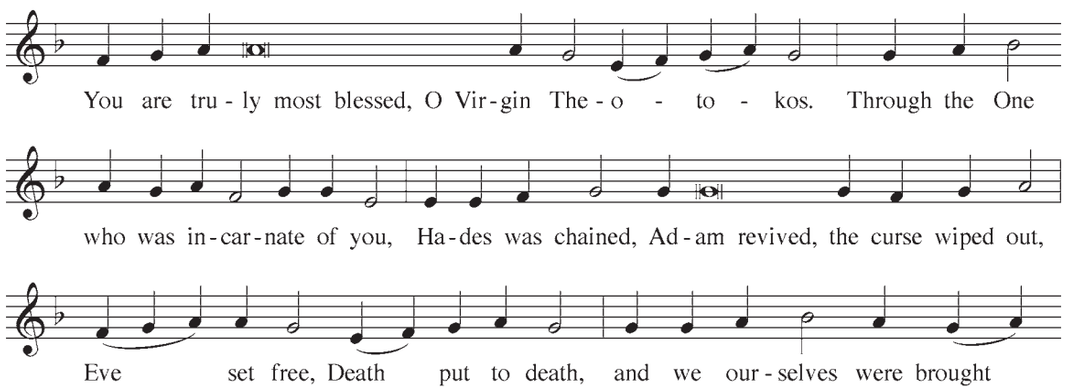
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.

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**

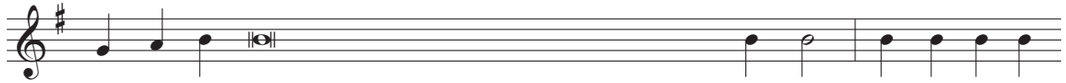


Refrain



Adam perished by the wood for having disobeyed of his own free will; by his obedience Christ came to restore him. The Son of God is crucified for me, and he is covered with glory. *Refrain*

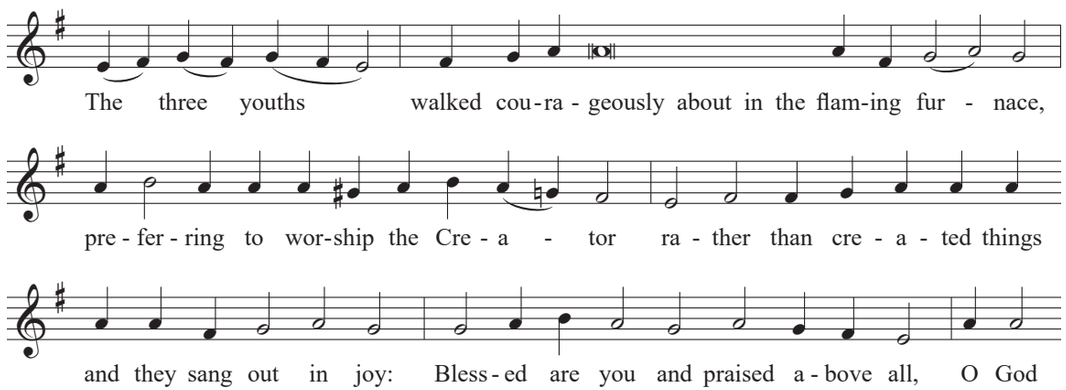
O Christ, risen from the dead, all creation praises you in hymns; you made life flourish in Hades, you granted resurrection to the dead and light to those in darkness; for you are covered with glory.





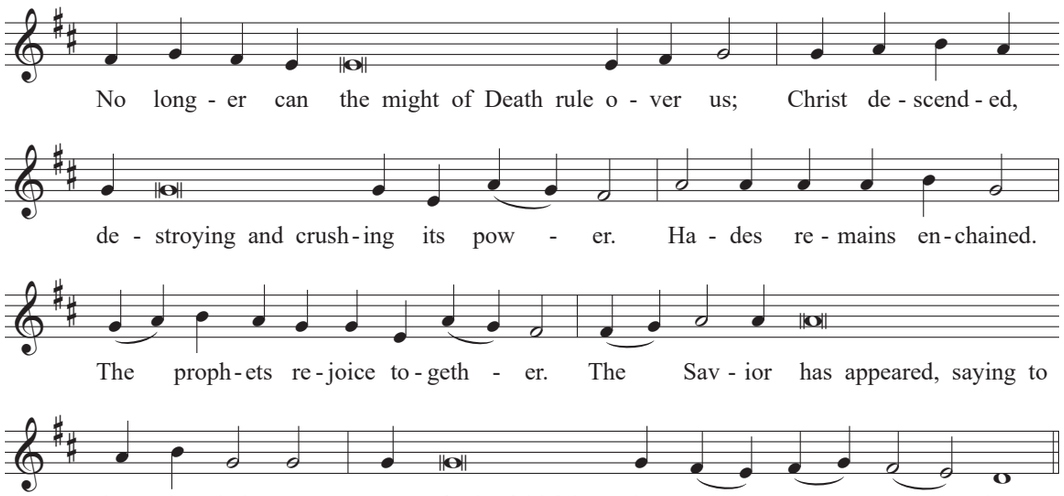
Rejoice, O daughter of Adam according to the flesh; rejoice, only spouse of God, for through you Death was abolished; rejoice, for you gave birth to our God. Beseech him, O pure Virgin, to save us.

Katavasia 7 of the Theotokos **Tone 4**



Tone 7

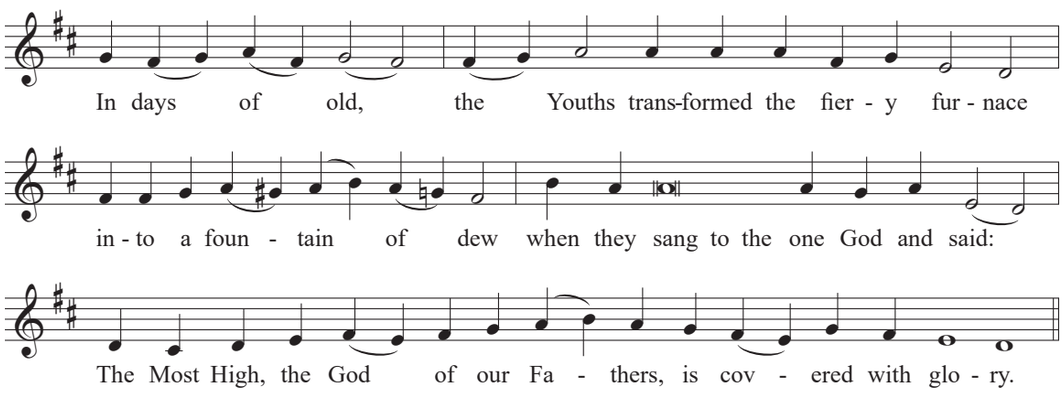
Kontakion

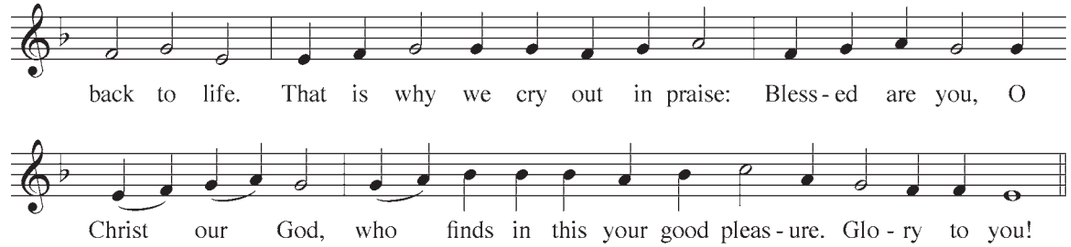


Ikos Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth quakes and the gates of Hades are seized with fear at your sight. Together with the prophets, all creation rejoices and sings a hymn of victory to you, our God and our Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us share in the Resurrection!

Ode 7

Irmos



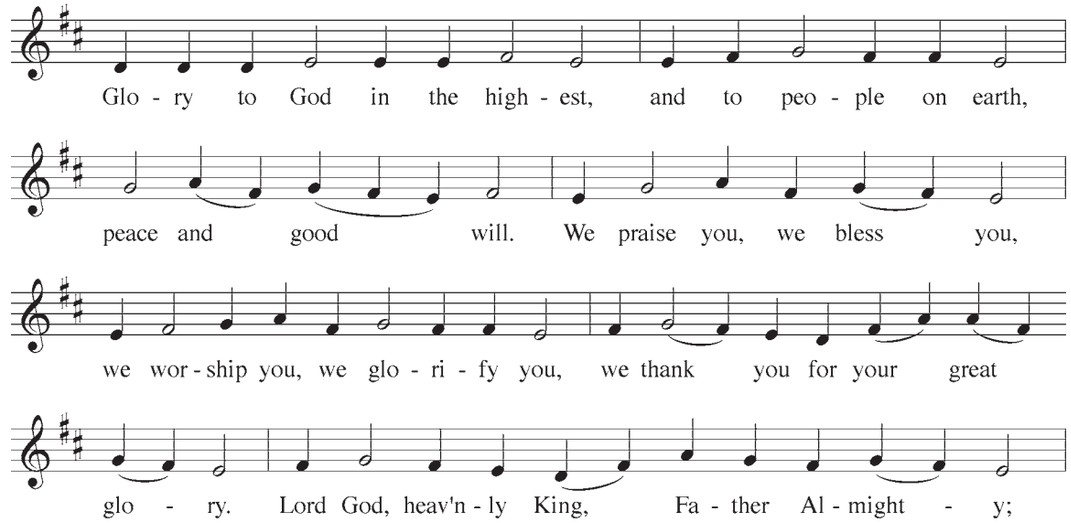


The Great Doxology

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.



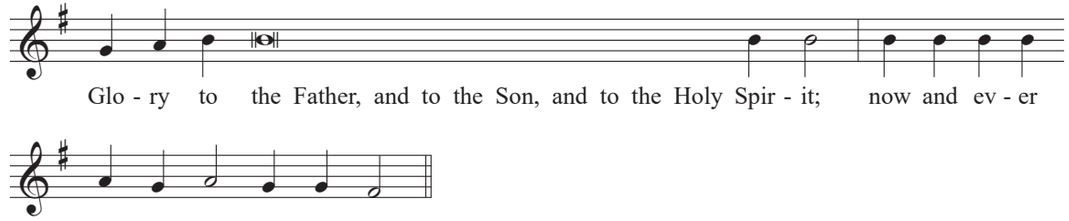


Refrain



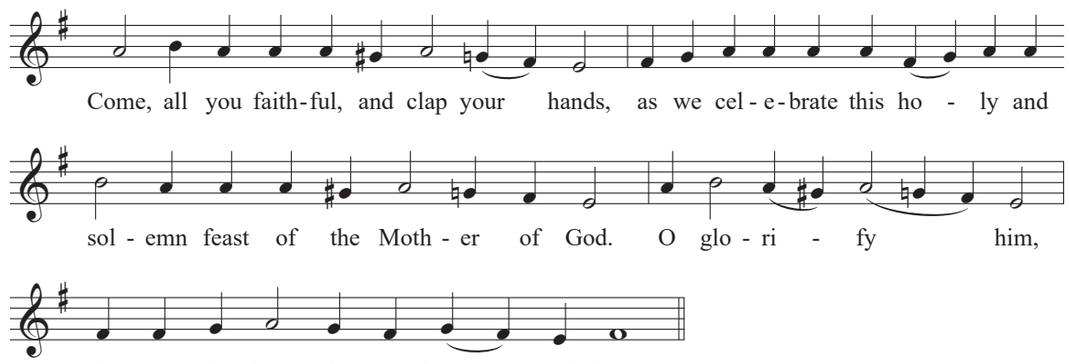
Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. *Refrain*

The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.



O all-immaculate One, who could explain the manner in which you gave birth for us? For it is the Word, God whom nothing can contain, who was united to you and took flesh in your womb.

Katavasia 6 of the Theotokos **Tone 4**



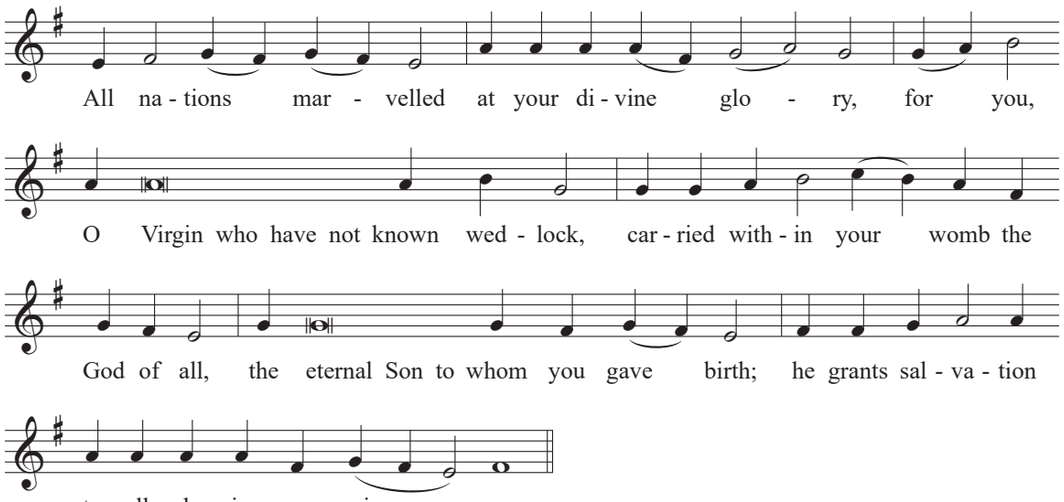
The Small Litany is found on page 33.

Tone 7

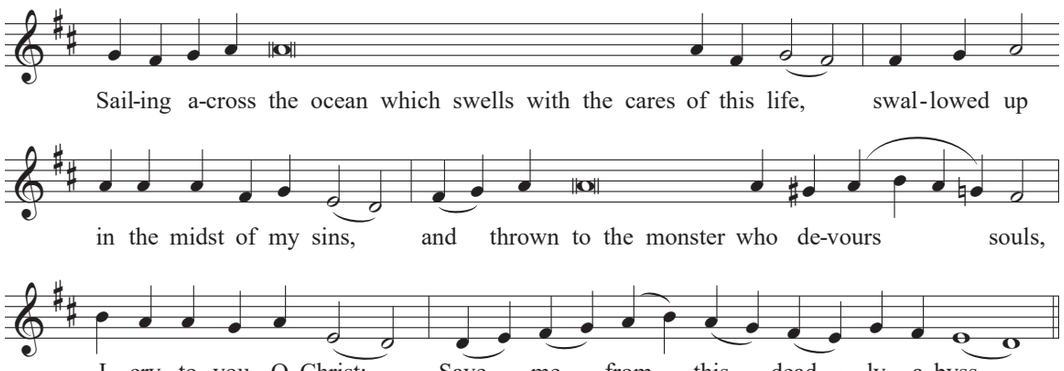


O pure Mother who is worthy of all our praise, you gave birth to God who was incarnate of you; yet you have not known the marital embrace, for you conceived by the Holy Spirit.

Katavasia 5 of the Theotokos **Tone 4**

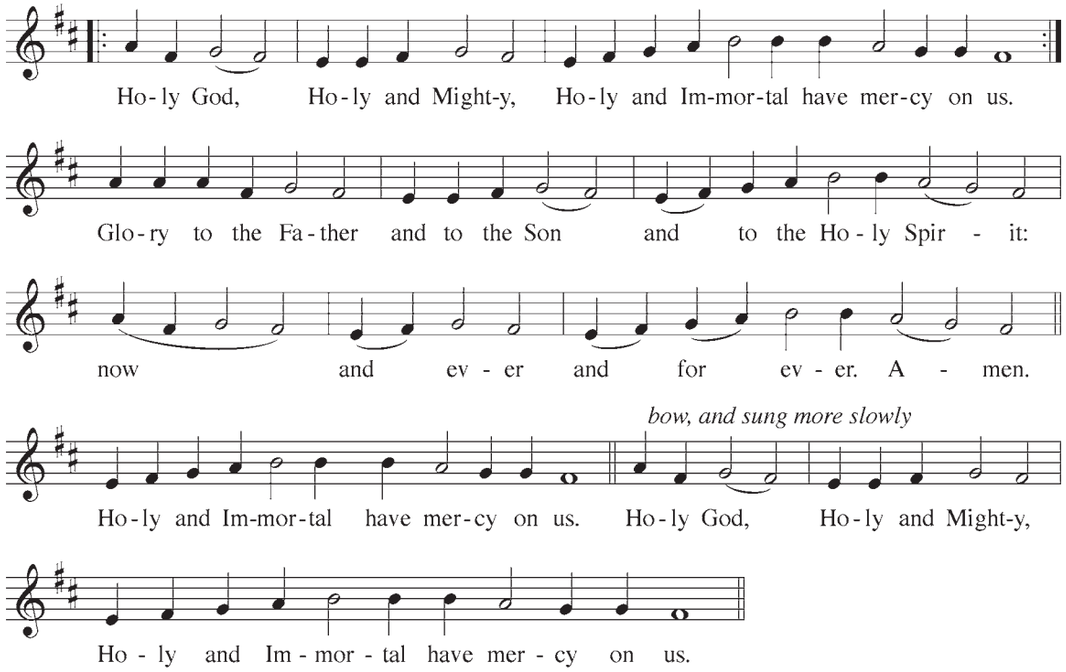


Ode 6
Irmos





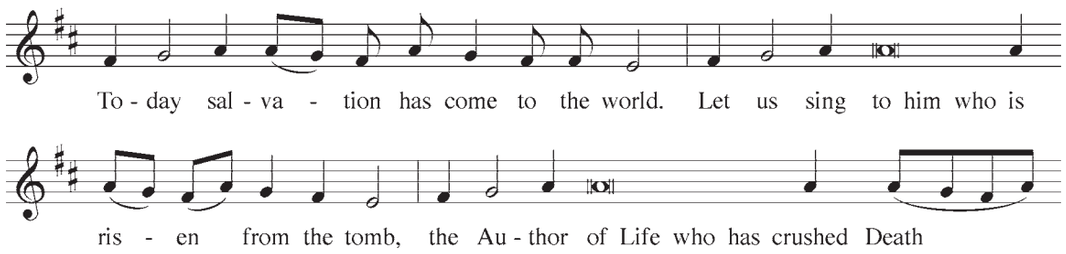
Three times, each with a bow:



Troparion of the Day

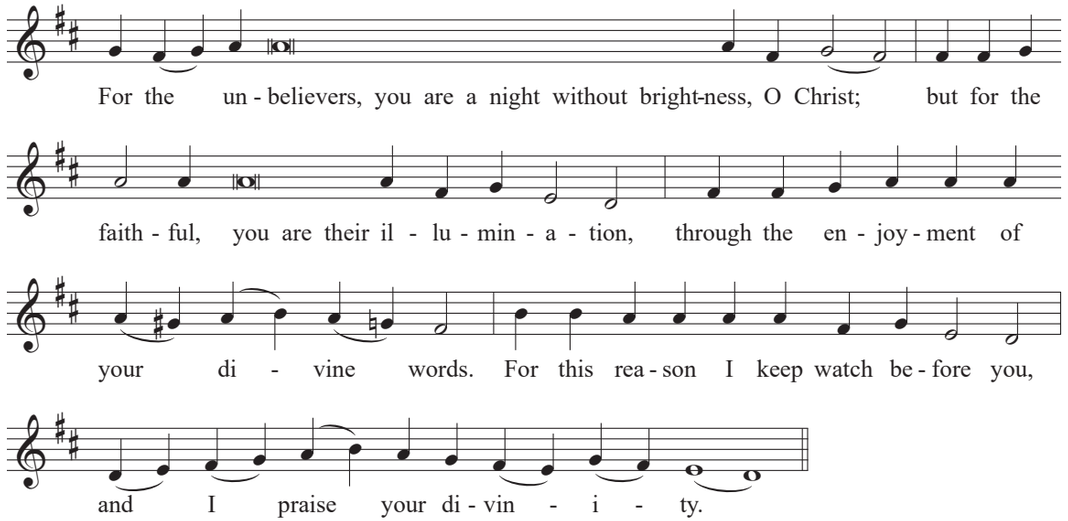
If there is a feast of the Lord on Sunday, the proper Troparion is sung here.
On regular Sundays, the Troparion indicated below is sung, as directed:

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





Ode 5
Irmos



Refrain



You were sold in behalf of the slaves, O Christ, and you bore the slaps which brought freedom to those who sing: I keep watch before you, and I praise your divinity. *Refrain*

In your divine power, O Christ, and in the weakness of your flesh, you overthrew the powerful one; and by your Resurrection, O Savior, you made me a victor over death.



Tone 7

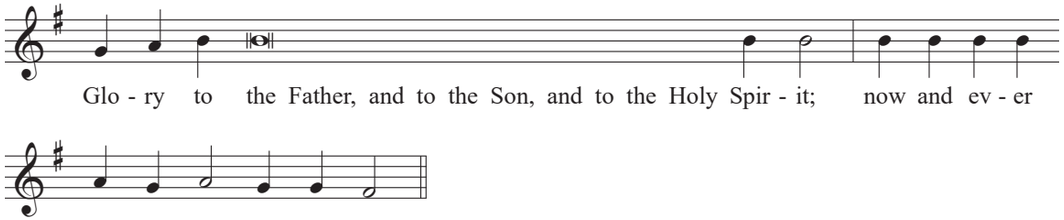


Refrain



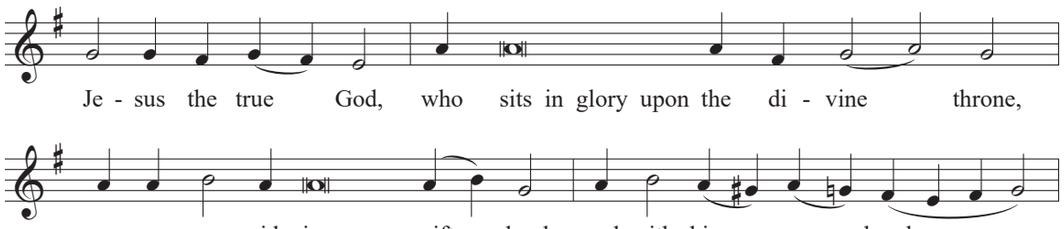
The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.



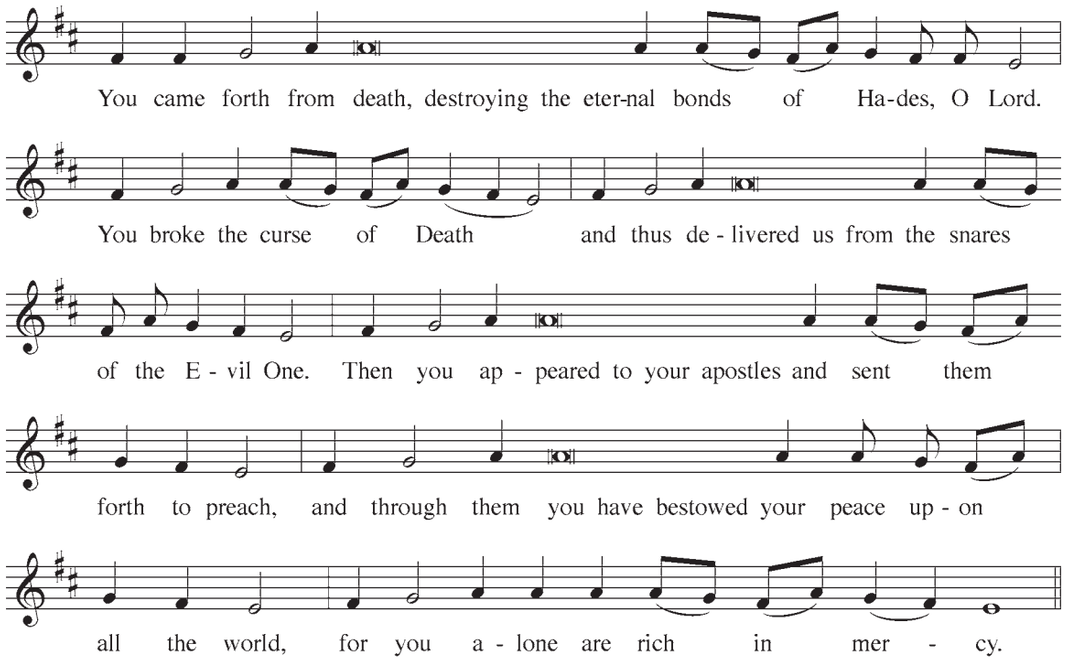
O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

Katavasia 4 of the Theotokos **Tone 4**





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)

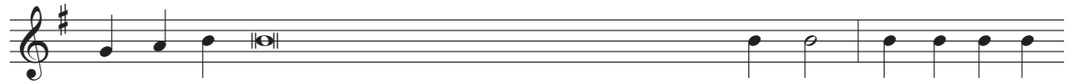
Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

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.





Through the intercession of your virginal Mother, O Savior, give peace to the world and victory to our Churches over the Enemy; and make worthy of your ineffable glory, O Lord, all those who glorify you.

Katavasia 3 of the Theotokos **Tone 4**







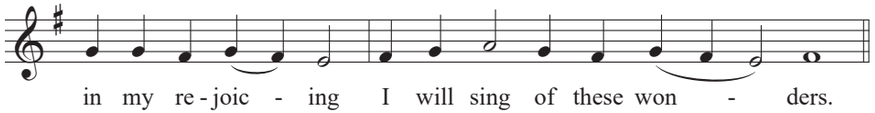
The Small Litany is found on page 32.

Ode 4
Irmos

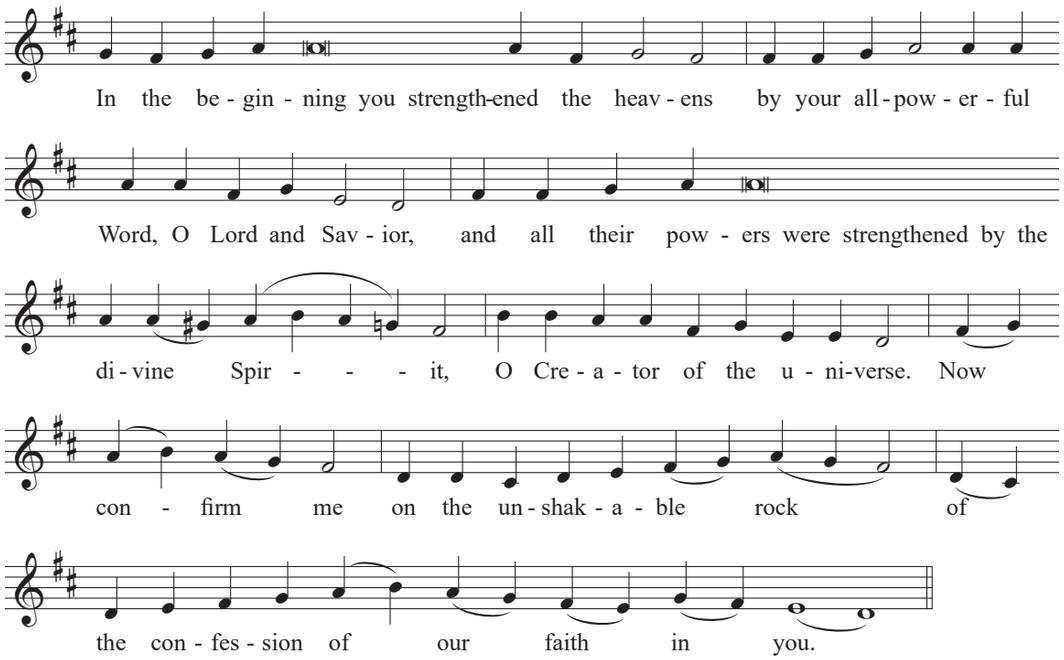




Tone 7



Ode 3
Irmos



Refrain



When you ascended the cross to freely suffer for us, O compassionate Lord, you bore the wounds which brought us salvation; through them, O God of love, all the faithful were reconciled with your eternal father. *Refrain*

You have cleansed me of my wound when my soul was struck by the bite of the serpent, O Christ, and you enlightened me when I was seated in the darkness of the tomb; and descending into Hades by your cross, you have raised me with you.

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

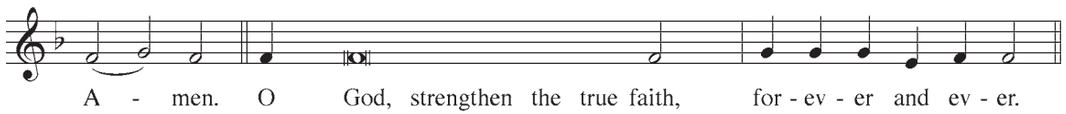
Deacon: Wisdom!

Response:



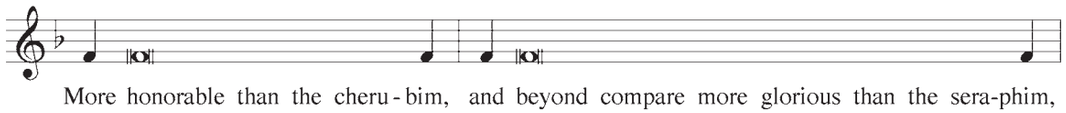
Priest: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

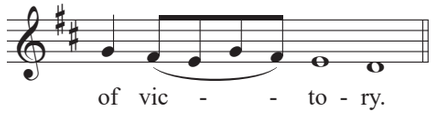
Response:



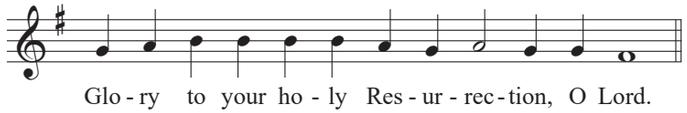
Priest: O most holy Theotokos, save us!

Response:



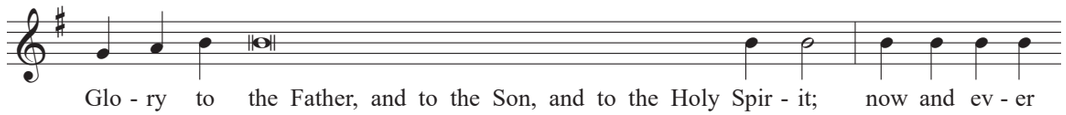


Refrain



Having condemned you to death by an unjust judgment, O Lord, the tyranny of death was itself condemned by the Cross. Thus the Prince of darkness was unable to do anything against you, and was justly overthrown. *Refrain*

When Hades drew near to you, it was not able to crush your body with its teeth; its jawbone was broken, while you, O God and Savior, put an end to the suffering of death and were raised up on the third day.

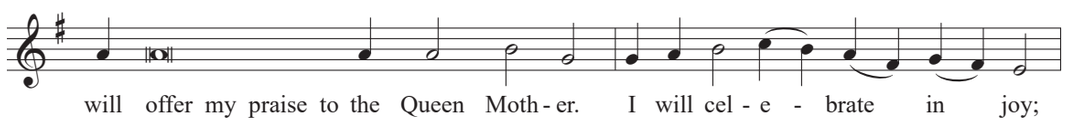




The sufferings of Eve, our first mother, have ceased, for without suffering you gave birth in a virginal manner; and knowing that you are the Theotokos, O pure Virgin, we glorify you.

Katavasia 1 of the Theotokos





Tone 7

Prokeimenon *Psalm 9: 12, 33, 2*





Verse: I will praise you, Lord, with all my heart;
I will recount all your wonders.

The service continues on page 24.

Let everything that lives



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

The service continues on page 24

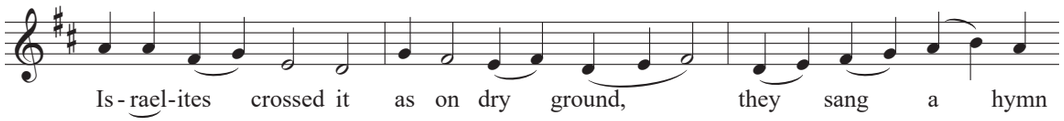
Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos



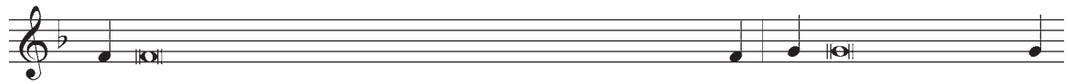






Priest: Glory to you, O Christ our God, our hope; glory to you!

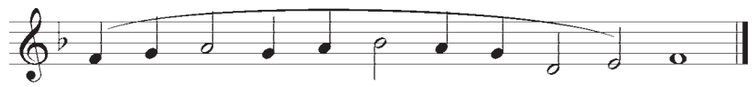
Response:





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:



Antiphon 3



The service continues on page 23.

Tone 7

Antiphon 2



Part 2

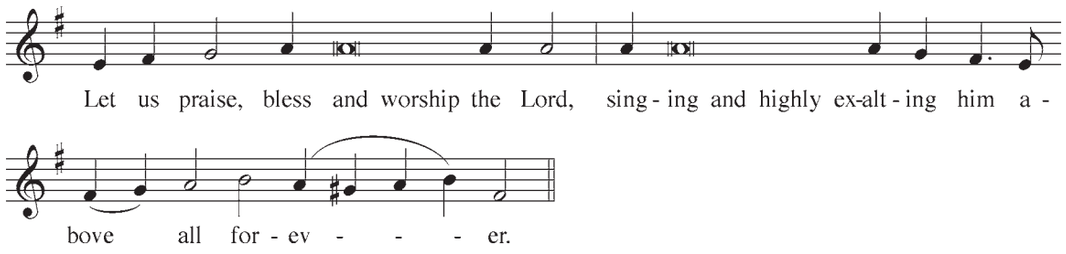
"Let us praise, bless, and worship" in the Eight Tones

Hymns of Light and Gospel Stanzas

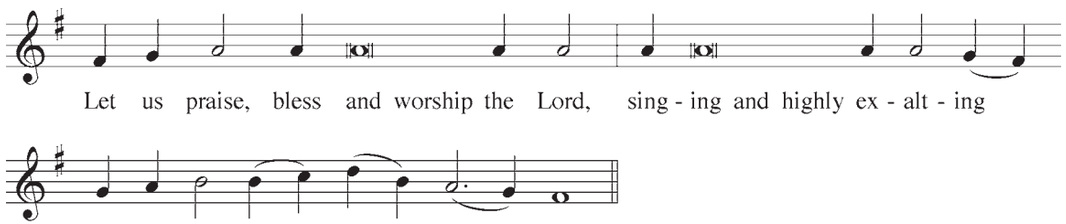
Octoechos

"Let us praise, bless, and worship"

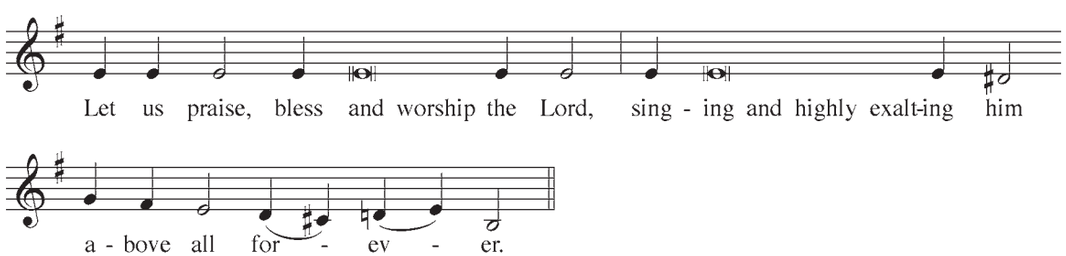
Tone 1



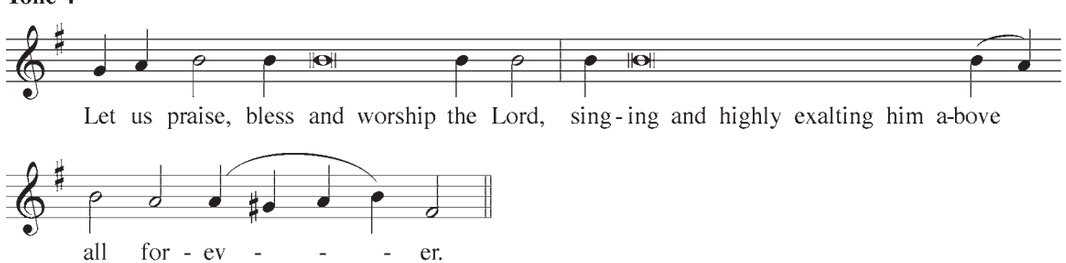
Tone 2



Tone 3



Tone 4



Gradual Hymns

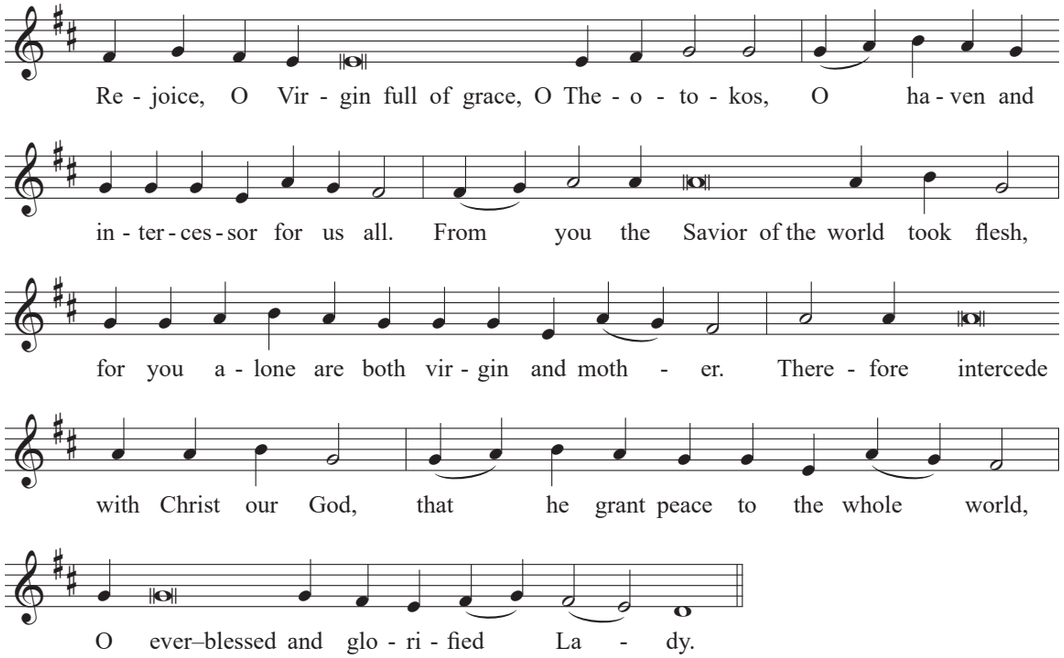
Antiphon 1



Tone 7

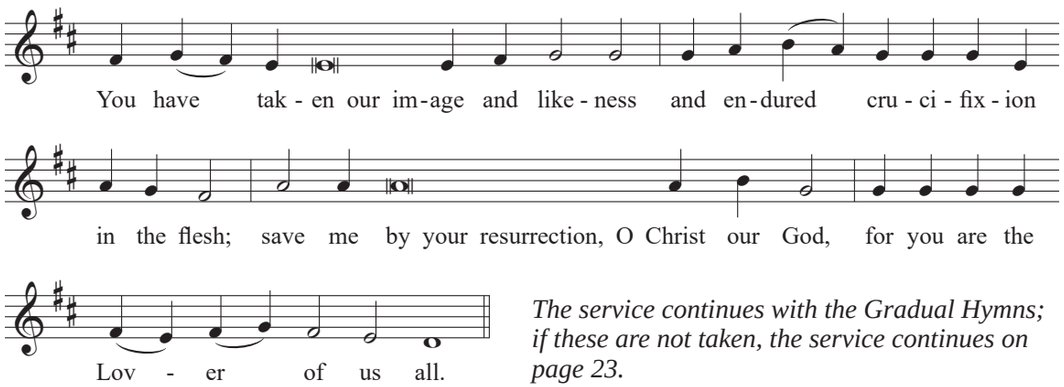
Cantor: Glory…now and ever…

Theotokion



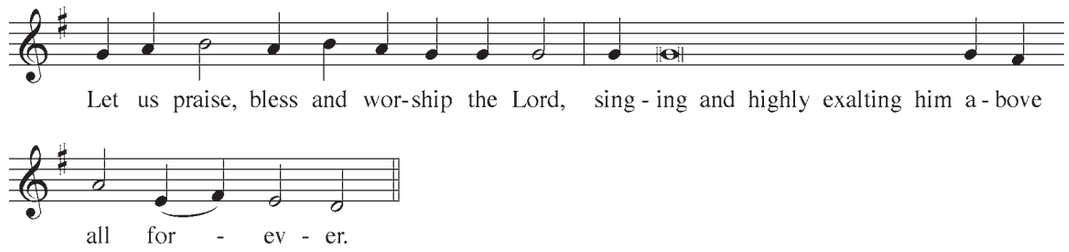
The service continues on page 16.

Hypakoe

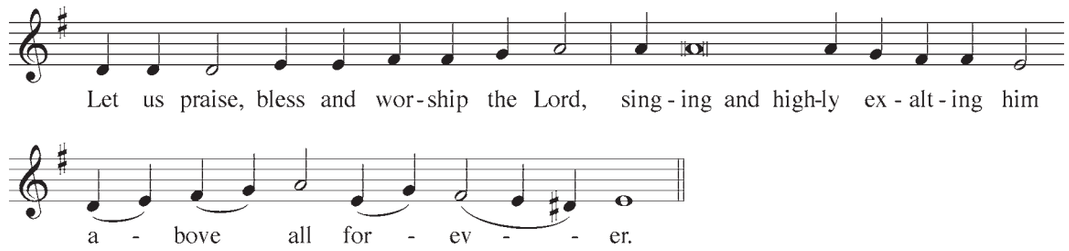


The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

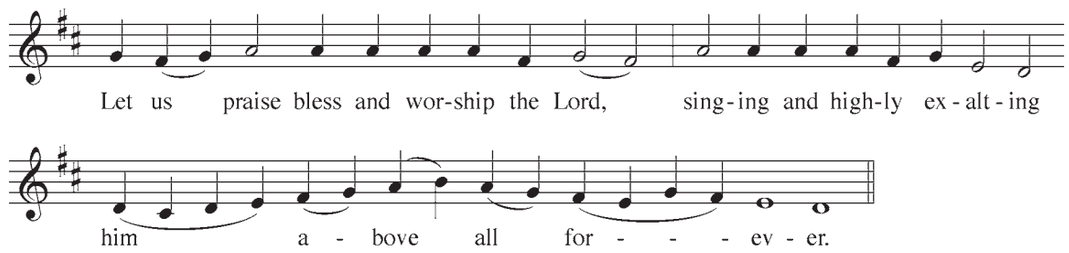
Tone 5



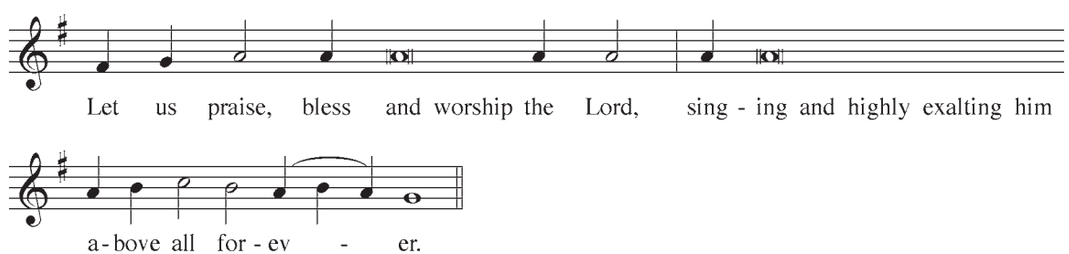
Tone 6



Tone 7



Tone 8



Hymns of Light and Gospel Stanzas

First Resurrection Gospel: Matthew 28: 16 - 20

Hymn of Light

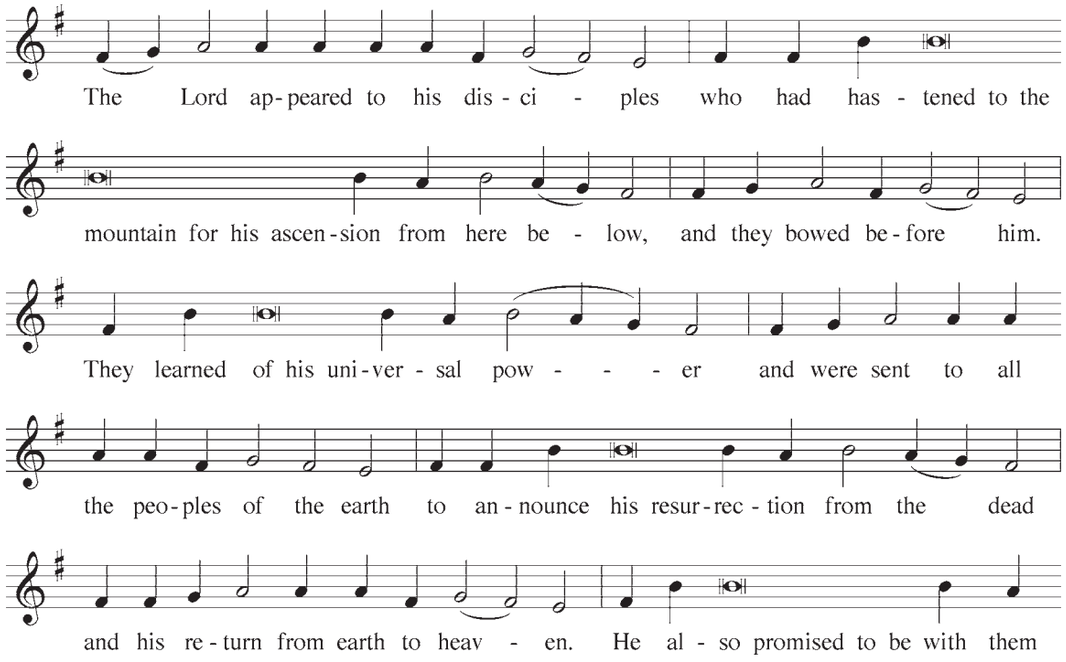
O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how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

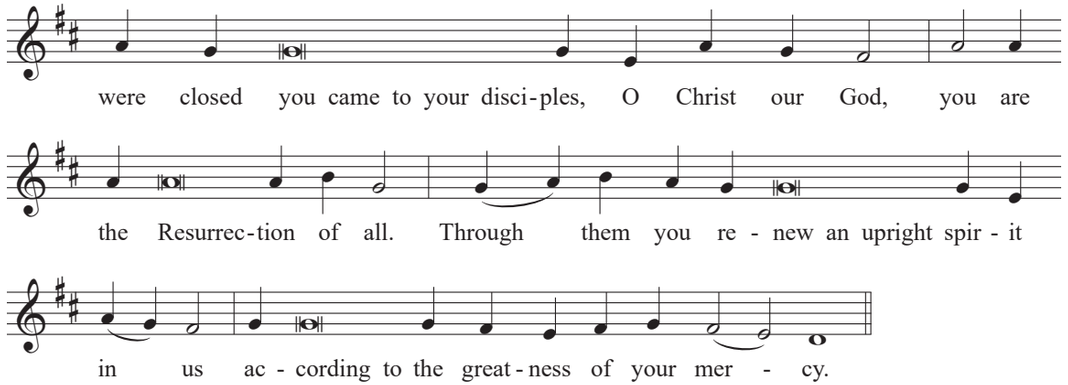
Glory…now and ever…

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.

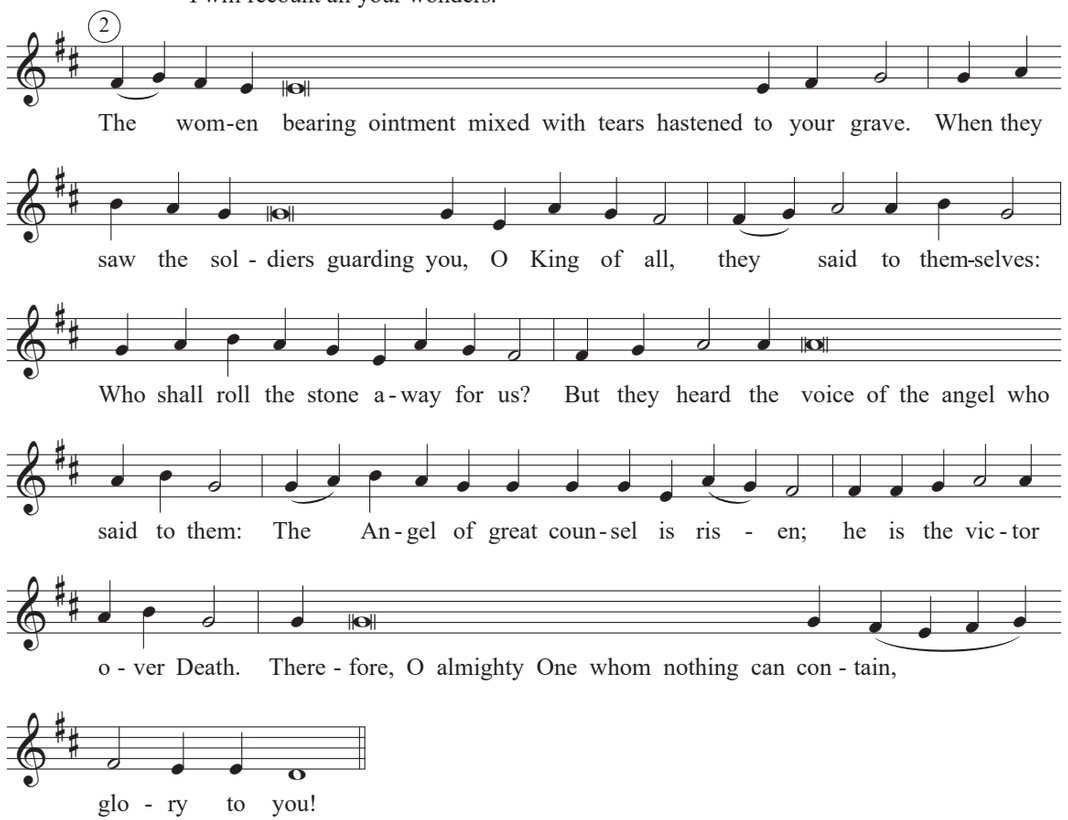
First Gospel Stanza

Tone 1

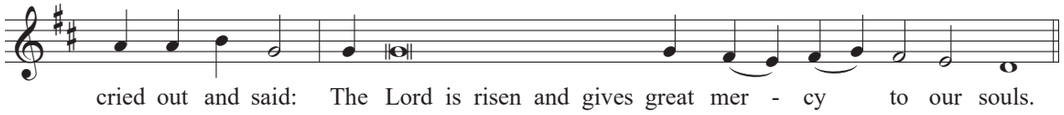




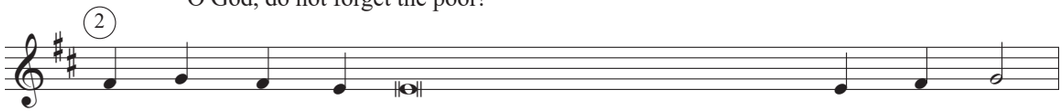
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



Tone 7



Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!







Cantor: Glory…now and ever…

Theotokion

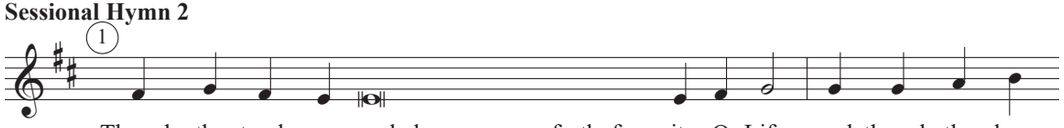


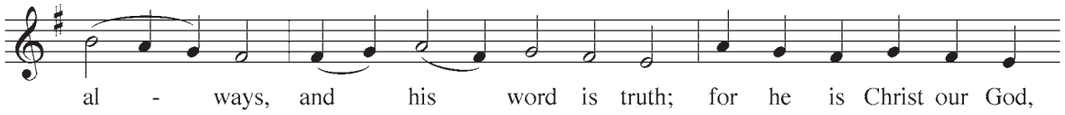




The service continues on page 14.

Sessional Hymn 2







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.

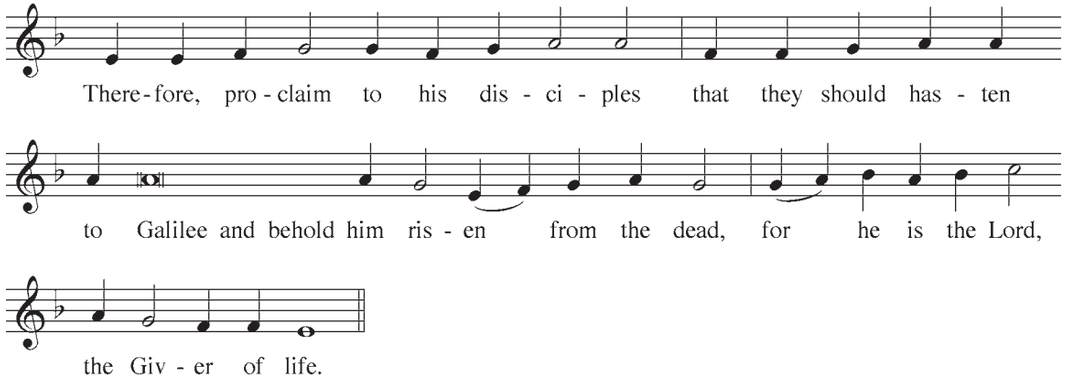
Second Gospel Stanza **Tone 2**











Third Resurrection Gospel: Mark 16: 9 - 20

Hymn of Light

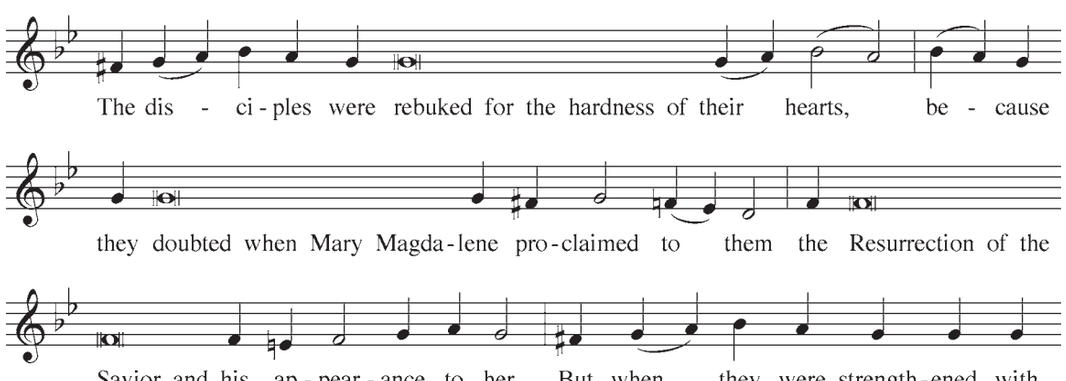
Truly Christ is risen. Let no one doubt or be suspicious. For he appeared to Mary and then to those who went fishing. Then he appeared to his eleven apostles as they were eating. He sent them forth to baptize the whole world; then he ascended to heaven from which he had descended, confirming his divine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

Glory…now and ever…

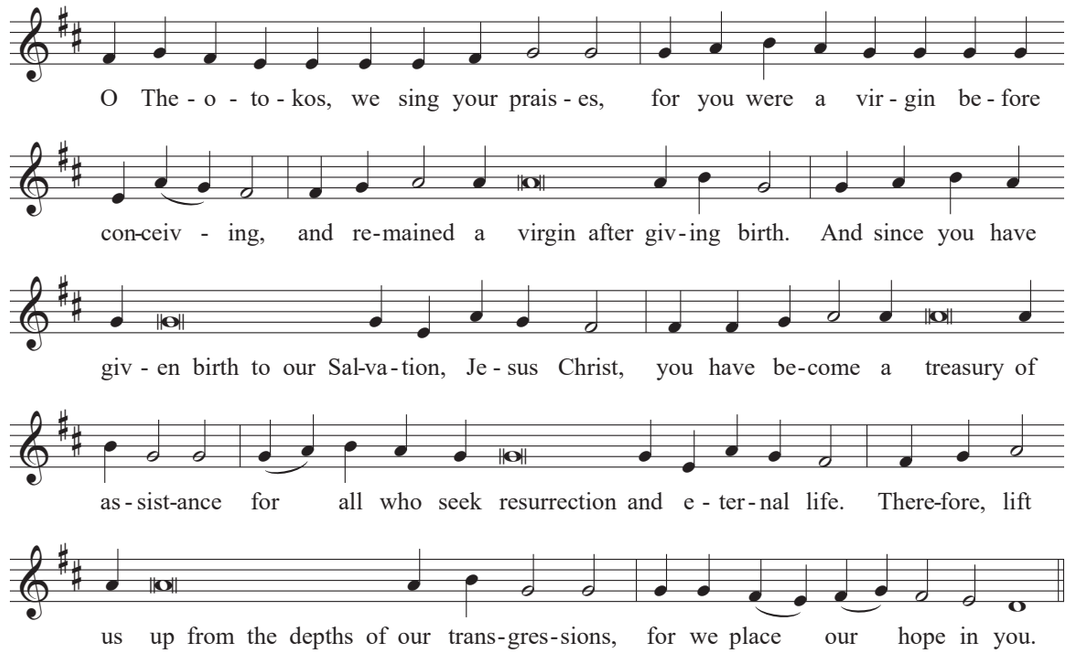
O Sun that has risen from the tomb on this day as a groom from his bridal chamber, you led Hades captive and trampled Death. By the intercession of your mother, send us light to enlighten our hearts and souls, and lead us that we may all walk in the ways of your commandments and in the paths of peace.

Third Gospel Stanza

Tone 3

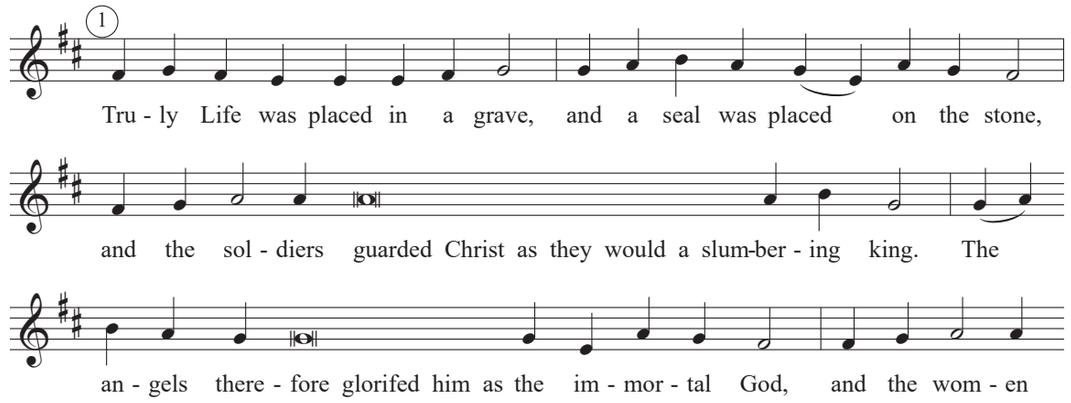


Theotokion



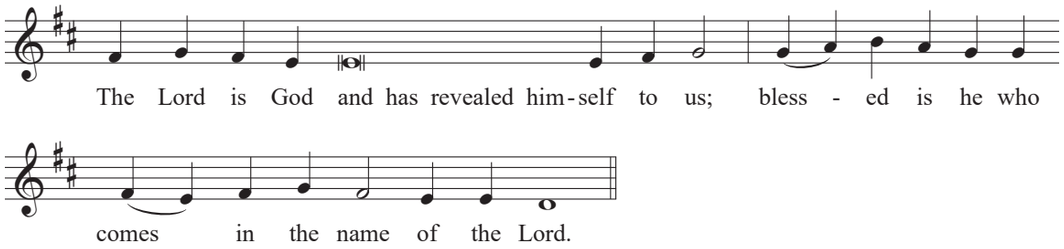
The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1



Tone 7

The Lord is God



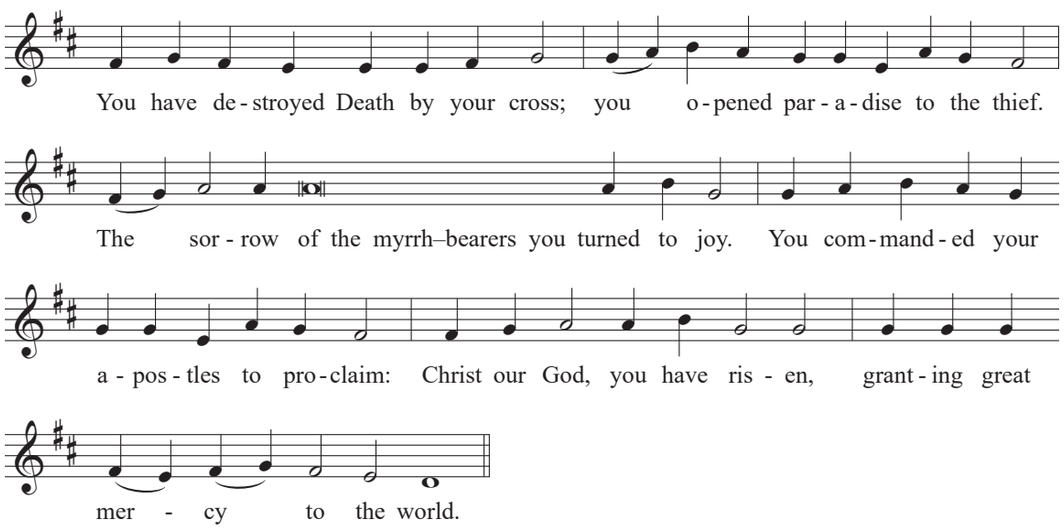
verse: Give thanks to the Lord, for he is good; for his love endures forever.

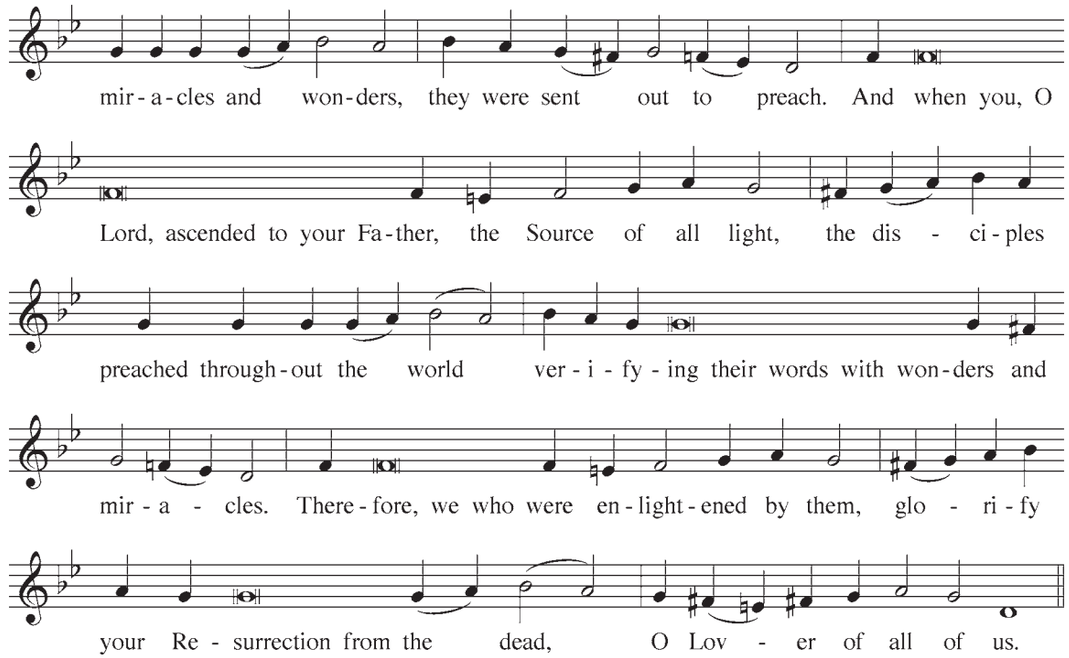
verse: They encircled me, compassed me about; in the Lord's name I crushed them.

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

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

Troparion





Fourth Resurrection Gospel: Luke 24: 1 - 12

Hymn of Light

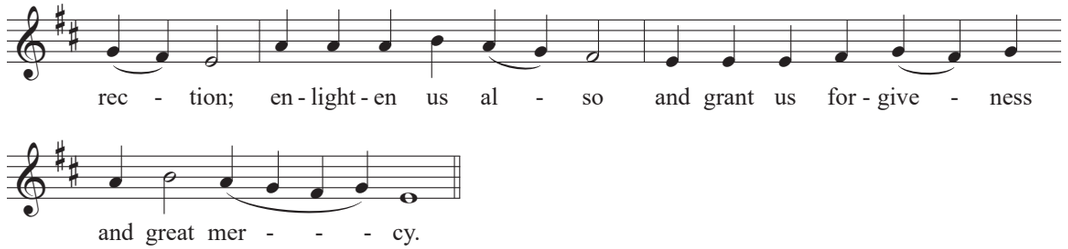
Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate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





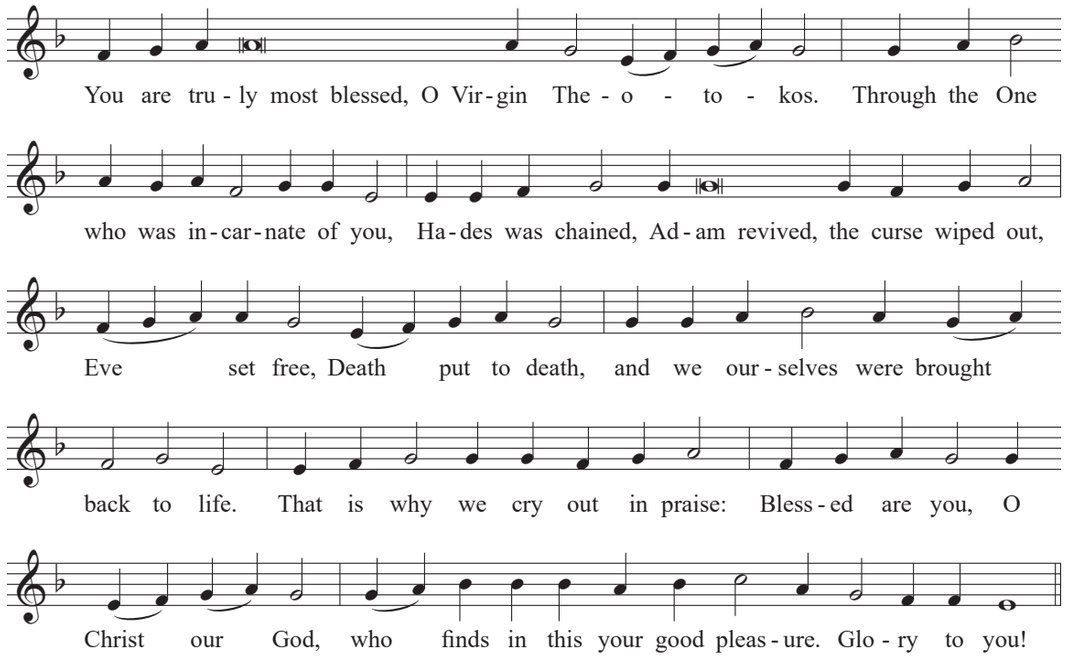
Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

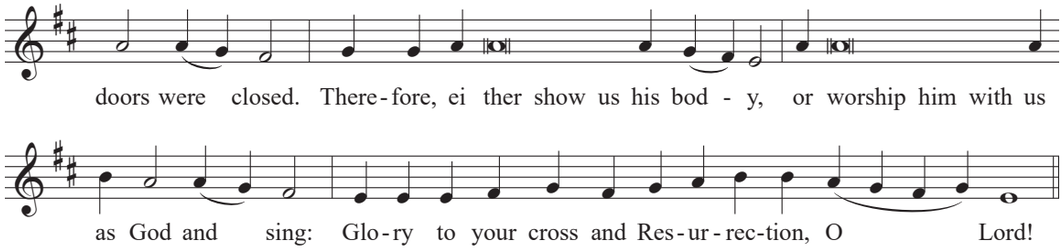
On normal Sundays, the following is sung:

Theotokion **Tone 2**



The service continues on page 41.

Tone 6



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



Fifth Resurrection Gospel: Luke 24: 12 - 35

Hymn of Light

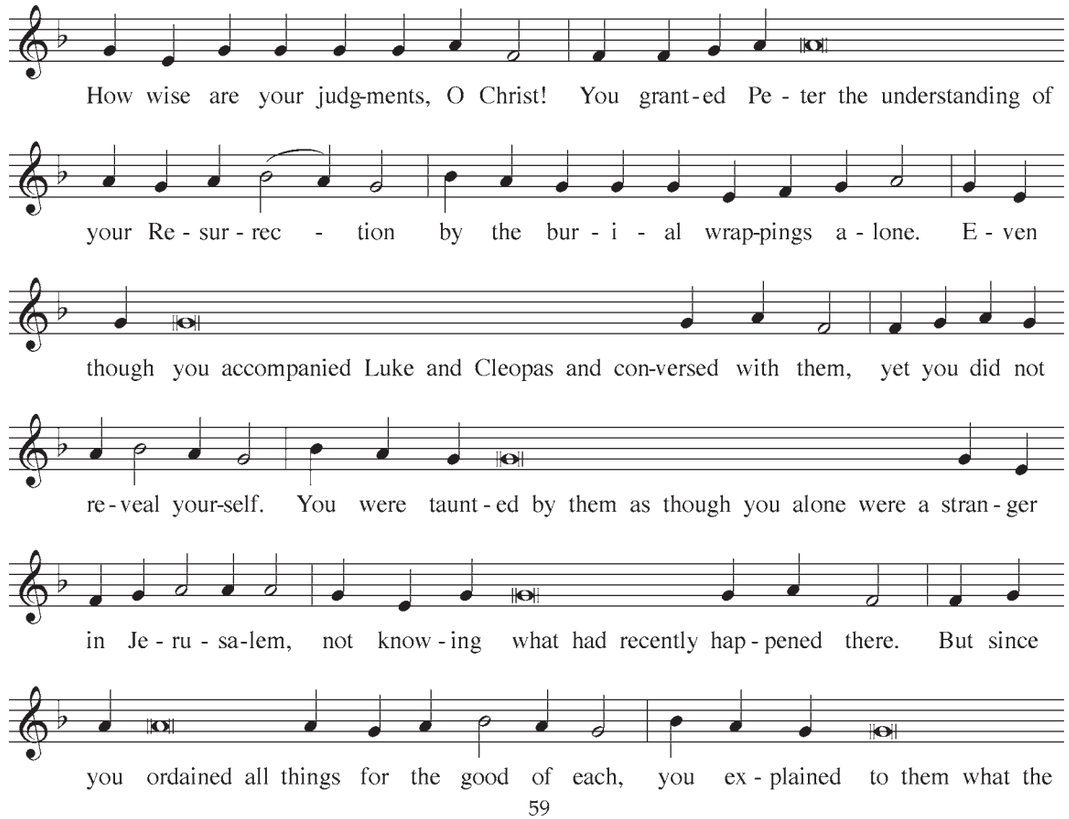
Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore,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

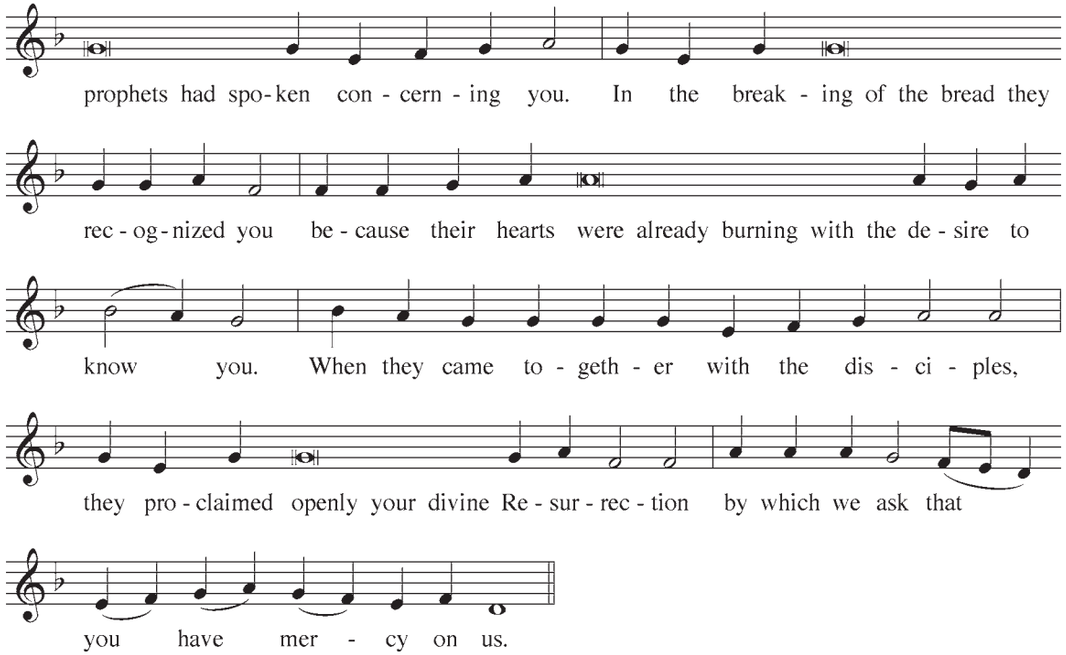
Glory…now and ever…

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

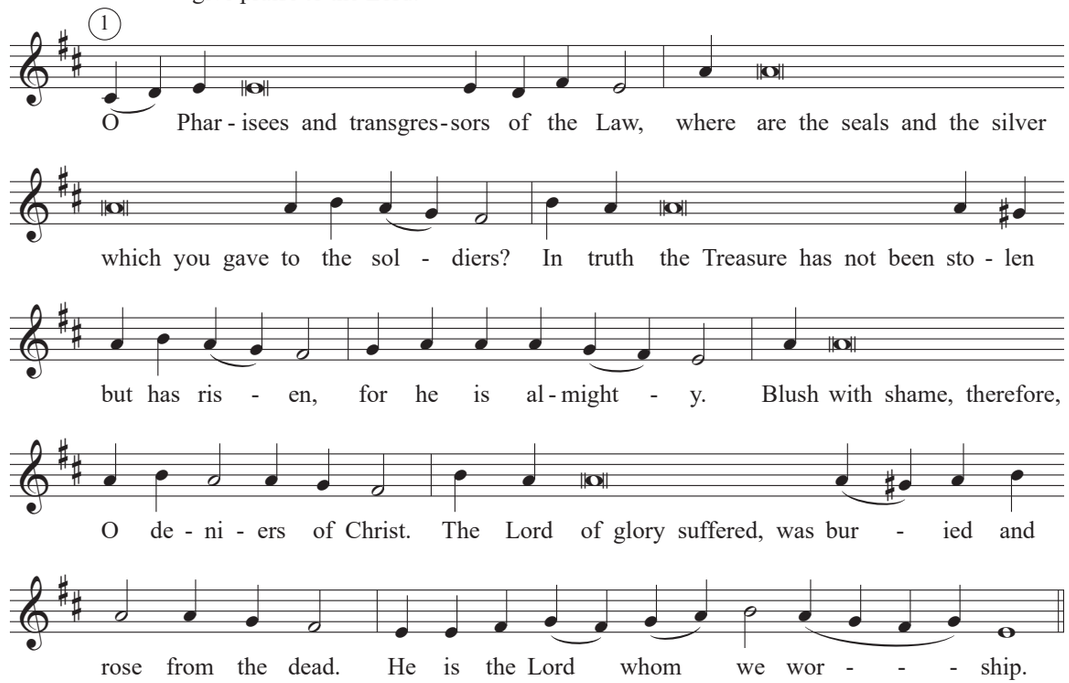
After your resurrection from the grave, O Savior, you revealed your human nature as you stood in the midst of the disciples; you were with them and taught them the baptism of repentance. Then you ascended to your Father and promised to send them the Paraclete.Therefore, O Lover of us all and God most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

Glory…now and ever…

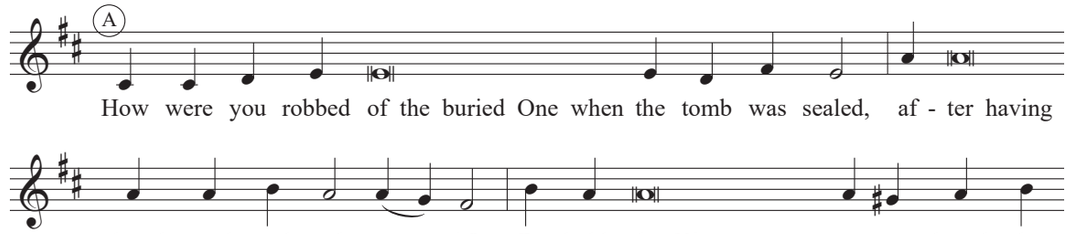
The Author of all creation and the God of all took a carnal body from your pure womb, O holy Virgin. He renewed our nature which had been corrupt, preserving your virginity after birthgiving as you were before. Therefore, we all praise you in faith and exclaim: Rejoice, O Queen of the whole world!



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



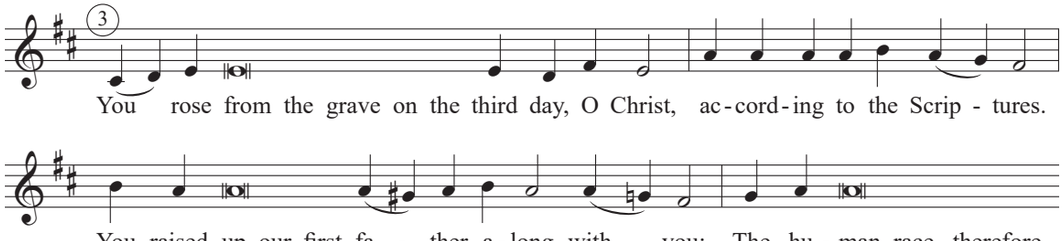
Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!



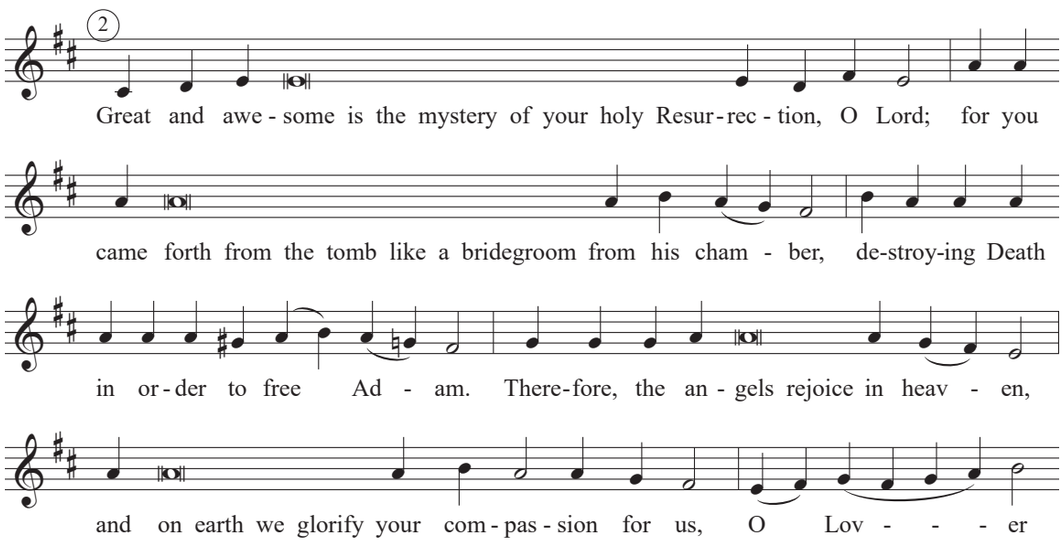
Tone 6



Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



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…

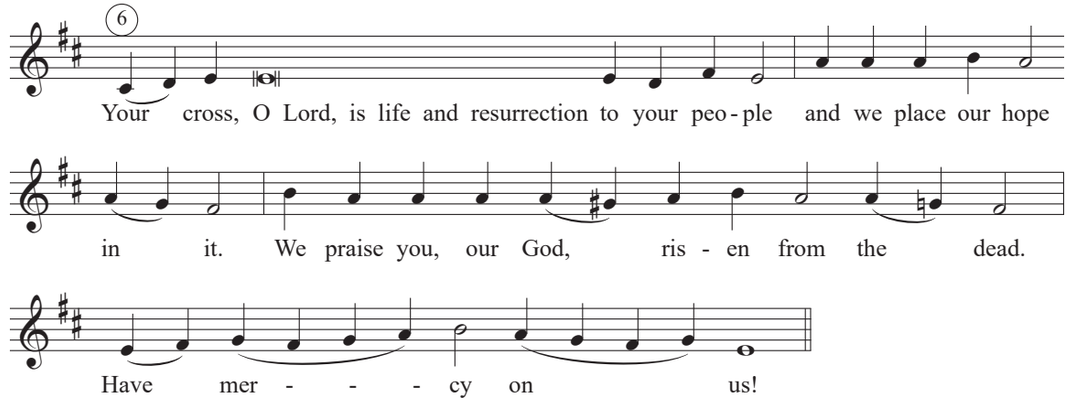
O most merciful Christ, you performed wondrous deeds for my sake. You were born of a virgin Maiden in a manner beyond description; you suffered the crucifixion and death; and you rose in glory, releasing our nature from death. Therefore, glory to your majesty and power, O Christ.

Seventh Gospel Stanza

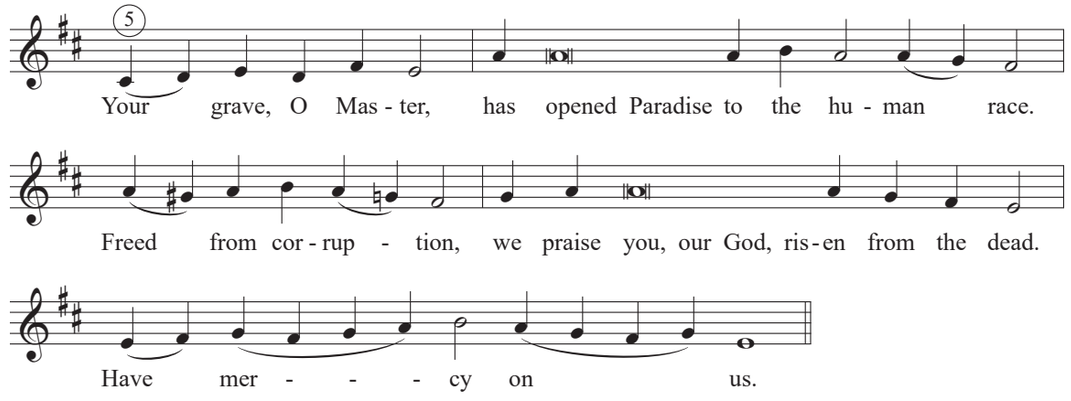
Tone 7



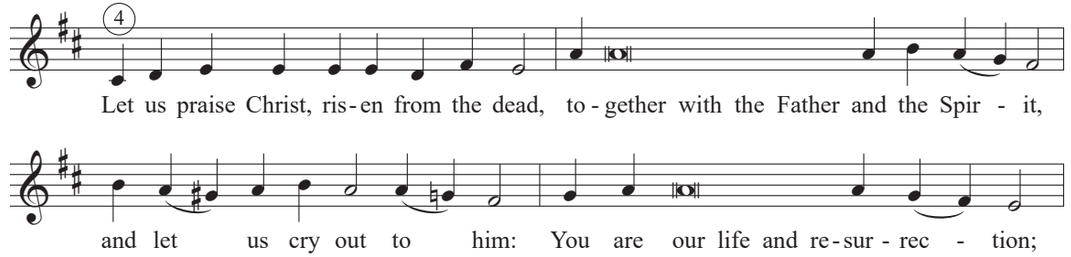
Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



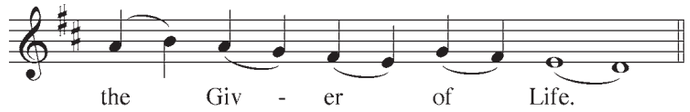
Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



Tone 6

He fixed them forever,
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 children 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 for 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.



Eighth Resurrection Gospel: John 20: 11 - 18

Hymn of Light

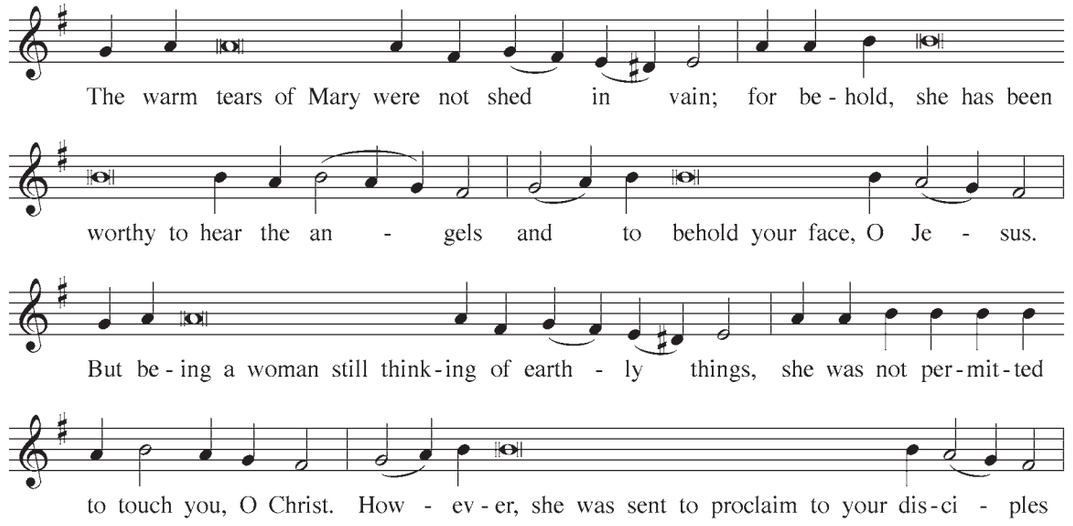
When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I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

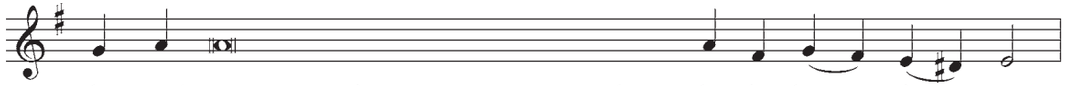
Glory…now and ever…

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

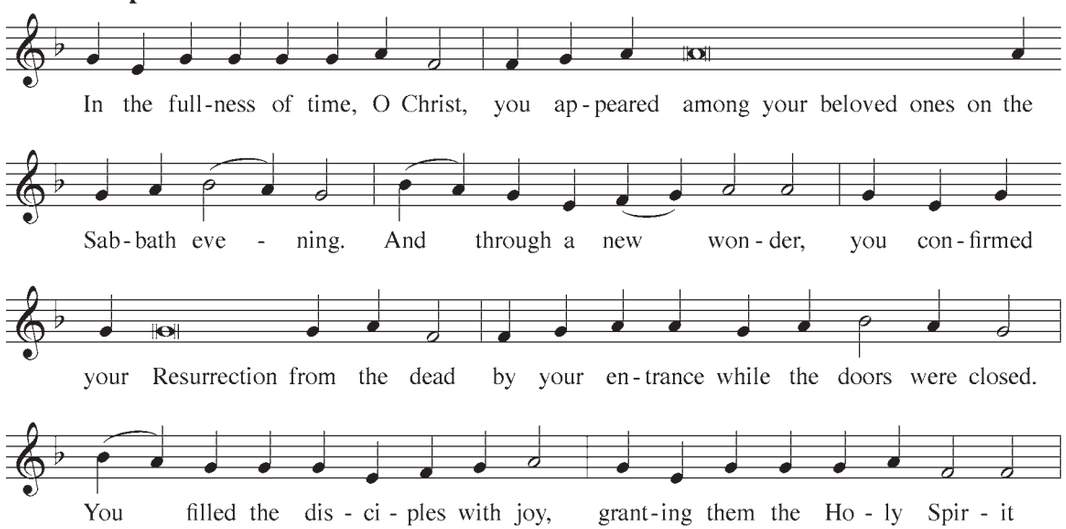
Hymn of Light

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!

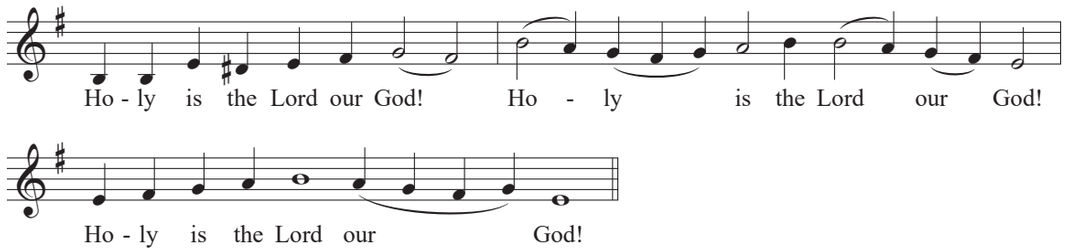
Glory…now and ever…

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**



Holy is the Lord our God

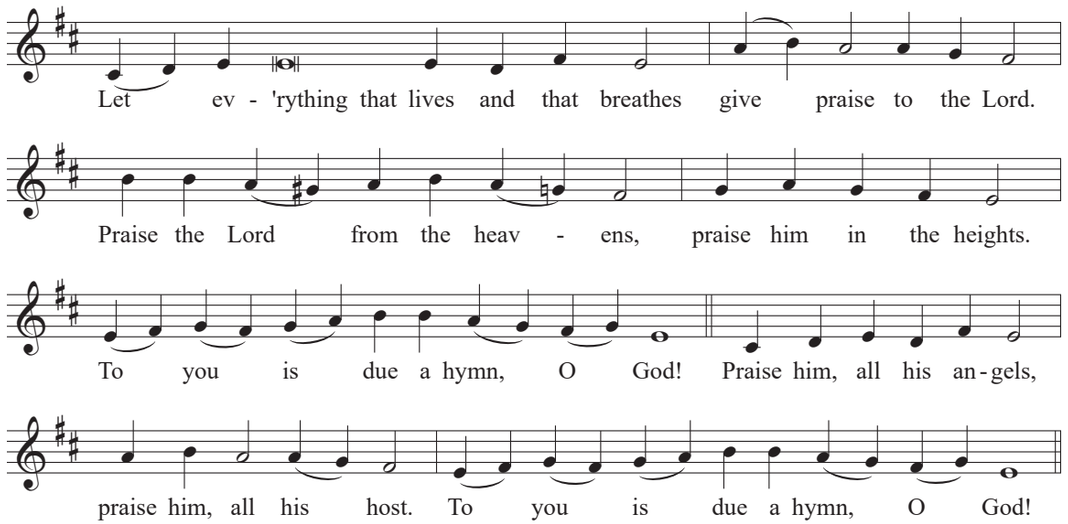


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalm 148



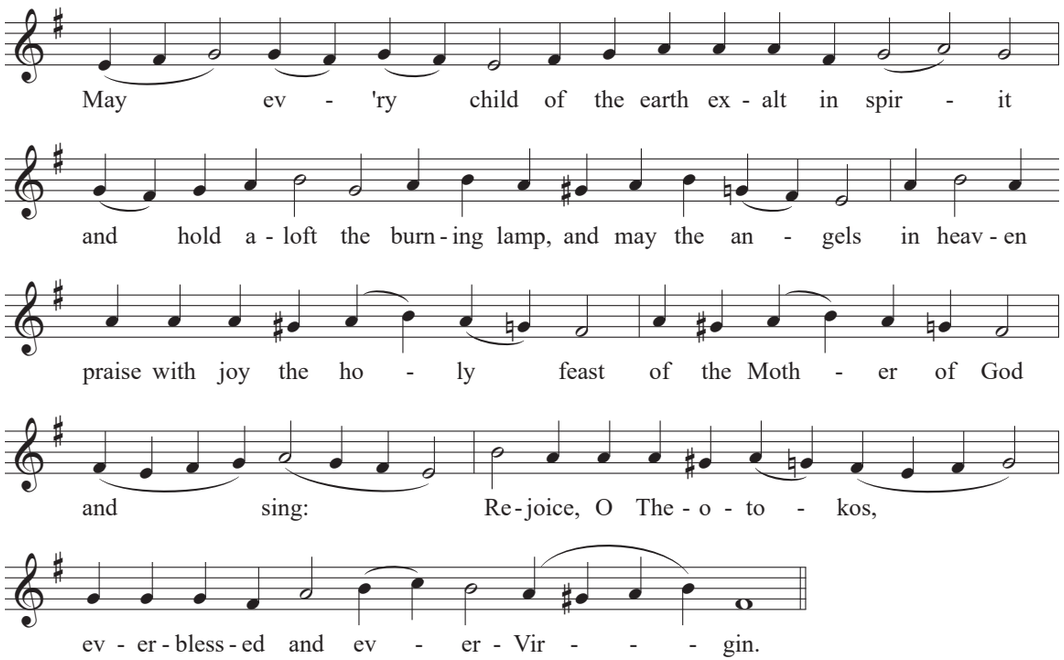
Praise him, sun and moon,
praise him, shin***ing*** stars.
Praise him, highest heavens
and the waters above ***the*** heavens.
Let them praise the name of the Lord,
He commanded; they ***were*** made.

Tone 6

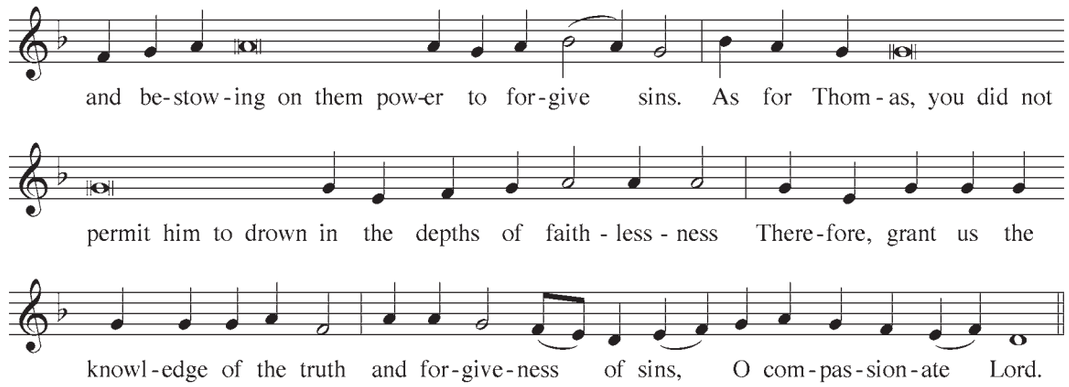


Let us mortals purify our lips that we may glorify God the Father and his coeternal Son, and venerate the ineffable and glorious power of the most Holy Spirit. For you alone are all-powerful, O indivisible Trinity.

Katavasia 9 of the Theotokos **Tone 4**



The service continues with the Small Litany, found on page 36.



Tenth Resurrection Gospel: John 21: 1 - 14

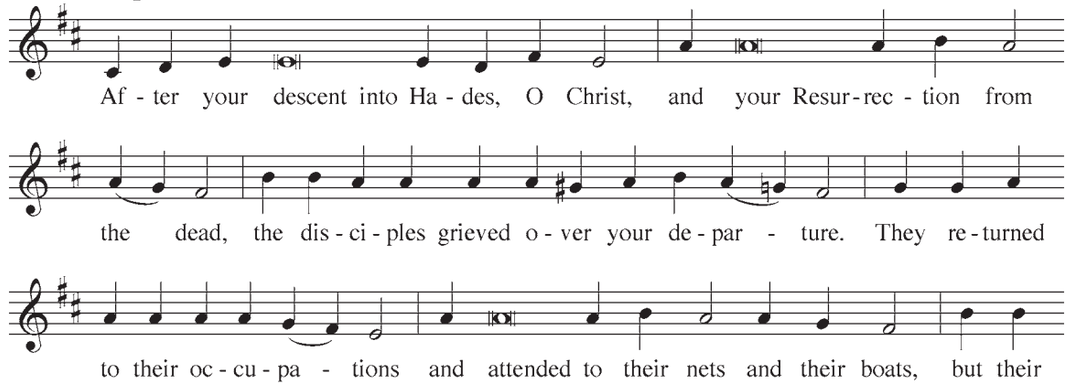
Hymn of Light

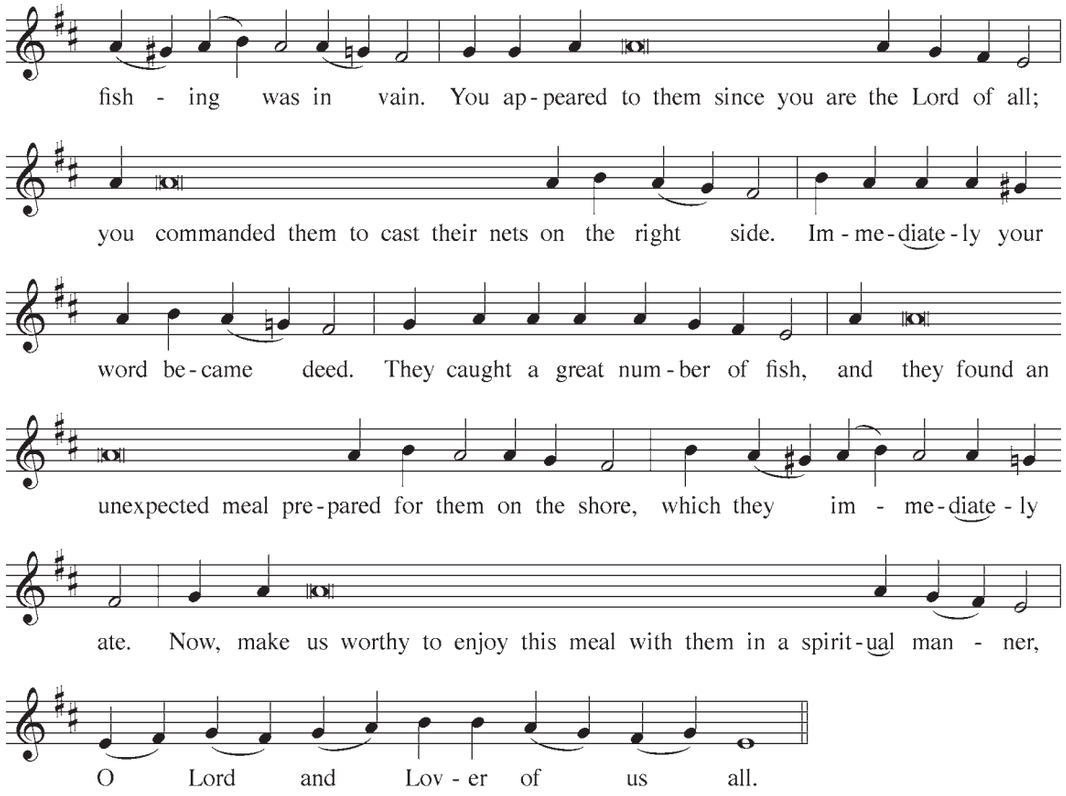
The two sons of Zebedee, with Peter, Nathanael, and Thomas, and two others were fishing in the Lake of Tiberias. By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming toward him. This was the third appearance of the Lord after his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

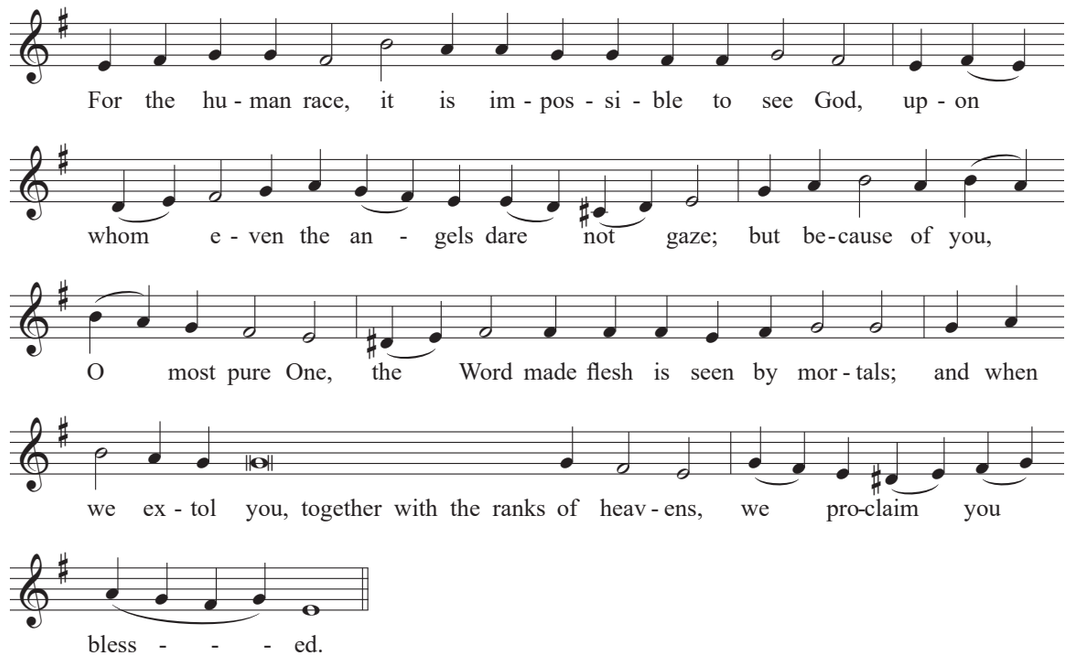
Hymn of Light

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.

Ode 9
Irmos

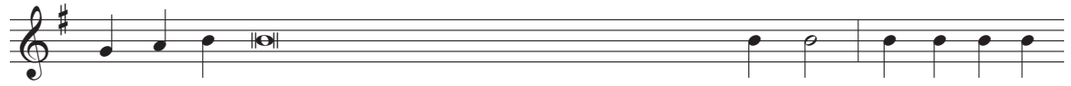


Refrain



You remained a stranger to passions, O Word of God, even though you lived our human condition in the flesh; but you delivered humanity from its passions, having overcome our passions by your own passion, O our Savior. For you alone are beyond all suffering and are almighty. *Refrain*

Descending into the abyss of death, you preserved your body from the corruption of the tomb; and your soul was not left in Hades, O Giver of life, but you were raised up as from sleep, O Lord, raising us with you.

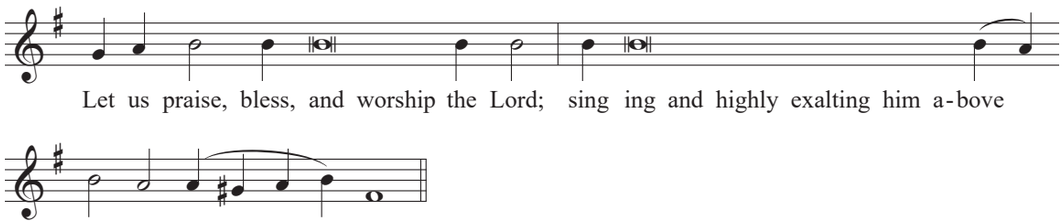


Tone 6

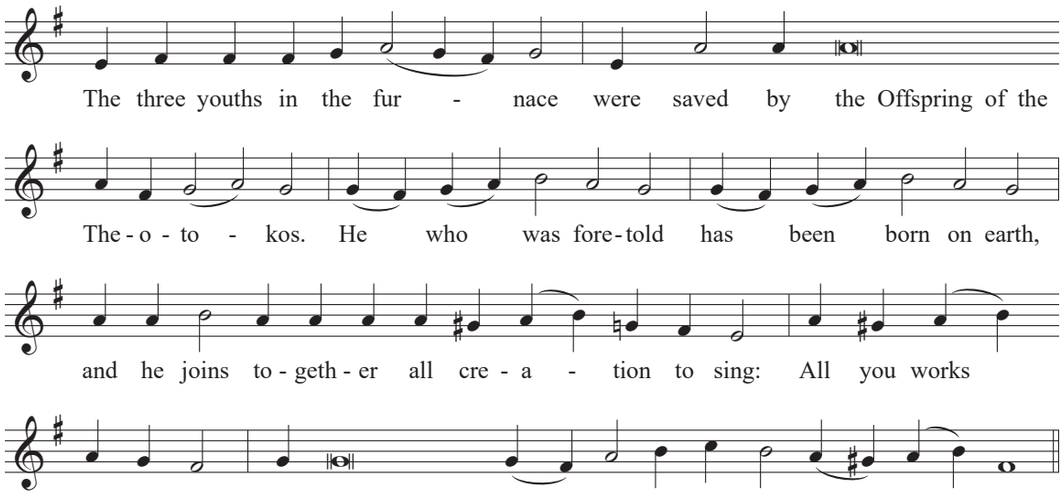


You conceived the Word, the Light of light, and are filled with glory for having given birth in a manner beyond expression, for the Holy Spirit made his dwelling in you. O Virgin, we exalt you through all ages.

Tone 4



Katavasia 8 of the Theotokos **Tone 4**



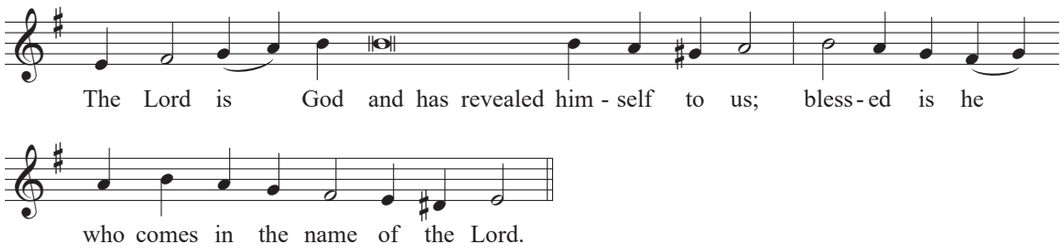
The Canticle of the Theotokos (Magnificat) is found on page 34.

Eleventh Gospel Stanza **Tone 8**



Tone 1

The Lord is God



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

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

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

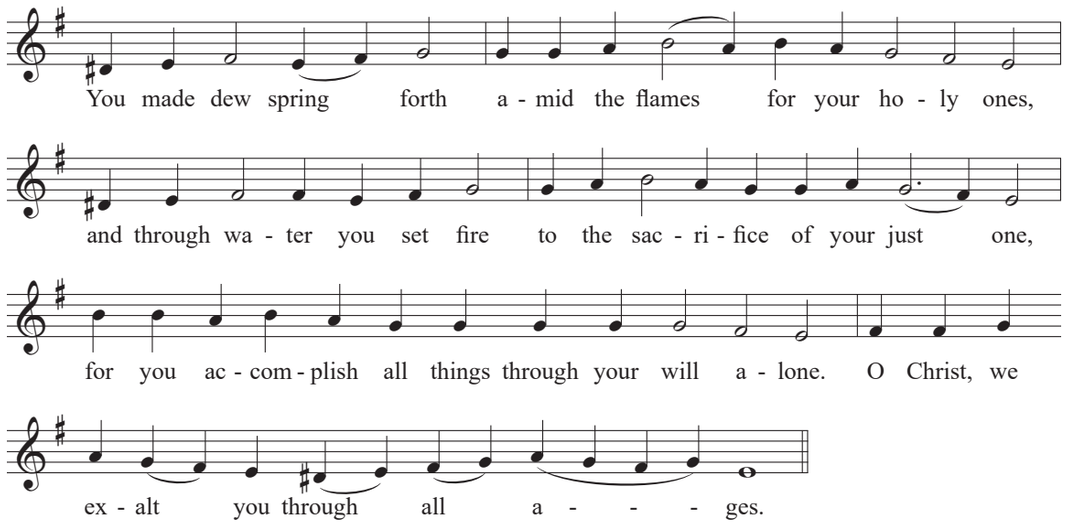
verse: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

Troparion





Ode 8
Irmos

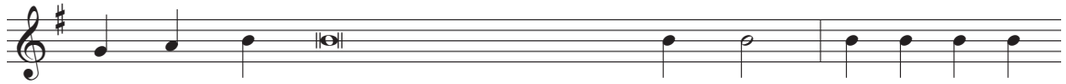


Refrain



The people who formerly killed the prophets have now been seized with envy and have crucified the Word of God, whom we exalt through all ages. *Refrain*

Without leaving the vaults of heaven, you descended into Hades, O Christ, and raised with you humanity who had been lying in the corruption of the grave, and who exalts you through all ages.



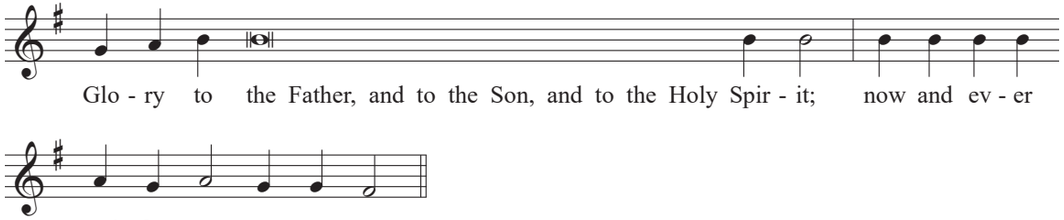
Tone 6

Refrain



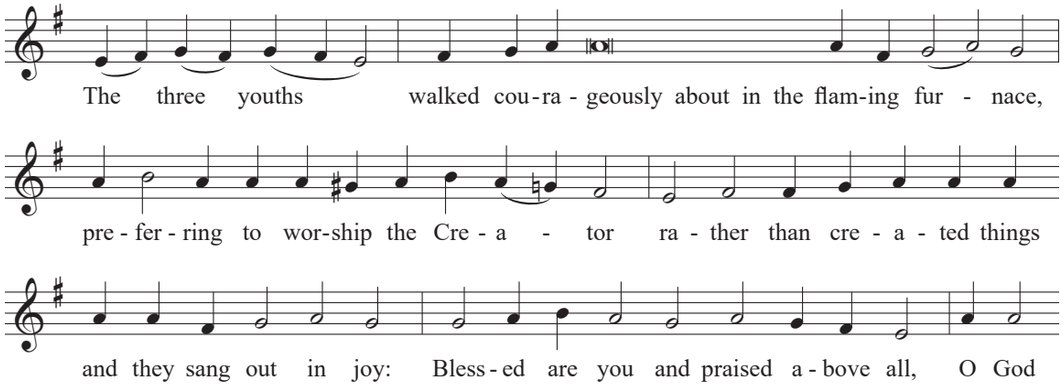
Lamenting over your passion, in full daylight the sun was covered with darkness, and light was darkened over all creation as it cried out: Blessed are you, O Lord, God of our fathers. *Refrain*

At your descent, O Christ, the lower kingdoms were filled with light, and our first father was seen filled with joy; dancing and rejoicing, he cried out: Blessed are you, O Lord, God of our fathers.



Through you, O Virgin Mother, a light is risen illuminating the whole world; for you have given birth to the divine Creator of the universe. Beseech him, all-holy Lady, to send his great mercy upon his faithful.

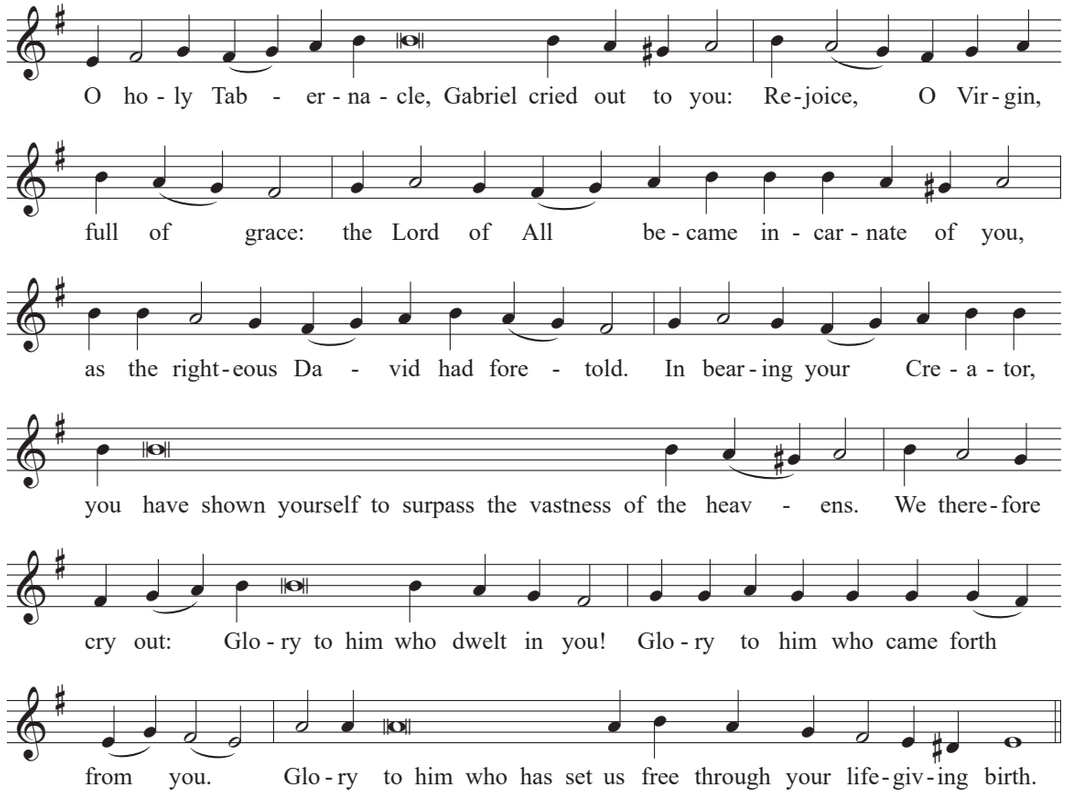
Katavasia 7 of the Theotokos **Tone 4**



Tone 1

Cantor: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

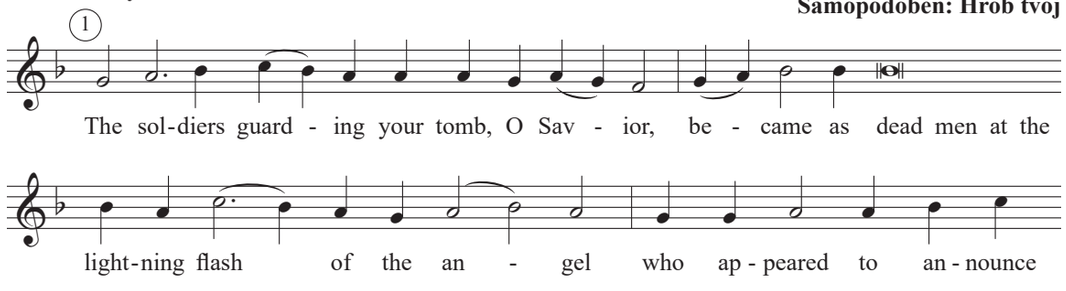
Theotokion

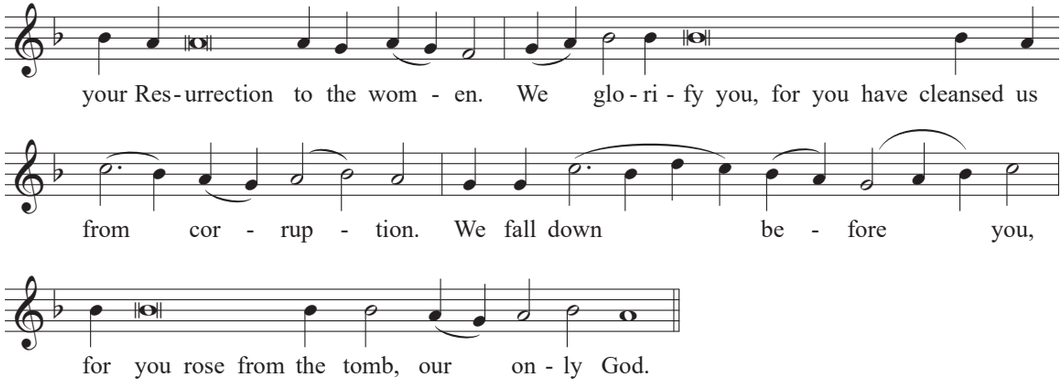


The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

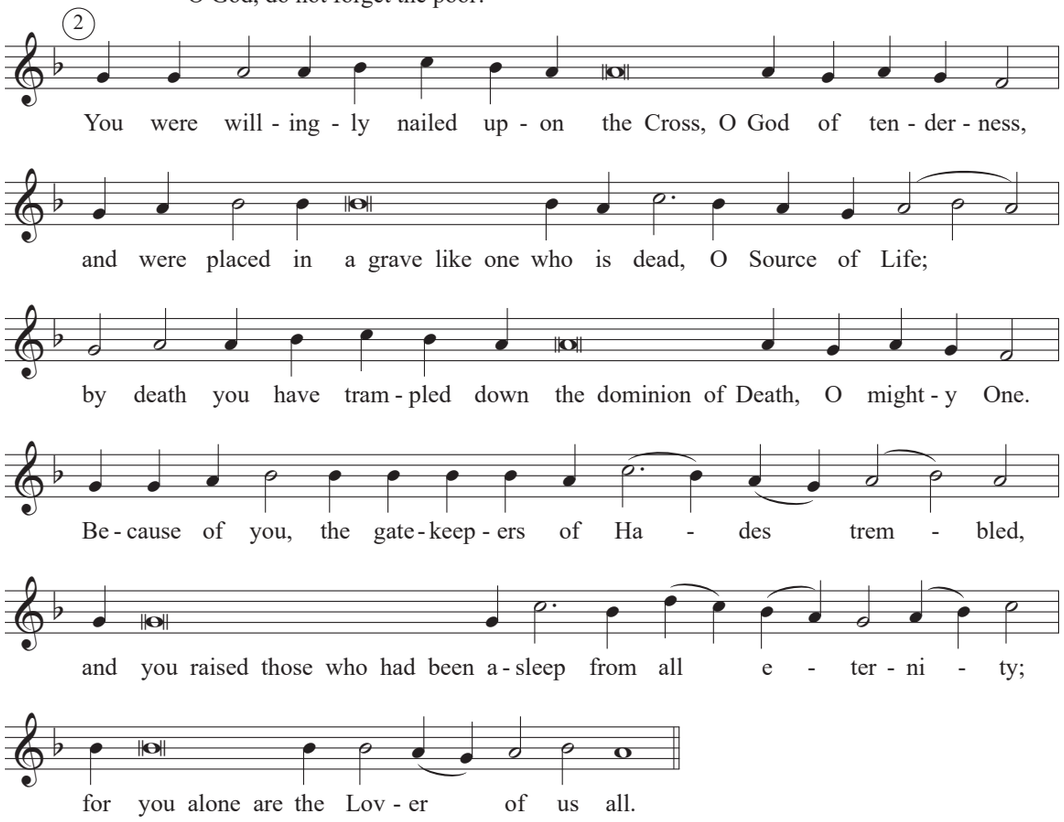
Sessional Hymn 1

Samopodoben: Hrob tvoj

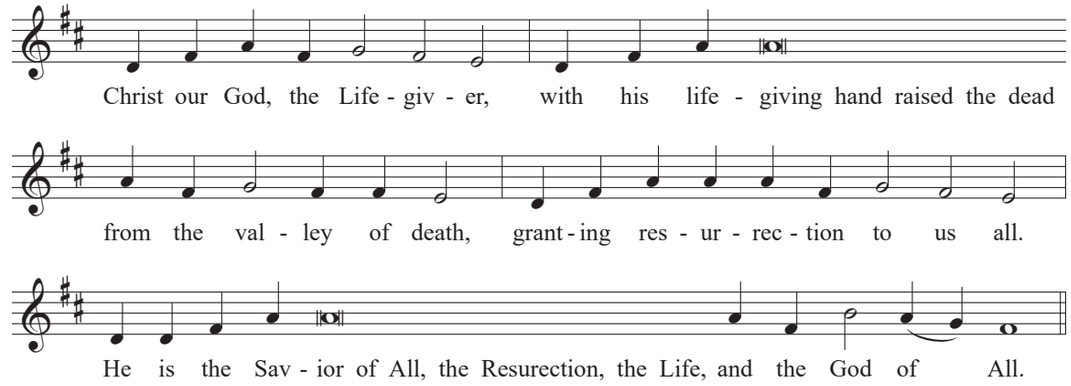




Cantor: Arise, Lord, lift up your hand.
O God, do not forget the poor!

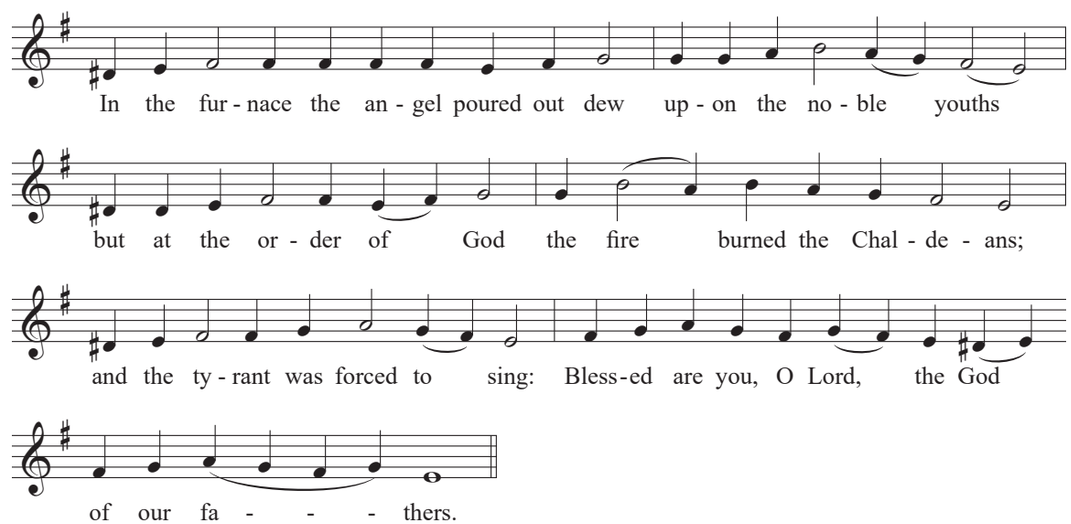


Kontakion



Ikos: O Source of life, we the faithful, praise and bow before your cross and your tomb; for you have chained Hades, O immortal Lord, and as the almighty God, you have raised the dead with you. You shattered the gates of Hades and destroyed the dominion of Death. We mortals now praise you with love, for you have risen and demolished the power of the deadly enemy. You have raised all those who believe in you, and you delivered the world from the arrows of the Serpent. O all-powerful One, you have freed us from the deceits of the Enemy. Therefore, in faith we praise your Resurrection by which you save us, O God of the universe.

Ode 7
Irmos



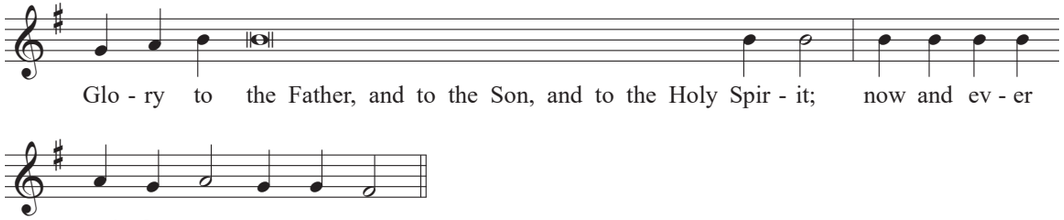
Tone 6

Refrain



When you were nailed to the cross, O Lord, you wiped out the ancient curse; and when the lance pierced your side, you tore up the debt against Adam and set the whole world free. *Refrain*

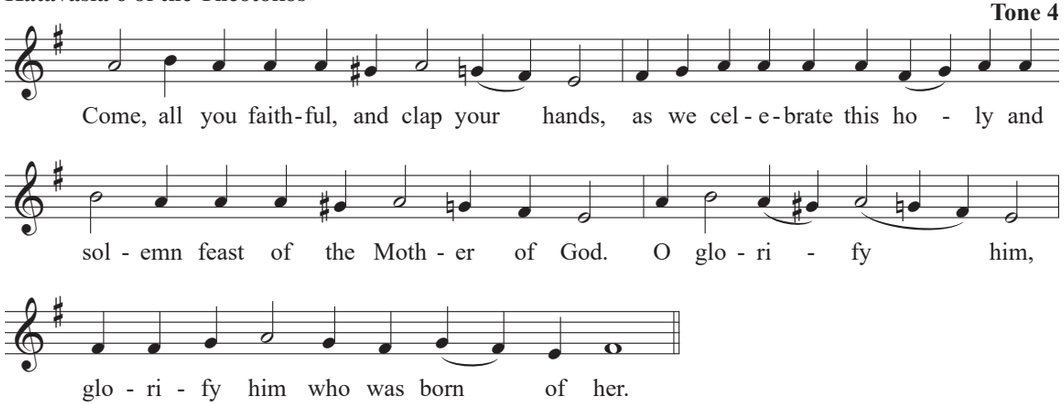
Deceived by the Serpent, Adam was hurled into the pit of Hades; but you, O God of compassion, have gone in search of him, and carrying him upon your shoulders, you have raised him with you.



O most pure Lady, who for the human race gave birth to their Lord and Leader, appease the unceasing stirrings of my violent passions and grant a calmness to my heart.

Katavasia 6 of the Theotokos

Tone 4

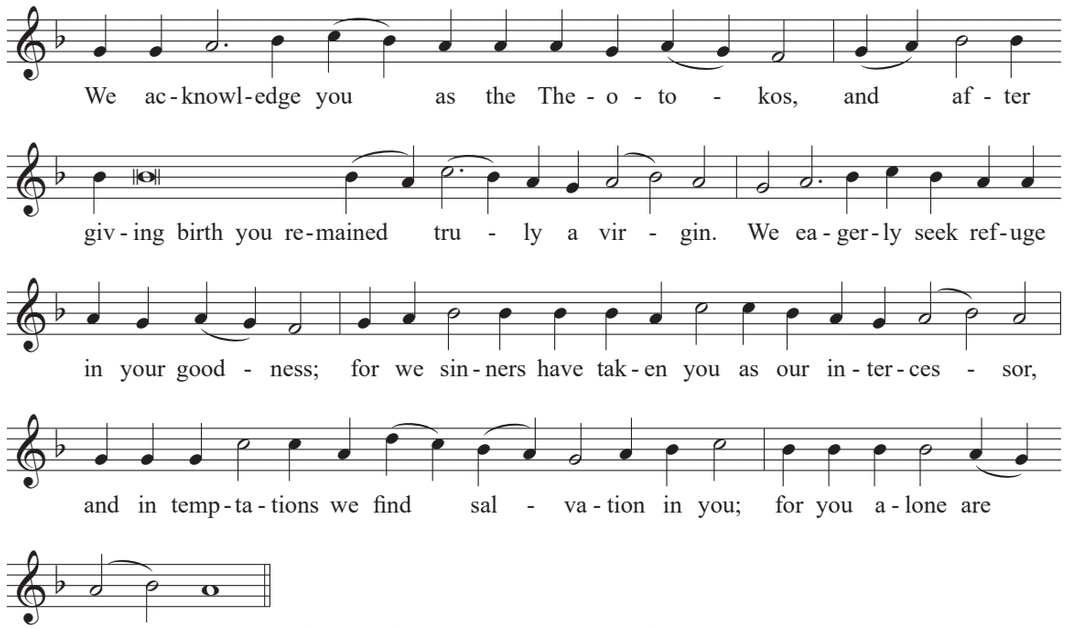


The Small Litany is found on page 33.

Tone 1

Cantor: Glory…now and ever…

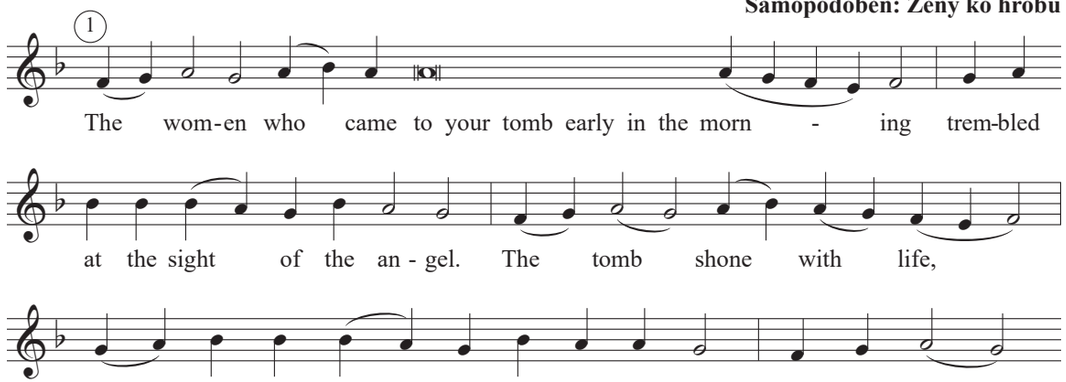
Theotokion



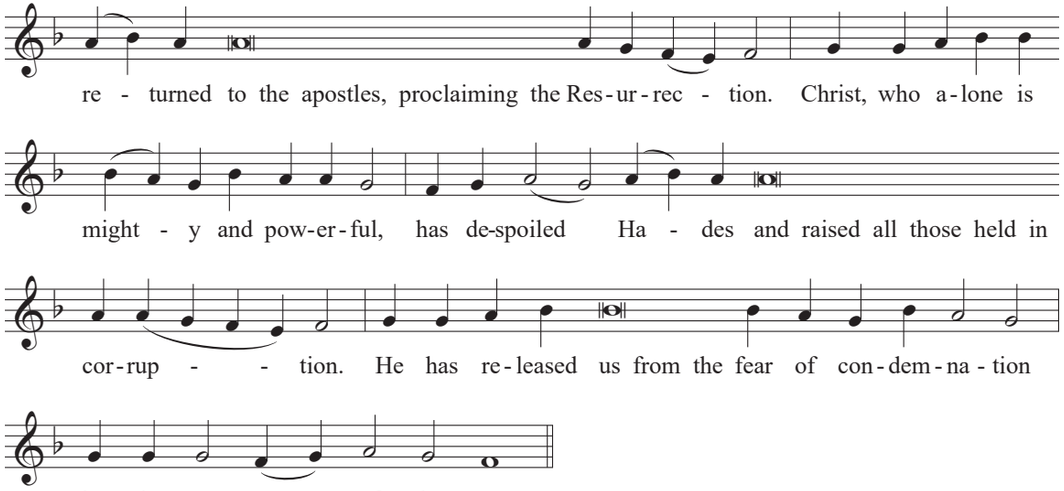
The service continues on page 15.

Sessional Hymn 2

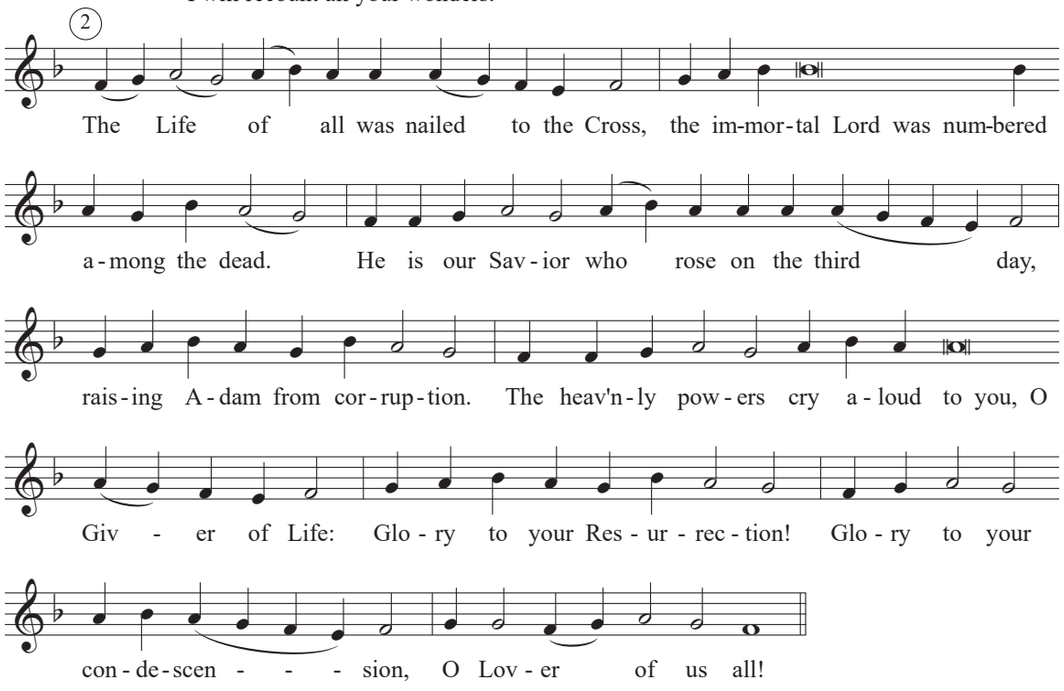
Samopodoben: Ženy ko hrobu



Tone 1



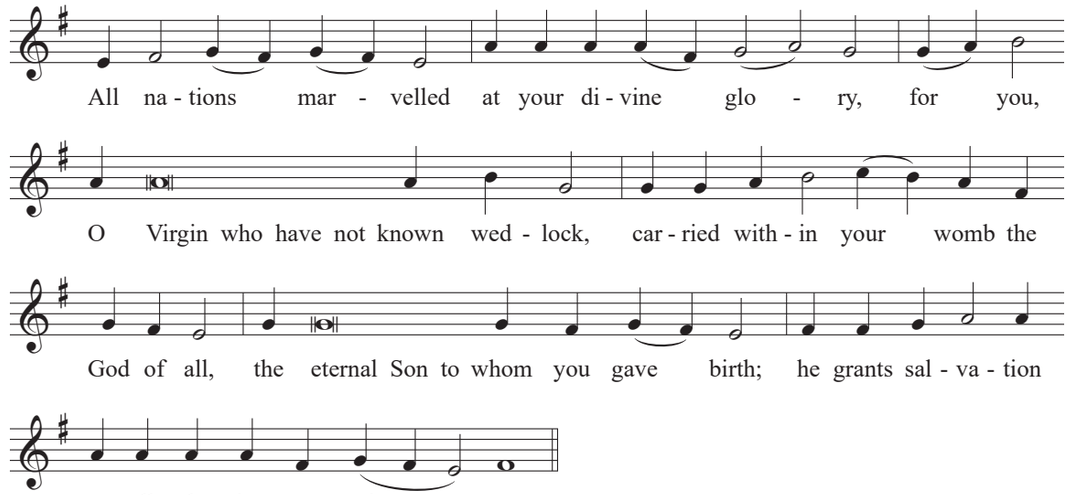
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



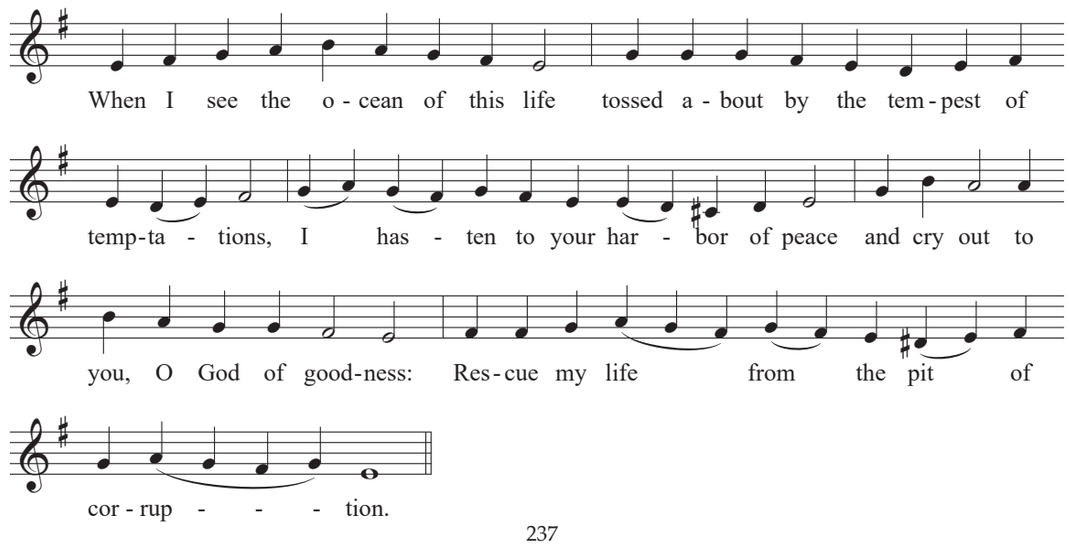
Tone 6

In your goodness, O Queen of the universe, save those who recognize you with all their heart as the Theotokos; in you we possess an invincible protection, for you are truly the one who gave birth to the Lord.

Katavasia 5 of the Theotokos **Tone 4**

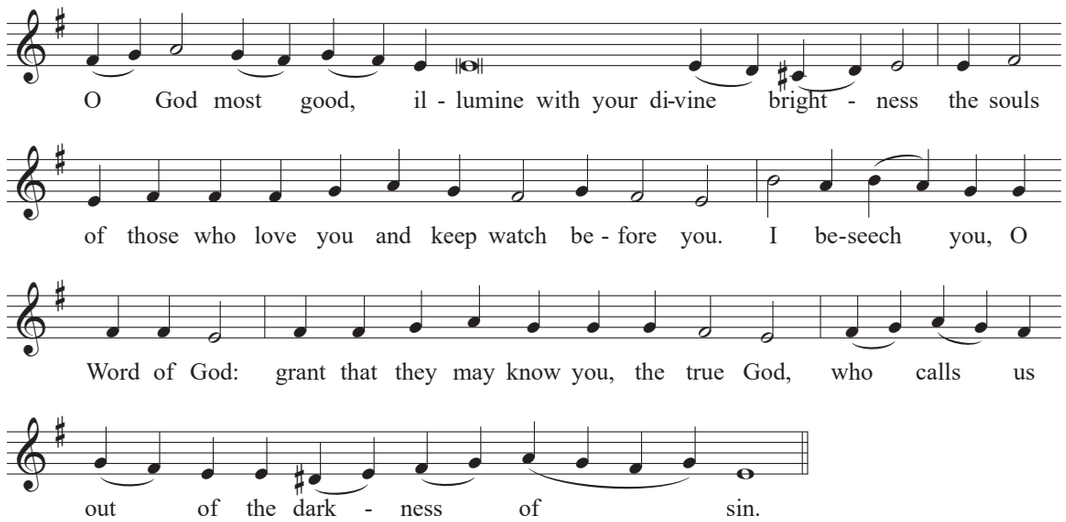


Ode 6
Irmos



Tone 6

Ode 5
Irmos

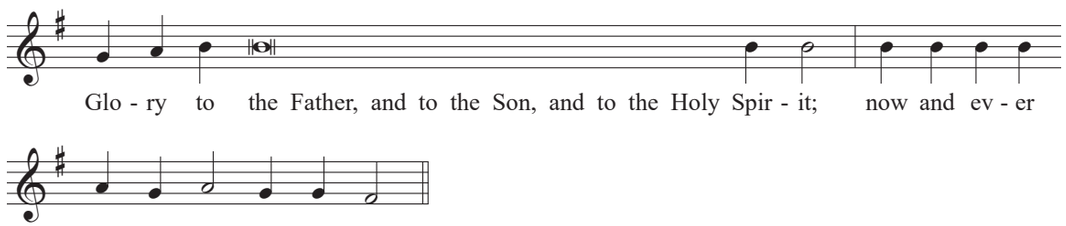


Refrain



The Cherubim have drawn back from me, O Lord, and the flaming sword no longer guards Eden; for they have seen you, O Word of God and true God, open the way to paradise for the good thief. *Refrain*

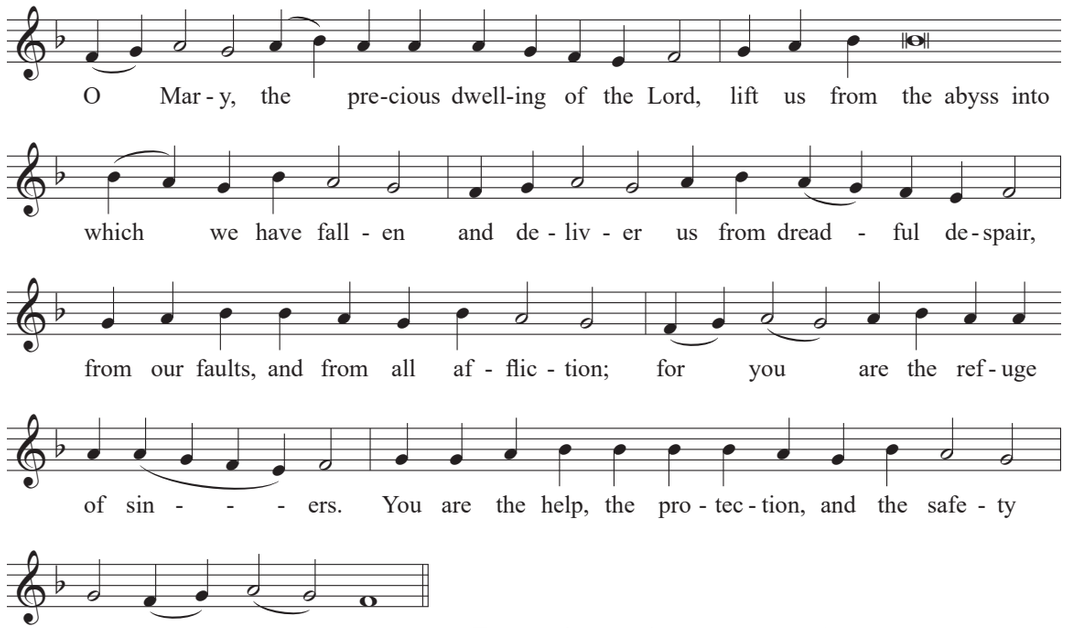
I no longer fear returning to the earth, O Christ my Lord; for in your great compassion, when I was still abandoned, you brought me forth from the earth to the height of eternal life by your Resurrection.



Tone 1

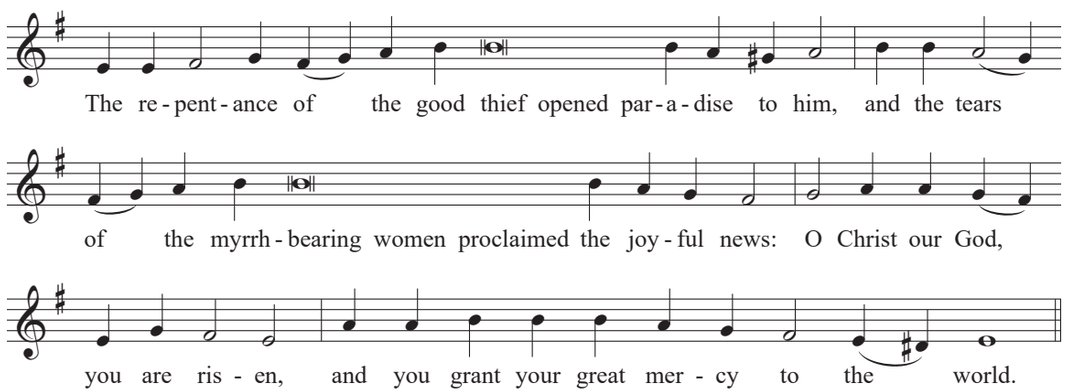
Cantor: Glory…now and ever…

Theotokion



The service continues on page 16.

Hypakoe



The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1



Antiphon 2

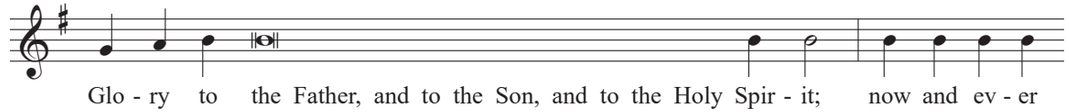


Refrain



The wood of the true life flourished, O Christ, when your cross was planted in the ground. Sprinkled with blood and water from your pure side, it made life spring up for us. *Refrain*

Never again shall the Serpent deceive me by offering me the chance to become like God, for Christ, my divine Creator, has opened the path of life for me once again.





Truly ineffable and impossible to encompass! Such are the mysteries of your divine birthgiving for those in heaven and on earth, O Mother of God and ever-Virgin Mary.

Katavasia 4 of the Theotokos **Tone 4**



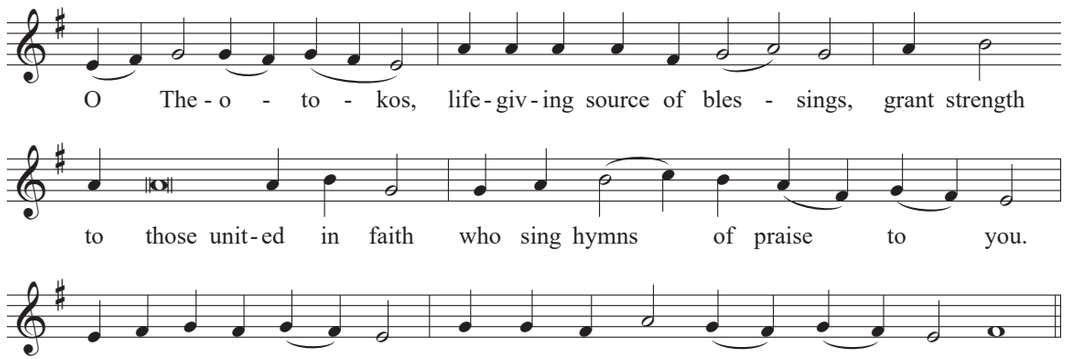






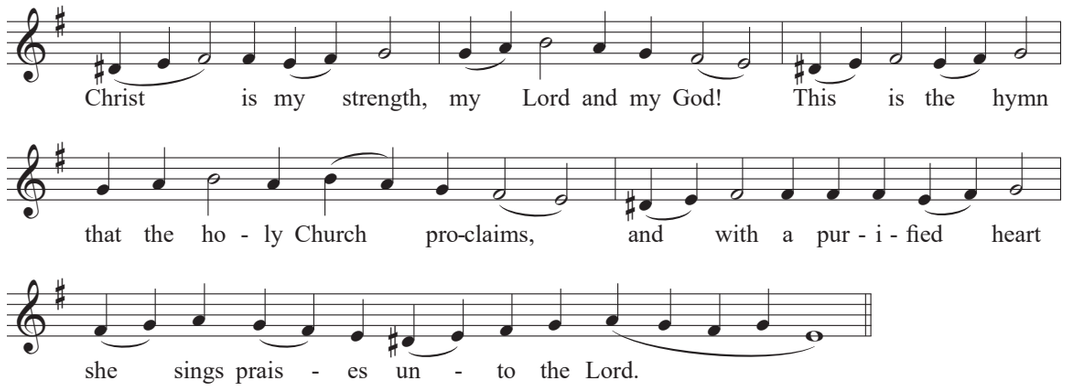
O pure Virgin, the wonder of your divine birthgiving surpasses the laws of nature, for it is God himself whom you ineffably conceived in your womb, and you remain a virgin even after giving birth.

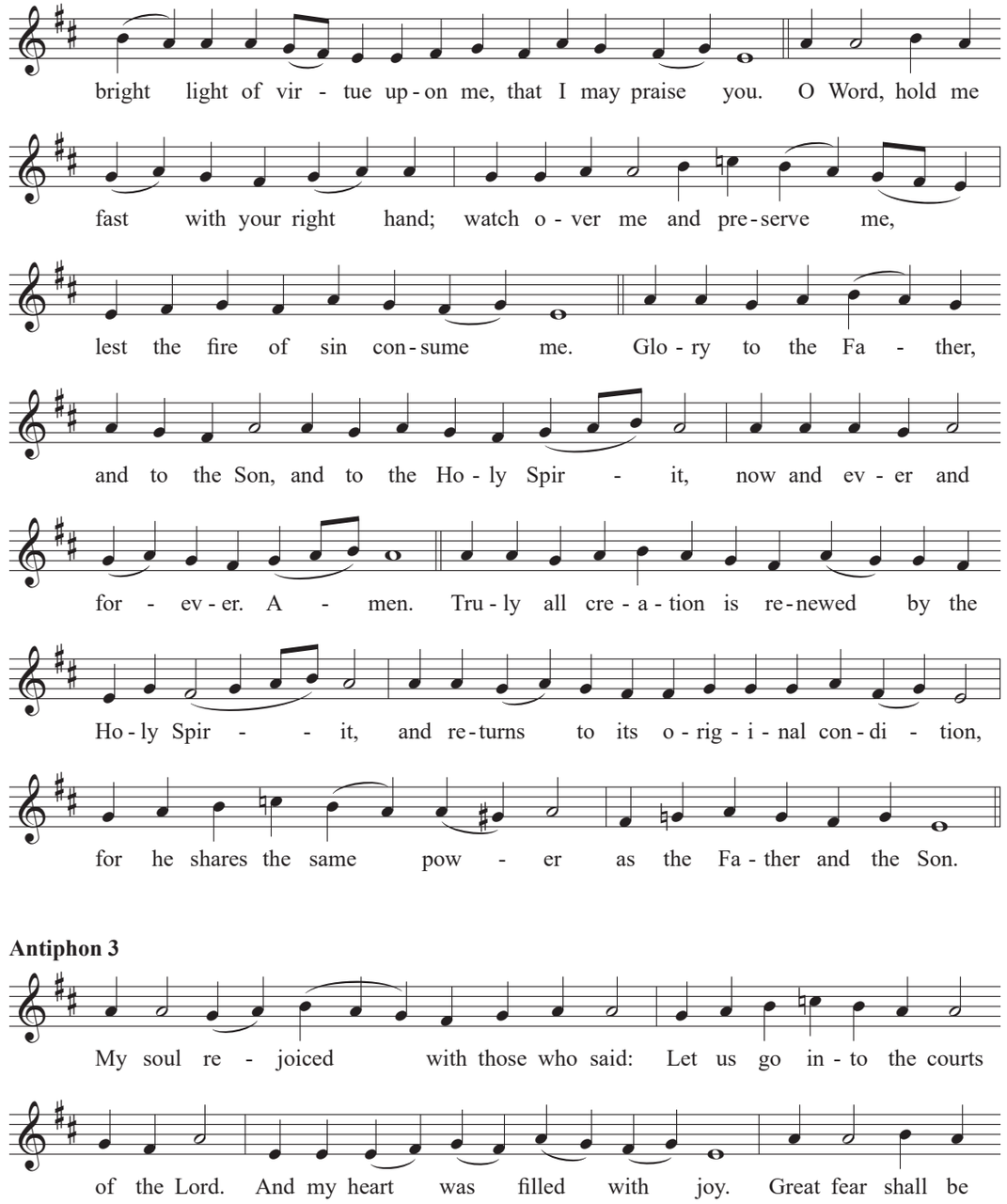
Katavasia 3 of the Theotokos **Tone 4**



The Small Litany is found on page 32.

Ode 4
Irmos **Tone 6**



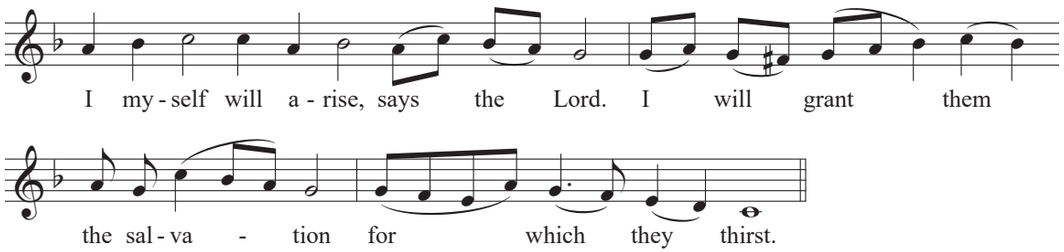


Antiphon 3



The service continues on page 23

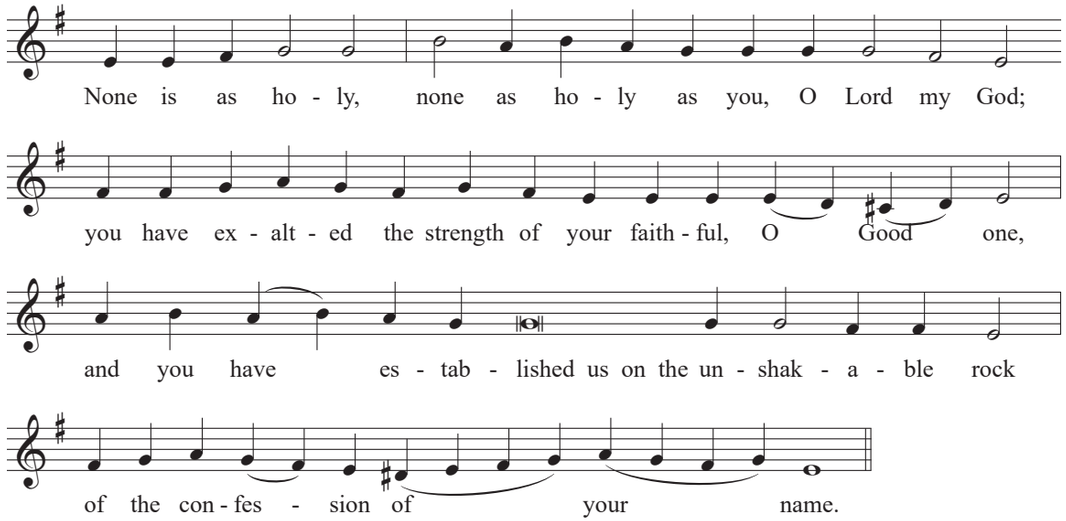
Matins Prokeimenon *Psalm 12: 5*



Verse: The words of the Lord
are words without alloy.



Ode 3
Irmos

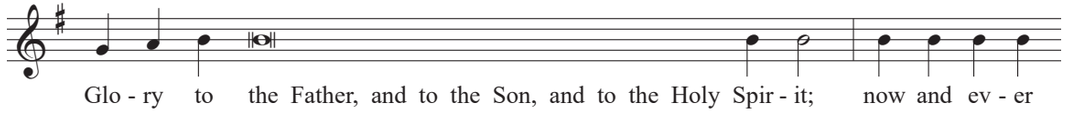


Refrain



When creation saw God crucified in the flesh, it trembled with fear; but it was held together by the hand of the One who let himself be crucified for us. *Refrain*

The power of Death has been crushed by death and now lives without strength; for it could not bear the divine invasion of Life, and resurrection is granted to the whole world.



Tone 6

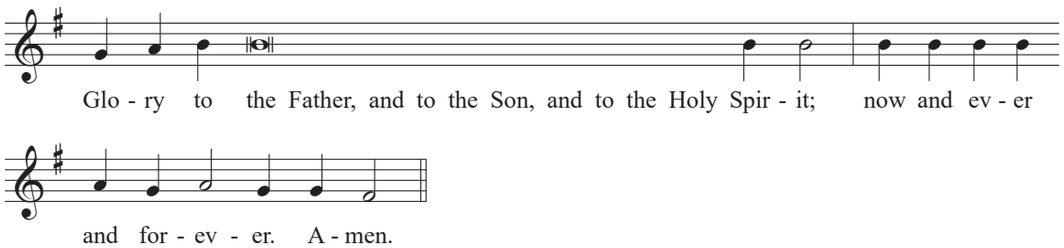


Refrain



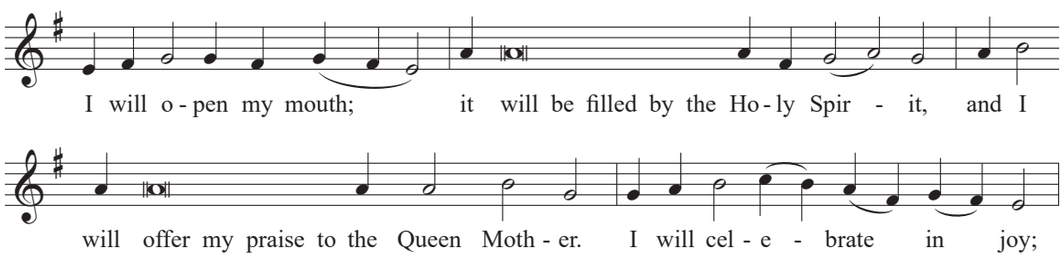
When you stretched out your hands on the cross, O God of goodness, you fulfilled the good will of your Father. With one heart we now sing a hymn of victory to you. *Refrain*

At your order, O Master of life, death approached you as a servant who is filled with fear; and through death you have granted us resurrection and eternal life.



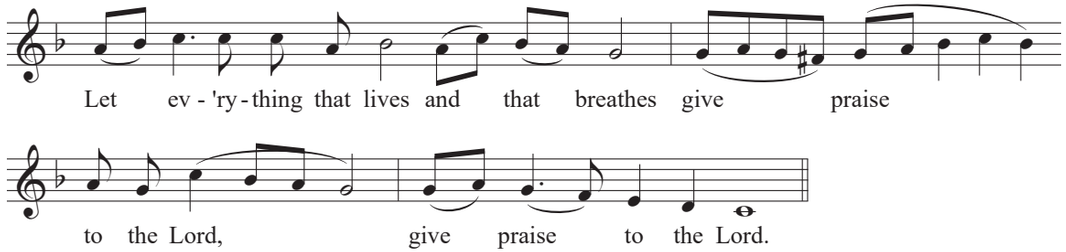
You have received your Creator as he himself willed; he took flesh ineffably in your womb without seed; O pure Virgin, you are truly the Queen of all creation.

Katavasia 1 of the Theotokos **Tone 4**



Tone 1

Let everything that lives



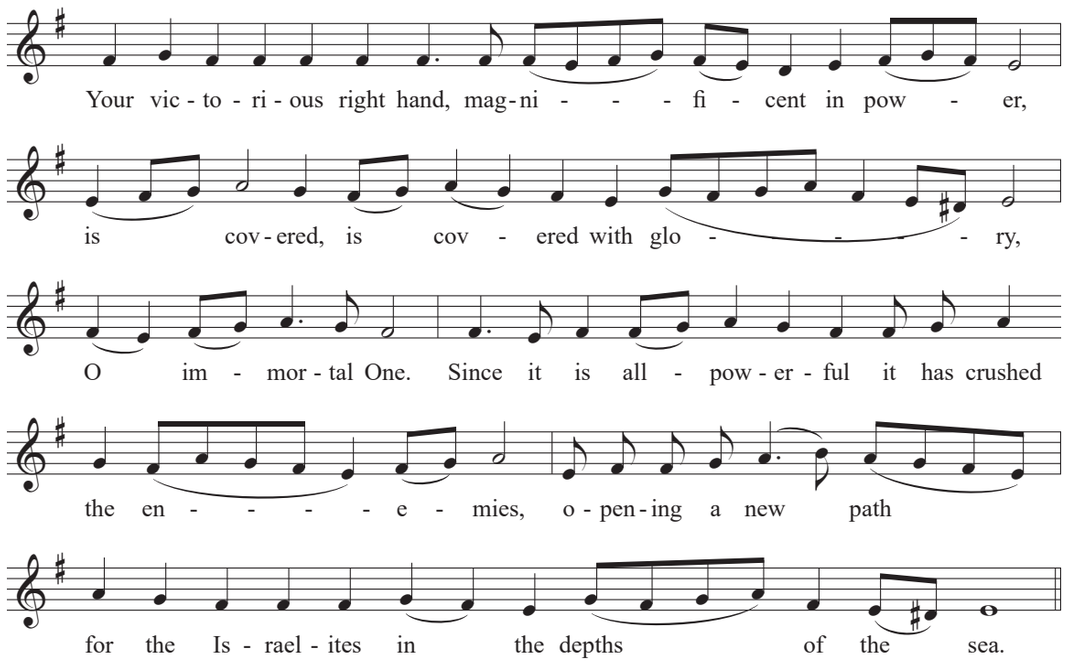
Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos



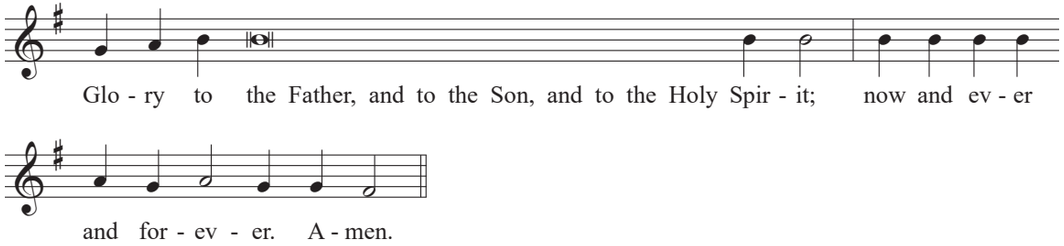
Tone 1

Refrain



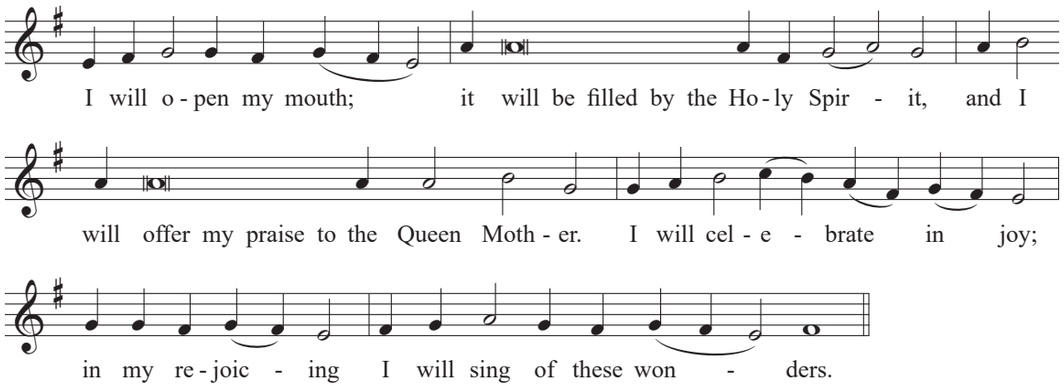
In the beginning you took clay and with your immaculate hands fashioned me in a divine manner; these hands you also stretched out on the Cross to recall from the earth my body of corruption which you had received from the Virgin. *Refrain*

Subjected to death because of me, he who gave me a soul by his divine breath has given his soul over to death. Having broken the eternal chains, he raised me up with him and granted me the glory of an incorruptible life.



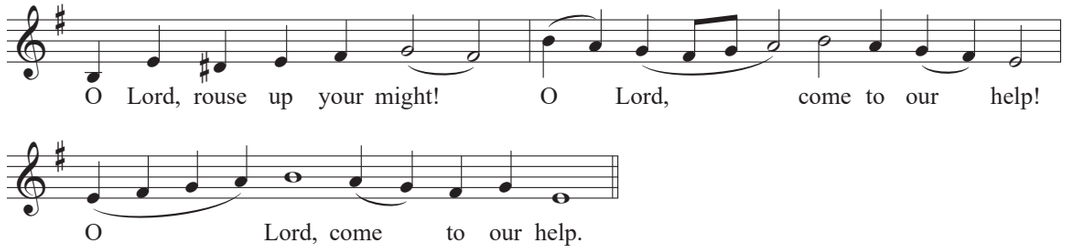
Rejoice, O fountain of grace. Rejoice, O ladder and gate of heaven. Rejoice, O luminary and golden vase, uncut mountain, for you gave birth to Christ, the Source of life.

Katavasia 1 of the Theotokos **Tone 4**



Tone 6

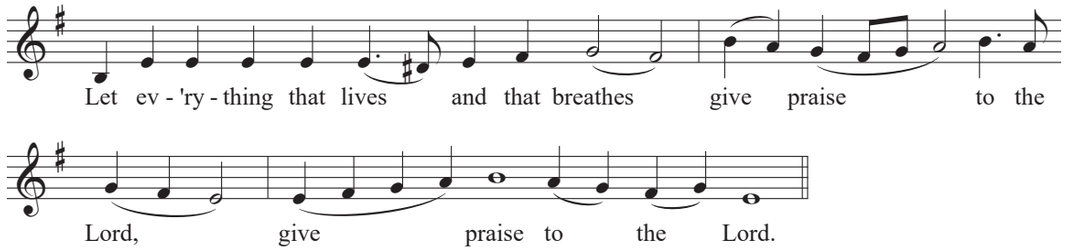
Prokeimenon *Psalm 79: 3, 2*



Verse: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

The service continues on page 24.

Let everything that lives



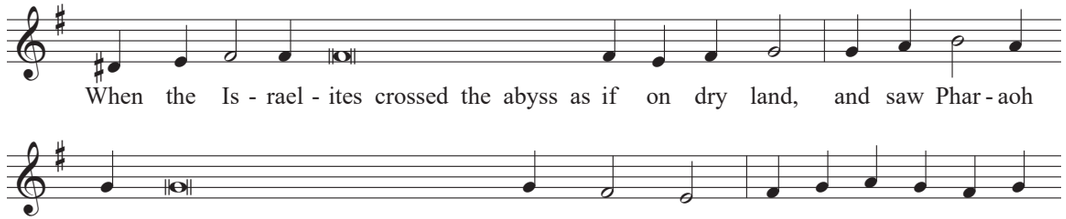
Verse: Praise God in his holy place;
praise him in his mighty heavens.

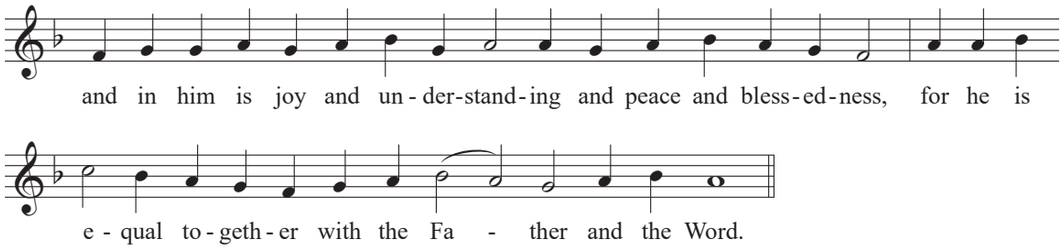
The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos



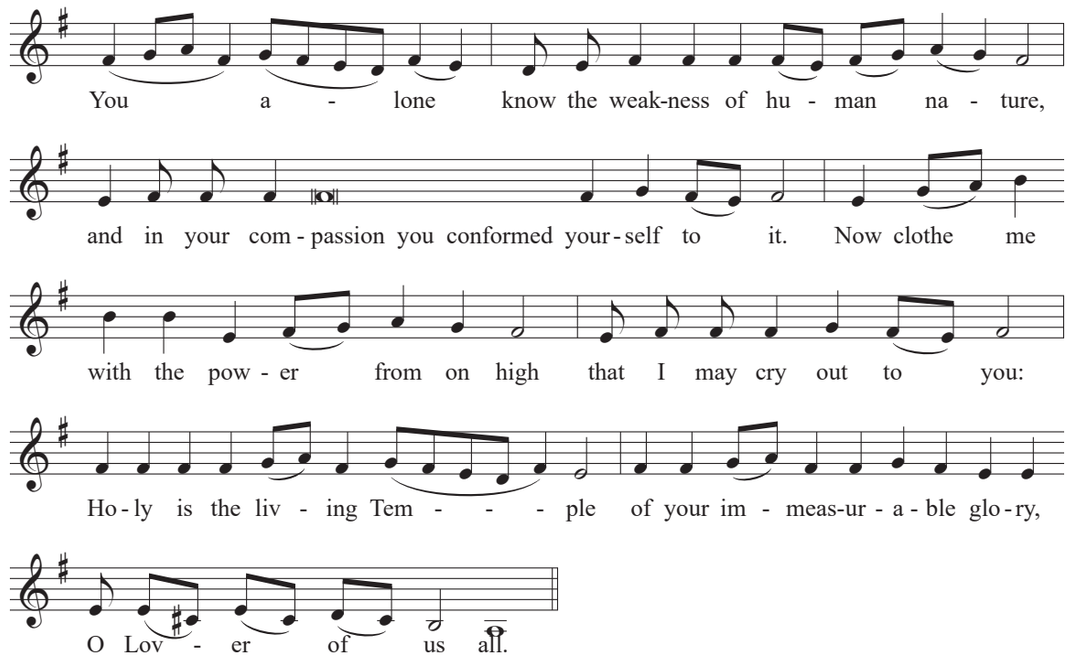


Antiphon 3



The service continues on page 23

Ode 3
Irmos



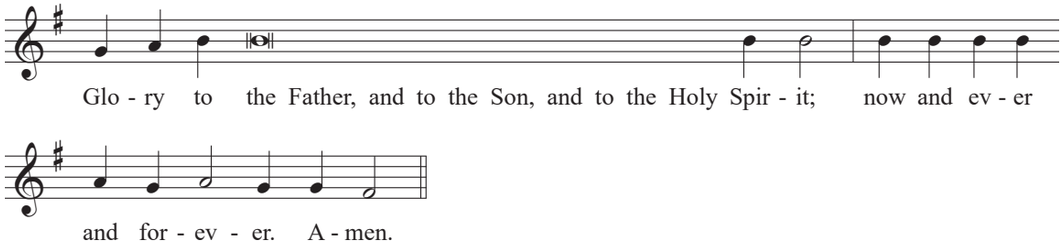
Refrain



O God all-good, in my fall you had pity on me. You deigned to descend to me, and by your cross you raised me up again that I may cry out to you: Holy is the Lord of glory, incomprehensible in his goodness. *Refrain*

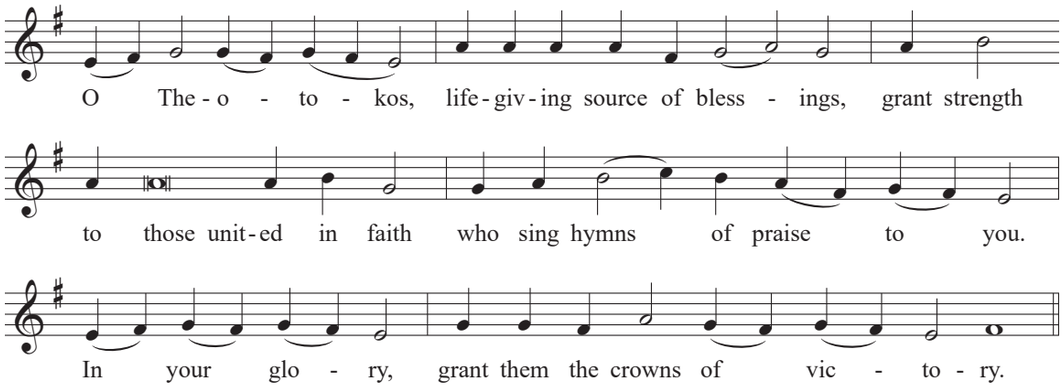
O Christ, you are the Life, and you have clothed yourself with my flesh of corruption, O compassionate God. You descended into the depths of death, O Master, and thus you destroyed Death. Raising the dead on the third day, you clothed them with an incorruptible robe.

Tone 1



O Virgin, you conceived God in your womb by the Holy Spirit, and you remained unconsumed after receiving the devouring fire. Clearly you were announced to Moses the lawgiver by the burning bush which was not consumed.

Katavasia 3 of the Theotokos **Tone 4**

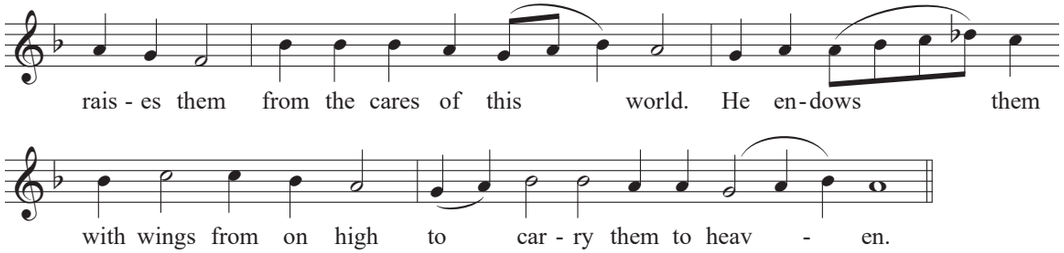


The Small Litany is found on page 32.

Ode 4
Irmos

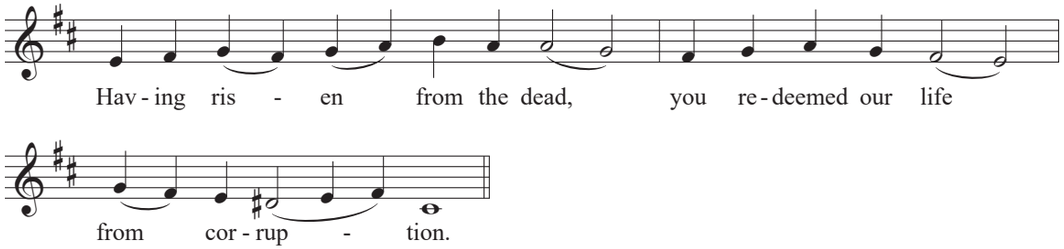


Tone 6



Antiphon 2

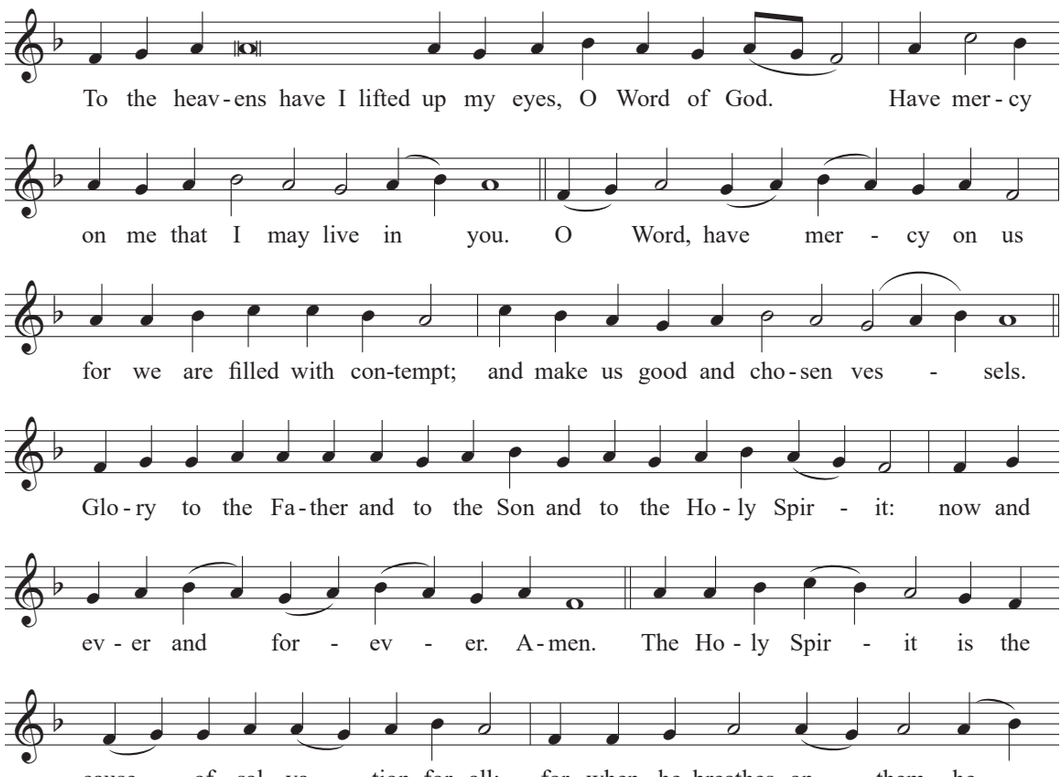




The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1



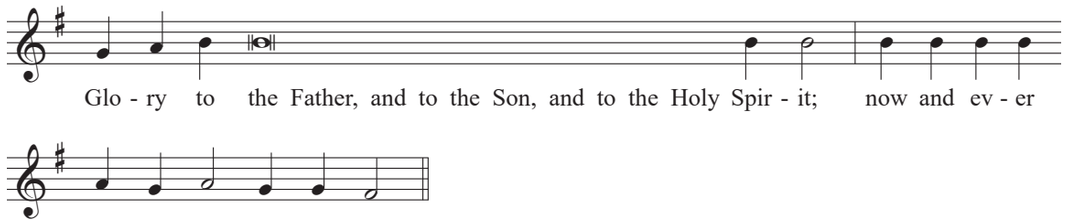


Refrain



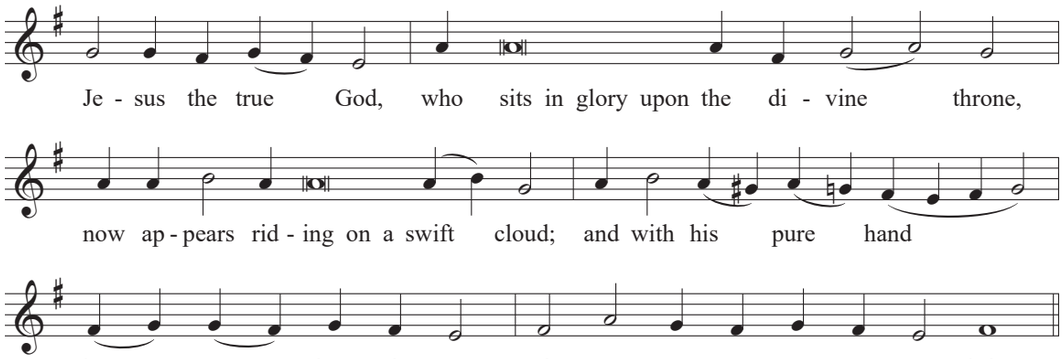
Who is this Savior who comes from Edom, his robe tinted with purple, crowned with thorns, and hung on the wood? He is the Holy One of Israel, for our salvation and restoration. *Refrain*

O rebellious people, look and blush with shame, for the One whom you asked Pilate to raise on the cross as a criminal has destroyed the power of Death and as God he is resurrected from the grave.

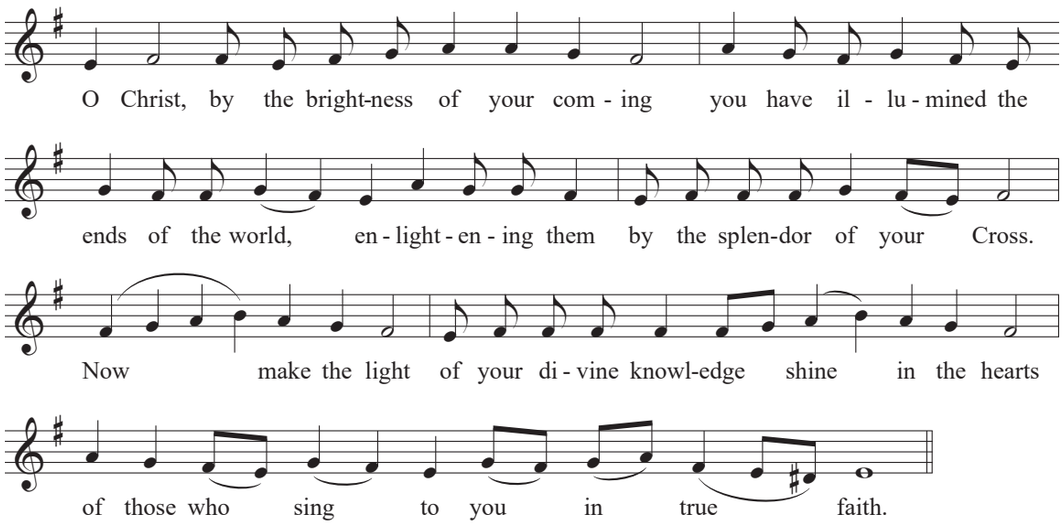


O Virgin, we recognize in you the Tree of Life, for it is not a fruit of death that has sprouted from you as nourishment for the human race, but the enjoyment of eternal life, for the salvation of us who sing to you.

Katavasia 4 of the Theotokos **Tone 4**

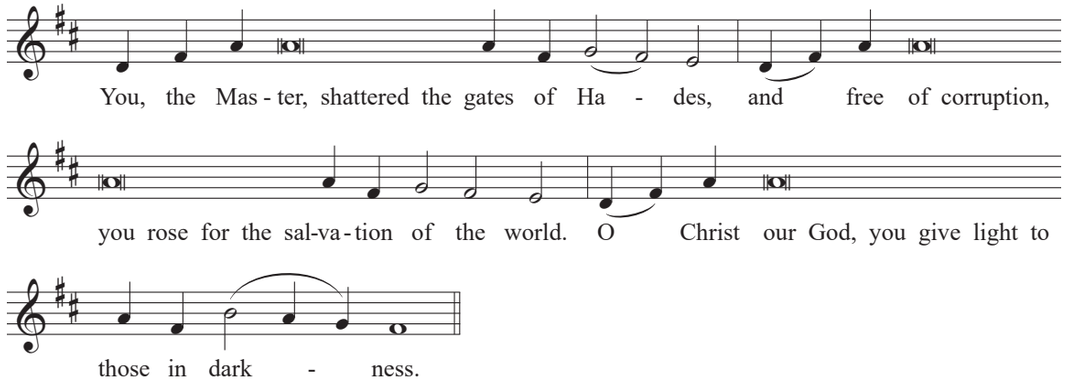


Ode 5
Irmos



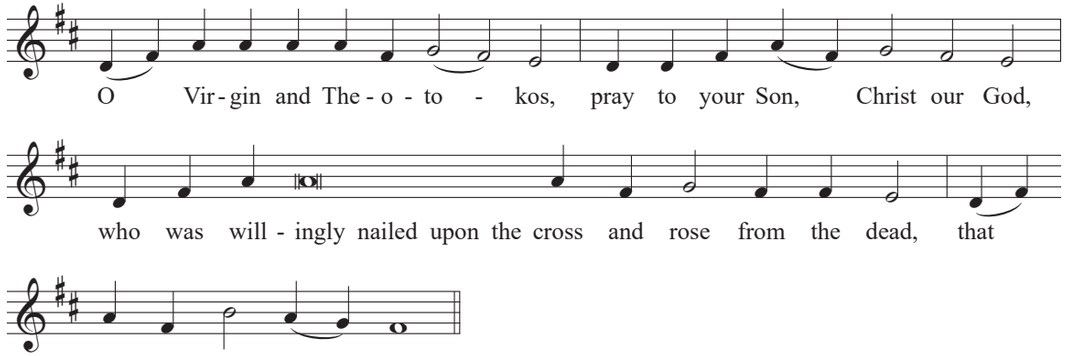
Refrain





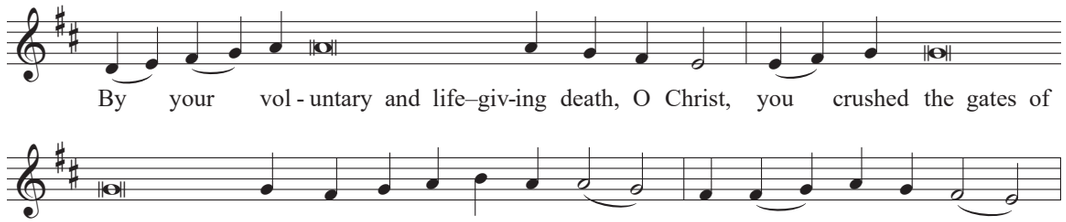
Cantor: Glory…now and ever…

Theotokion

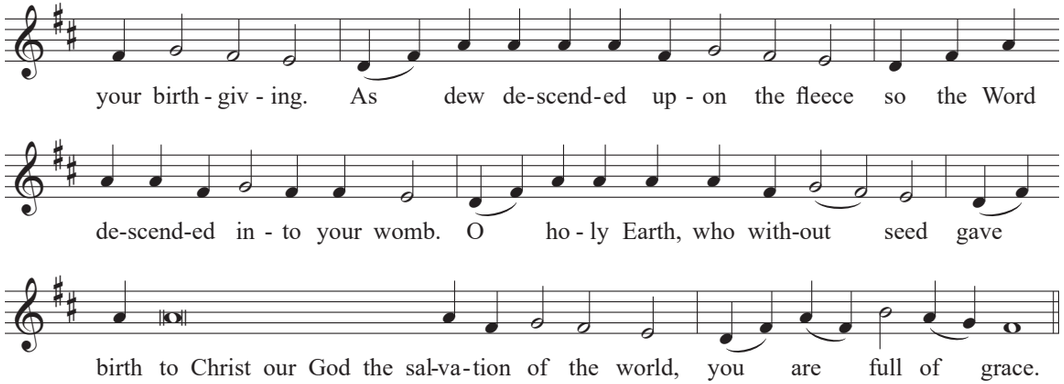


The service continues on page 16.

Hypakoe

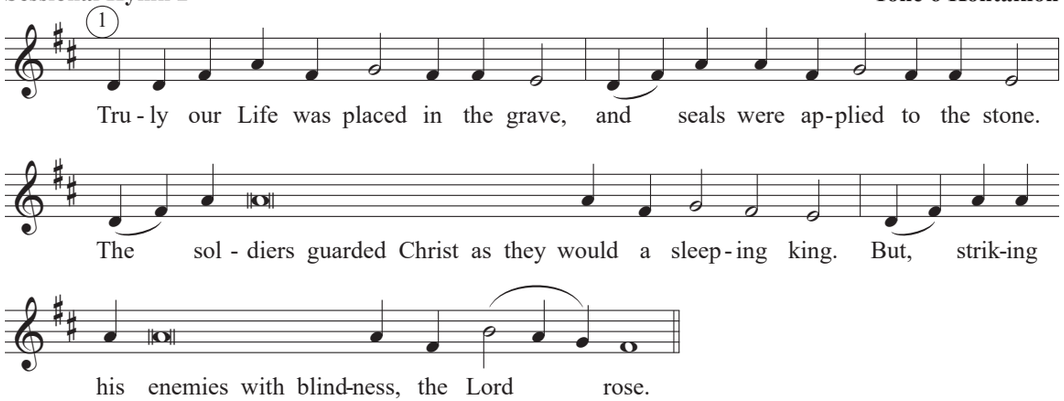


Tone 6

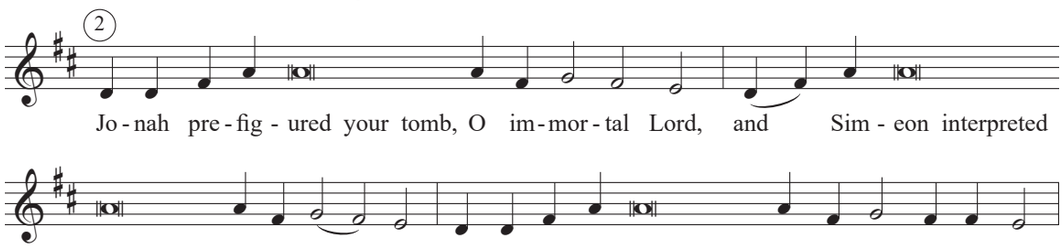


The service continues on page 14.

Sessional Hymn 2 **Tone 6 Kontakion**



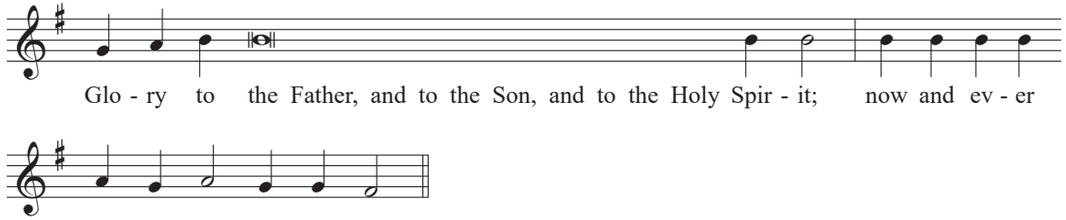
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



Tone 1

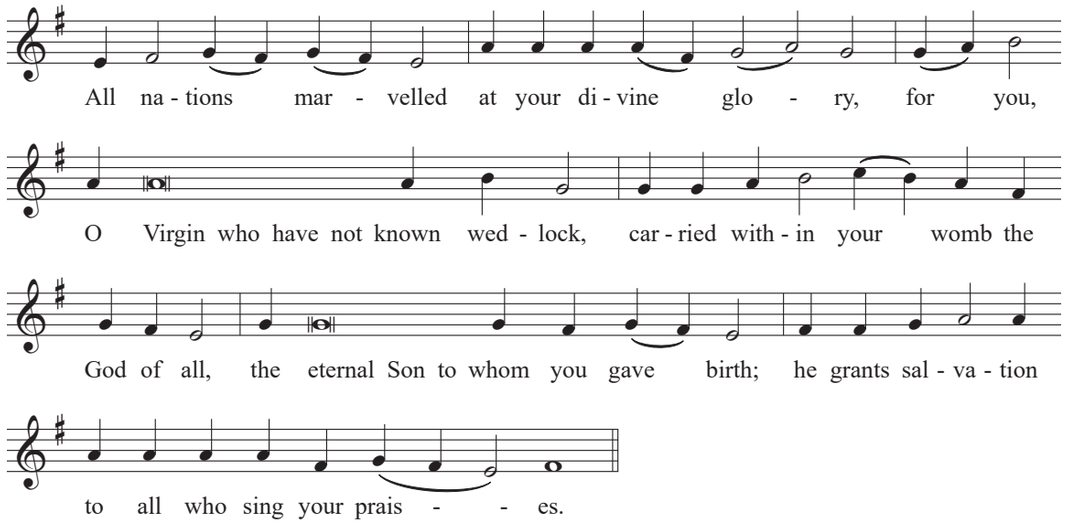
The lawless ones have put to death on the cross the Lord and great Shepherd of the sheep, but he redeemed from the power of Death his faithful sheep who had been buried in Hades *Refrain*

By your cross, O my Savior, you have proclaimed the good news of peace and announced a release to the captives. O Christ, you have covered the powerful one with shame. You have stripped and despoiled him by your Resurrection.

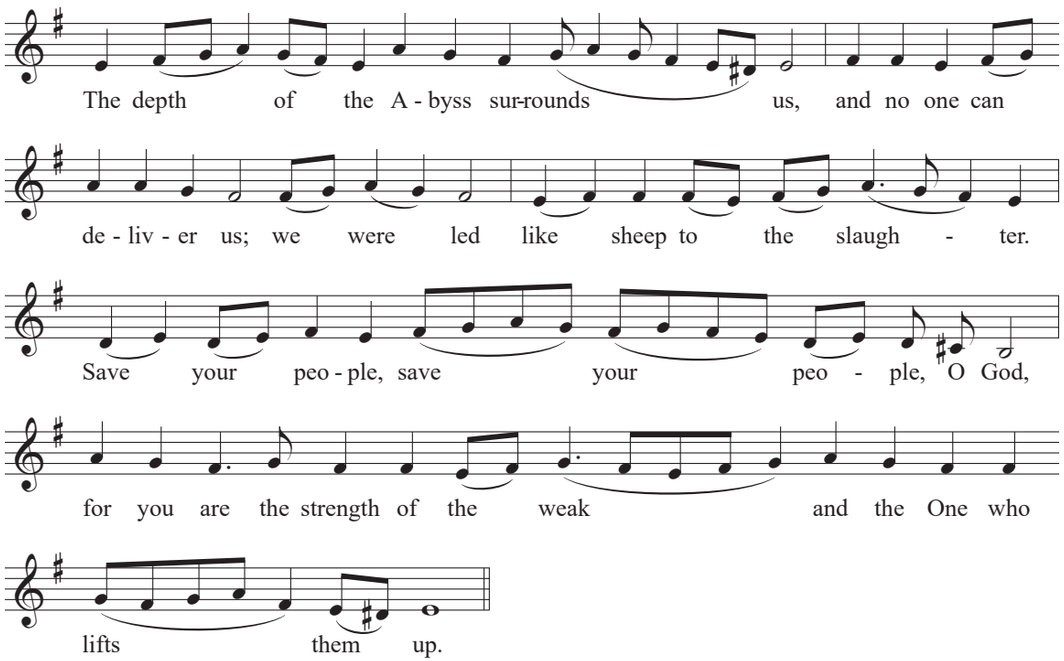


O Lady all-worthy of praise, do not despise the prayers of those who implore you with faith, but receive them and present them to your Son, our only God and our Benefactor, for you are our advocate, O immaculate Virgin.

Katavasia 5 of the Theotokos **Tone 4**



Ode 6
Irmos

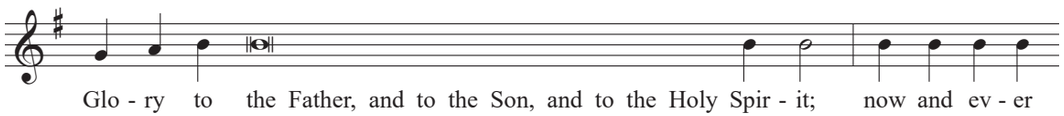


Refrain



By the fault of our first parents, O Lord, we were sorely wounded, but by the wounds you suffered for us, O Christ, we are healed. You are the strength of the weak and the One who lifts them up. *Refrain*

O Lord, you led us out of Hades after overcoming the ravening monster, casting down his power by your strength, O all-powerful One; for you are the Life, the Light, and the Resurrection.





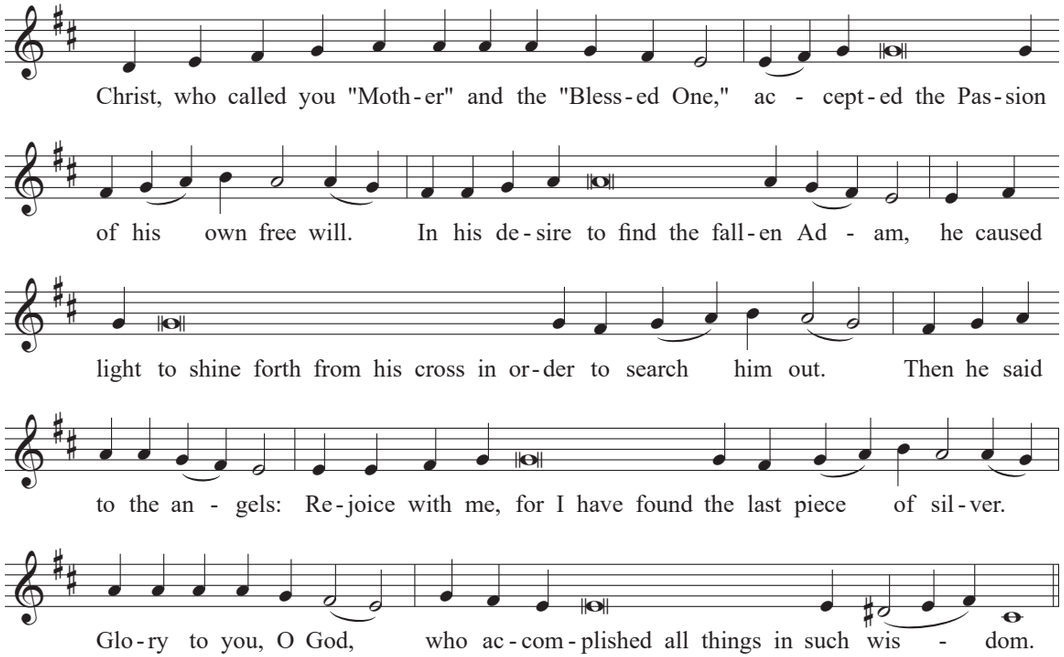
Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!



Cantor: Glory…now and ever…

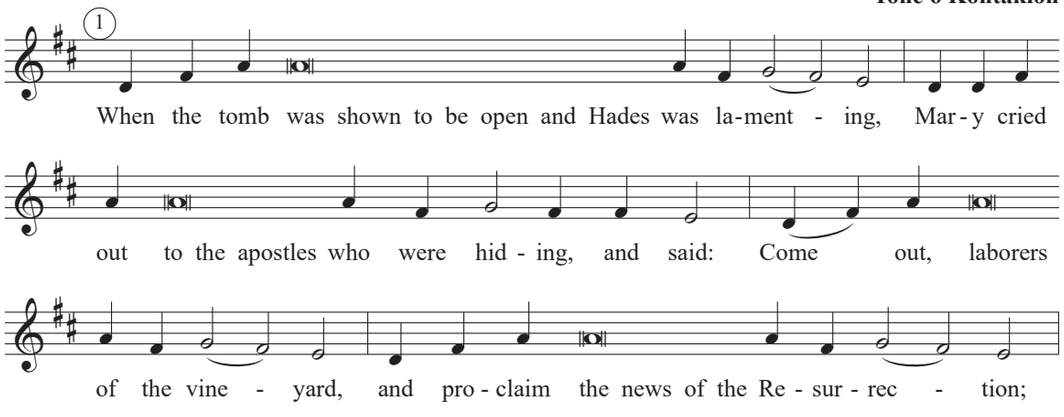
Theotokion

Theotokion



The service continues on page 13

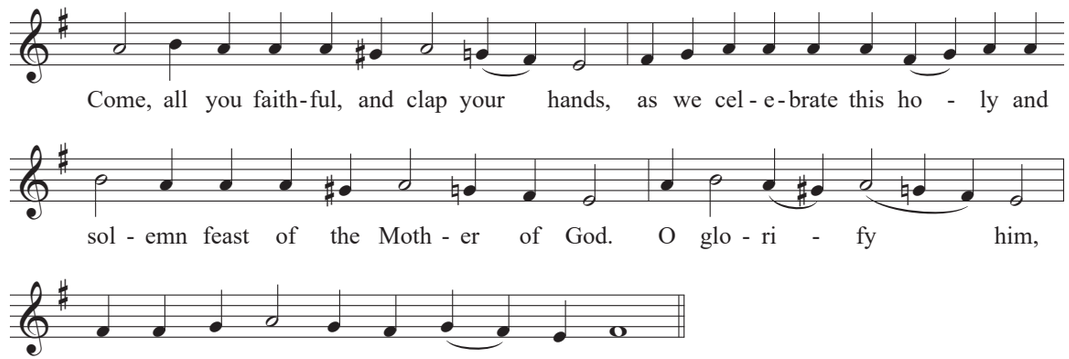
Sessional Hymn 1 **Tone 6 Kontakion**





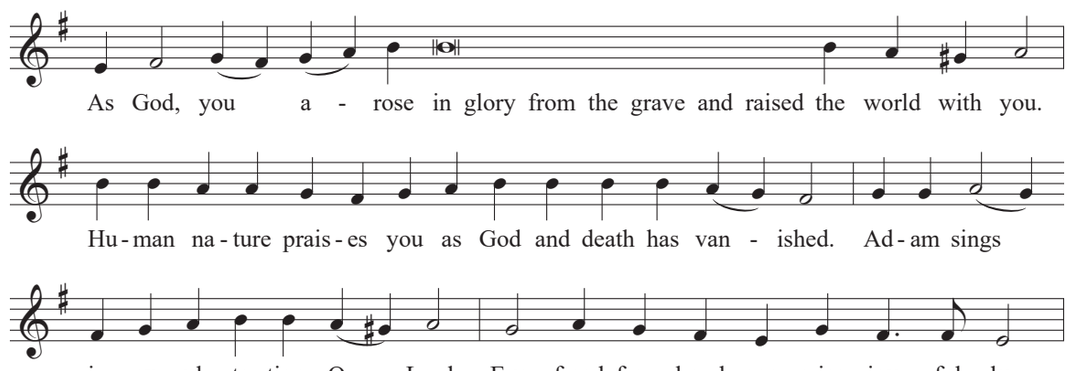
In you, O immaculate Virgin, the ancestors of our race rejoice. Because of you they have regained the paradise that was lost through their sin, for you are pure both before and after your giving birth.

Katavasia 6 of the Theotokos **Tone 4**



The Small Litany is found on page 33.

Kontakion



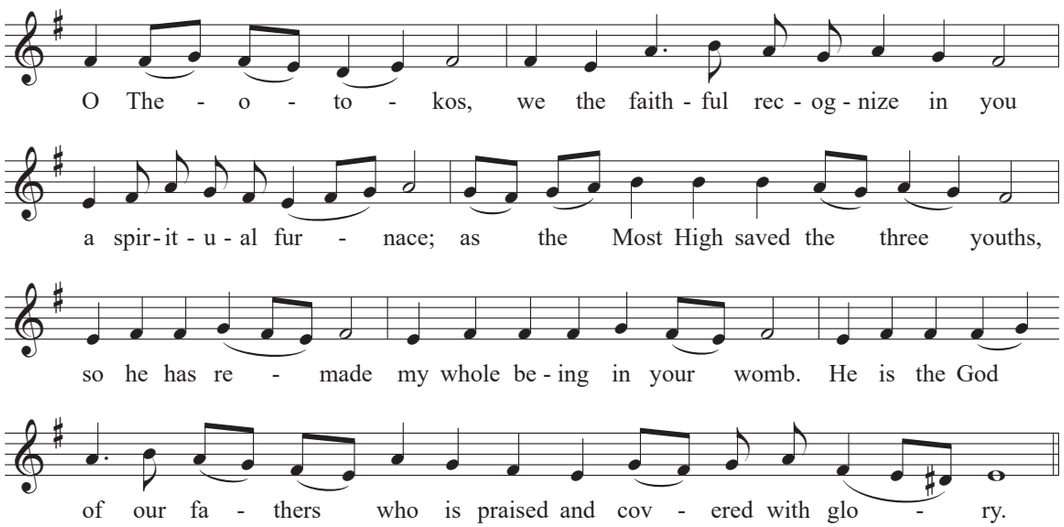
Tone 1



Ikos Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten to announce the signs of victory to the disciples. Hades groans aloud and Death laments, but the world rejoices and all share in his joy;



Ode 7
Irmos

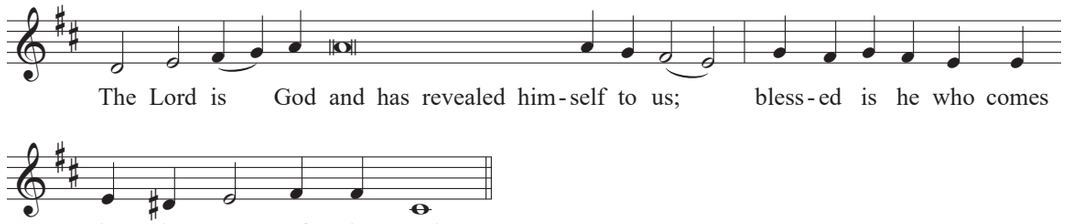


Refrain



Tone 6

The Lord is God



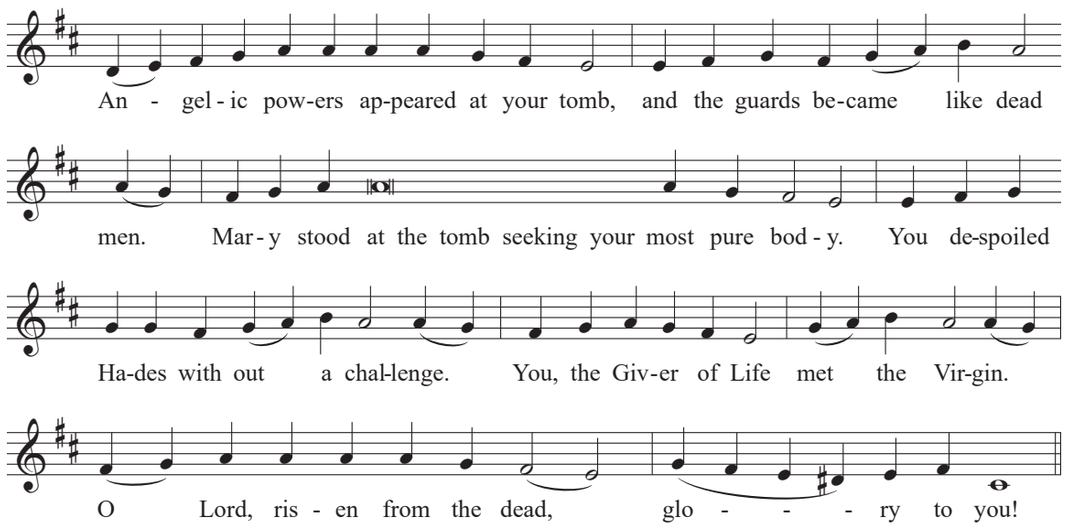
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

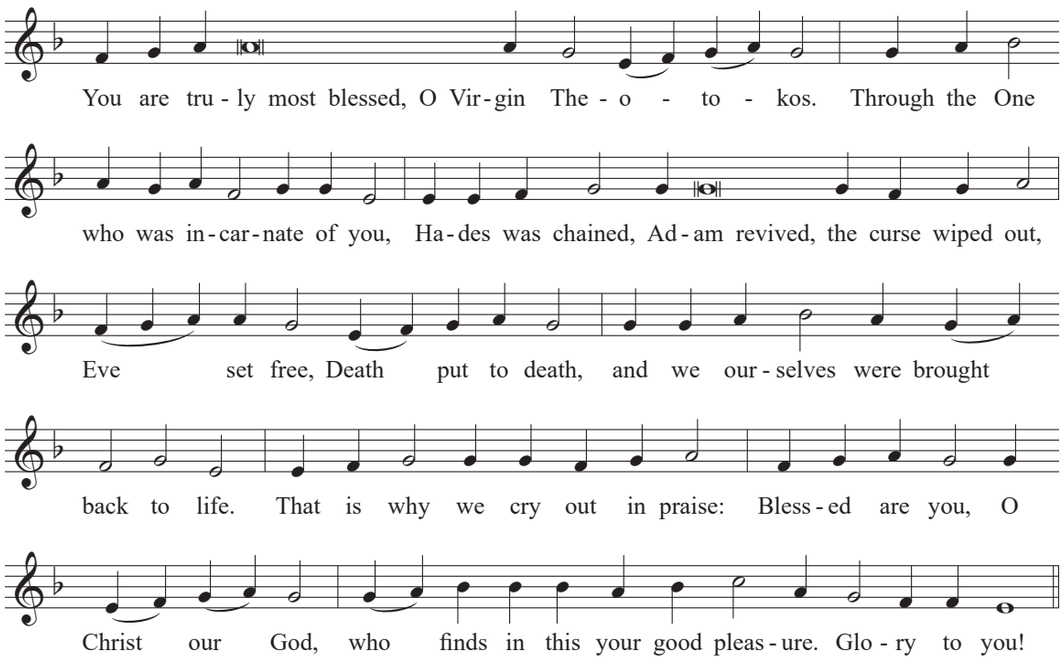
Troparion



Tone 5

On normal Sundays, the following is sung:

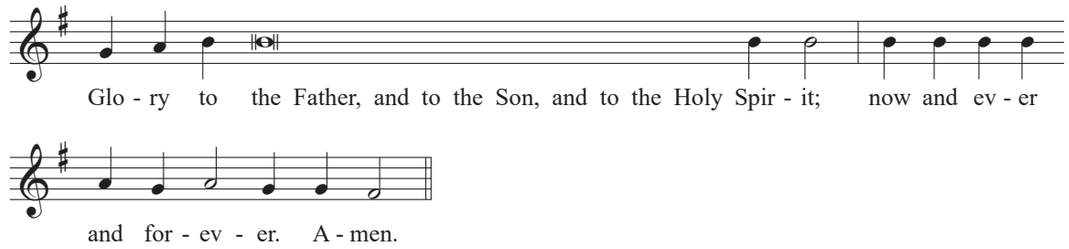
Theotokion **Tone 2**



The service continues on page 41.

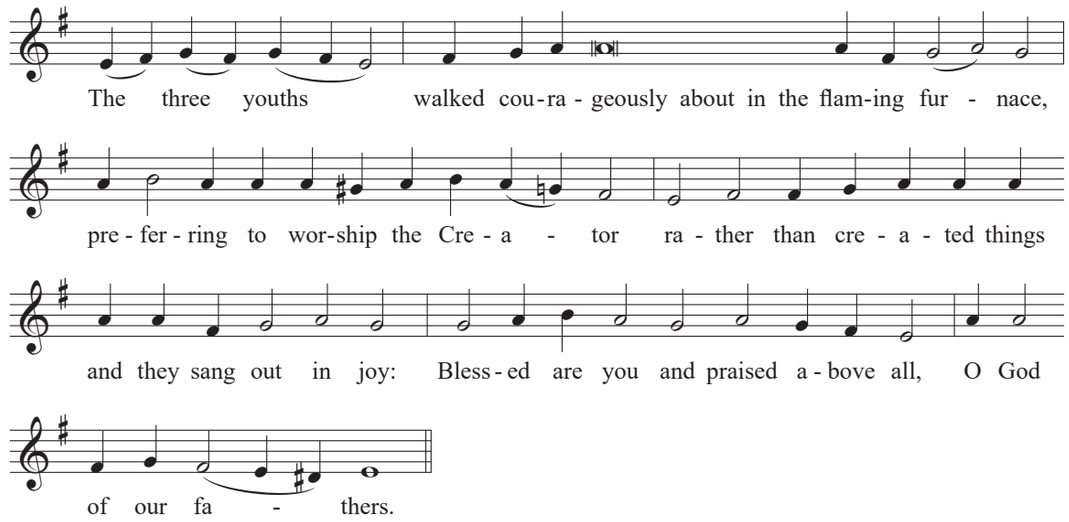
The earth groans and the sun turns aside; the light itself is darkened, the rocks split apart, and the curtain of the temple is torn in two; for the Just One has been raised on the cross, the God of our fathers who is praised and covered with glory. *Refrain*

Forsaken and put to death among the dead, you voluntarily became as one of us, O Most High. With your powerful hand you freed the faithful and raised them with you. You are the God of our fathers who is praised and covered with glory.



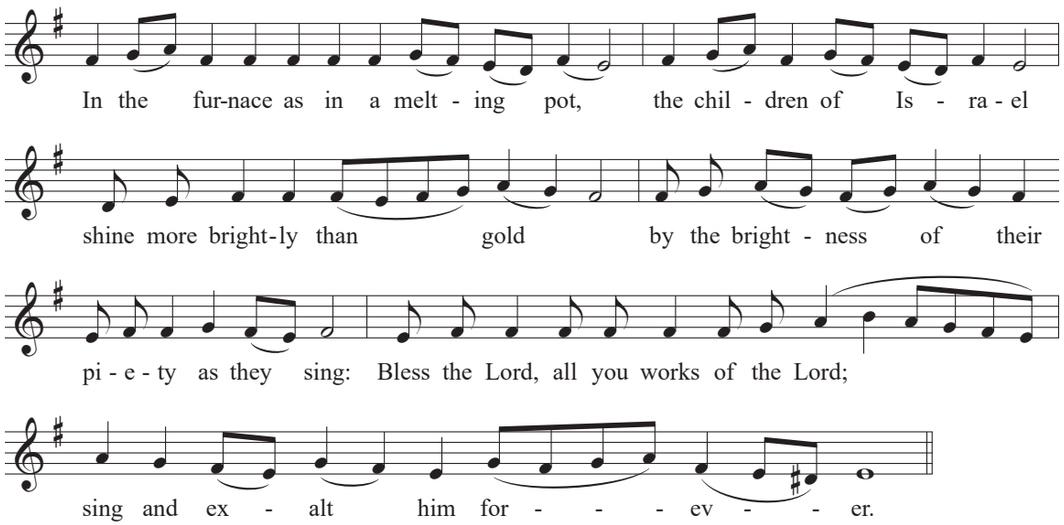
Rejoice, O fountain of eternal life; rejoice, O paradise of delights; rejoice, O rampart of believers; rejoice, O unwedded virgin; rejoice, O joy of the universe, for from you comes forth for us the God of our fathers, who is praised and covered with glory.

Katavasia 7 of the Theotokos **Tone 4**



Tone 1

Ode 8
Irmos

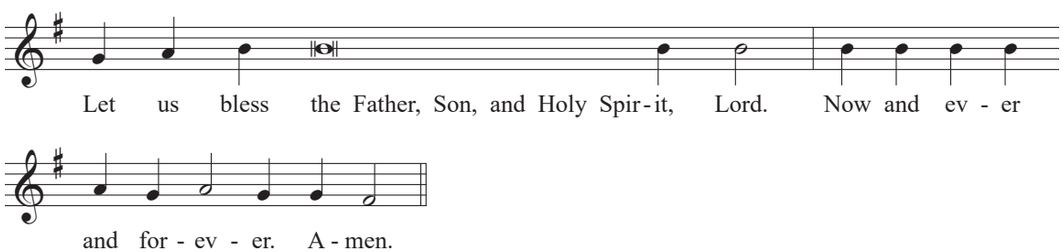


Refrain

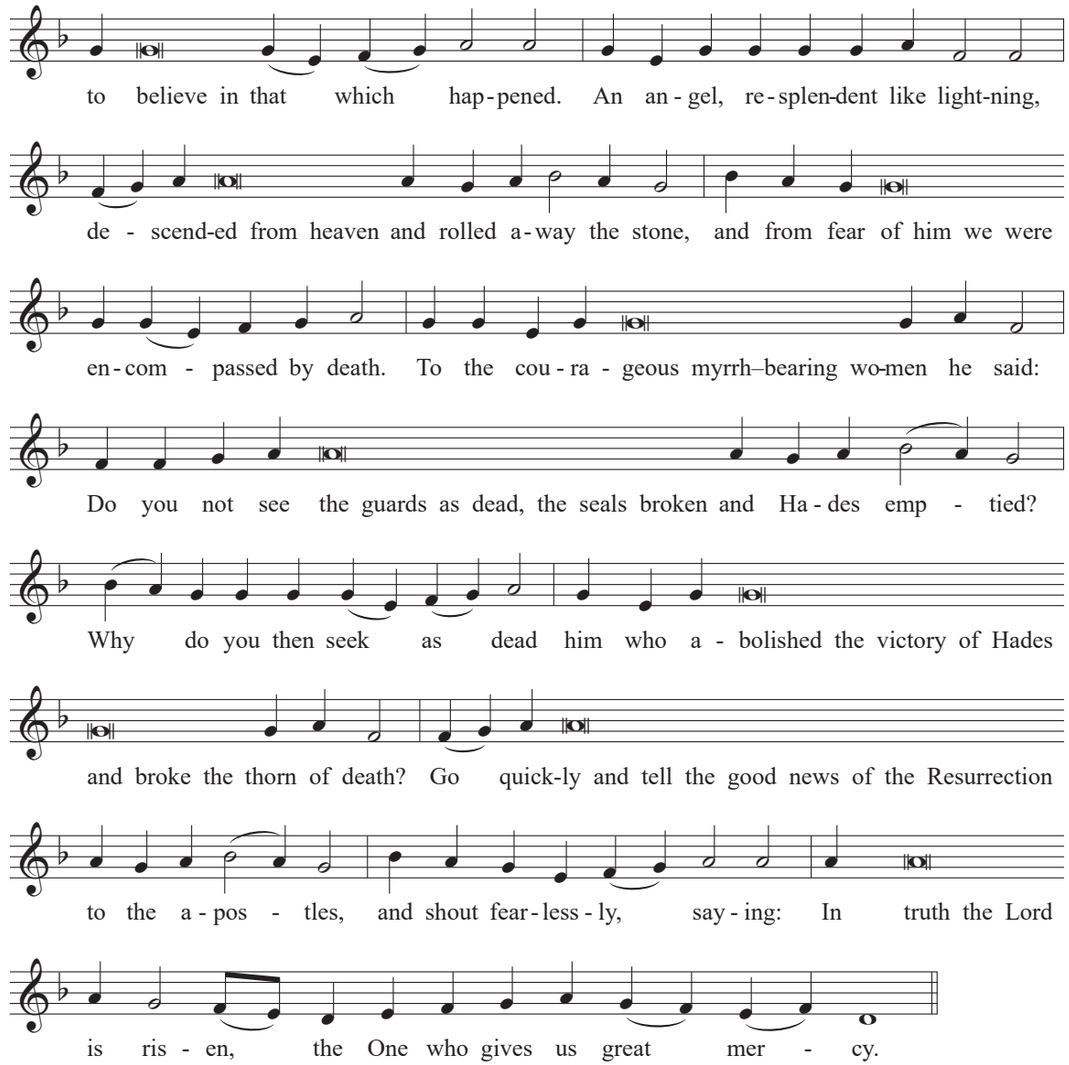


By your will you create and transform the universe. By your passion, O Word of God, you change the shadow of death into life eternal. And we, the works of your hands, all sing to you unceasingly, O Lord, and we exalt you forever. *Refrain*

O Christ, risen from the tomb on the third day, you have destroyed the wretchedness and ruin of the gates and strongholds of Hades. All your works sing to you unceasingly, O Lord, and we exalt you forever.



Tone 5

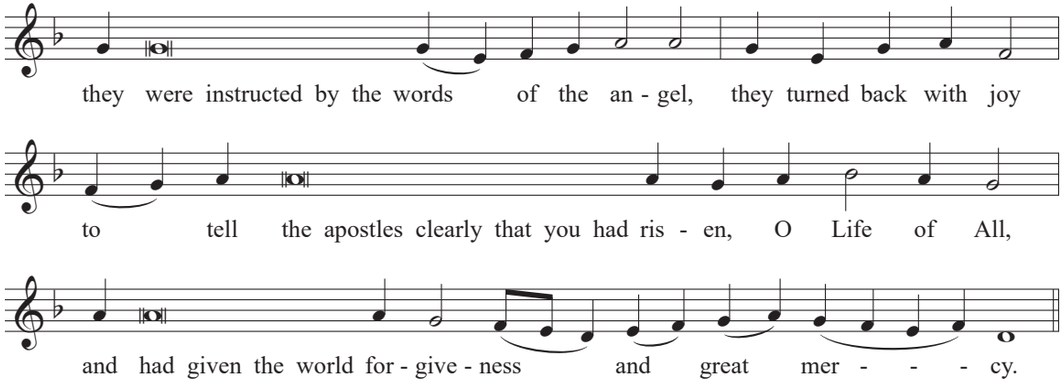


Cantor: Glory…

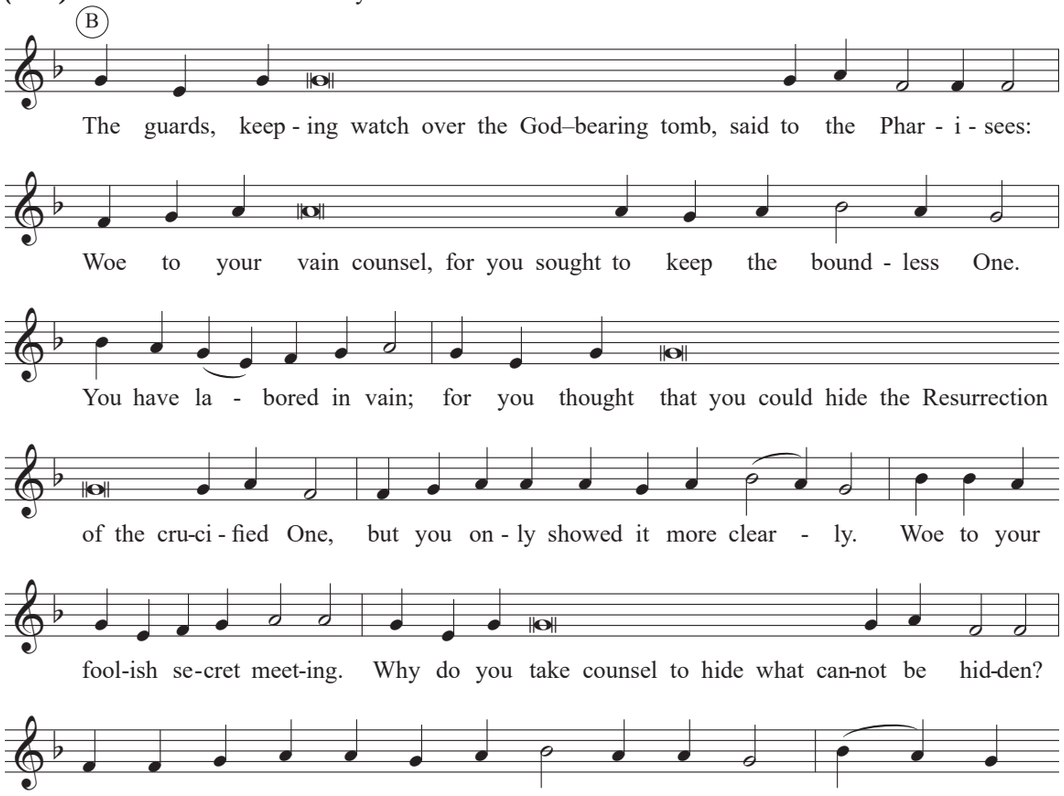
The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

Tone 5



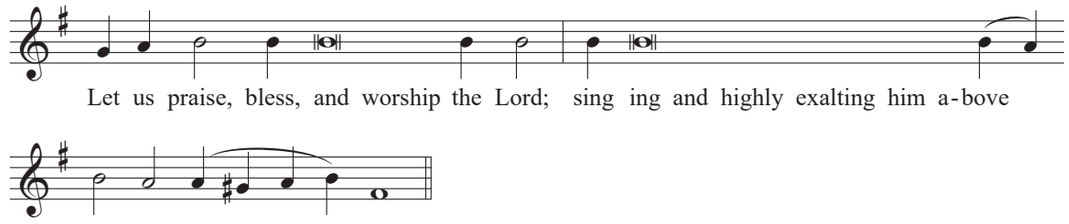
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount all your wonders.



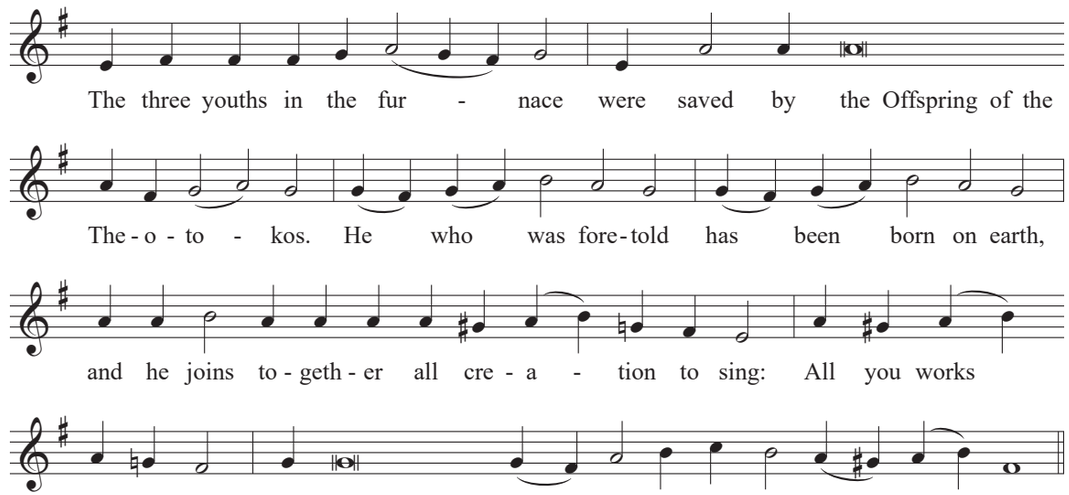
Tone 1

Let us sing to her who, by the flash of divine lightning, without seed and beyond the laws of nature, gave birth to the precious Pearl who is Christ; and let us say: Bless the Lord, all you works of the Lord; sing and exalt him forever.

Tone 4



Katavasia 8 of the Theotokos **Tone 4**



The Canticle of the Theotokos (Magnificat) is found on page 34.

Tone 1

Ode 9
Irmos



Refrain

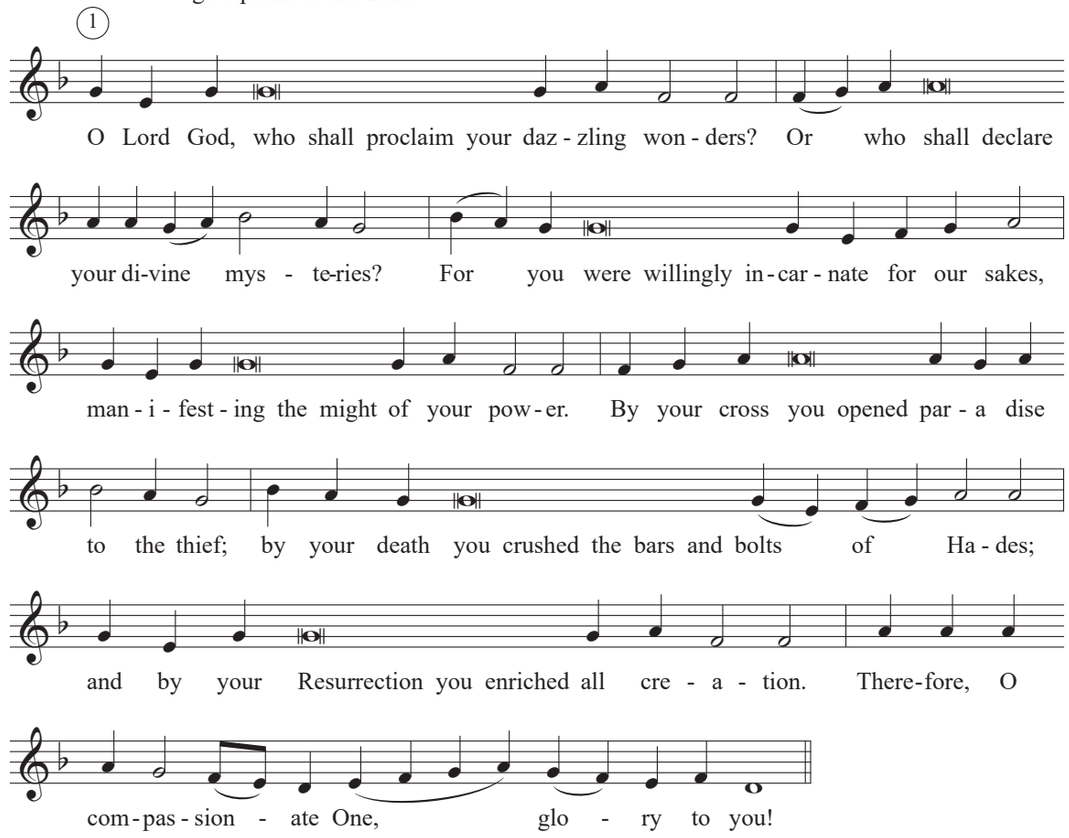


How has this people of evil deeds, disobedient and perverse in their designs, justified the detestable and impious one, and condemned to the cross the Just One, the Lord of glory! Let us extol him as it is fitting. *Refrain*

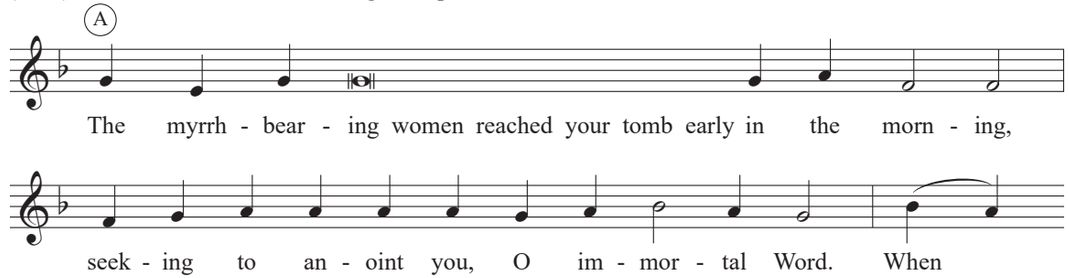
O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, we extol you.

Tone 5

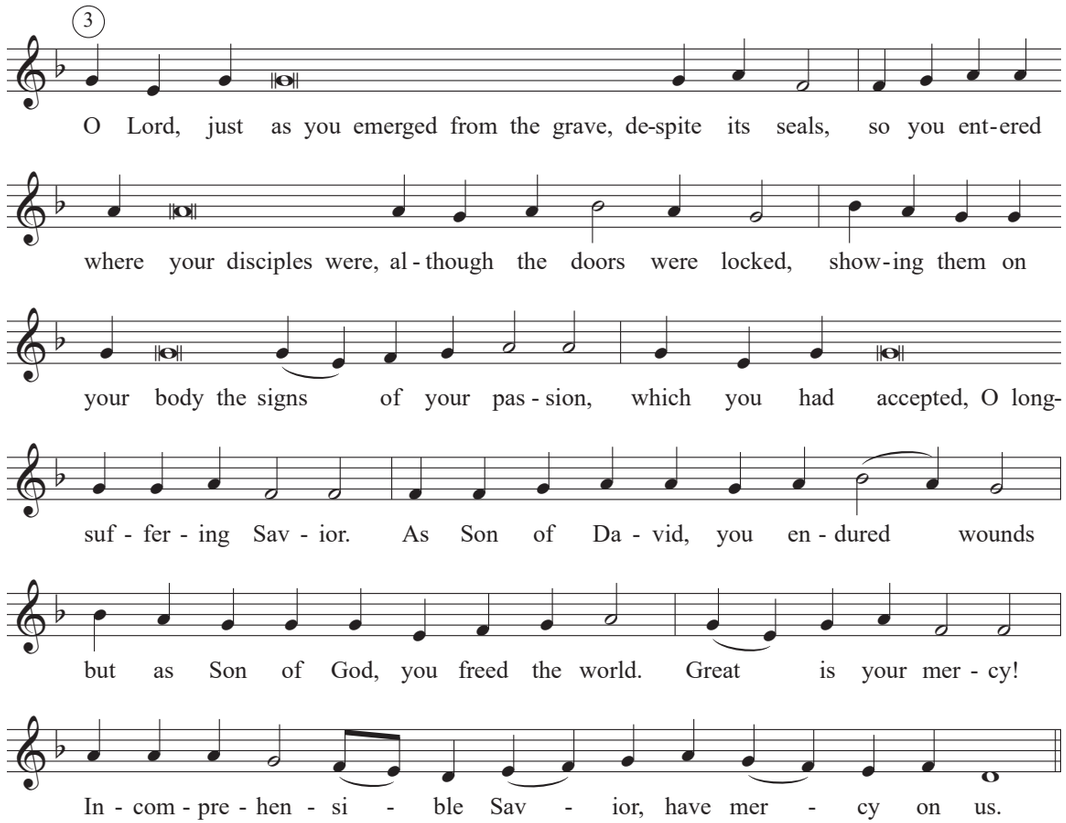
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



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



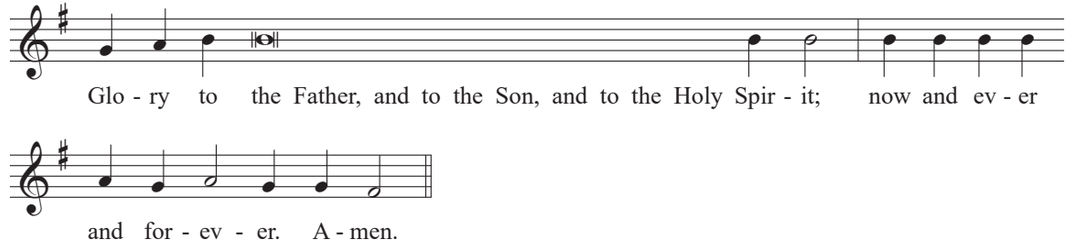
Tone 5



Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

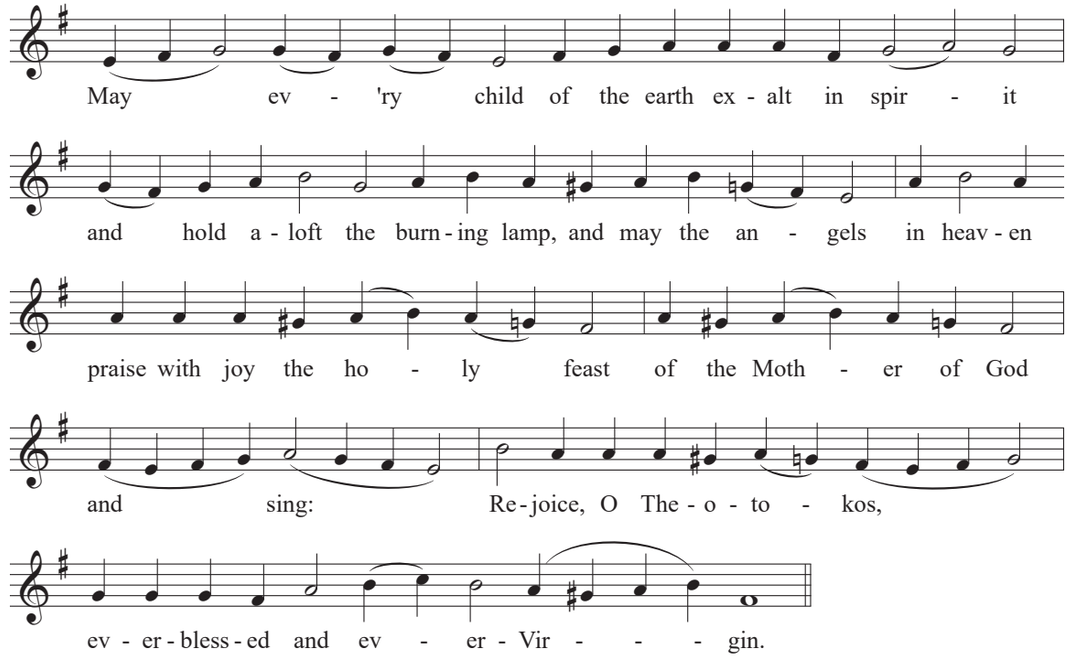


Tone 1



O Lord, save your people which you established by your precious blood. Grant strength to our civil authorities, give peace to the Churches, O Lover of us all, through the supplication of the Theotokos.

Katavasia 9 of the Theotokos **Tone 4**



The service continues with the Small Litany, found on page 36.

Tone 1

Holy is the Lord our God

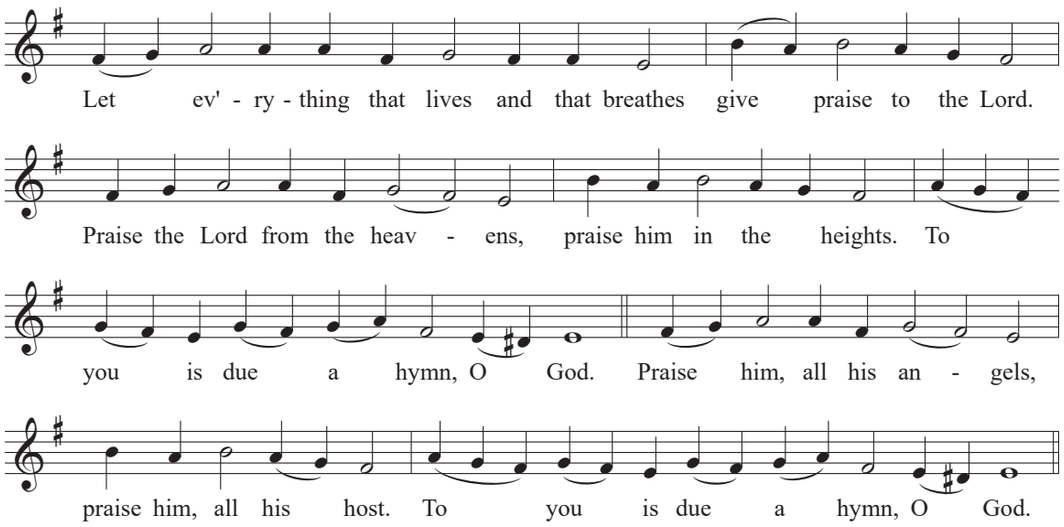


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

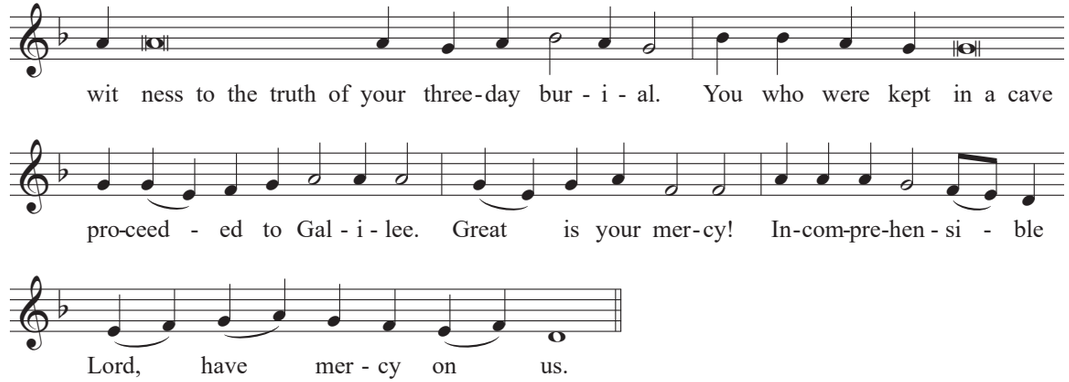
The Psalms of Praise

Psalm 148

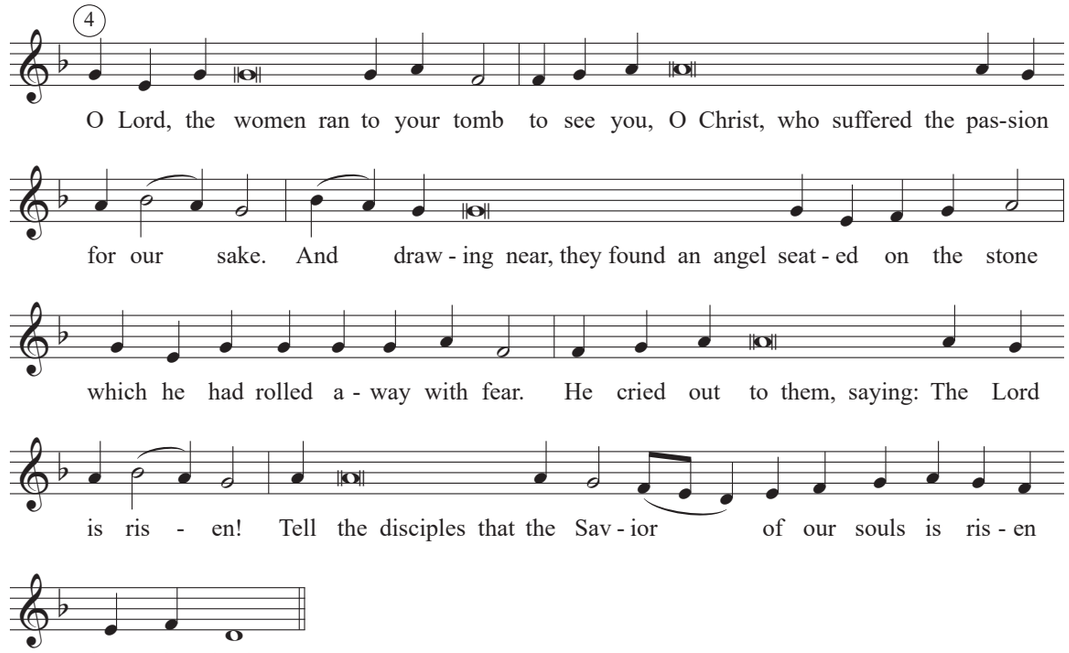


Praise him, sun and moon,
praise him, shin***ing*** stars.
Praise him, highest heavens
and the waters above ***the*** heavens.

Tone 5



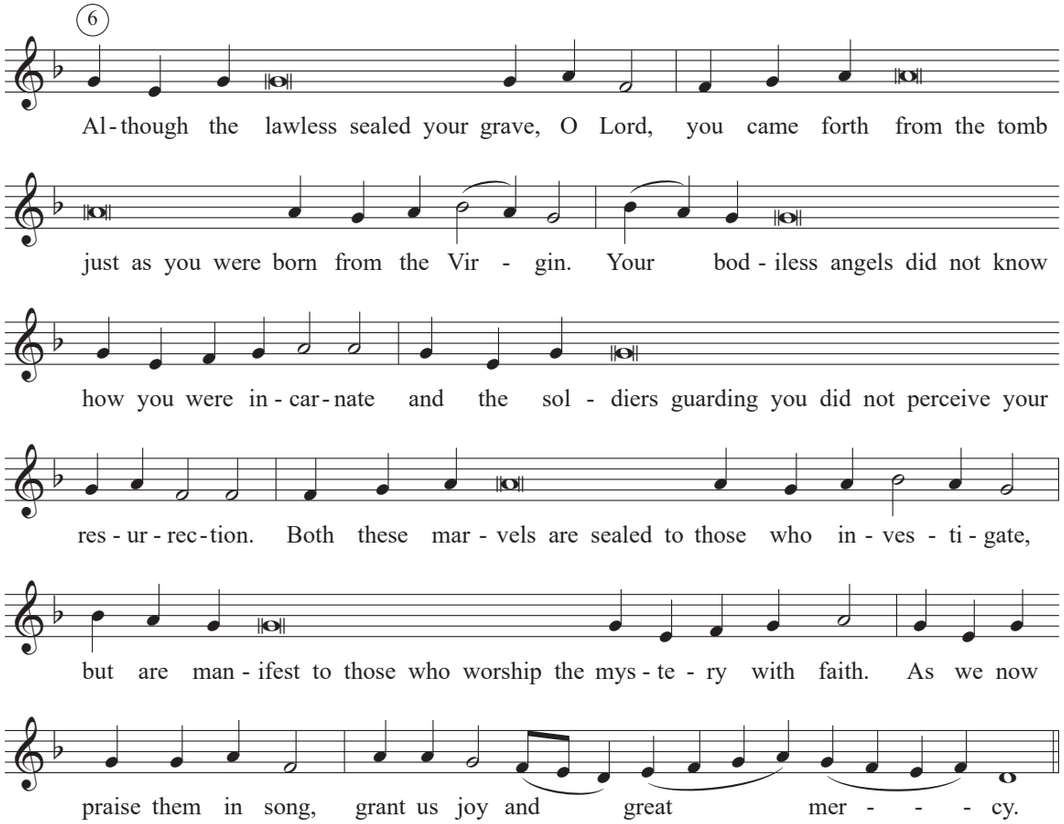
Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



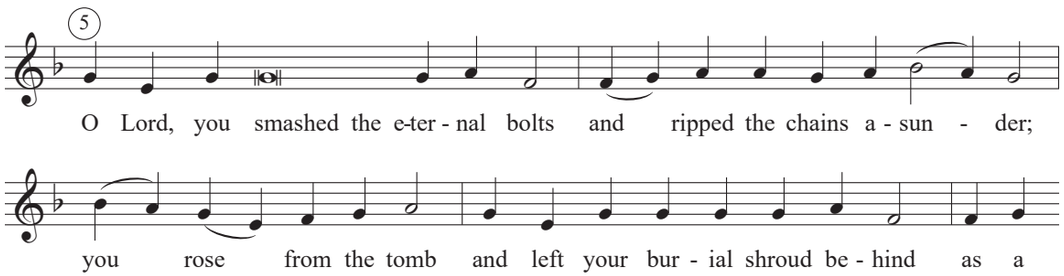
Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

Tone 5

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



Tone 1

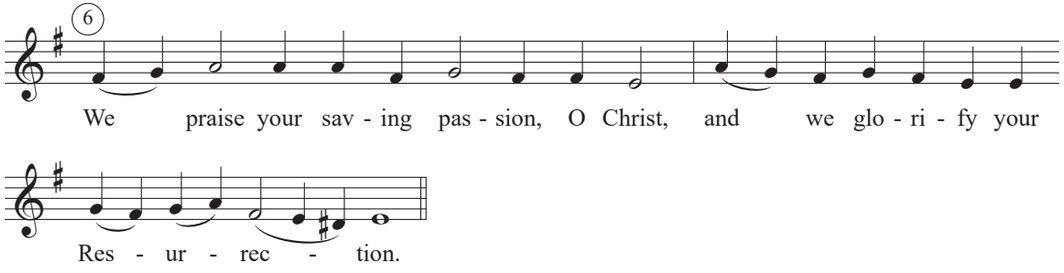
Let them praise the name of the Lord,
He commanded; they ***were*** made.
He fixed them forever,
gave a law which shall not pass ***a***way.
Praise the Lord from the earth,
sea creatures and ***all*** oceans,
fire and hail, snow and mist,
stormy winds that obey ***his*** word;
all mountains and hills,
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 children of Israel,
of the people to whom he ***comes*** close.

Psalm 149

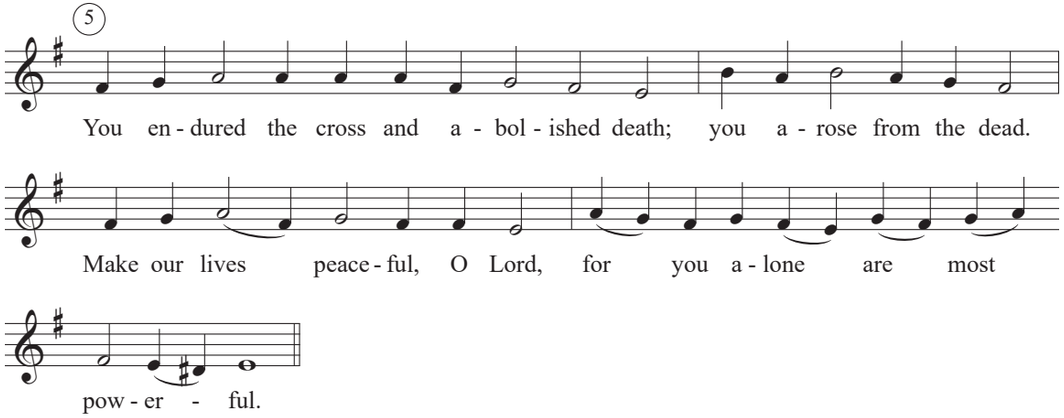
Sing a new song to the Lord,
his praise in the assembly of ***the*** faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in ***their*** king.
Let them praise his name with dancing
and make music with timbrel ***and*** harp.
For the Lord takes delight in his people.
He crowns the poor with ***sal***vation.
Let the faithful rejoice in their glory,
shout for 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.

Tone 1

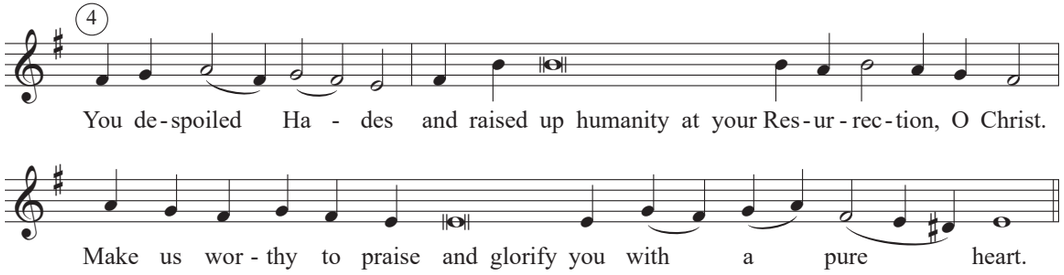
Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



Tone 5

Let them praise the name of the Lord,
He commanded; they ***were*** made.
He fixed them forever,
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 children 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 for 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.

Tone 5

Holy is the Lord our God

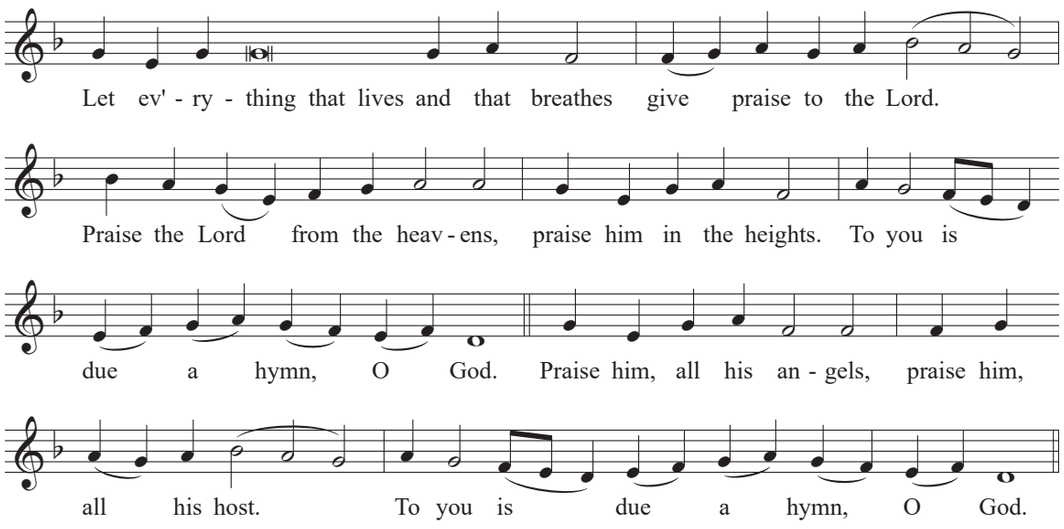


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

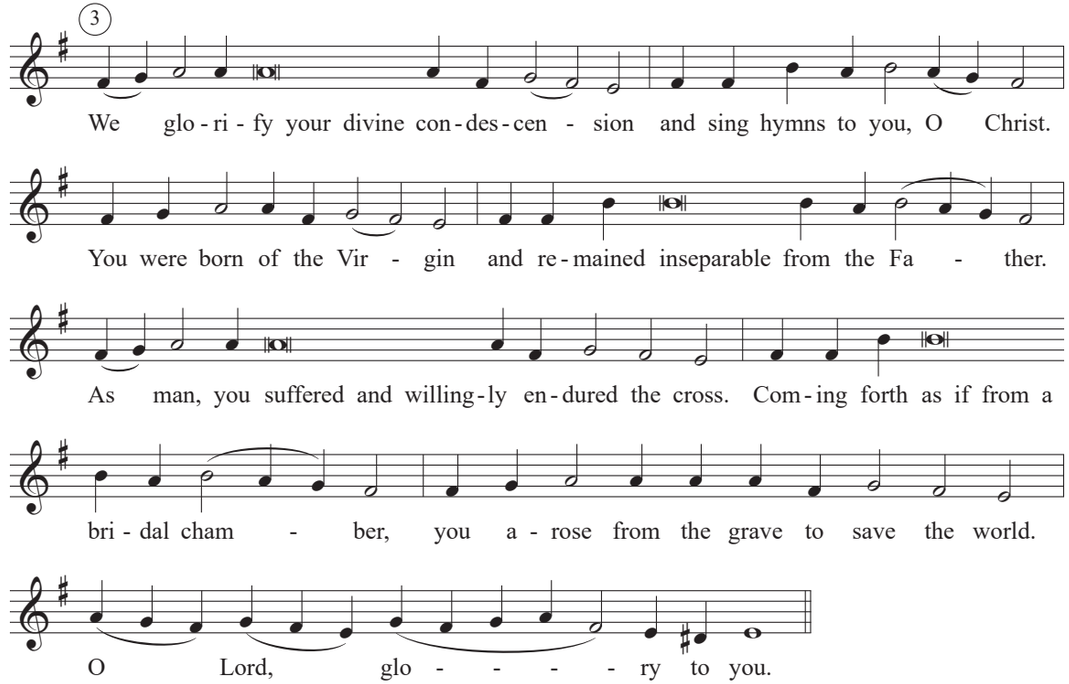
Psalm 148



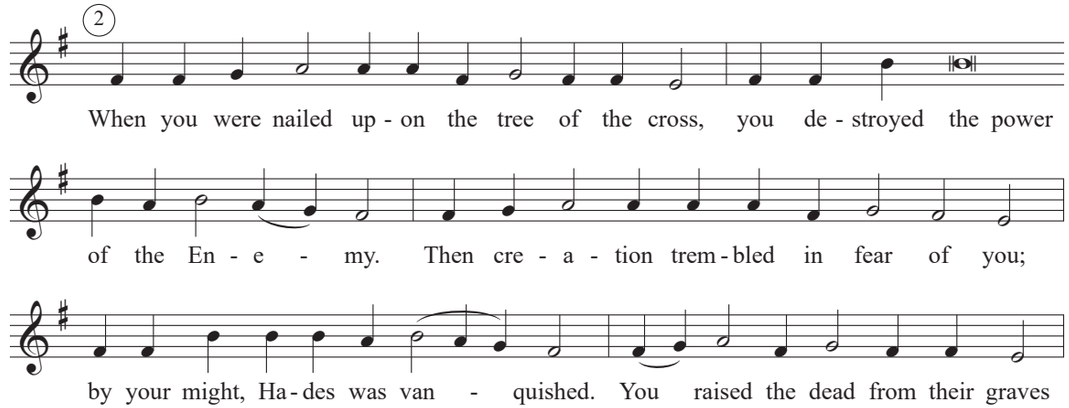
Praise him, sun and moon,
praise him, shin***ing*** stars.
Praise him, highest heavens
and the waters above ***the*** heavens.

Tone 1

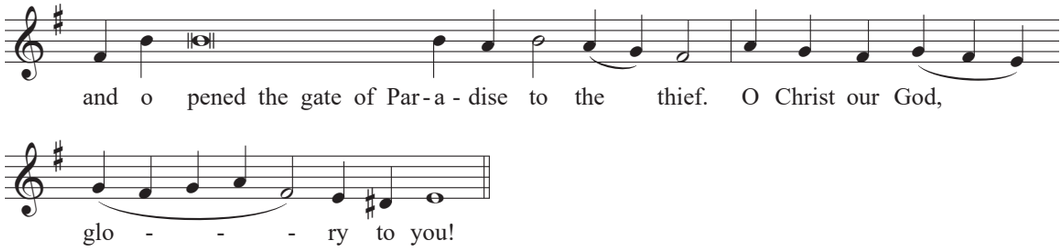
Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



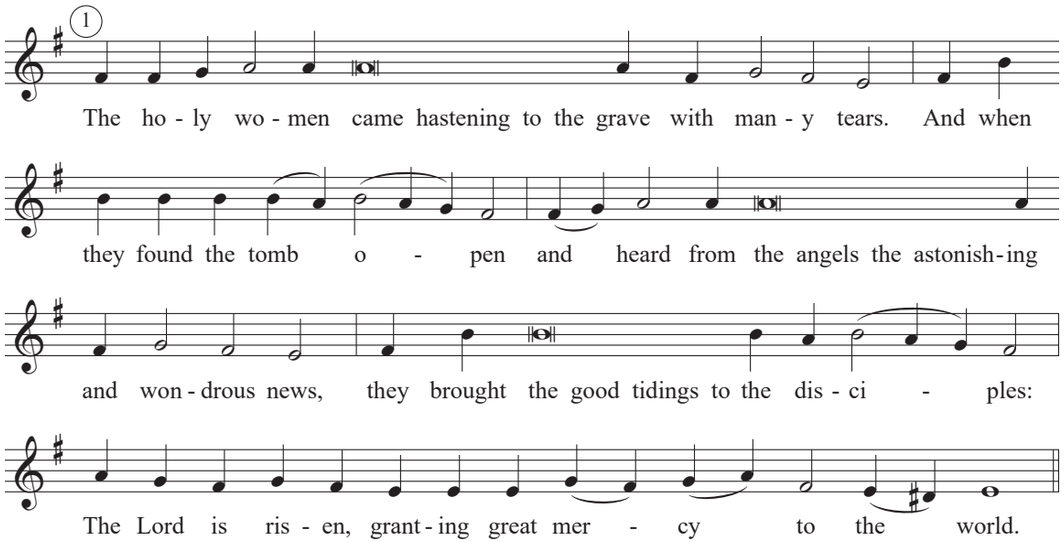
Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



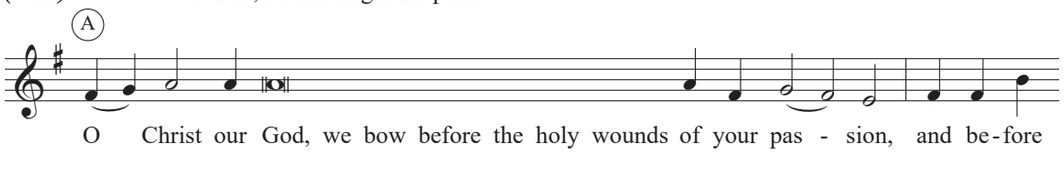
Tone 1



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

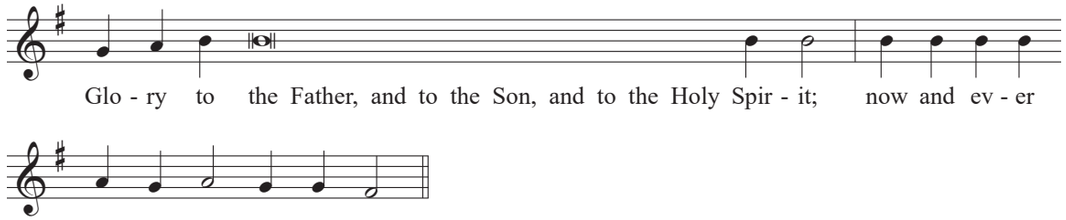


Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!



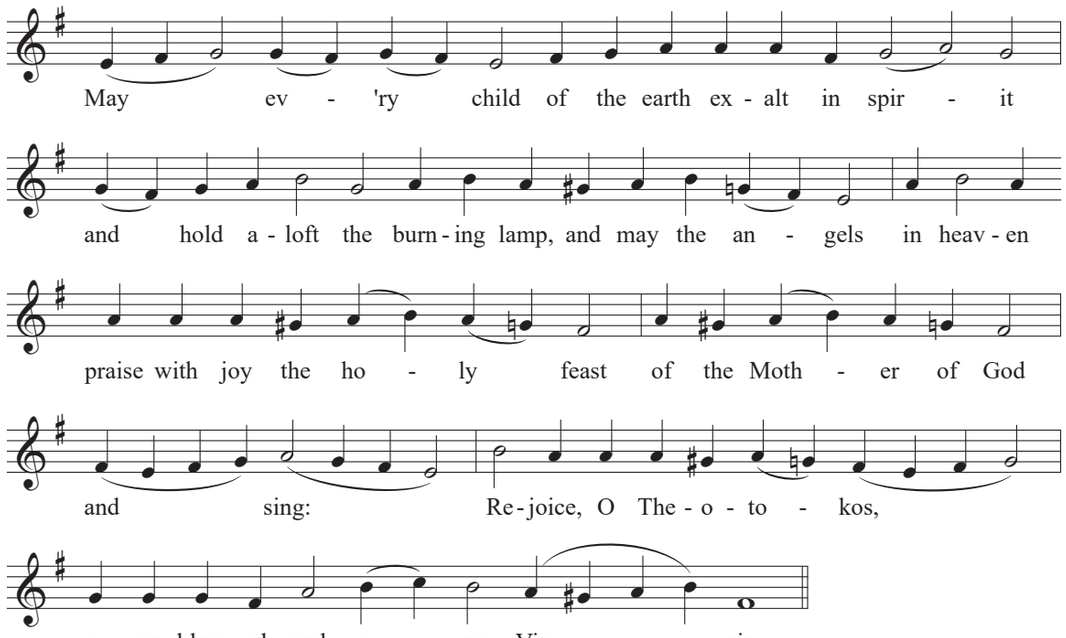
Tone 5

O Christ our Master, by the stream of your divine blood flowing from your life-giving and immaculate side, the sacrifices to false gods have ceased; and together with all the earth, we offer a sacrifice of praise to you.

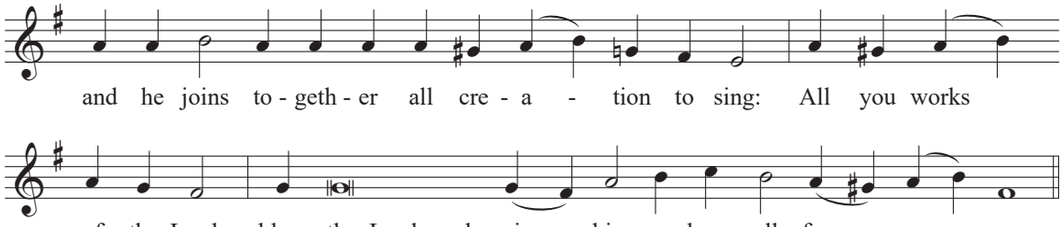


It is not a God without a body nor simply a human person, that the pure and sinless Virgin has brought into the world. But he is indeed truly God and truly human, and we extol him with the Father and the Spirit.

Katavasia 9 of the Theotokos **Tone 4**

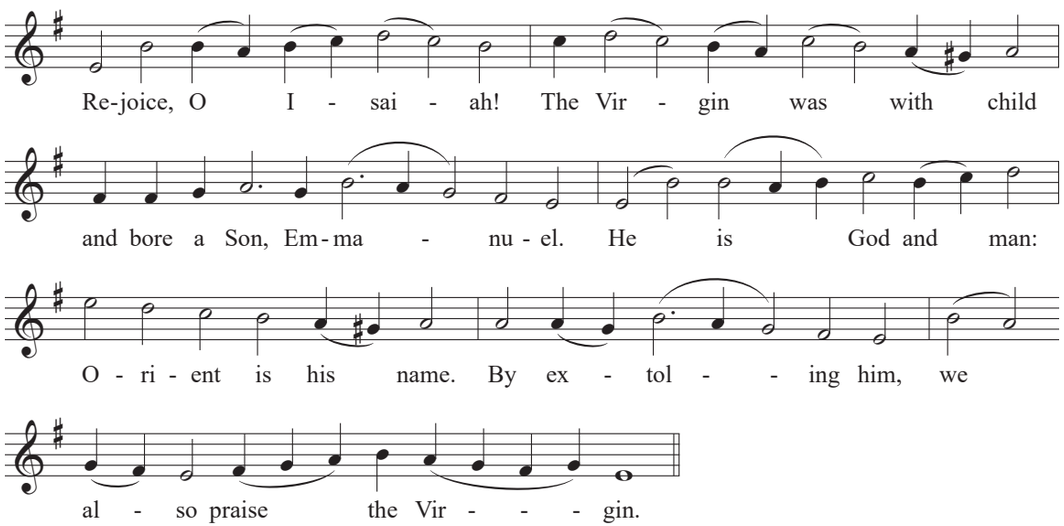


The service continues with the Small Litany, found on page 36.



The Canticle of the Theotokos (Magnificat) is found on page 34.

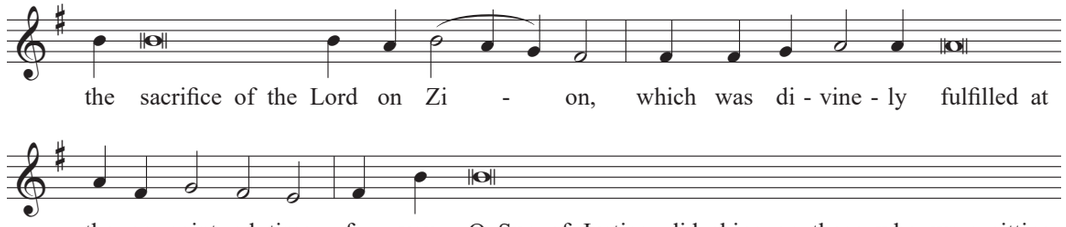
Ode 9
Irmos **Tone 5**



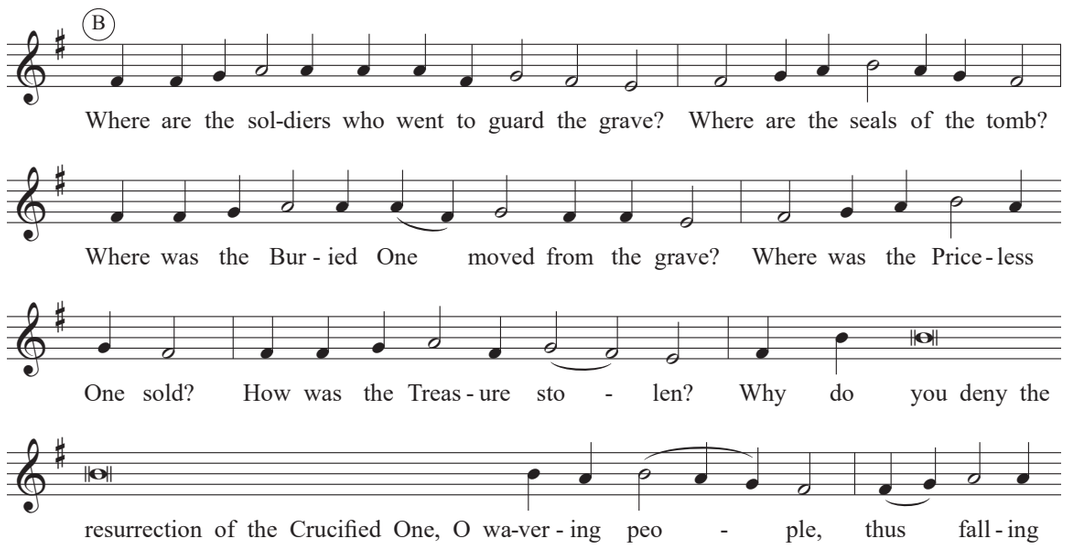
Refrain



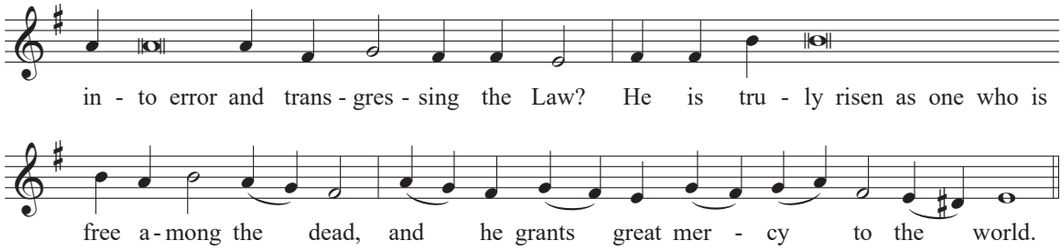
O Christ our Master, you have completely taken upon yourself our fallen nature and united it to yourself in the womb of the Virgin. As the only One free from sin, you deliver us completely from corruption by your holy passion. *Refrain*



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



Tone 1



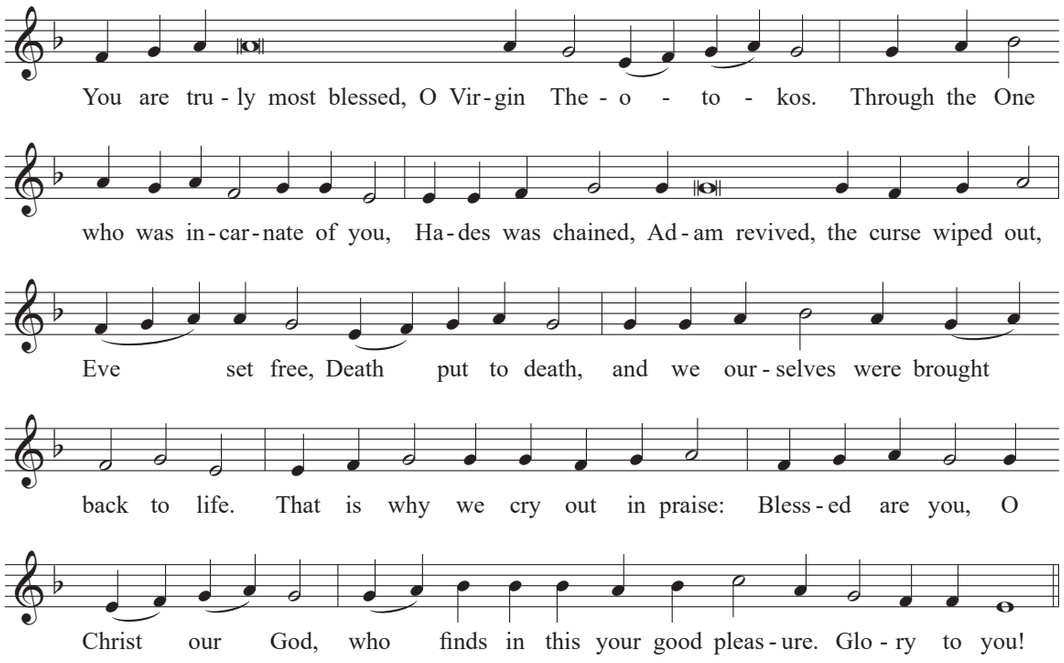
Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

On normal Sundays, the following is sung:

Theotokoion **Tone 2**

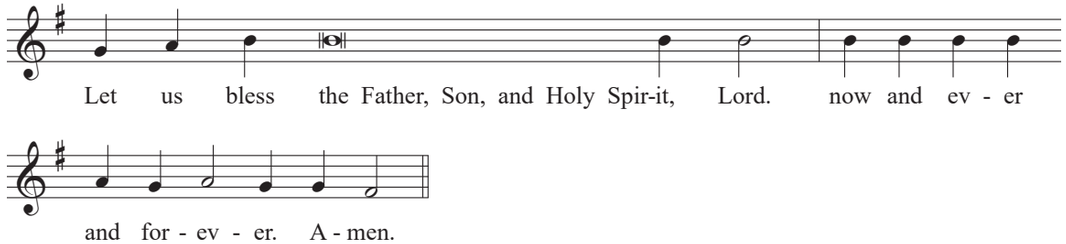


The service continues on page 41.

Tone 5

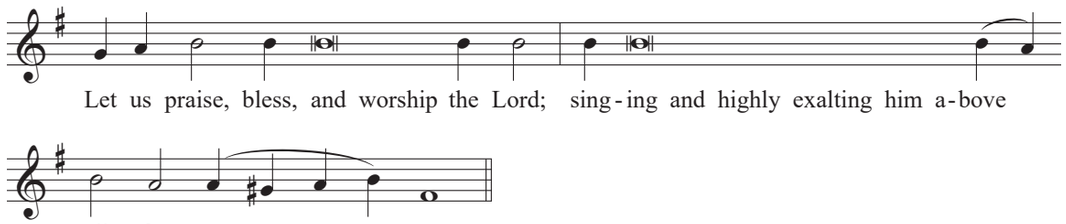
You prayed that the saving and desired cup of your passion would be taken away from you as something you did not wish; for in your two natures, you also had two wills, O Christ who lives forever. *Refrain*

At your descent, O Christ and Creator, Hades became the object of derision; and it gave up all the dead that it had formerly swallowed up through its deceit. And now they all exalt you forever.

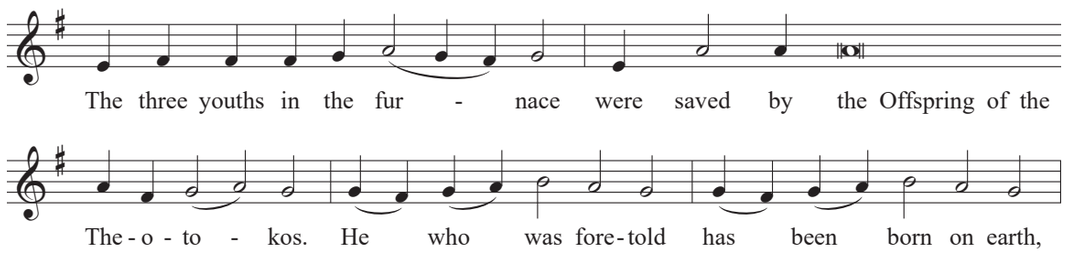


Beyond all understanding and at the word of the angel, you gave birth to the Lord who is divine and human, and yet you remain a virgin. And now we, the works of the Lord, all bless you and exalt you forever.

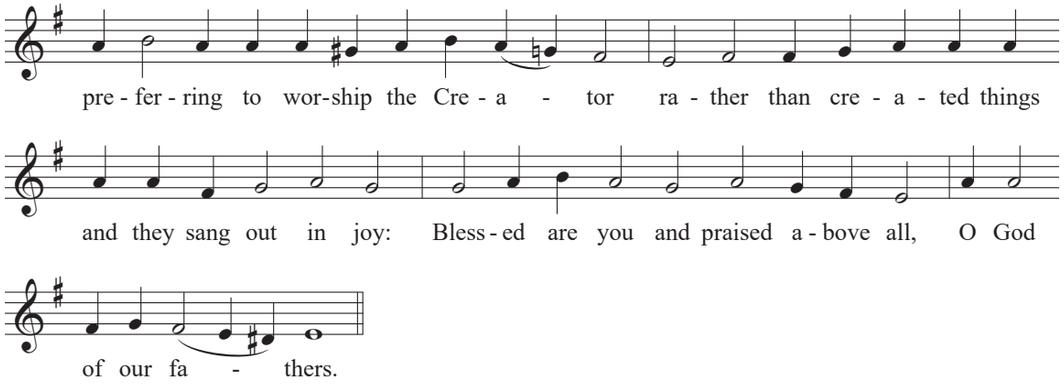
Tone 4



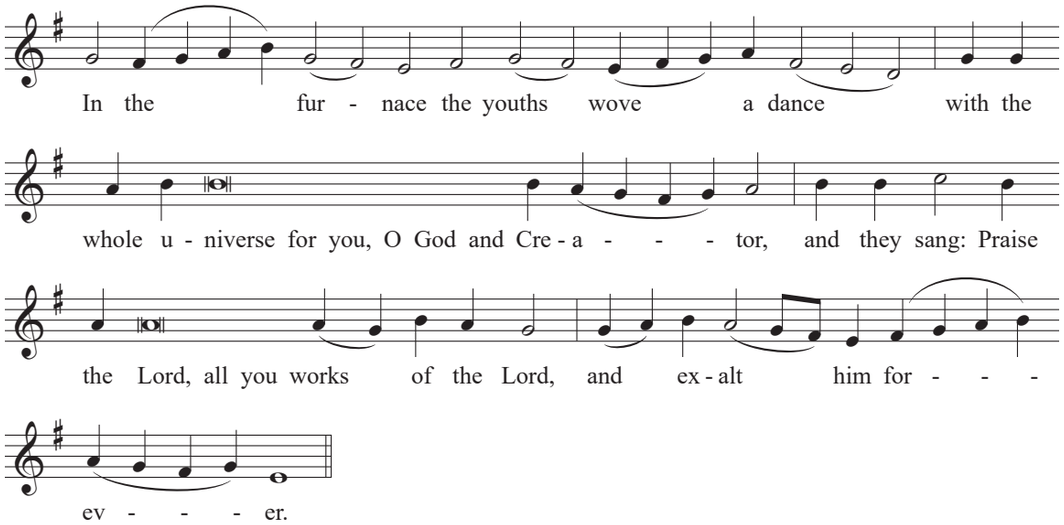
Katavasia 8 of the Theotokos **Tone 4**



Tone 5



Ode 8
Irmos **Tone 5**

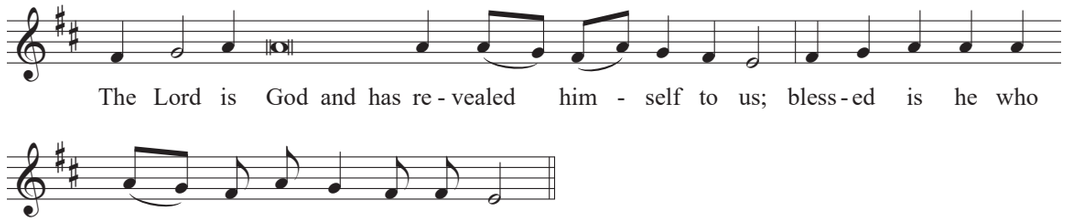


Refrain



Tone 2

The Lord is God



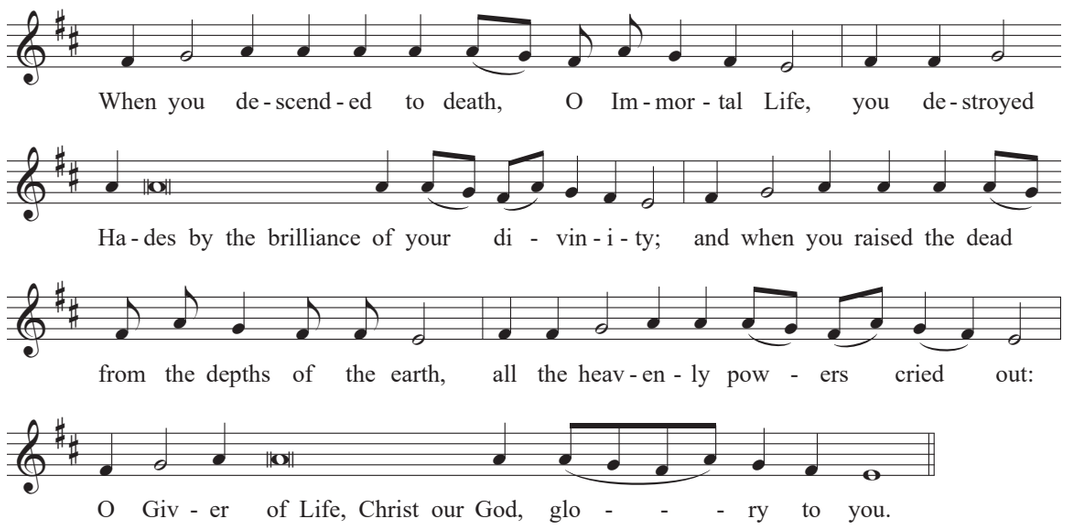
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

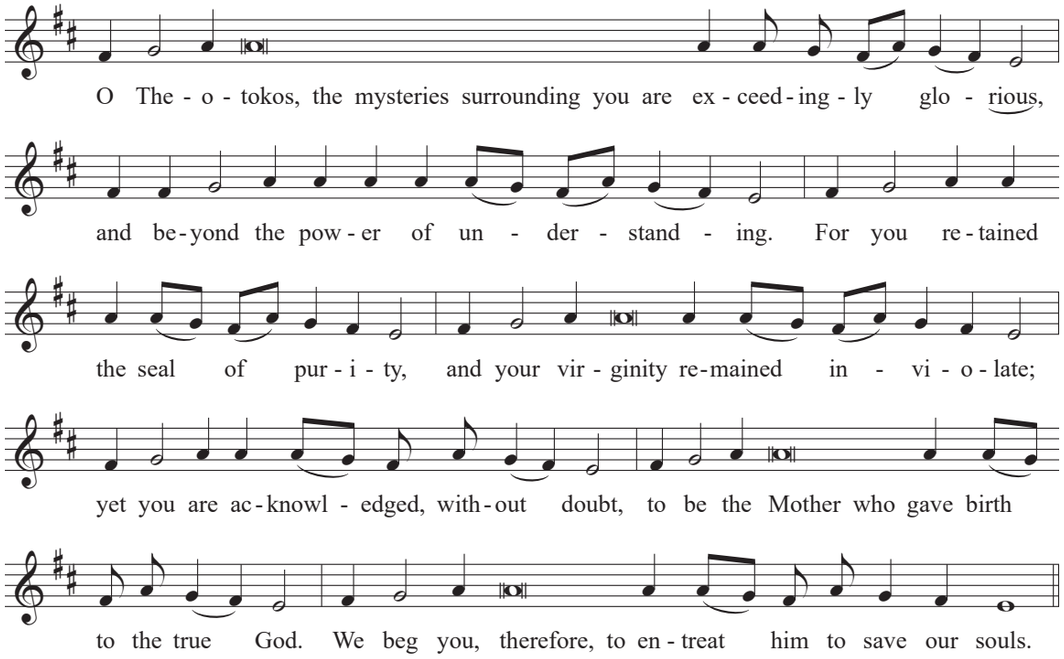
verse: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

Troparion



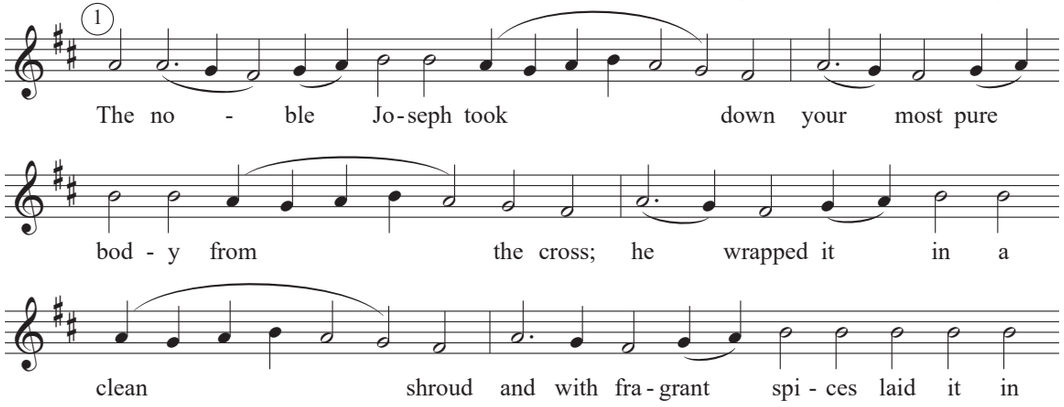
Tone 2

Theotokion

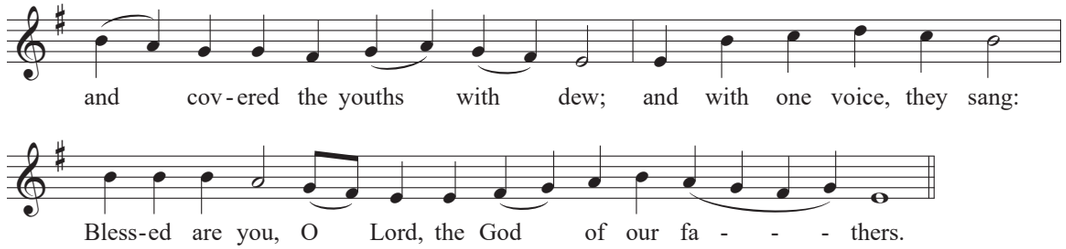


The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1 **Samopodoben: Blahoobraznyj Josif**



Tone 5

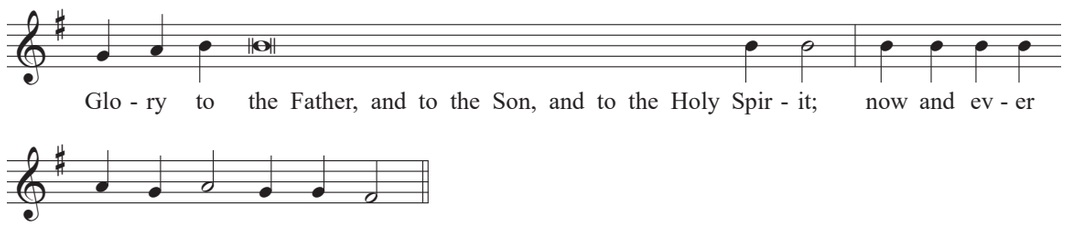


Refrain



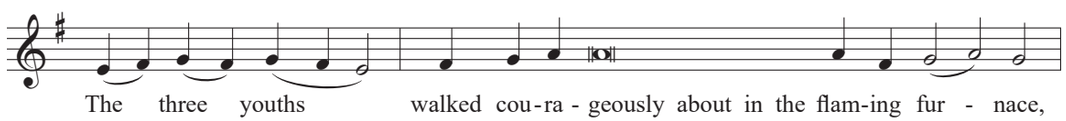
Wrapped in the flesh as bait on a hook, by your divine power you carried away the Serpent and raised up those who cry out to you: Blessed are you, O Lord, God of our fathers. *Refrain*

The One who gives life and being to the entire universe is now contained in a body and hidden in the narrowness of the tomb; for he is the infinite One for whom we all sing: Blessed are you, O Lord, God of our fathers.



O all-pure One, you gave birth to the incarnate God, one Person in two natures; for him we all sing: Blessed are you, O Lord, God of our fathers.

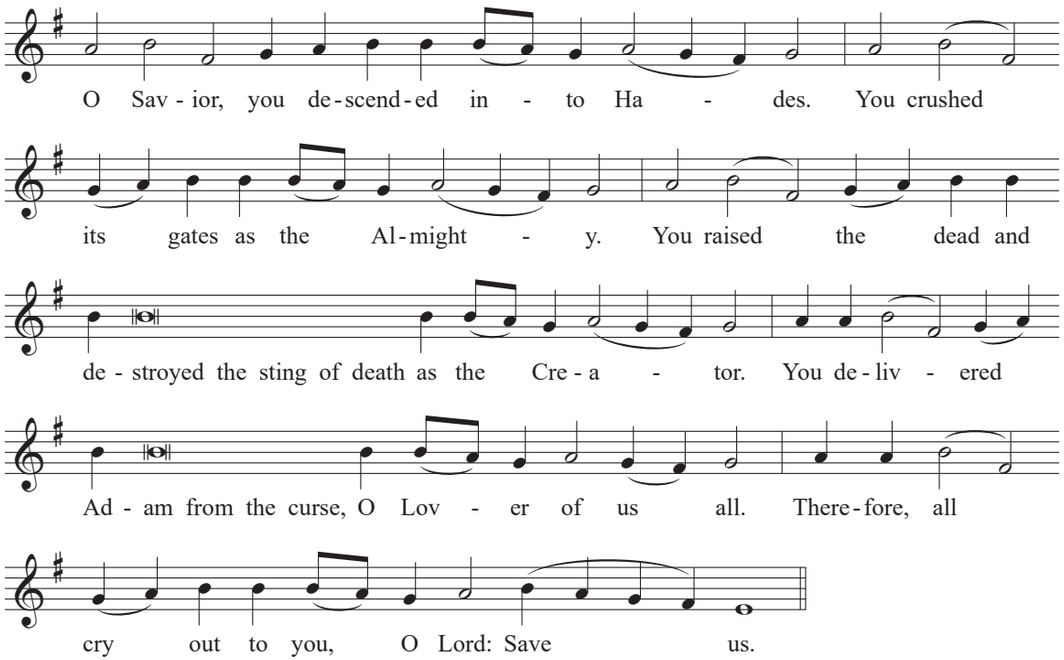
Katavasia 7 of the Theotokos **Tone 4**





The Small Litany is found on page 33.

Kontakion **Tone 5**



Ikos Having heard the words of the angel, the women were seized with joy and ceased their dirges; and with trembling they contemplated the Resurrection. And behold, Christ approached them and said: Take courage! Rejoice! For I have conquered the world and saved the captives; hasten and announce to the disciples that I go before them into Galilee for the news which they must proclaim. Therefore, we also cry out to you, O Lord: In your great love, save us!

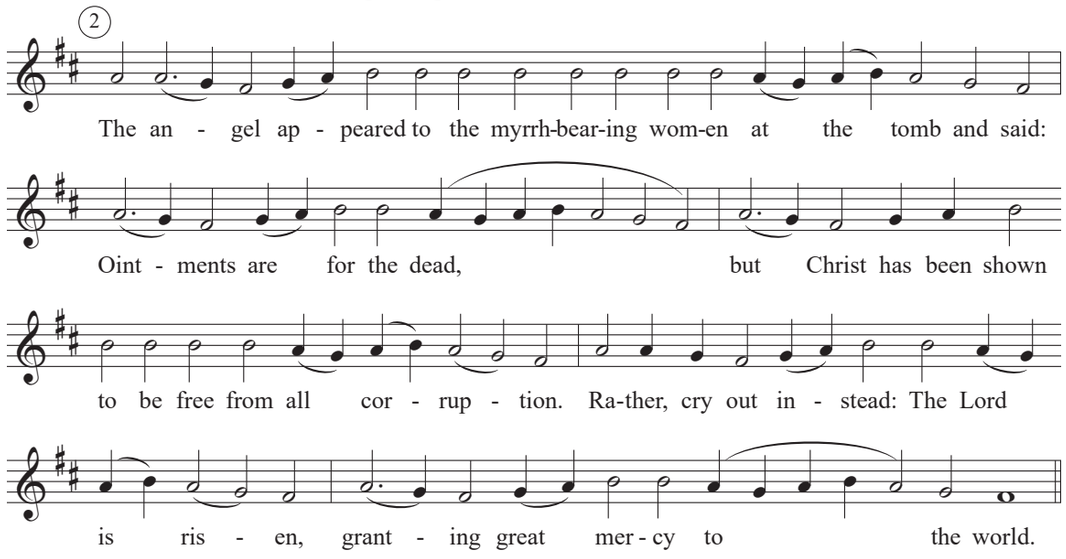
Ode 7
Irmos **Tone 5**





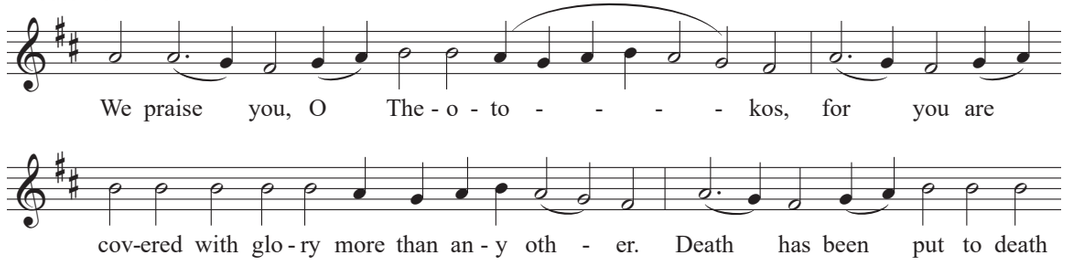
Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!

(2)

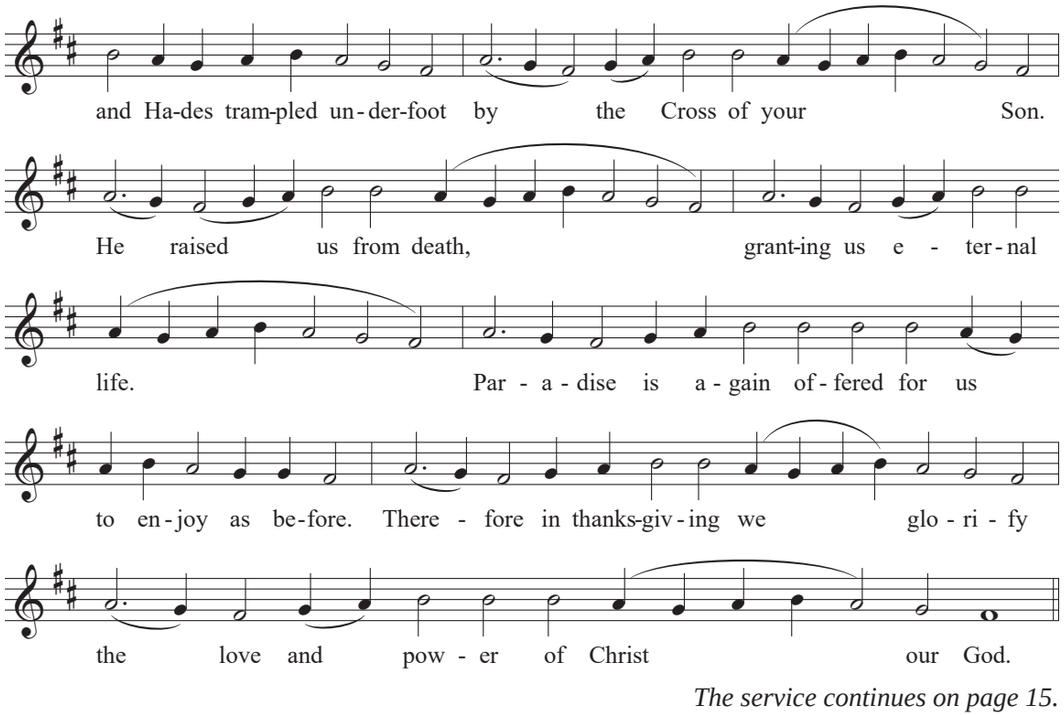


Cantor: Glory…now and ever…

Theotokion



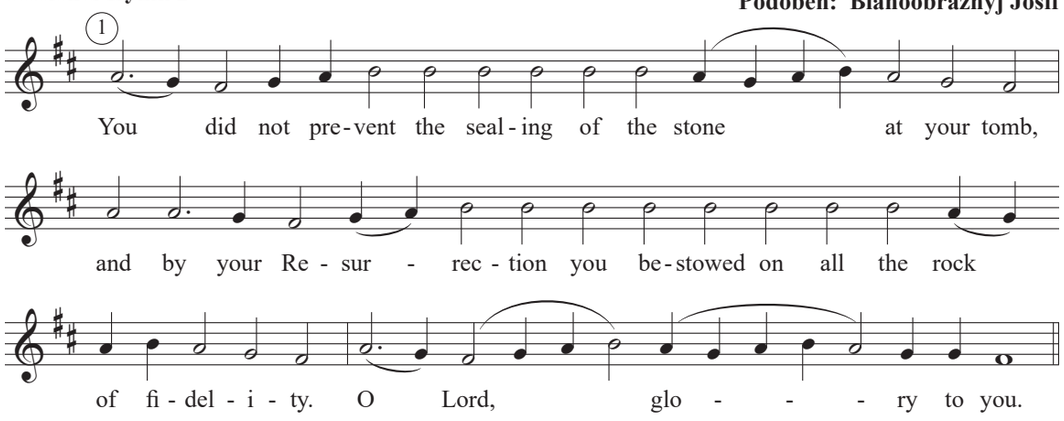
Tone 2



The service continues on page 15.

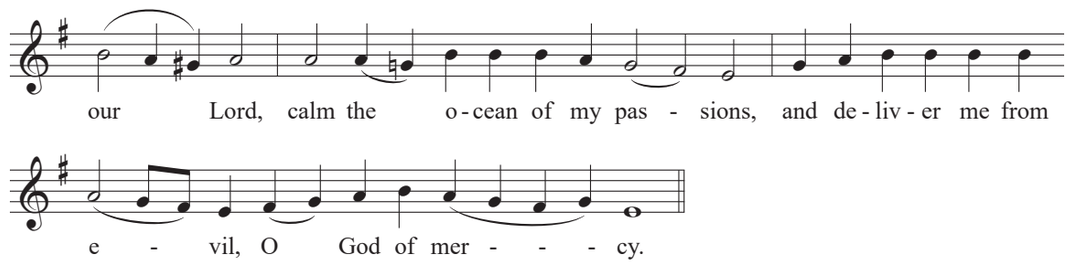
Sessional Hymn 2

Podoben: Blahoobraznyj Josif



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

Tone 5

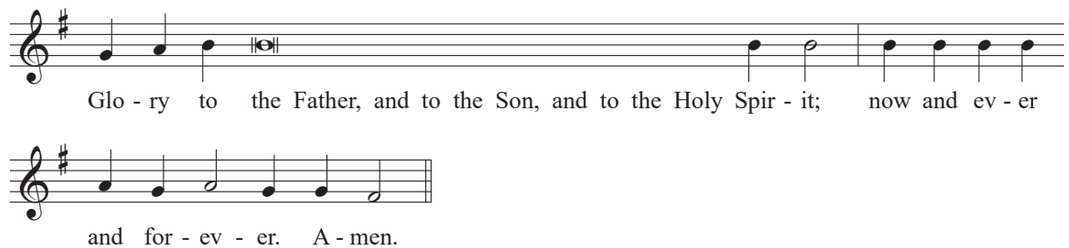


Refrain



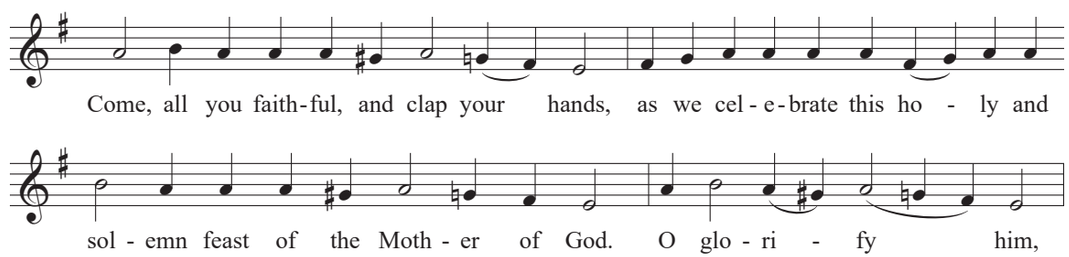
The ancestor of our race slid down into the pit for having tasted the forbidden fruit; but he was raised up to life by your sufferings, O Christ our Savior. *Refrain*

You descended into Hades, O Christ our Master and our Life; you became the death of the giver of death, and by your death you gave resurrection to all.

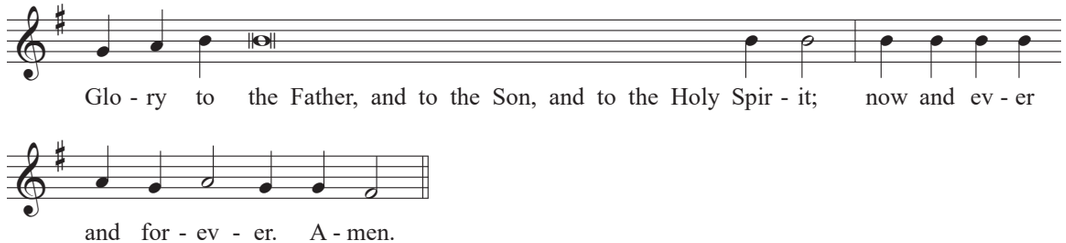


O Virgin, you gave birth and remained a virgin after childbearing; as Virgin and Mother, you truly bore the One who bears the universe in his hands.

Katavasia 6 of the Theotokos **Tone 4**

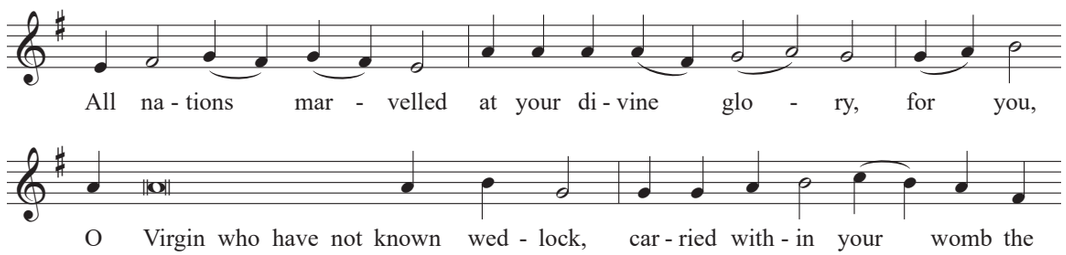


Tone 5



Without seed you gave birth, O Theotokos, to Christ our justice and redemption; and you freed the nature of our first parents from the curse.

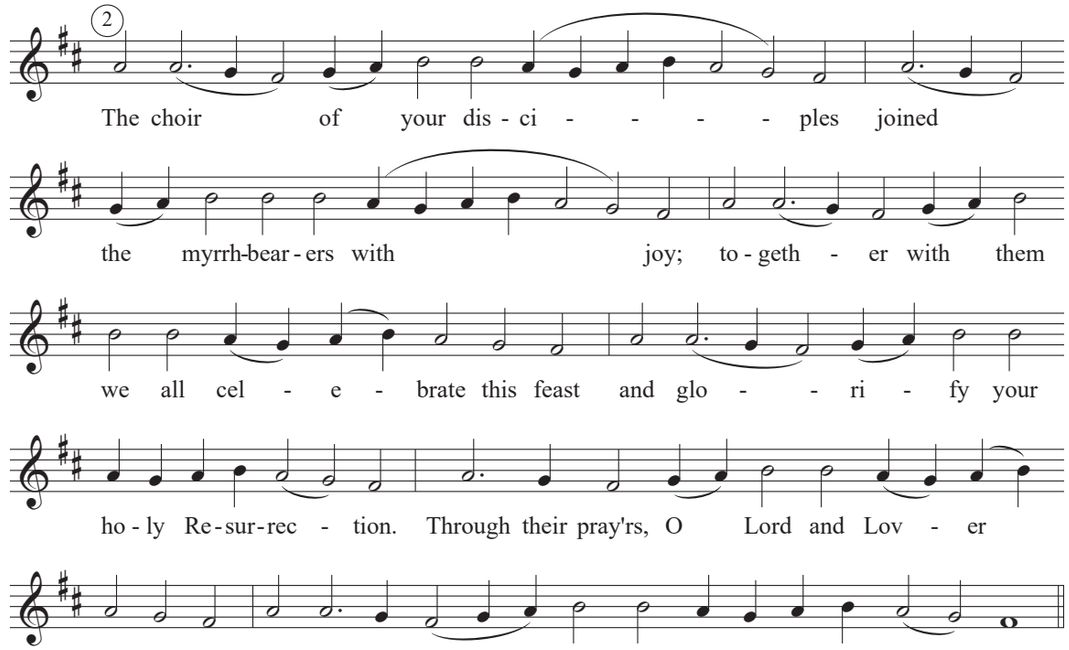
Katavasia 5 of the Theotokos **Tone 4**



Ode 6
Irmos **Tone 5**

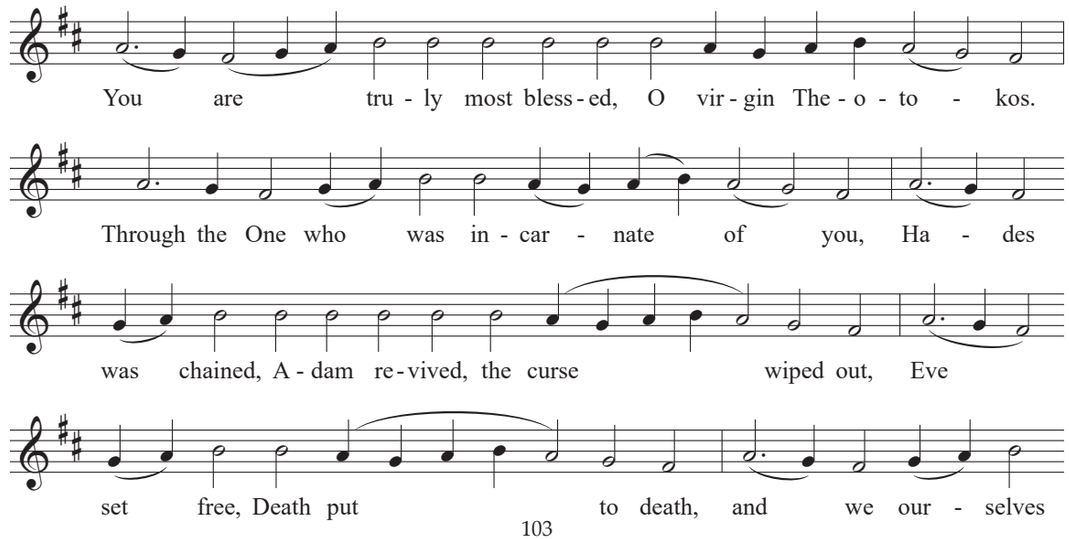


Tone 2

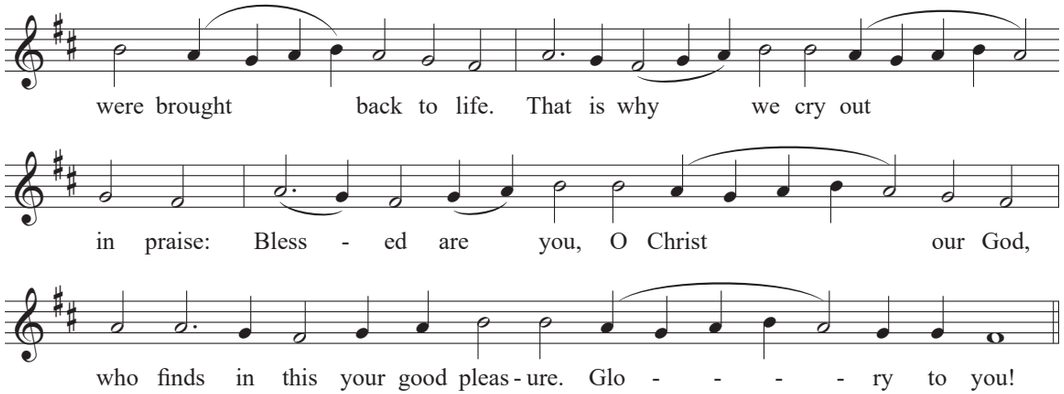


Cantor: Glory…now and ever…

Theotokion

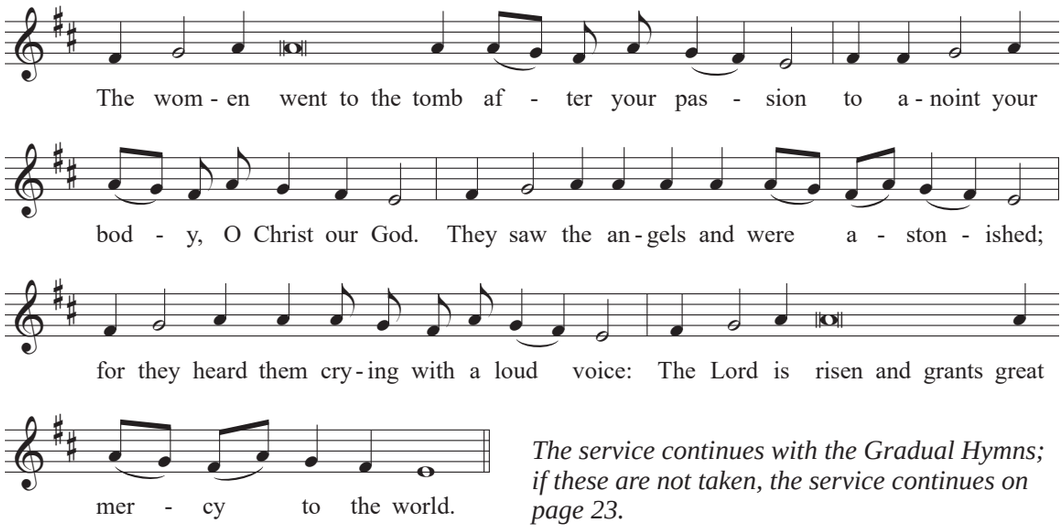


Tone 2



The service continues on page 16.

Hypakoe



The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

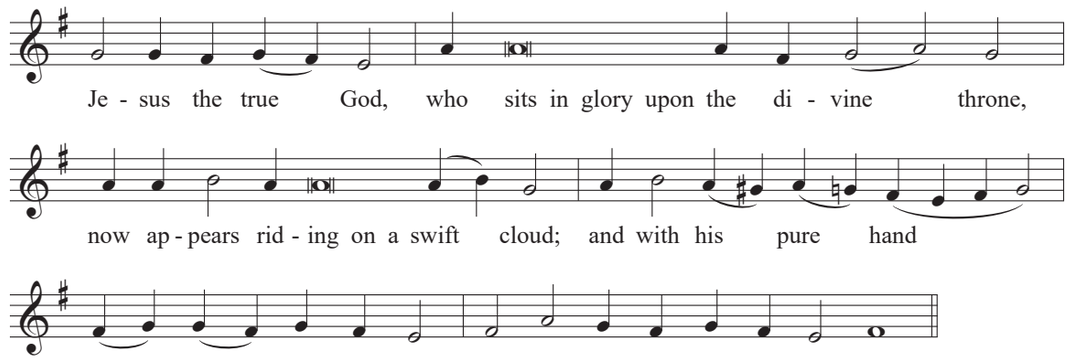
Gradual Hymns

Antiphon 1

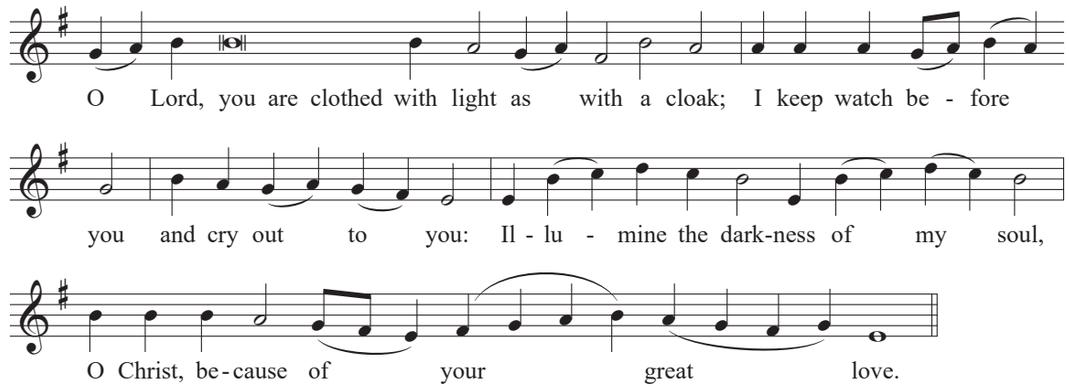


Tone 5

Katavasia 4 of the Theotokos **Tone 4**



Ode 5
Irmos **Tone 5**



Refrain



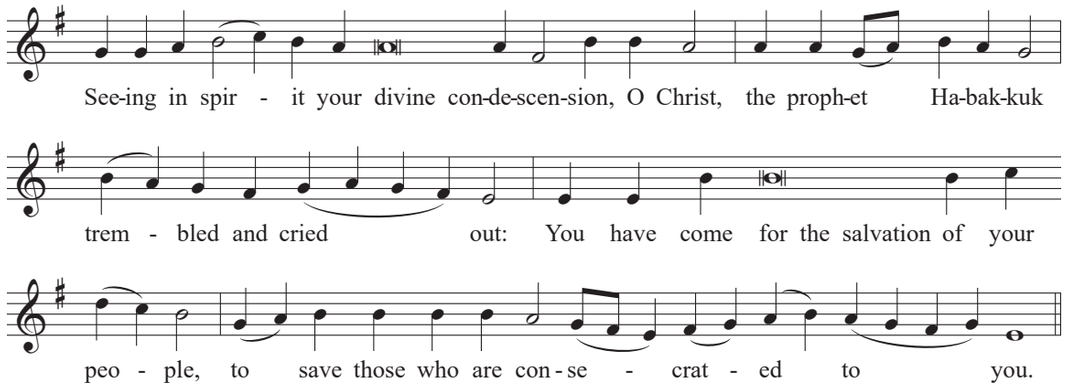
O Lord of glory, you voluntarily took on our condition without glory and were hung on the wood of infamy. In your kindness you gained for me the divine glory. *Refrain*

You clothed me with the robe of immortality when you suffered the tomb and death in your flesh without undergoing corruption; and on the third day you rose from the tomb.

Tone 5

The Small Litany is found on page 32.

Ode 4
Irmos **Tone 5**

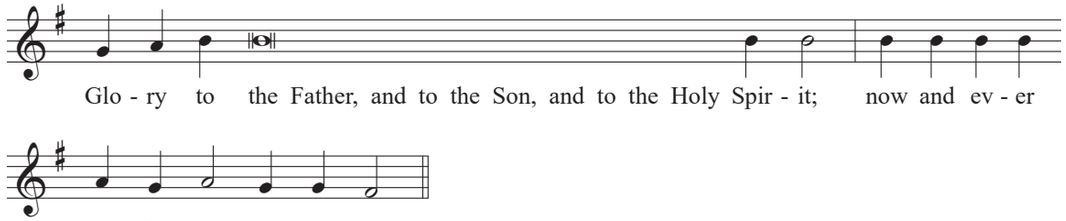


Refrain



O God most good, you sweetened the bitter waters of Marah by the wood which prefigured the image of your precious cross, the cross that wiped out the taste of sin. *Refrain*

For the tree of knowledge you endured the cross; for the delightful fruit you willed to taste the gall; and to spare us from the corruption of death, O my Savior, you poured out your divine blood.



Without a spouse you conceived in your womb; without pain you gave birth; and you remained a virgin even after giving birth. For it is God to whom you gave birth in the flesh.

Tone 2



Antiphon 2



Tone 2



Antiphon 3

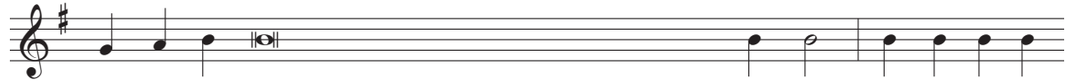


Refrain



Those who drew honey from the rock when you worked wonders for them in the desert now give you gall to drink, O Christ; and instead of manna, they now give you vinegar. Such is the ingratitude of the people in exchange for your favors. *Refrain*

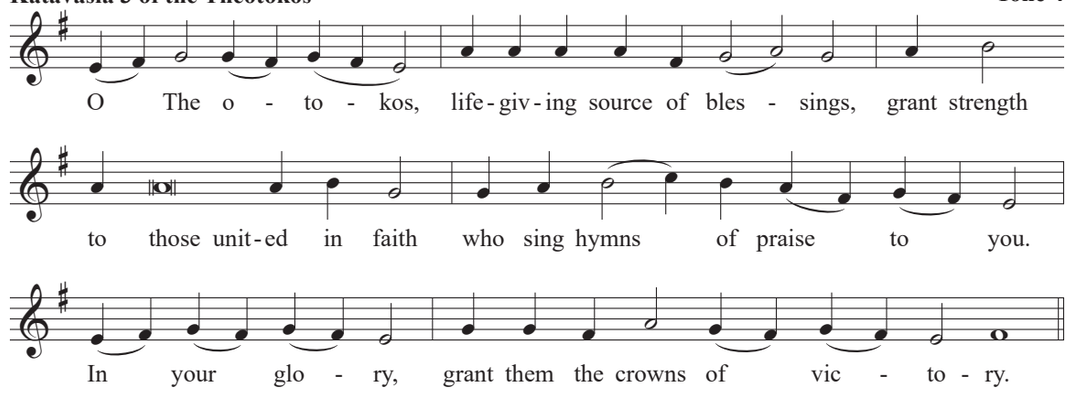
Formerly they were protected by the bright cloud, but now they place Christ our life in the tomb. Having risen by his own power, he grants to all the faithful the mysterious brightness of the Spirit who overshadows them.





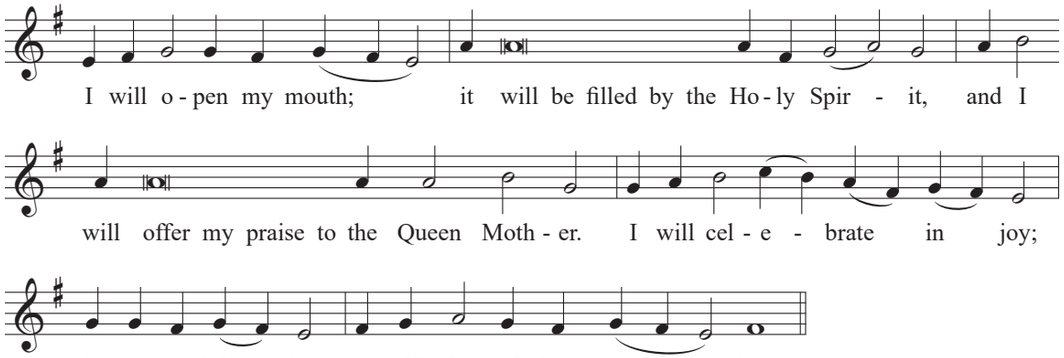
Without a spouse you became the Mother of God, in whom shines the unchangeable brightness of the Father; and you have not known the pain of giving birth. Because you have borne the Word made flesh, according to the true faith we proclaim you to be the Theotokos.

Katavasia 3 of the Theotokos **Tone 4**

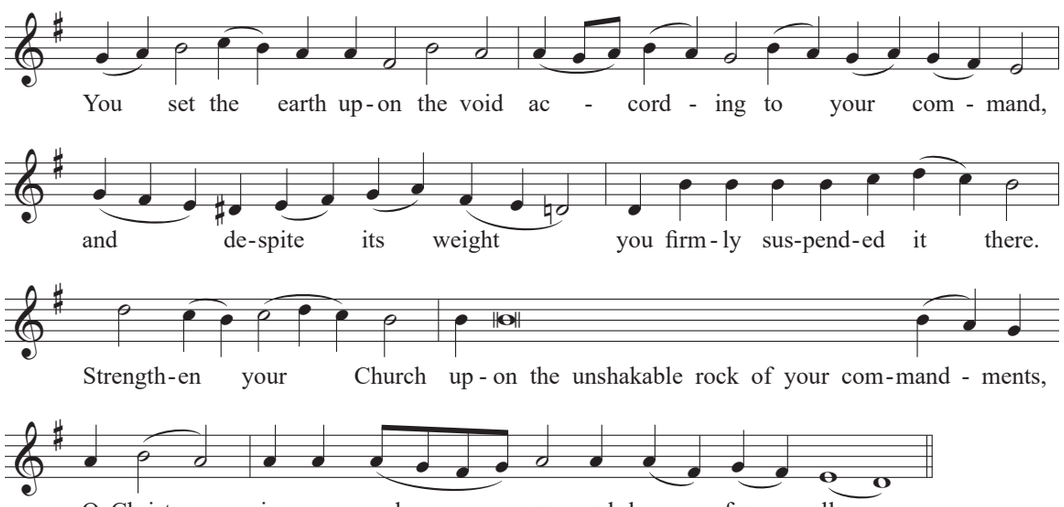


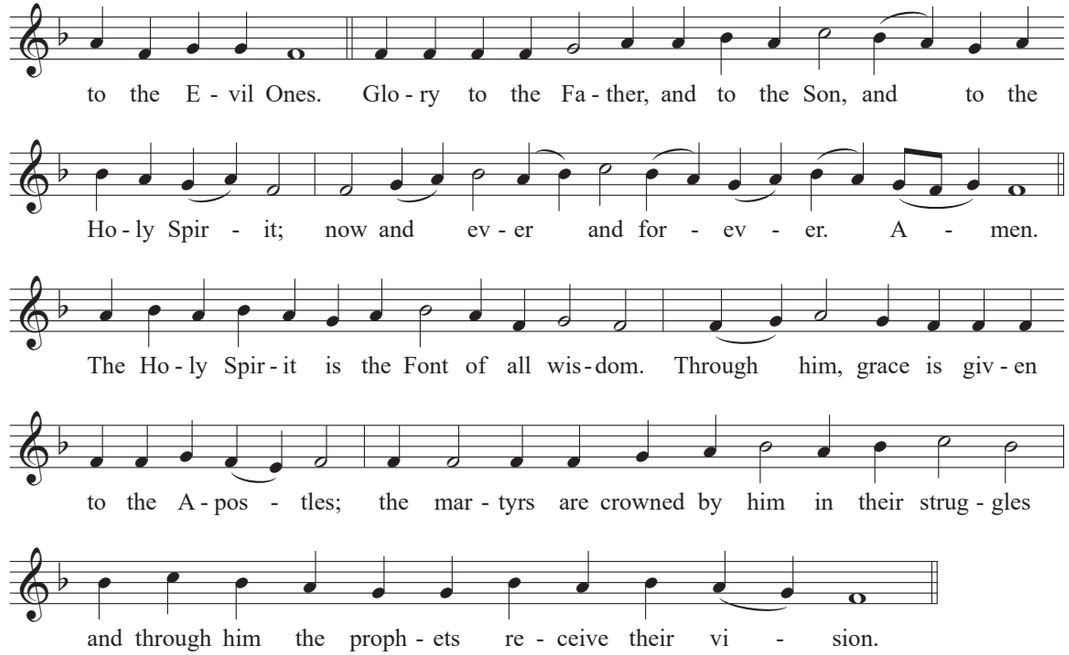
The curse has been wiped out and sadness has disappeared; for the all-blessed one who is full of grace has made joy sprout forth for the faithful when she gave Christ, her flower, as a blessing to all the ends of the earth.

Katavasia 1 of the Theotokos **Tone 4**



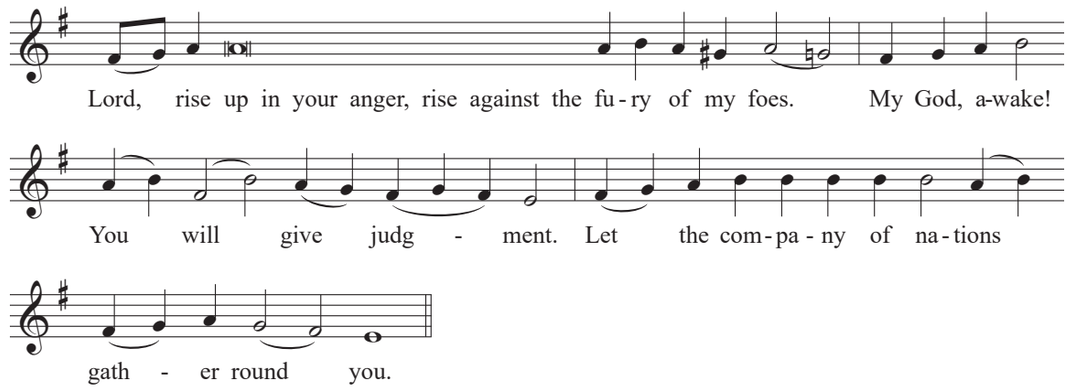
Ode 3
Irmos **Tone 5**





The service continues on page 23.

Matins Prokeimenon ***Psalm 7: 6, 7***

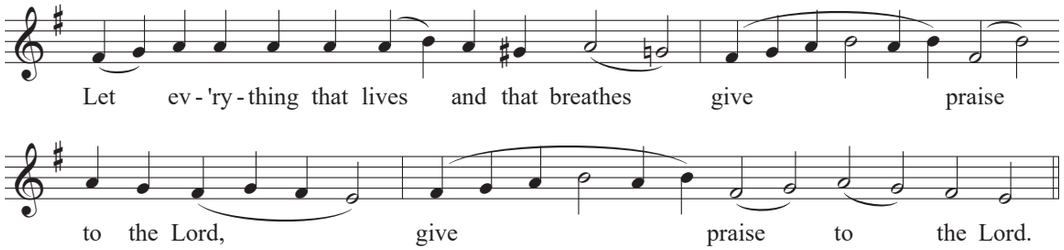


Verse: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

The service continues on page 23

Tone 2

Let everything that lives



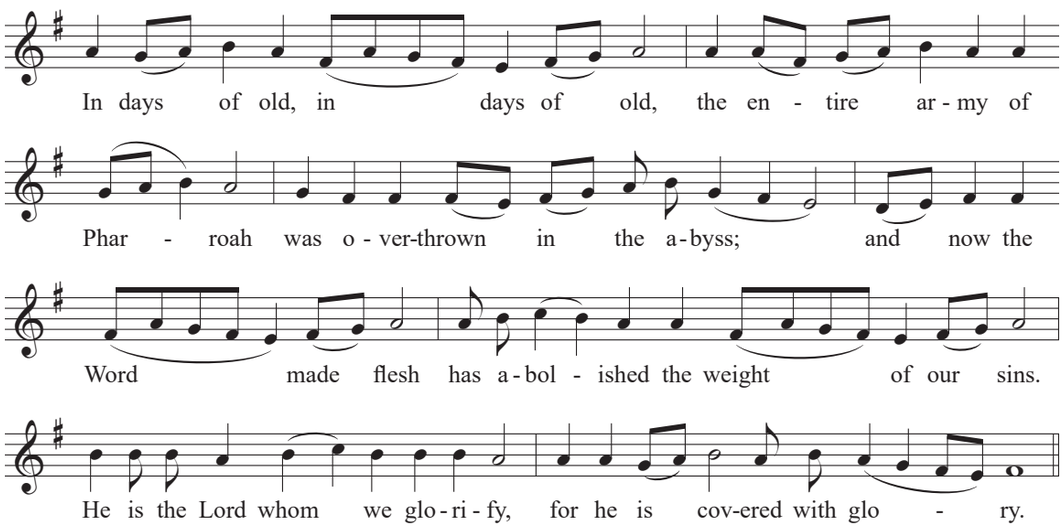
Verse: Praise God in his holy place; *
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos



Refrain



Tone 5

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos

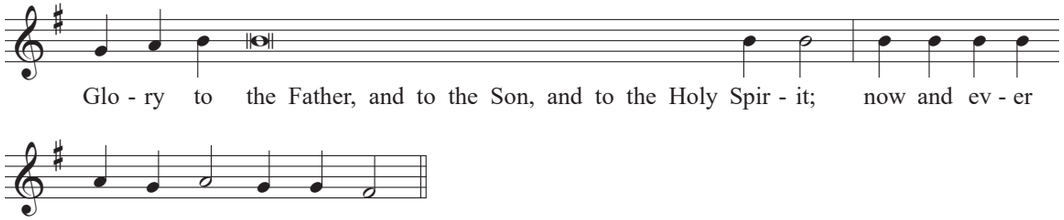


Refrain



Bearing thorns, the assembly of the people crowned you, O Christ; they renounced all maternal love toward you, the benefactor who delivered the leader of the human race from the thorn of punishment. *Refrain*

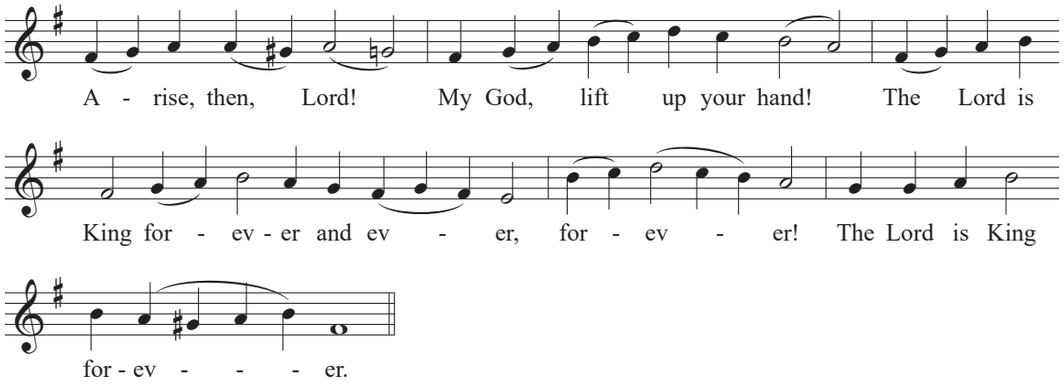
To raise me who had fallen, O Giver of life, you leaned into the abyss without falling into it; enduring my loathsome corruption without being affected by it, You anointed me with the myrrh of your divinity.





The service continues on page 22

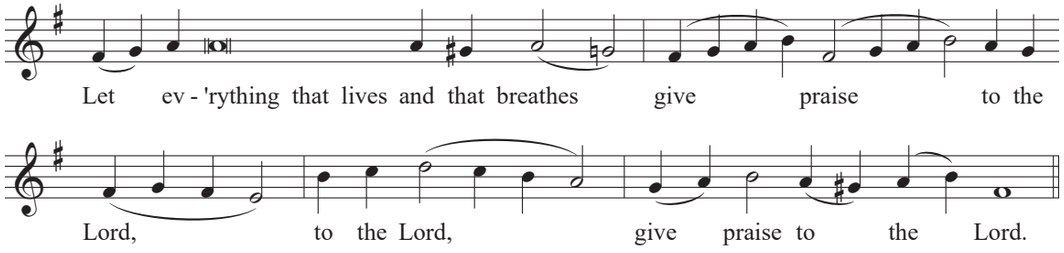
Prokeimenon *Psalm 9: 12a, 33a, 8a, 2*



Verse: I will praise you, Lord, with all my heart;
I will recall all your wonders.

The service continues on page 24.

Let everything that lives

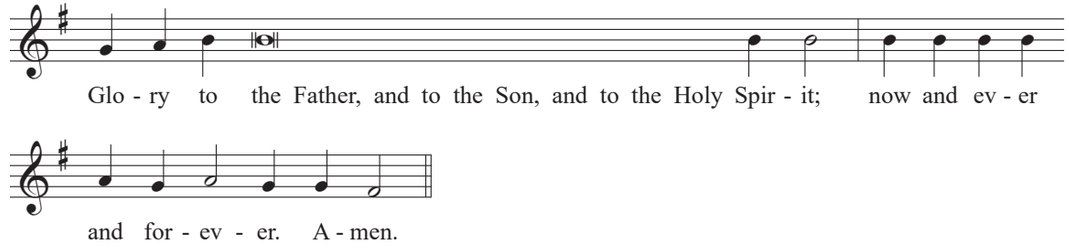


Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

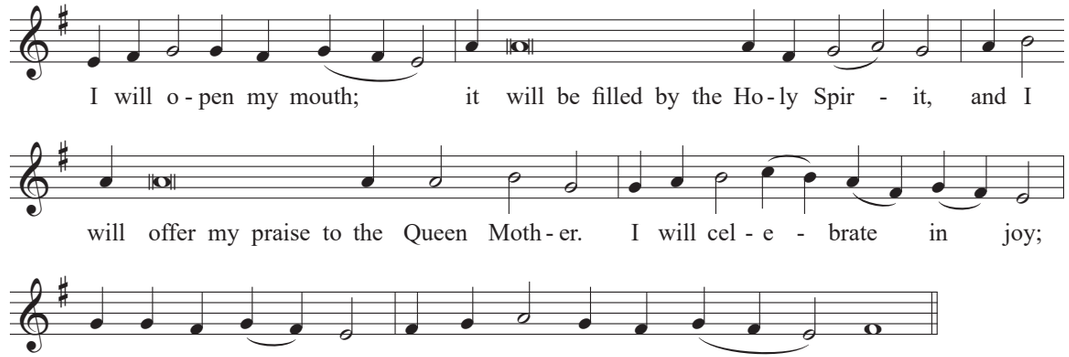
For not having followed your commandment, we have been indicted before the Prince of this world; but your cross has brought him under judgment. Having struck you as a mortal, he himself was overcome with weakness and fell beneath the strength of your arm. *Refrain*

Redeemer of the human race and Prince of eternal life, you have come into the world. By your Resurrection you have broken the bonds of death; and together we all glorify you, for you are covered with glory.



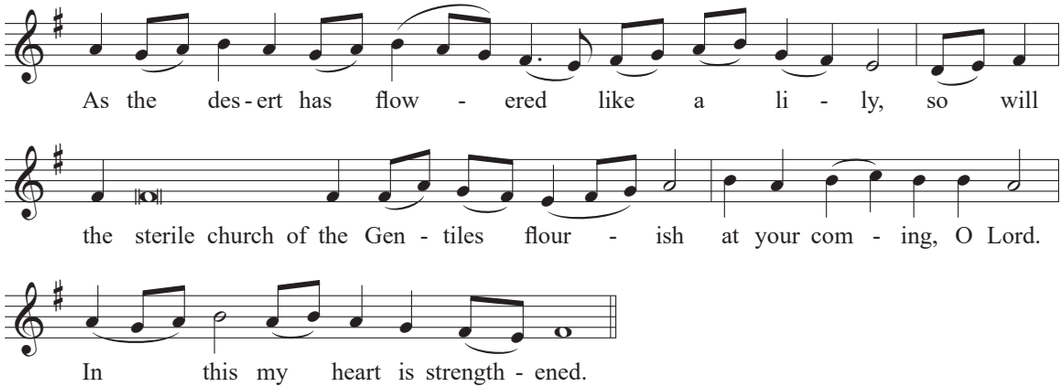
O most pure Virgin, you have appeared higher than every creature visible and invisible. For you have given birth to the Creator when he was pleased to take flesh in your womb. Intercede with him for the salvation of our souls.

Katavasia 1 of the Theotokos **Tone 4**



Ode 3

Irmos **Tone 2**

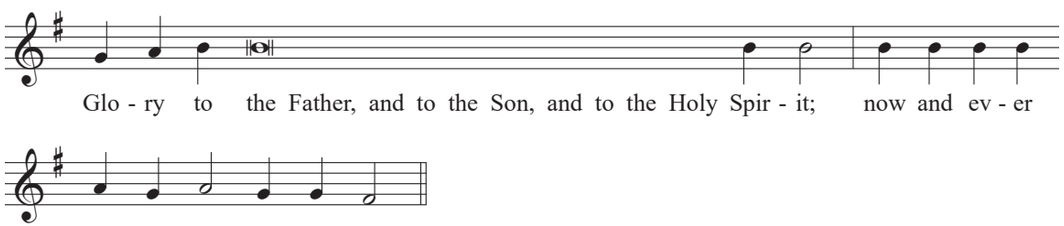


Refrain

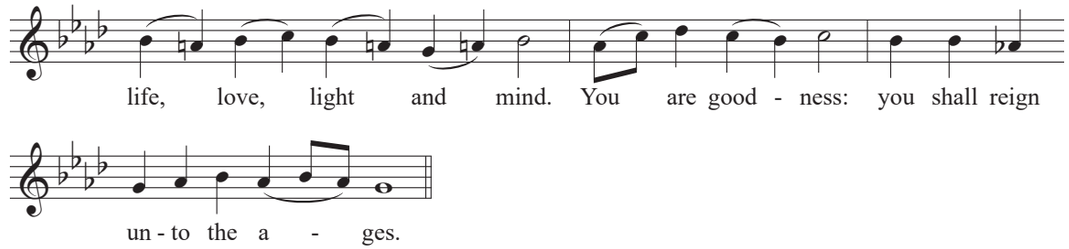


At your passion all creation was overturned, for it saw the God who founded the universe with a stroke of his hand now abused as a slave by the impious ones. *Refrain*

From the earth your hand has fashioned me; but when sin had shattered me as a vase and brought me back to the dust of the grave, you descended into Hades, O Christ, so that I might rise with you.

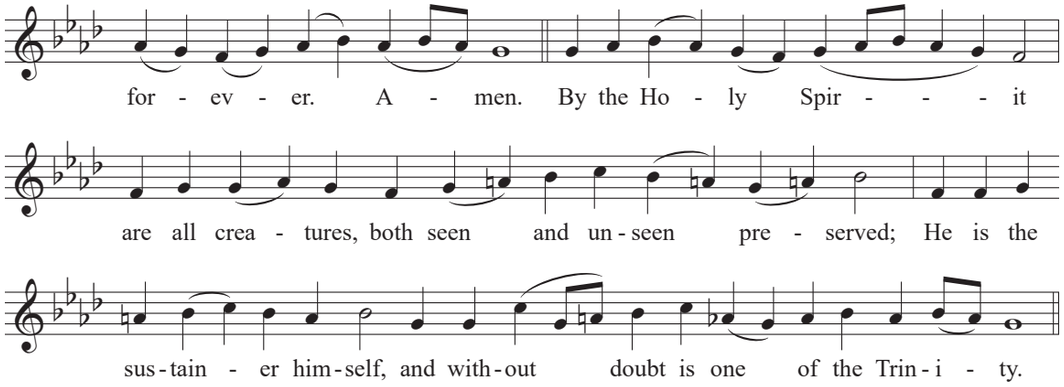


The angels were seized with astonishment, and the hearts of people trembled at your giving birth; and we, the faithful, venerate you as the Theotokos.



Antiphon 3

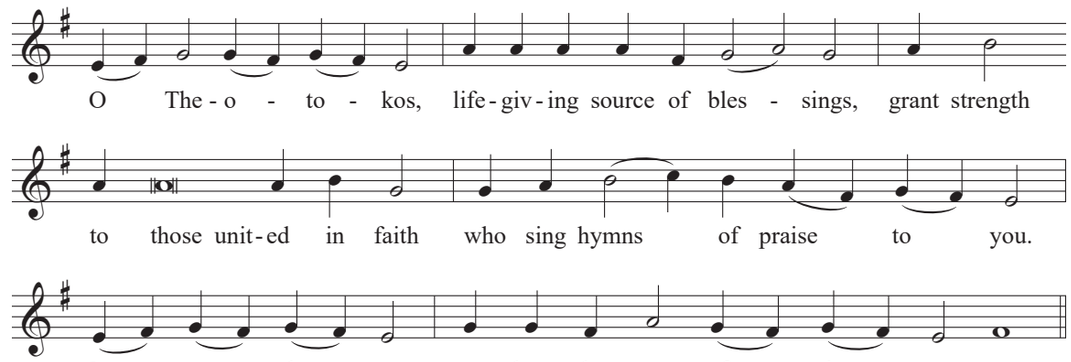




Antiphon 2

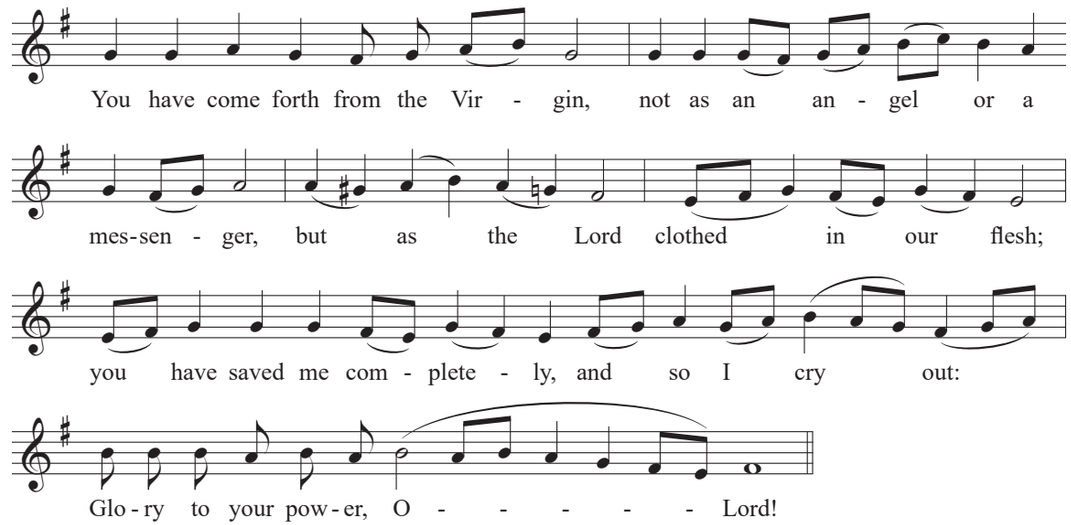


Katavasia 3 of the Theotokos **Tone 4**



The Small Litany is found on page 32.

Ode 4
Irmos **Tone 2**



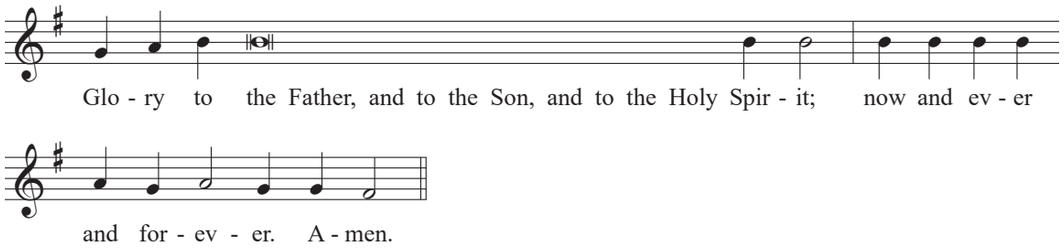
Refrain



Tone 2

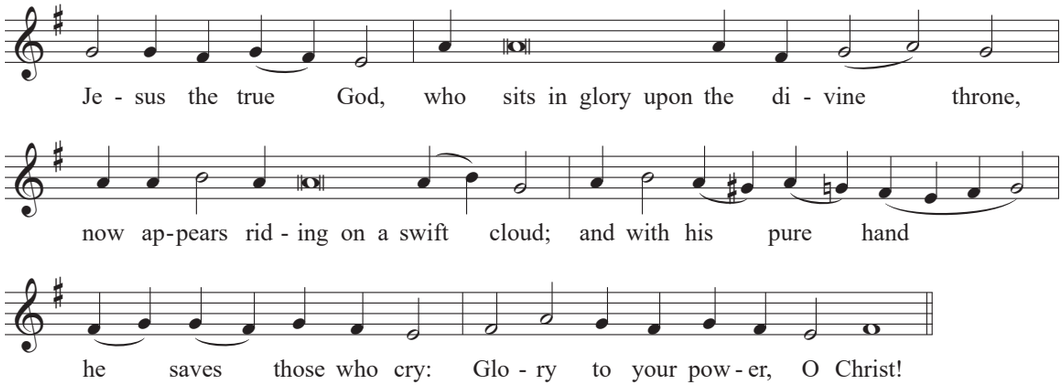
Before the judgment-seat of Caiaphas, you appeared as one accused; yet you did not raise your voice, O Master of the nations. The judgment that you announced to them is the salvation of the world, which you accomplished by your passion, O Lord. *Refrain*

The Enemy unleashed his sword at your passion; and when you descended into Hades, the rebellious cities were destroyed, and the boldness of the Tyrant was overthrown.

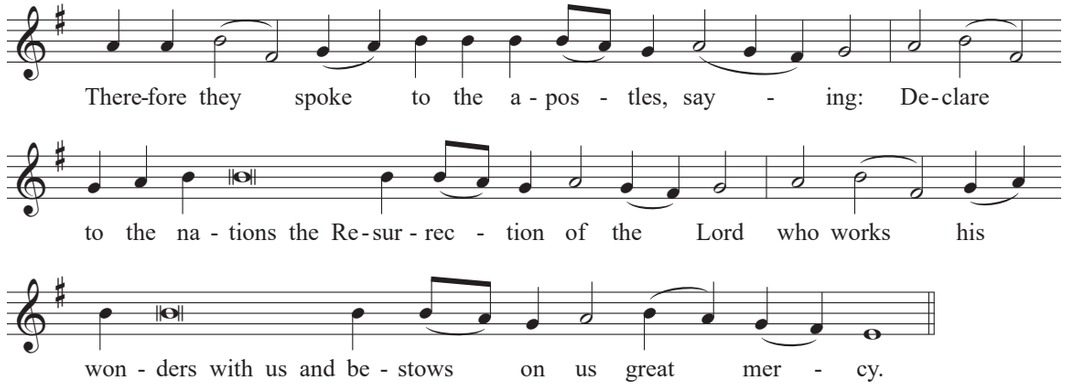


O Theotokos, we the faithful recognize in you the harbor of salvation and the unshakable fortress. By your intercession, O our Lady, save our souls from every danger.

Katavasia 4 of the Theotokos **Tone 4**



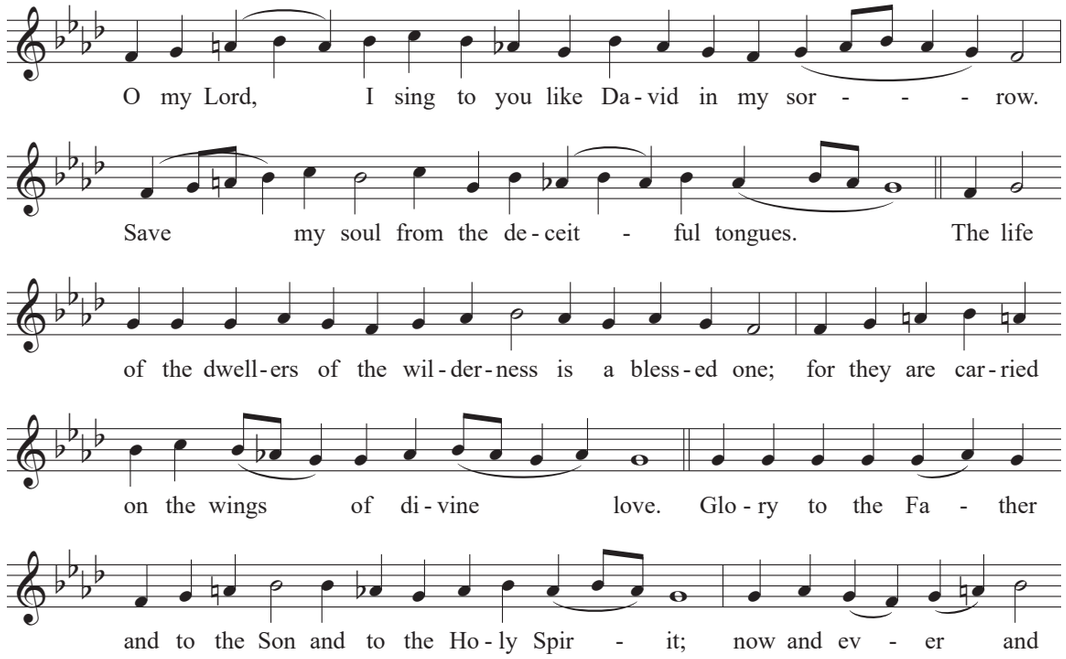
Tone 5



The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

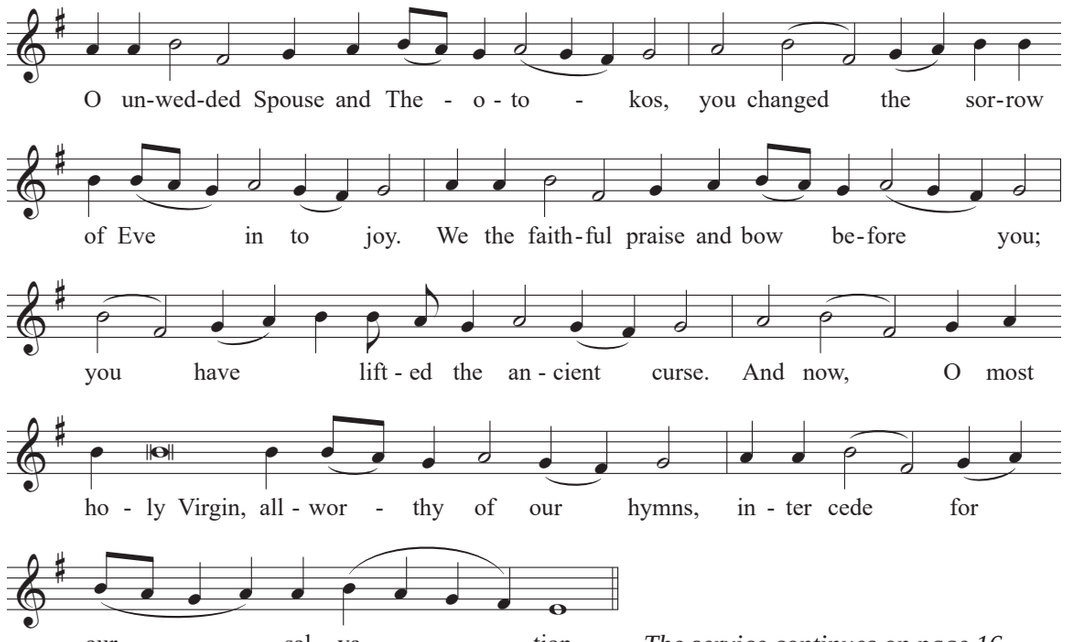


Tone 5



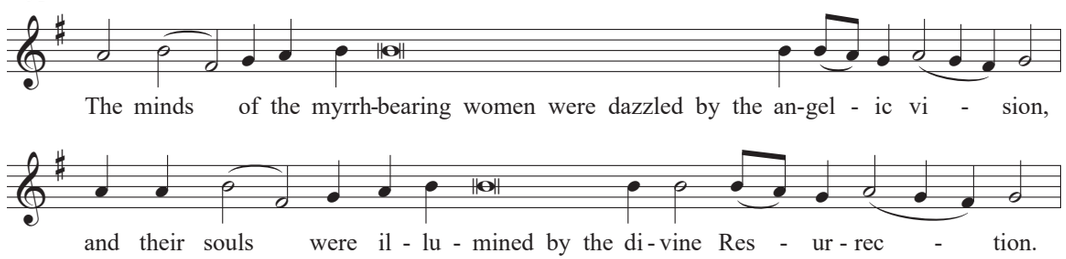
Cantor: Glory…now and ever…

Theotokion



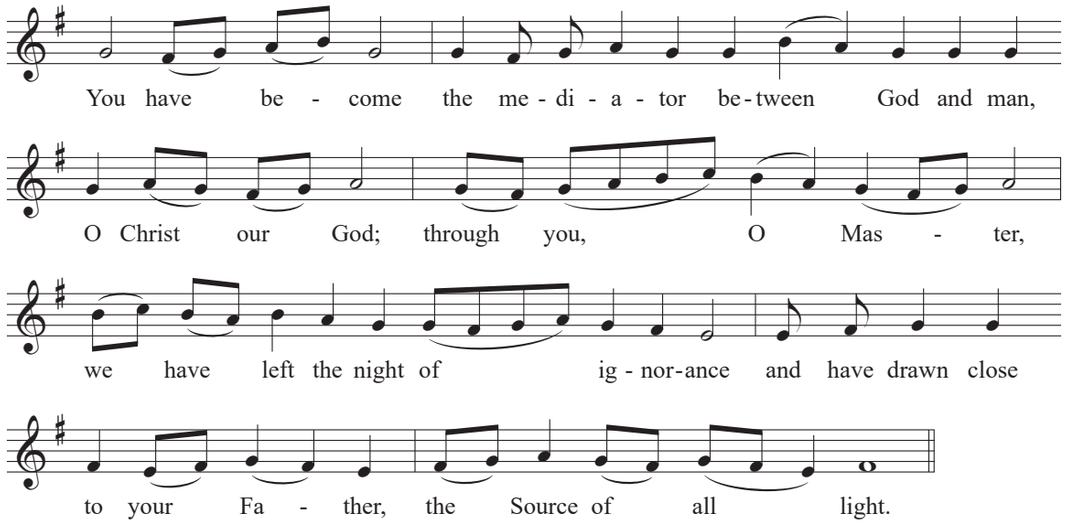
The service continues on page 16.

Hypakoe



Tone 2

Ode 5
Irmos **Tone 2**

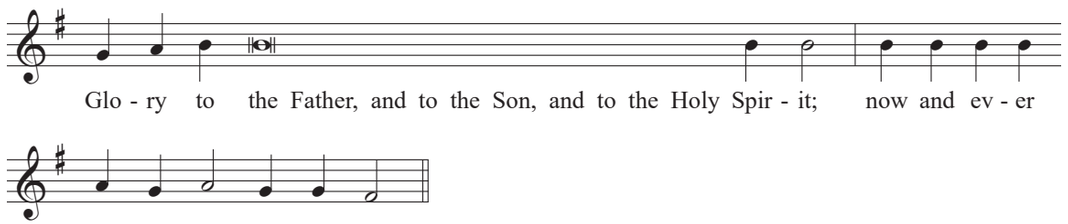


Refrain



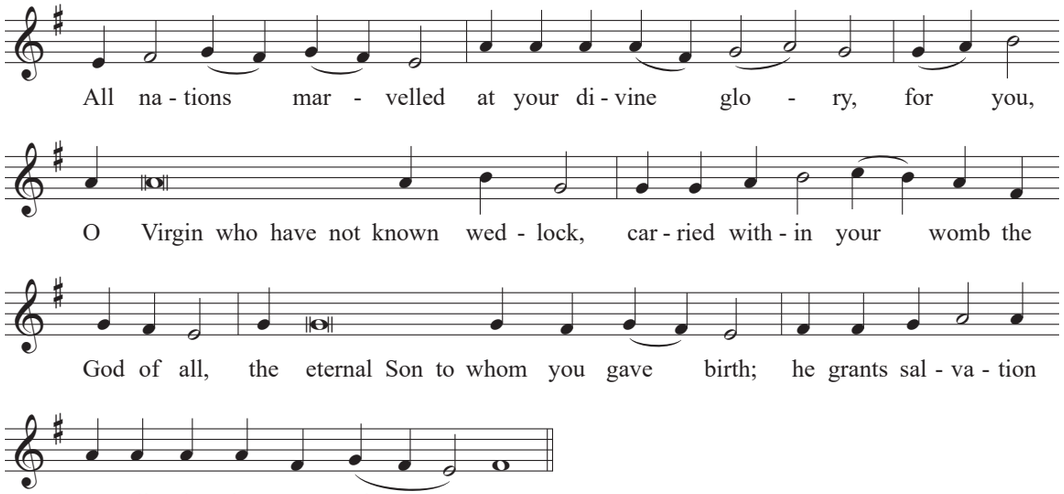
As a cedar you have broken the pride of the enemies, O Christ, when in your flesh you were willingly raised upon the pine, the cedar, and the cypress. *Refrain*

Your lifeless body was placed in the grave, O Christ our Savior; but by your wounds, you have healed those who lay sleeping, forgotten in the tombs.

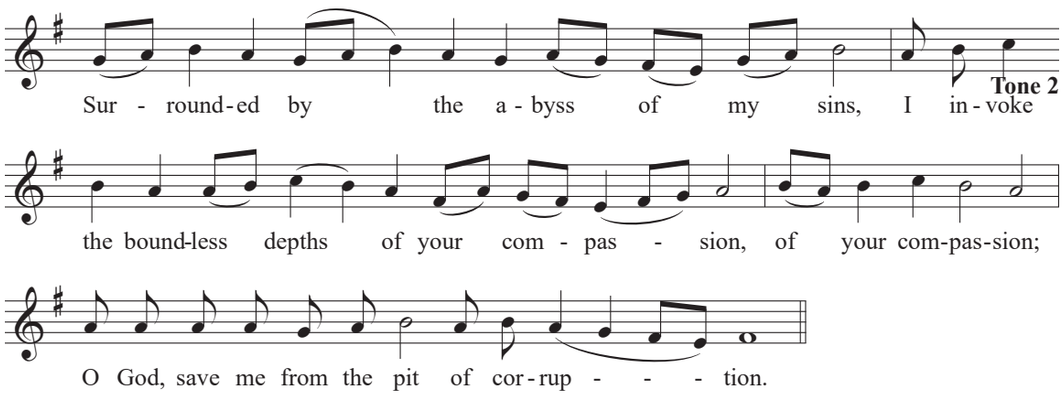


O Virgin most pure, beseech your Son and Lord to grant the captives deliverance in their adversity and peace to those who trust in your help

Katavasia 5 of the Theotokos **Tone 4**

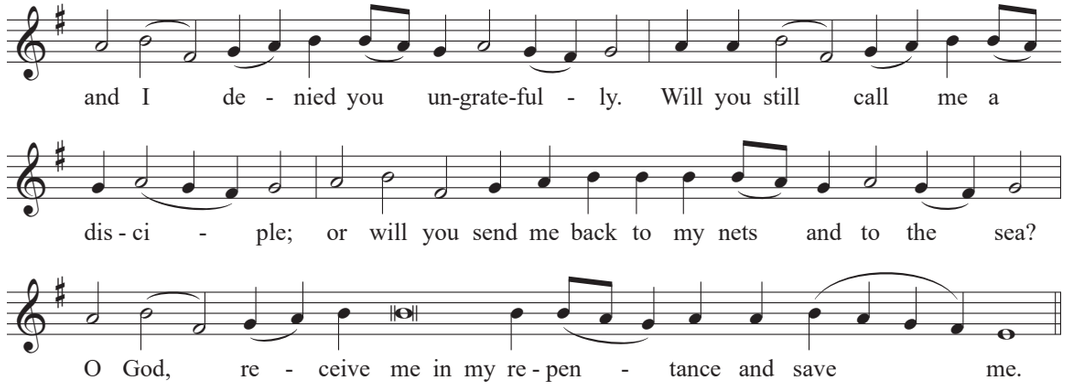


Ode 6
Irmos

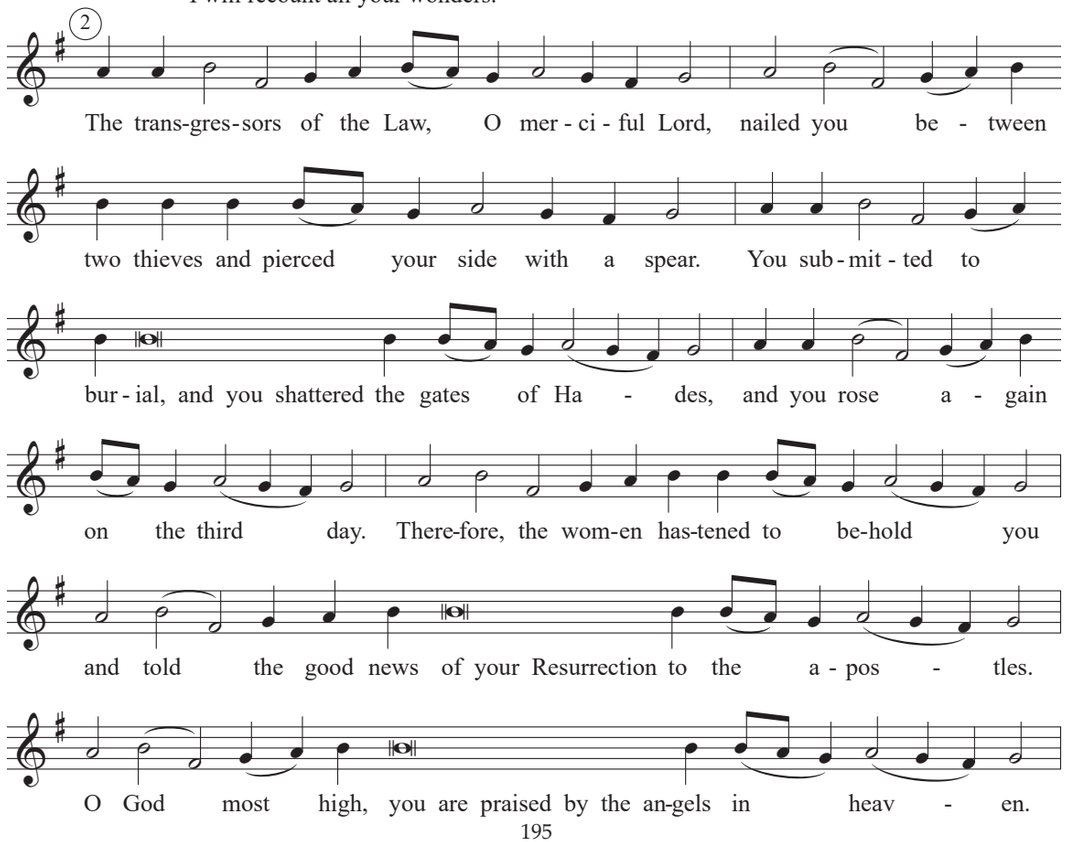


Refrain

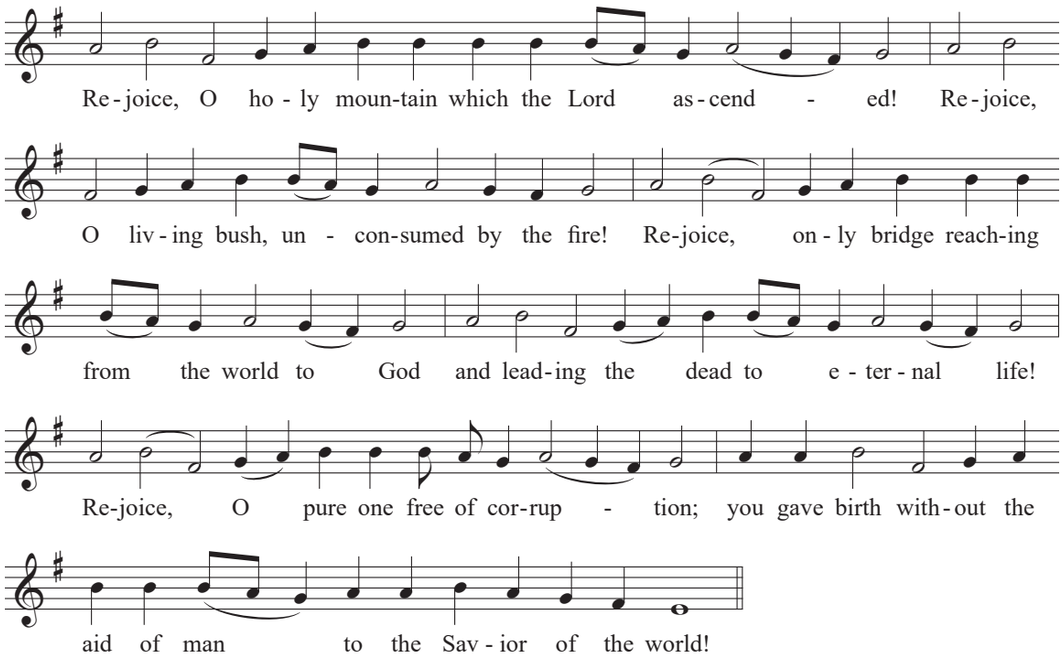




Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.

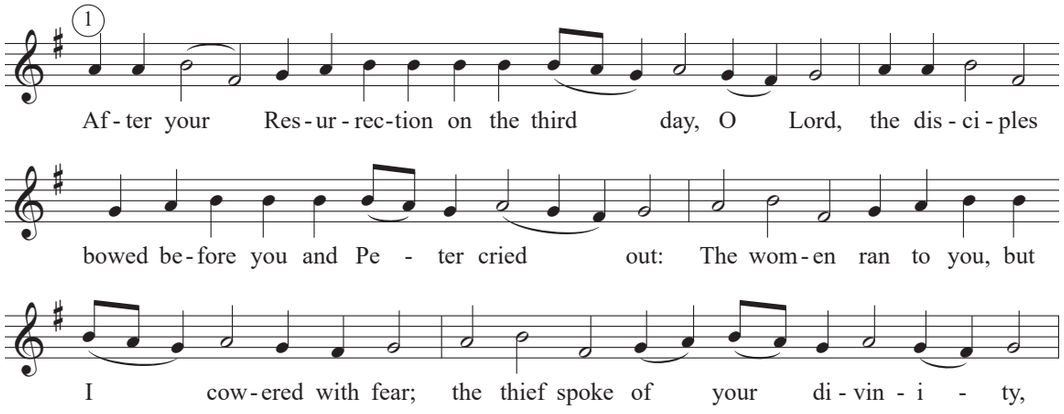


Theotokion



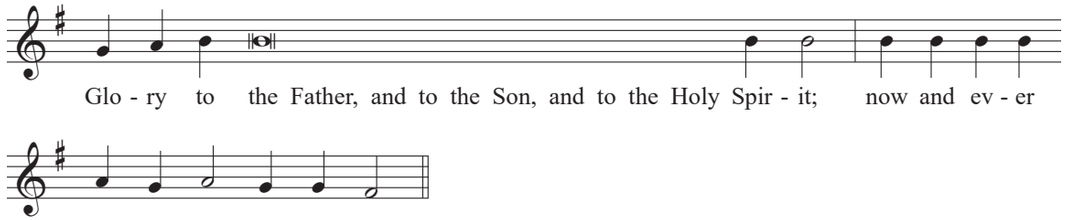
The service continues on page 14.

Sessional Hymn 2 **Resurrection Tone 6**



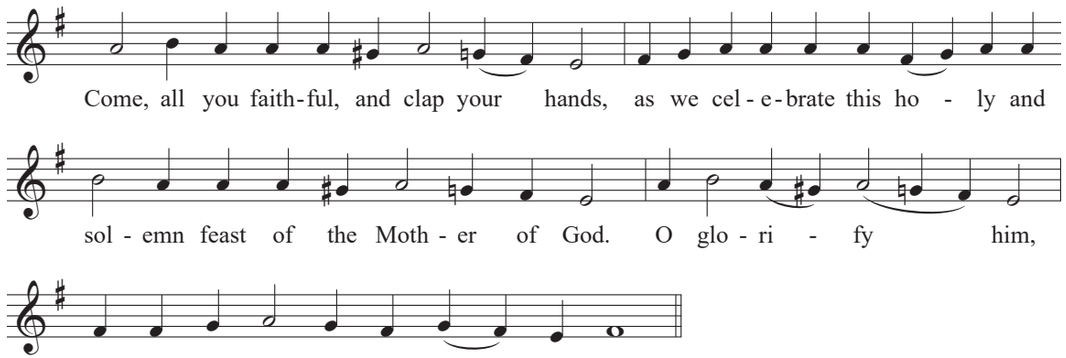
The Just One was condemned as a criminal; with the thieves he is nailed to the cross, the One who redeems us with his own blood. *Refrain*

Formerly Death entered the world through one person, the first Adam; and now one person reveals to us the Resurrection, and he is the Son of God.



O Virgin, without knowing man you have become a mother, and yet you remain a virgin; thus you clearly reveal the divinity of your Son and God.

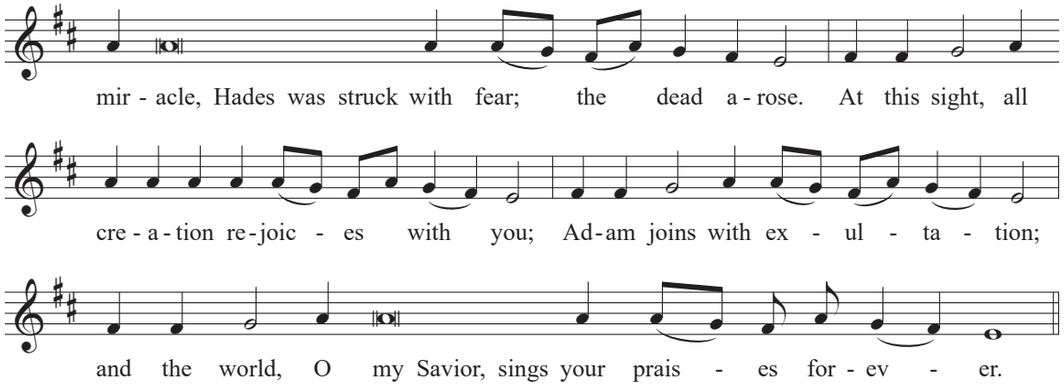
Katavasia 6 of the Theotokos **Tone 4**



The Small Litany is found on page 33.

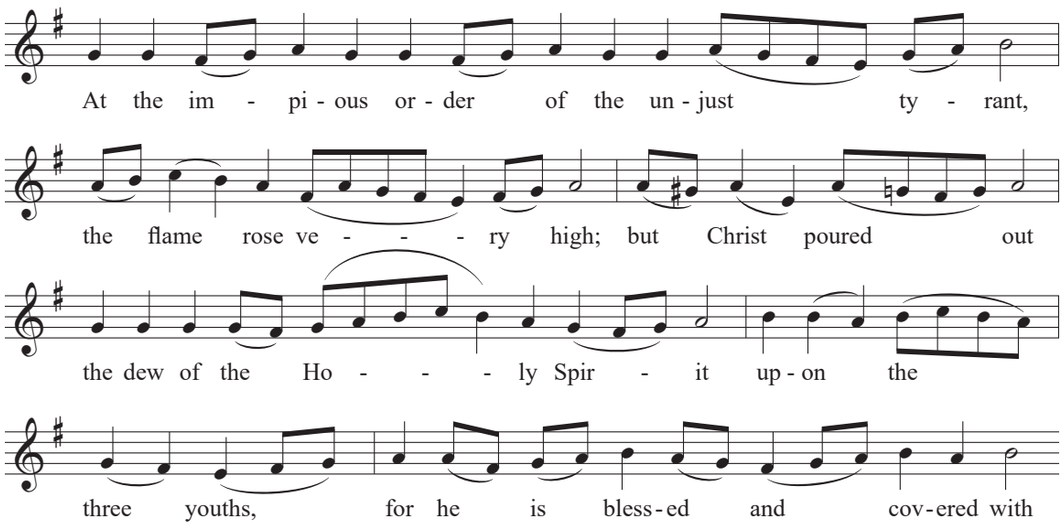
Kontakion **Tone 2**

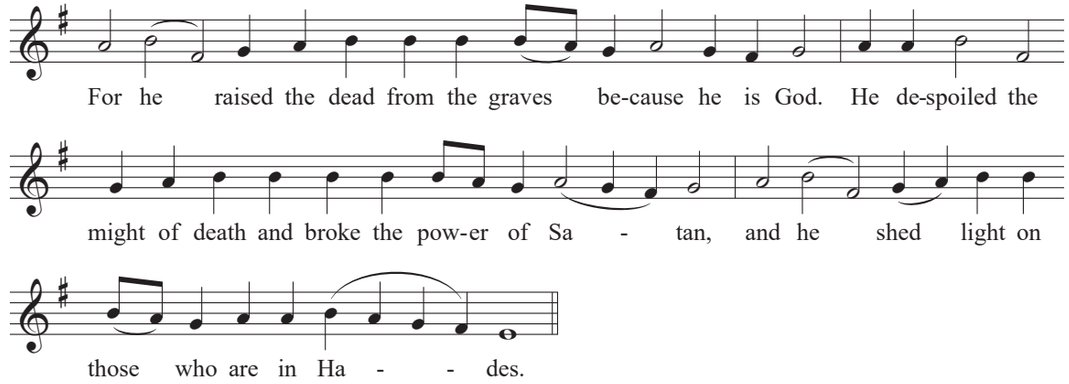




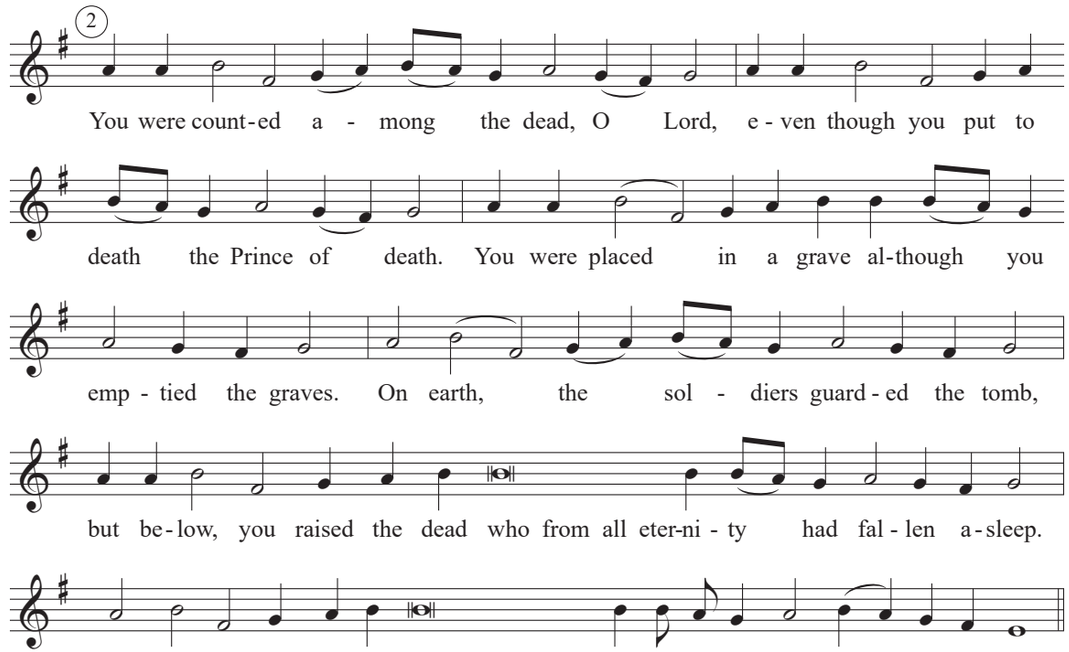
Ikos O Light of those who are in darkness, you are the Resurrection and the Life of all. You have raised the faithful with you, O Savior. You have despoiled the kingdom of Death and have shattered the gates of Hades, O Word. The sight of such wonders astonished mortals, and every creature rejoices in your Resurrection. We also glorify you, O Lover of us all, and we praise your condescension; the whole world sings your praises, O my Savior.

Ode 7
Irmos



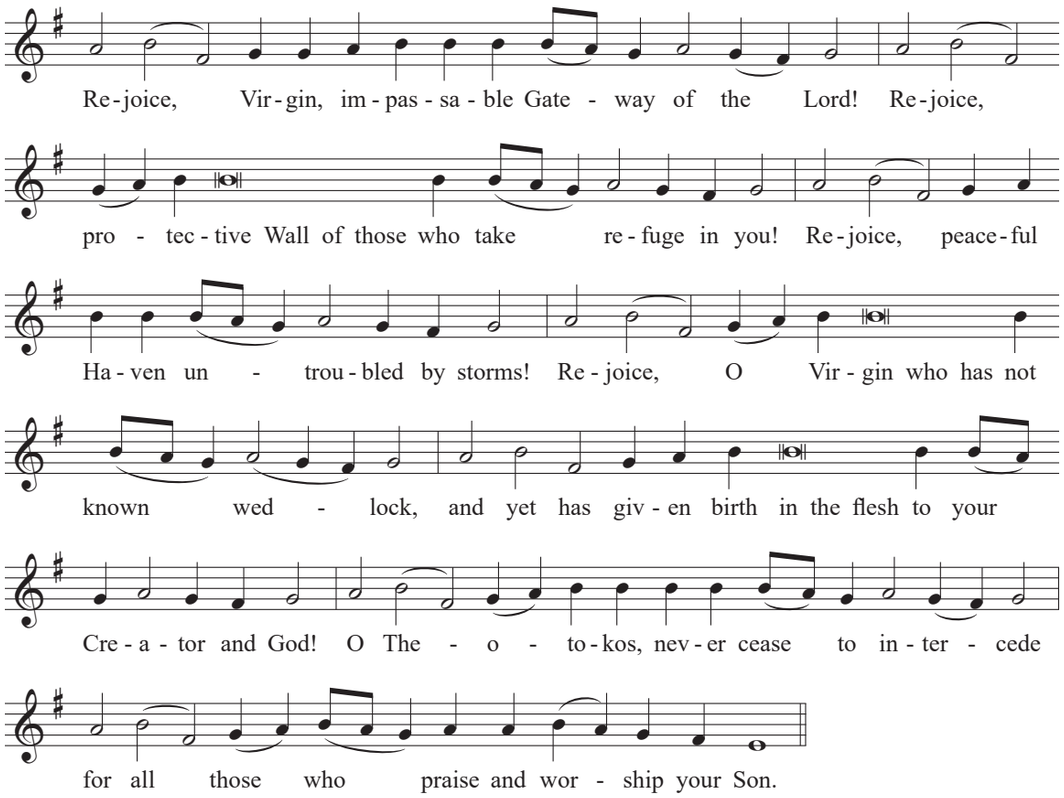


Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!



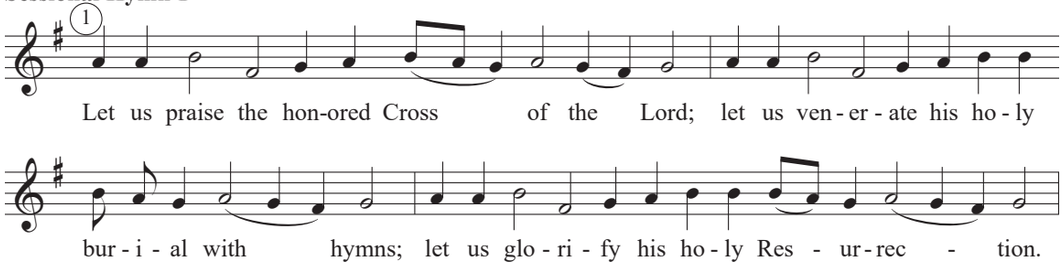
Cantor: Glory…now and ever…

Theotokion



The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1



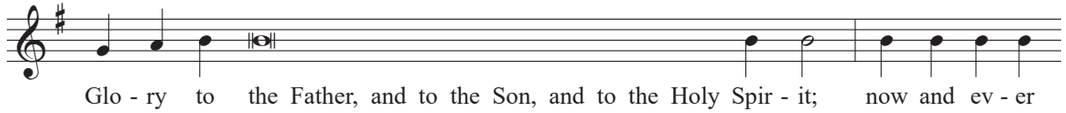


Refrain



In your compassion, O Master, you could not bear to see your people as the slave of death. You have come and taken on our flesh, and by your own blood, you saved us, for you are blessed and covered with glory. *Refrain*

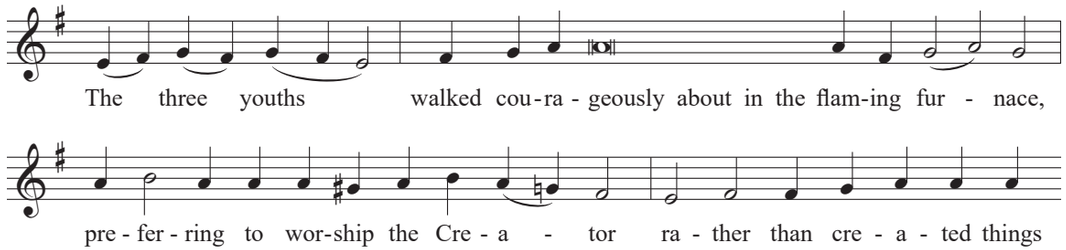
Seeing you clothed in the garments of a judge, the gatekeepers of Hades trembled, O Lord; for you have come to enslave the one who tyrannized us, for you are blessed and covered with glory.



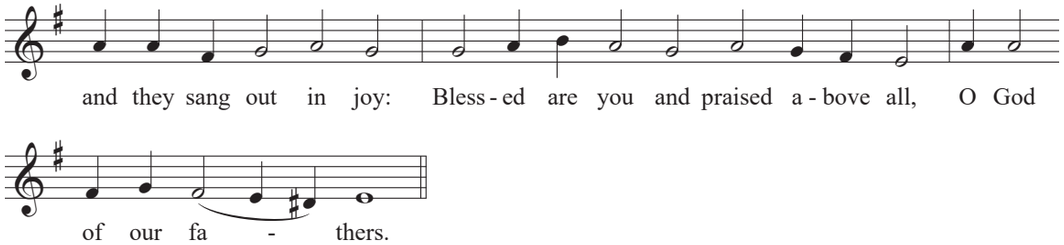


In you we see the Holy of Holies, for you alone have given birth to God without change, O spotless Virgin and spouseless Mother. By giving birth to God, you have made immortal life spring up for all.

Katavasia 7 of the Theotokos **Tone 4**



Tone 2



Ode 8
Irmos **Tone 2**

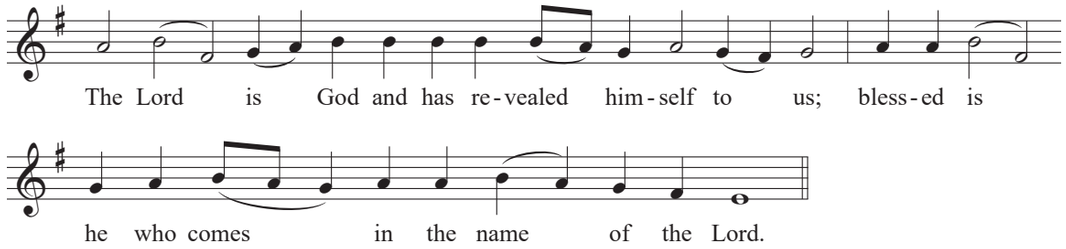


Refrain



Tone 5

The Lord is God



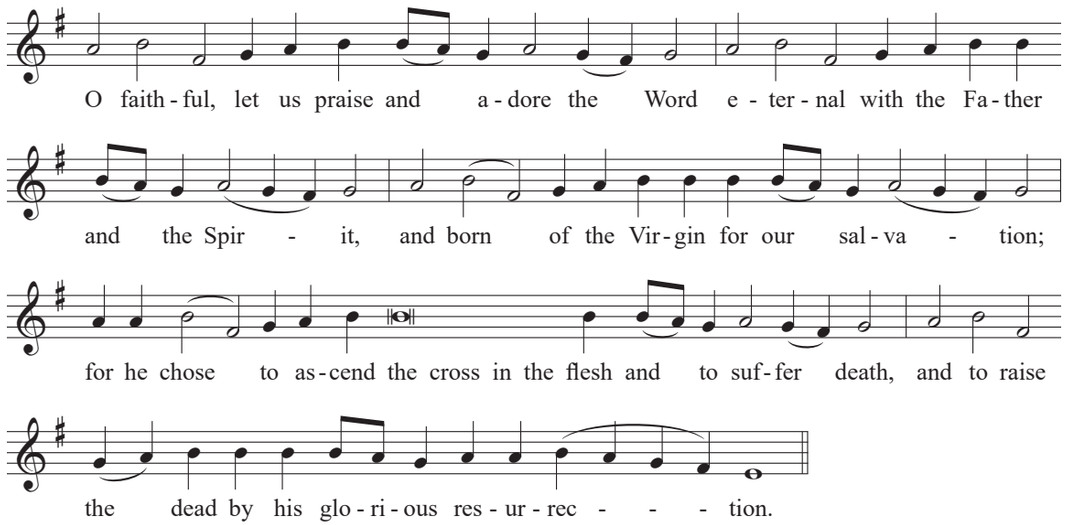
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



Tone 4



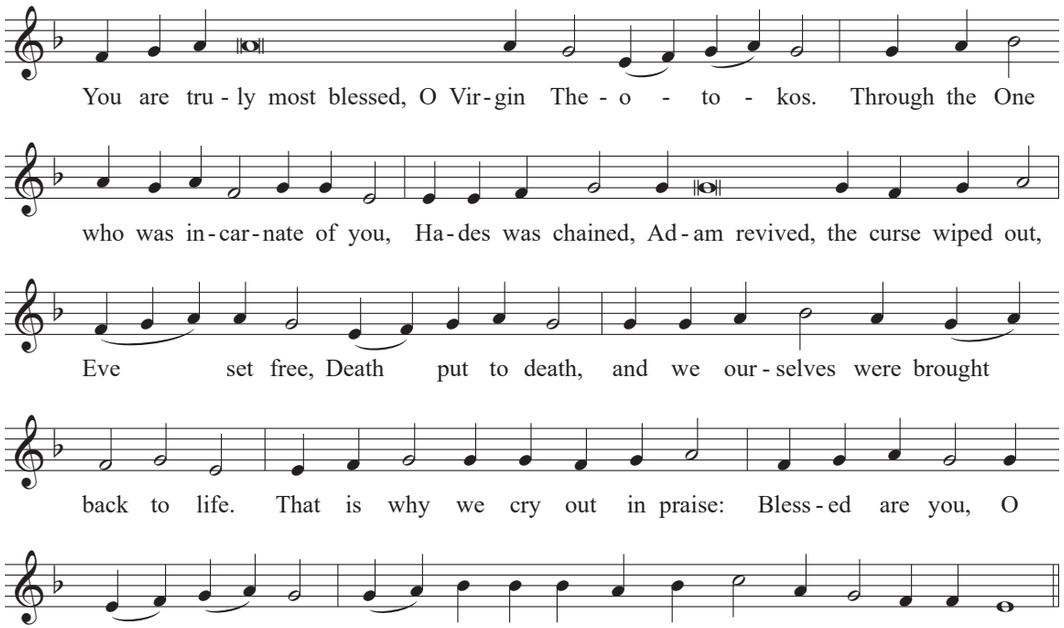
Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

On normal Sundays, the following is sung:

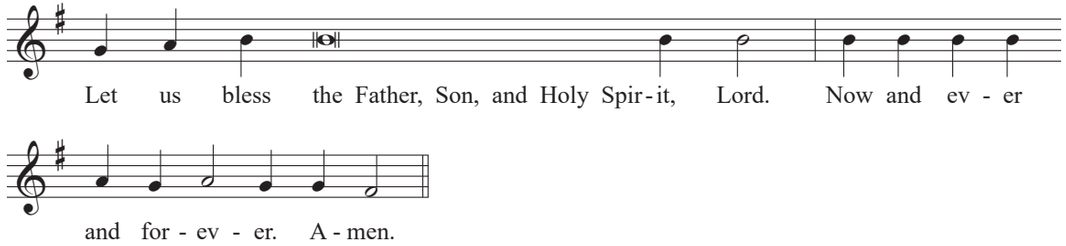
Theotokion **Tone 2**



The service continues on page 41

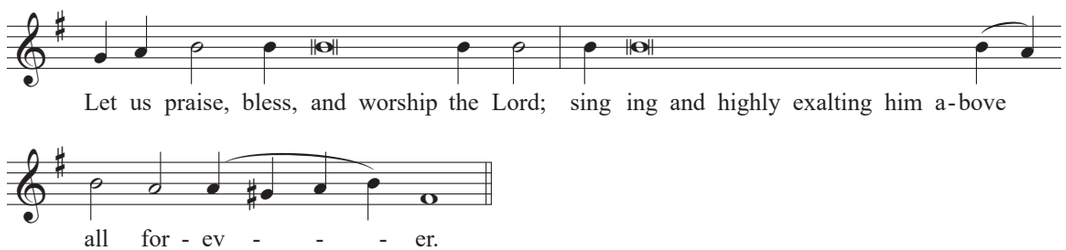
Seeing your garment of flesh crimsoned with your blood, the angels in heaven were seized with fear at your long-suffering, and together they began to sing: All you works of the Lord, bless the Lord! *Refrain*

O God of mercy, by your Resurrection, mortals have been clothed with immortality. Filled with joy, O Christ, your chosen people sing to you in thanksgiving: Truly death has been swallowed up in your victory!

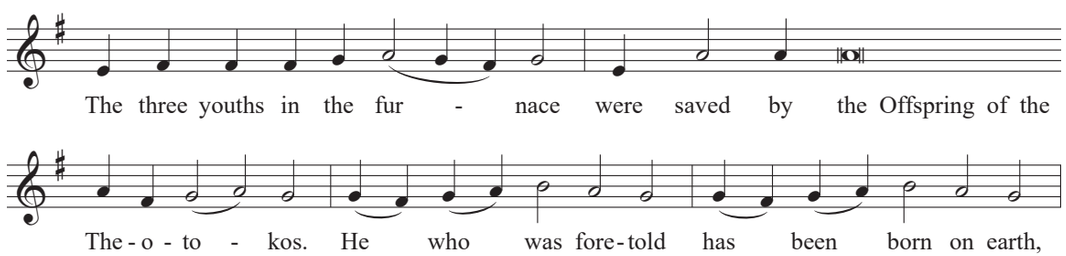


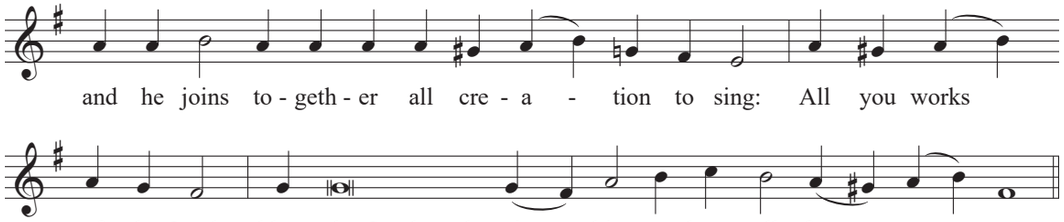
The God who became flesh has dwelt in your womb without being separated from his Father in heaven. Without seed, you have conceived, O Virgin, and in a manner beyond words, you have given birth, O Mother. You are truly the salvation of us all.

Tone 4



Katavasia 8 of the Theotokos

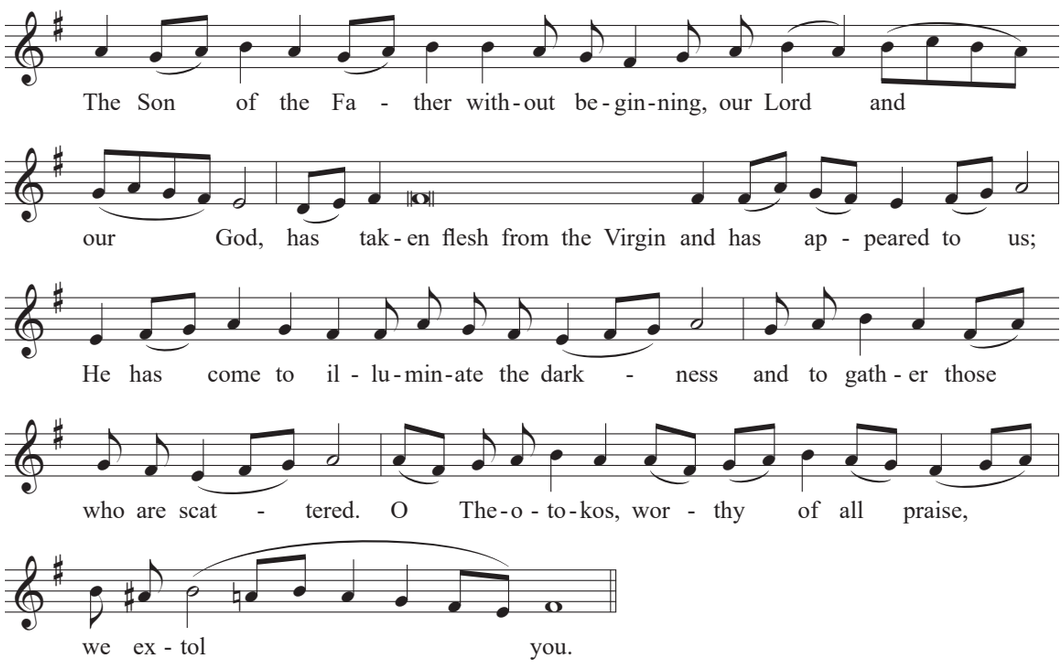




The Canticle of the Theotokos (Magnificat) is found on page 34.

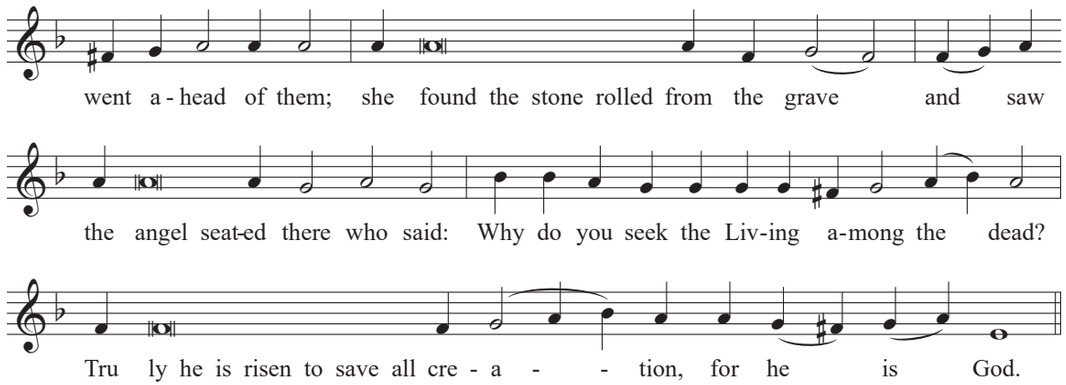
Ode 9
Irmos

Tone 2



Refrain





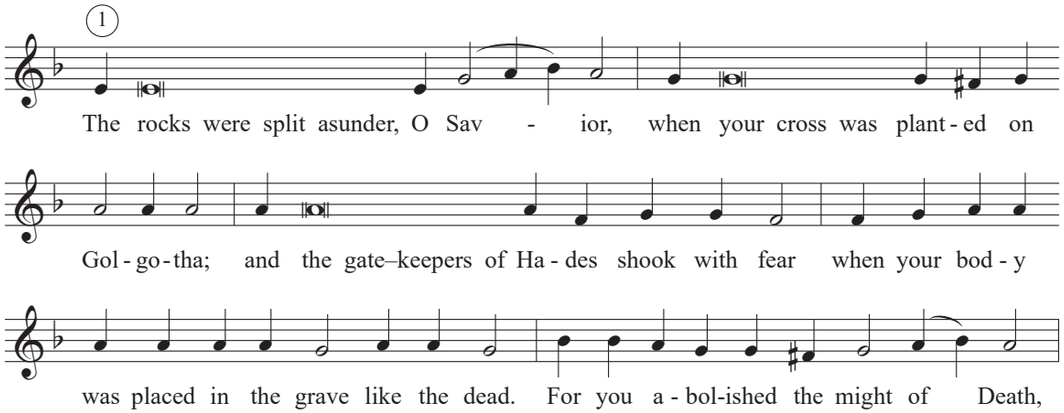
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.



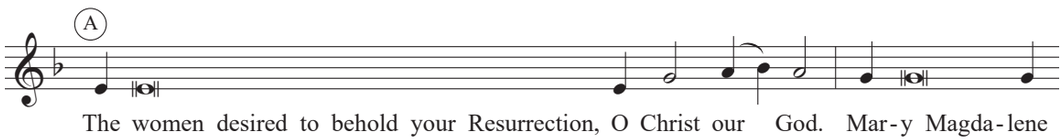
Tone 4



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



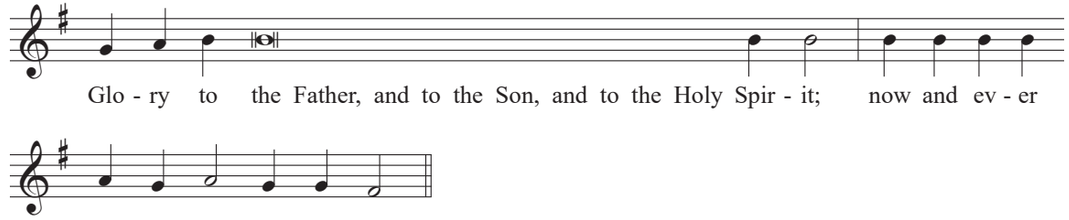
Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!



Tone 2

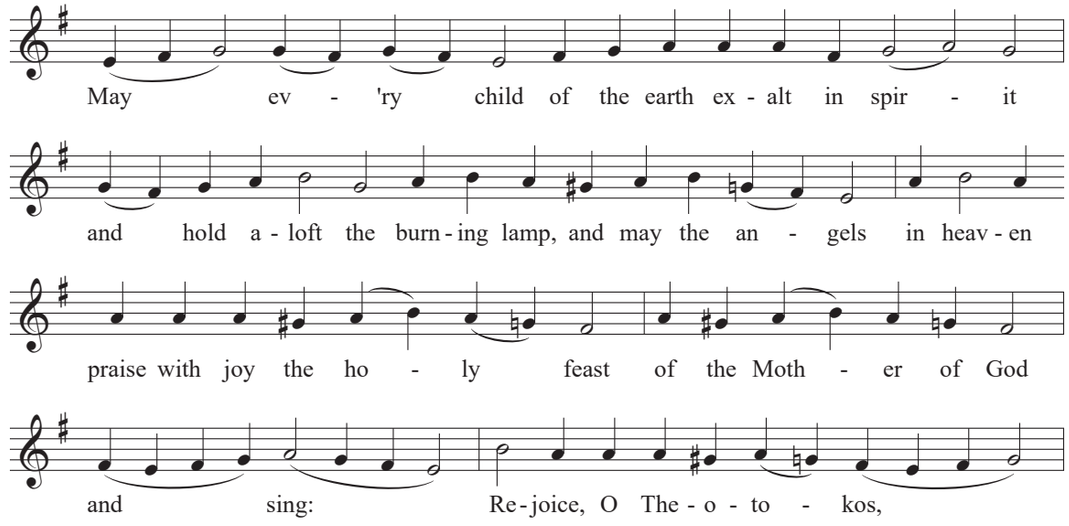
The thrice-blessed wood of your precious cross has been planted in the place of the Skull as in the heart of paradise. Sprinkled with the blood and water that flowed from your divine side, O Christ, it made our life blossom forth. *Refrain*

On the cross you overthrew the powerful; from the depths of Hades, you raised up human nature which was held captive, and you enthroned it with your Father in heaven, O almighty One; and in that same nature you shall come again. We adore you and we extol you!



O faithful, let us praise and glorify in the true faith the Unity in three Persons, the consubstantial Trinity, the divine and indivisible nature, the unsetting light with a triple flame, who alone is incorruptible, and who fills us with brightness.

Katavasia 9 of the Theotokos **Tone 4**





The service continues with the Small Litany, found on page 36.

Holy is the Lord our God **Tone 2**

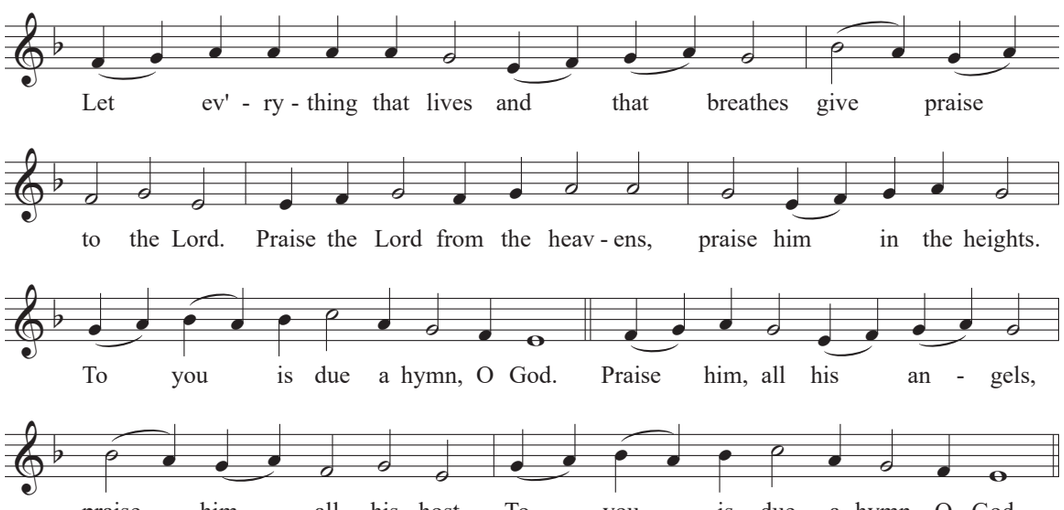


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

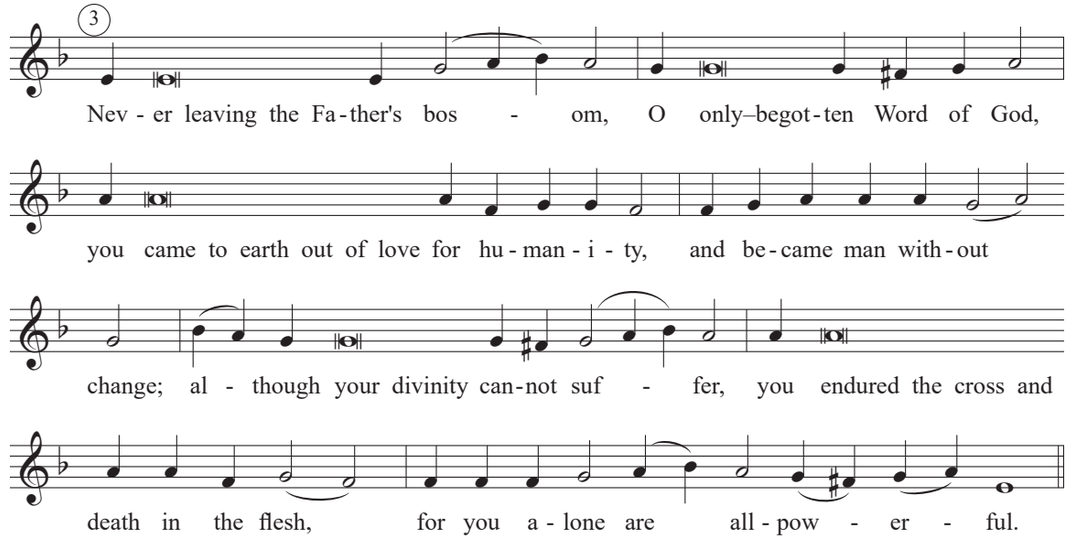
The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

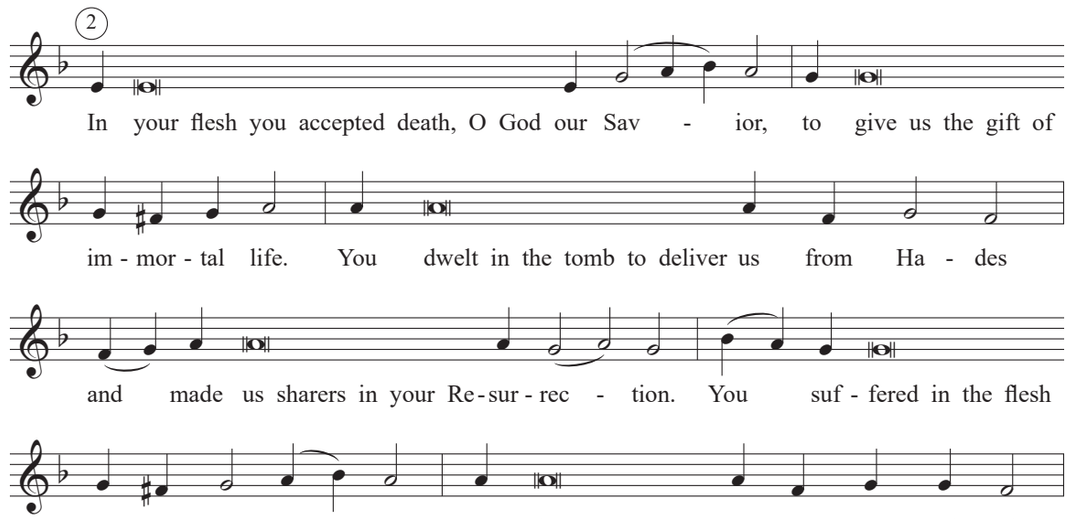
Psalm 148



Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

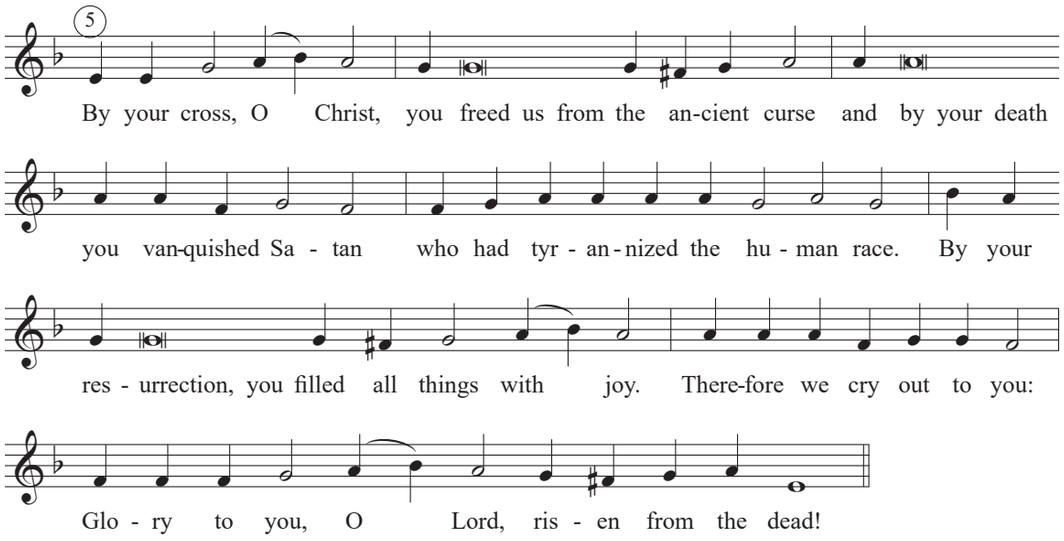


Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

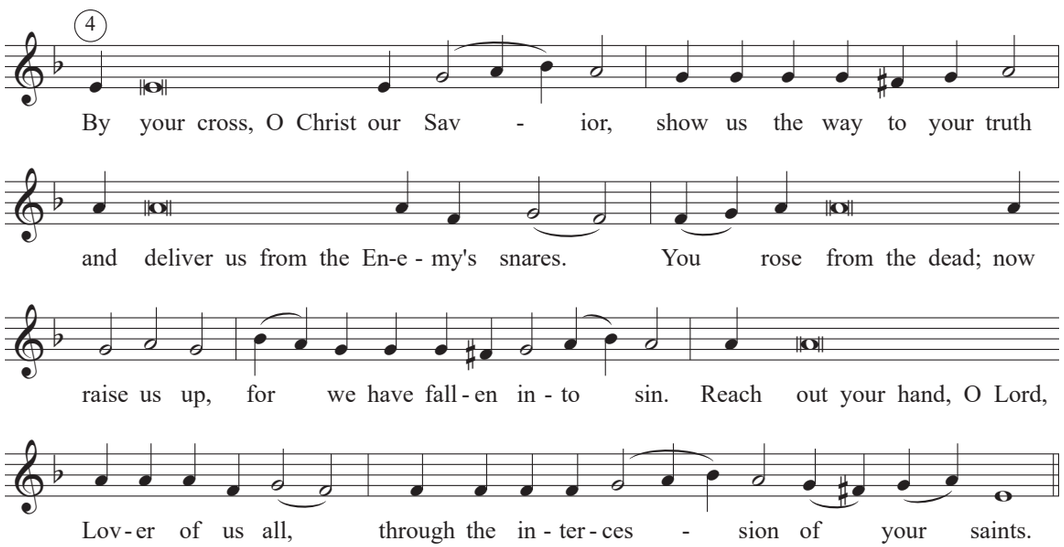


Tone 4

Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



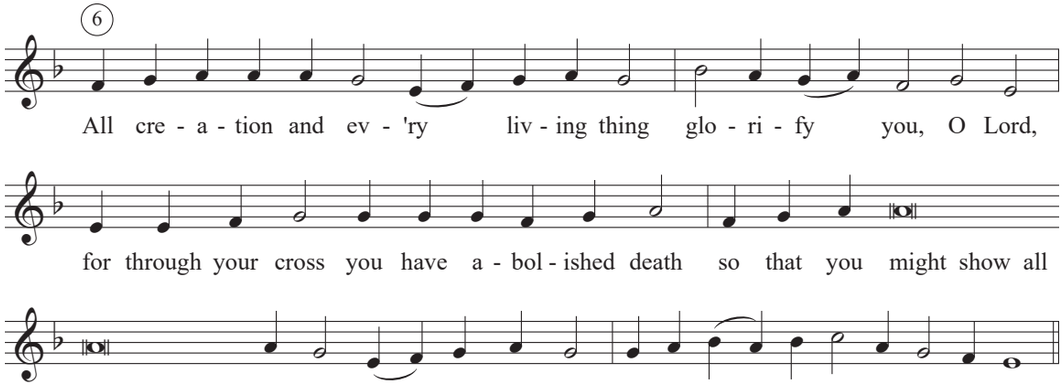
Tone 2

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 forever,
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 children of Israel,
of the people to whom he ***comes*** close.

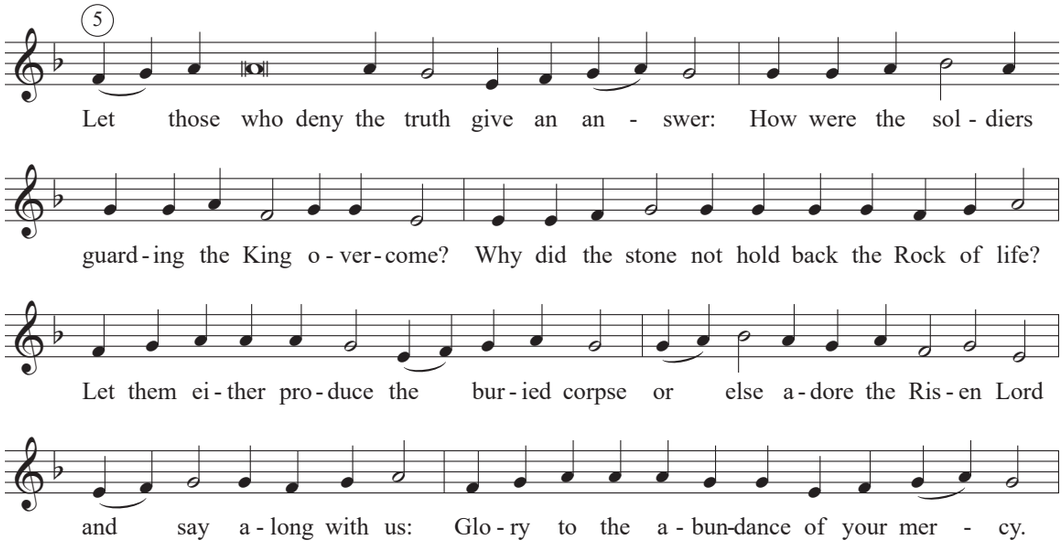
Psalm 149 Sing a new song to the Lord,
his praise in the assembly of ***the*** faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in ***their*** king.
Let them praise his name with dancing
and make music with timbrel ***and*** harp.
For the Lord takes delight in his people.
He crowns the poor with ***sal***vation.
Let the faithful rejoice in their glory,
shout for 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.

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



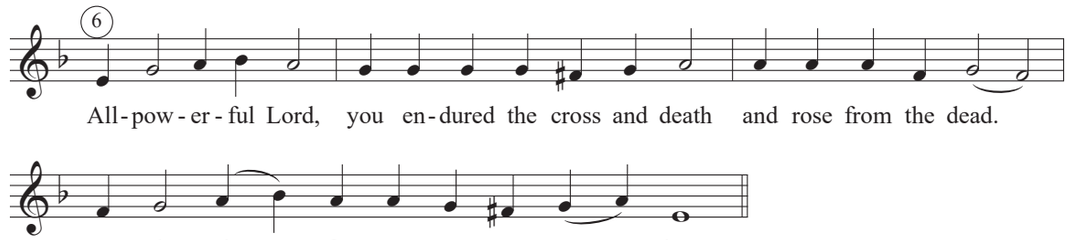
Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.



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 children of Israel, *
of the people to whom he ***comes*** close.

Psalm 149 Sing a new song to the Lord,
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Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

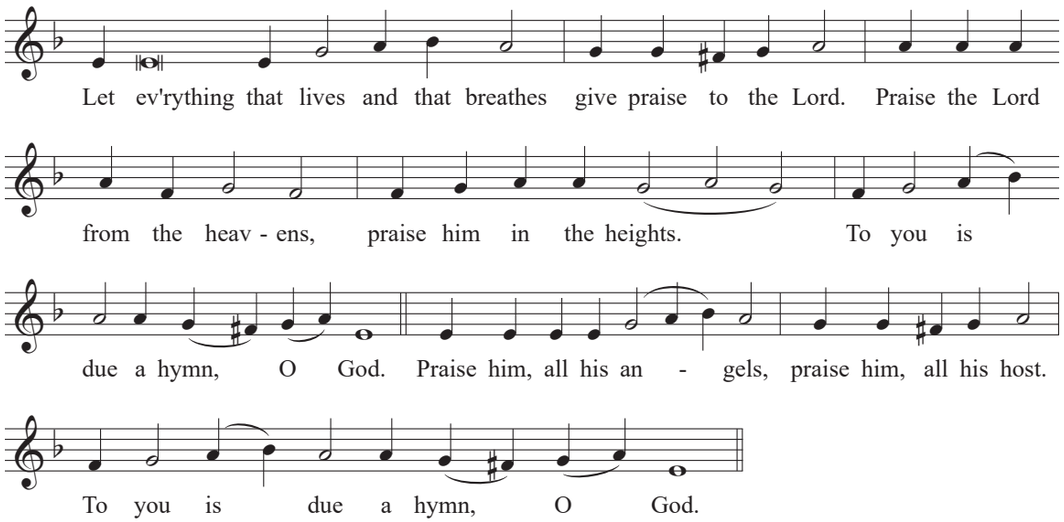


Tone 4

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

The Psalms of Praise

Psalm 148

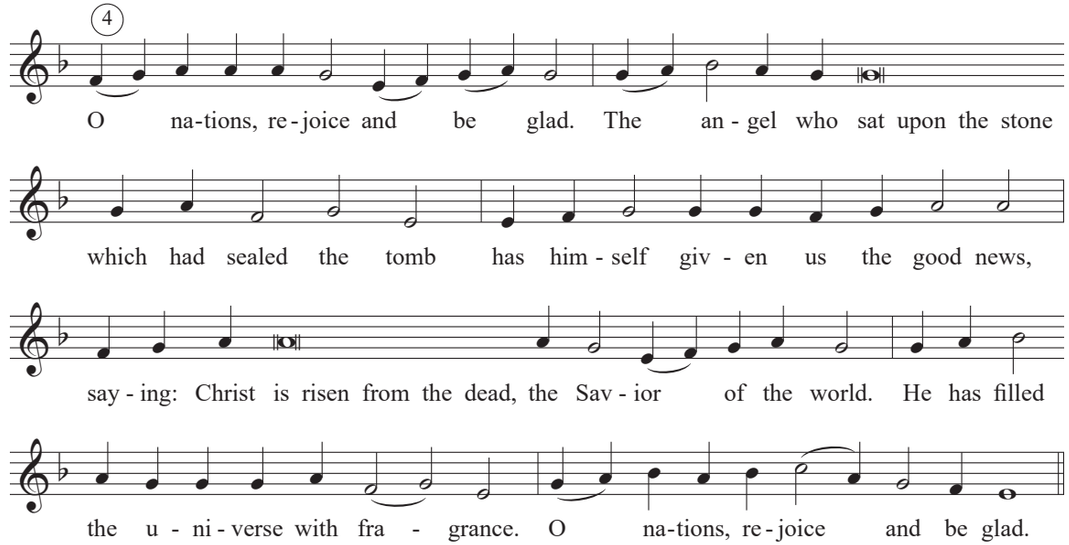


Praise him, sun and moon,
praise him, shin***ing*** stars.
Praise him, highest heavens
and the waters above ***the*** heavens.
Let them praise the name of the Lord,
he commanded; they ***were*** made.
He fixed them forever,
gave a law which shall not pass ***a***way.
Praise the Lord from the earth,
sea 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.

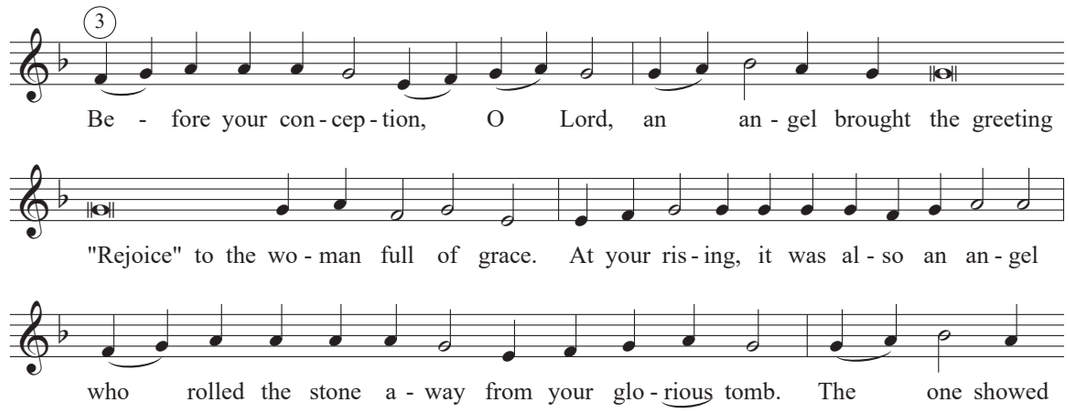
Tone 2

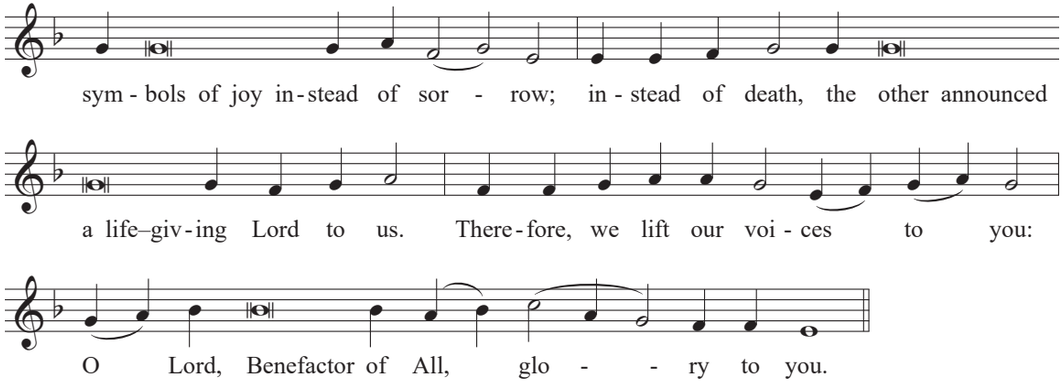


Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

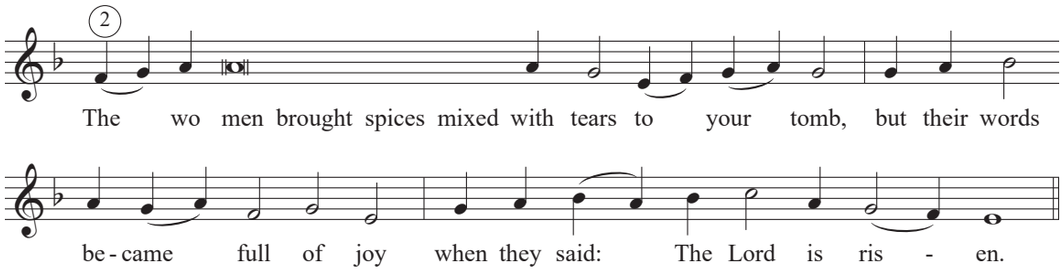


Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.





Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

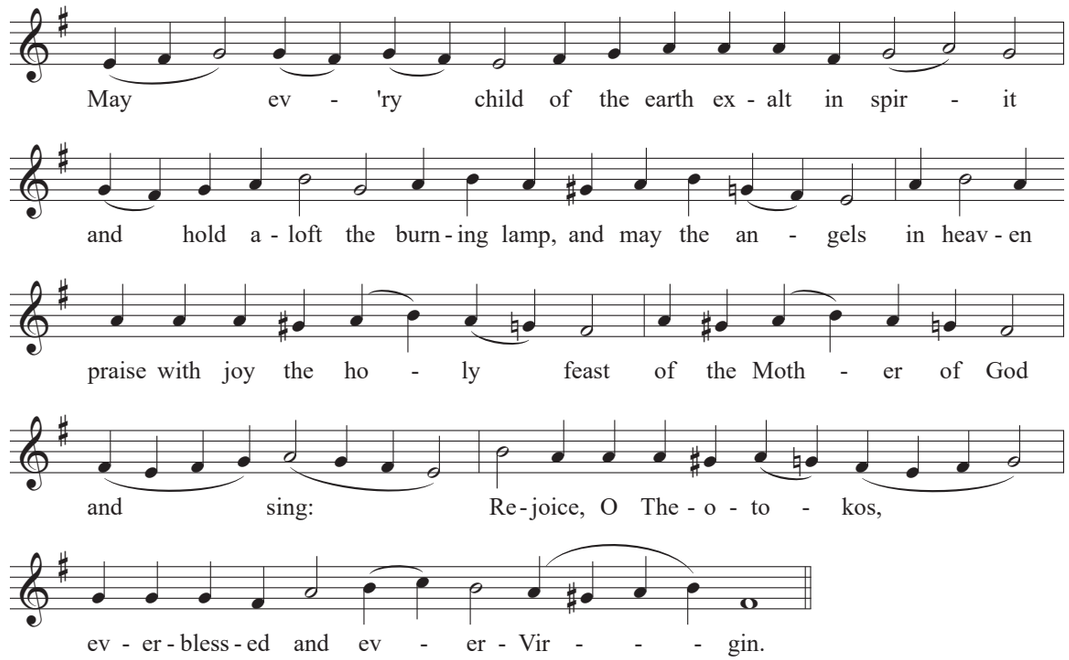


Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



O faithful, we adore the Unity of the divine essence and the Trinity of persons, without confusion, equal in power, and worthy of the same honor, our God whom we extol in faith.

Katavasia 9 of the Theotokos



The service continues with the Small Litany, found on page 36.

Holy is the Lord our God

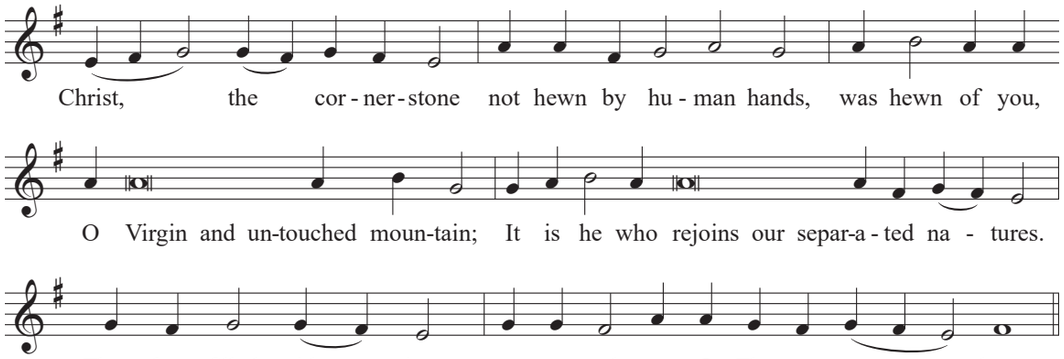


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.



The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos

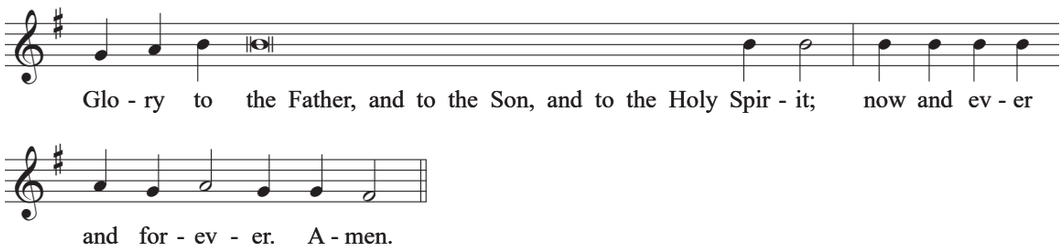


Refrain



You have taken on my entire being in a union without confusion, and to my entire being you have granted salvation by the passion which you suffered on the cross in your own body, O God of compassion. *Refrain*

Seeing the tomb open and the cloth which wrapped your divine body now abandoned in your Resurrection, your disciples cried out together with the angels: The Lord is truly risen!

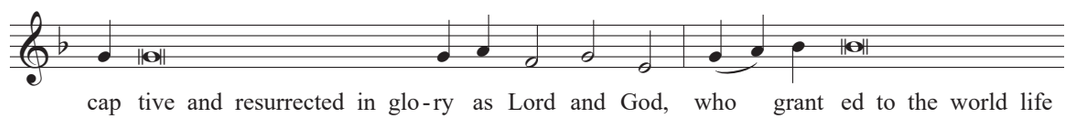






Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!



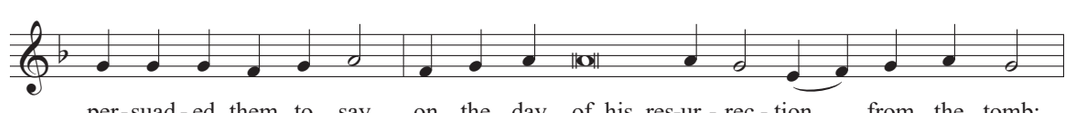




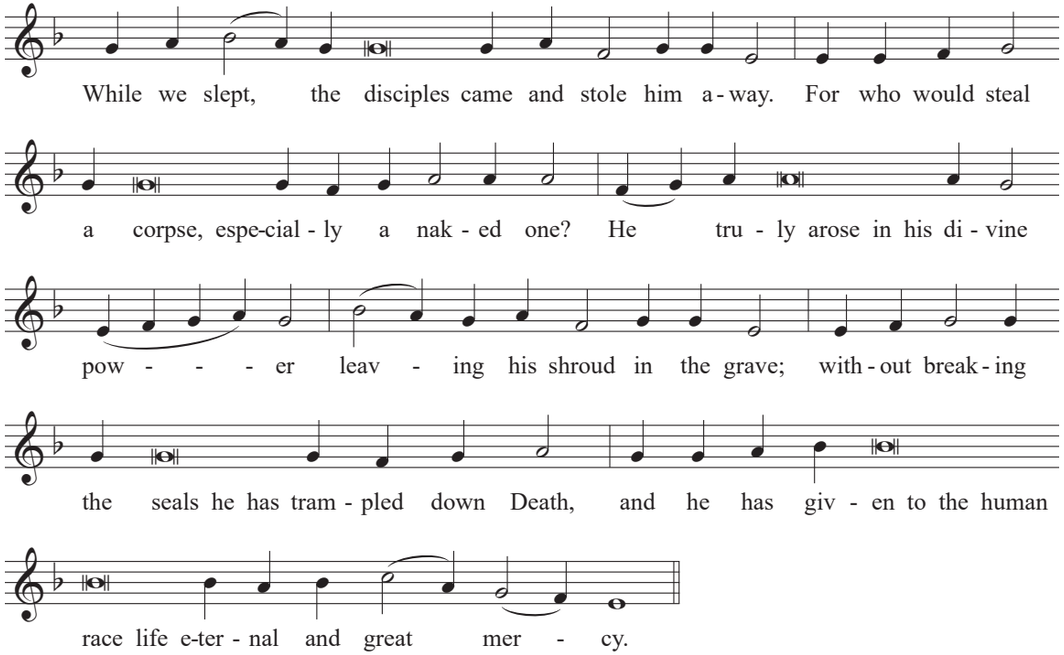
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.







Tone 2



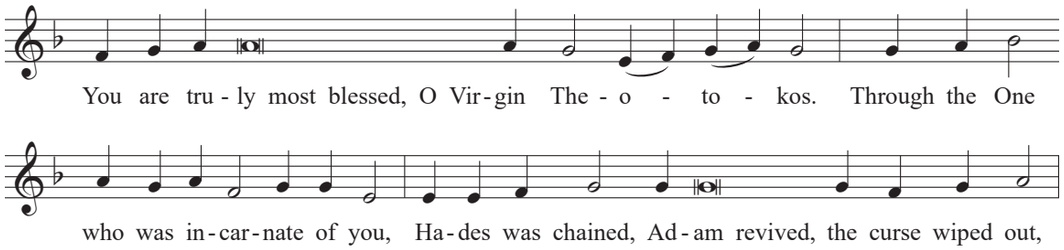
Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

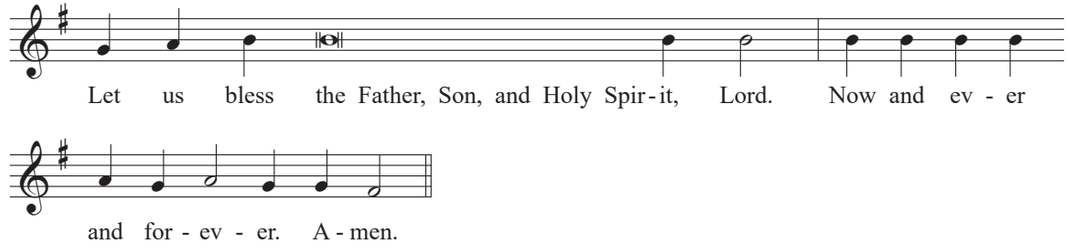
On normal Sundays, the following is sung:

Theotokion **Tone 2**

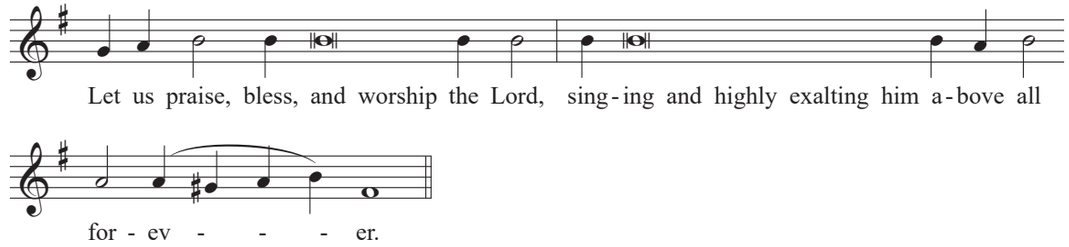


Tone 4

Clothed in a white garment, the angel appeared to the women, and in the inaccessible brightness of the Resurrection cried out: Why do you seek the living One in the tomb as though dead? Christ is truly risen, and for him we sing: All his works, bless the Lord!

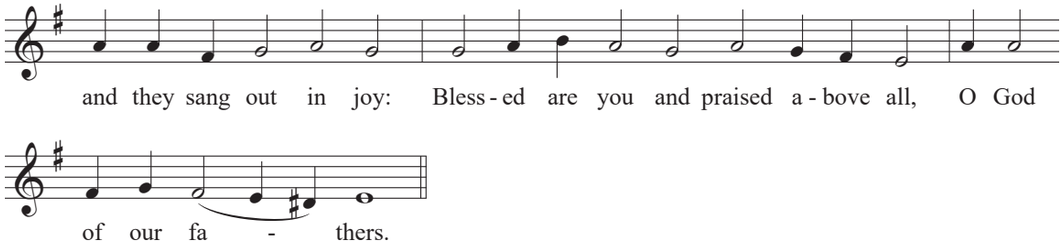


Among all generations you alone have become the Theotokos, O pure Virgin. You have become the dwelling-place of the divinity, and you were not consumed by the fire of his brightness. Therefore, from age to age we bless you, O Mary, the spouse of God.

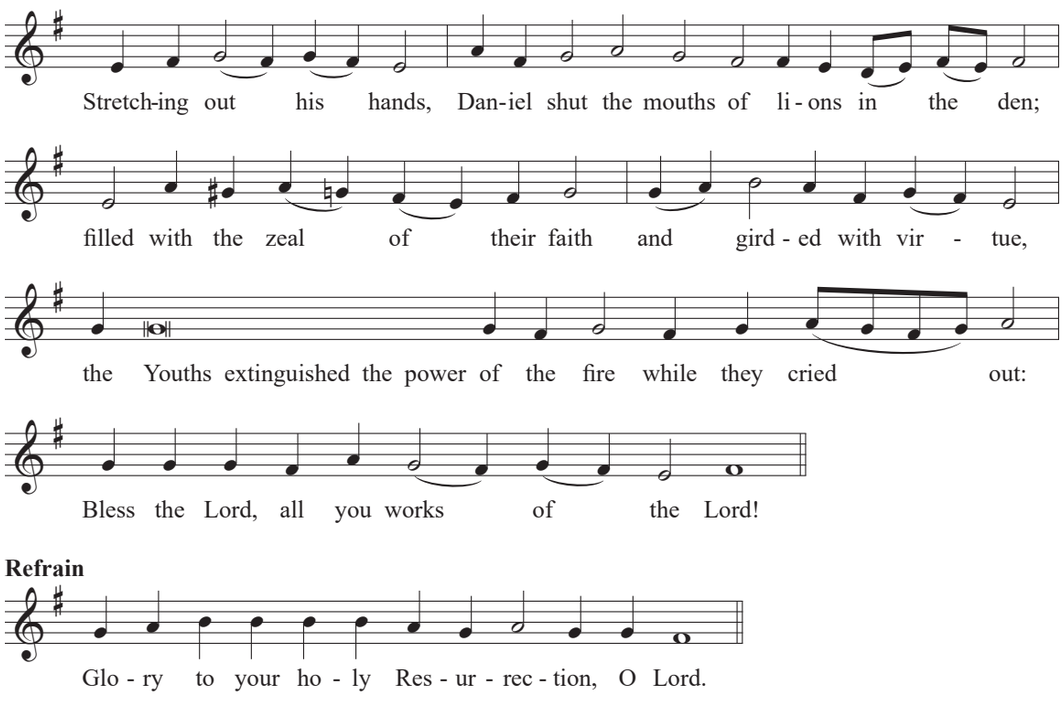


Katavasia 8 of the Theotokos



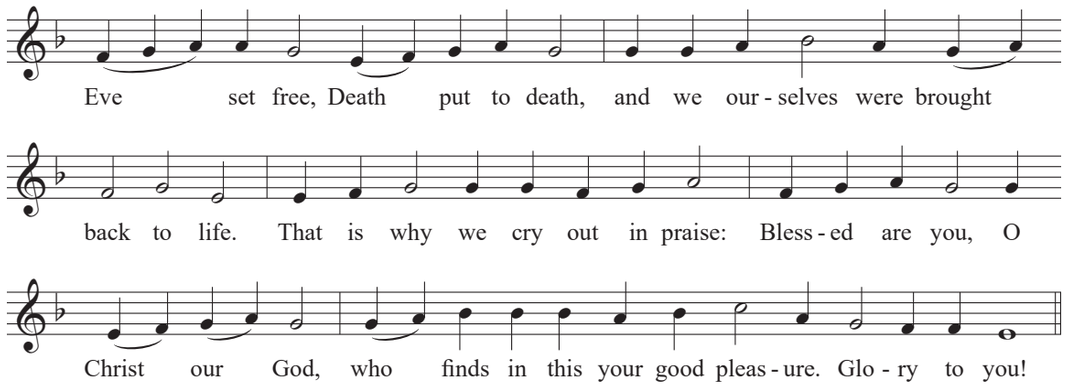


Ode 8
Irmos



Refrain

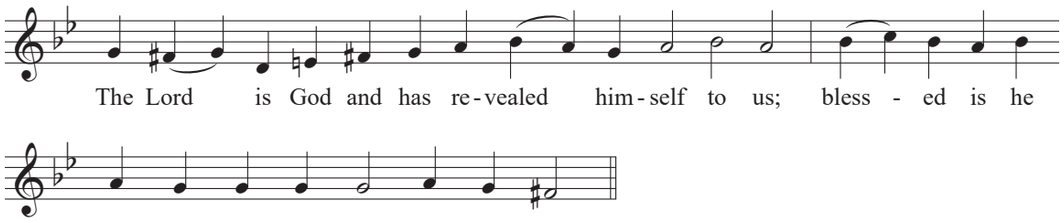
You stretched out your hands on the cross, O Lord, to gather all the nations into one Church which now sings to you in heaven and on earth with a single voice: Bless the Lord, all you works of the Lord! *Refrain*



The service continues on page 41.

Tone 3

The Lord is God



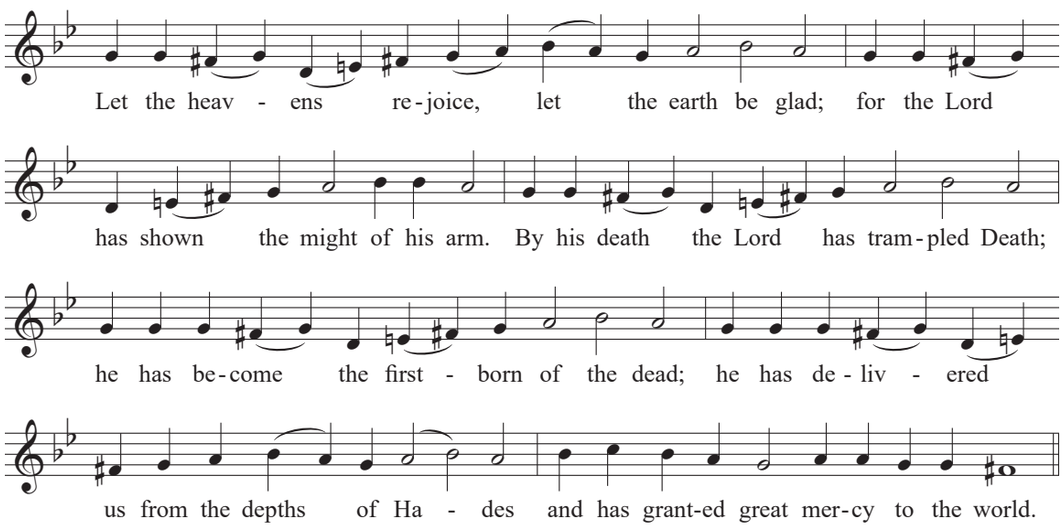
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



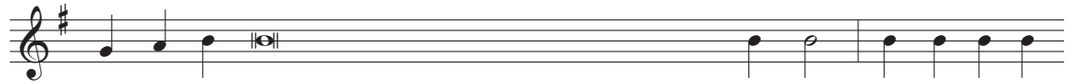


Refrain



Bathed in the blood of Christ, the human race is called to immortal life and in thanksgiving sings: Blessed are you, O Lord, in the temple of your glory. *Refrain*

Your life-giving tomb, O Christ, has appeared to us as truly more precious than paradise and more brilliant than any royal dwelling place. It is the source of our resurrection.



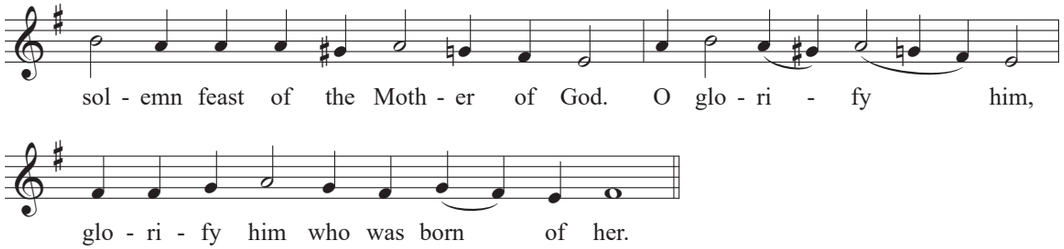


Rejoice, O sanctified dwelling-place and divine tabernacle of the Most High! It is through you, O Theotokos, that joy is given to us; therefore we cry out: Blessed are you among women, O all-immaculate One!

Katavasia 7 of the Theotokos

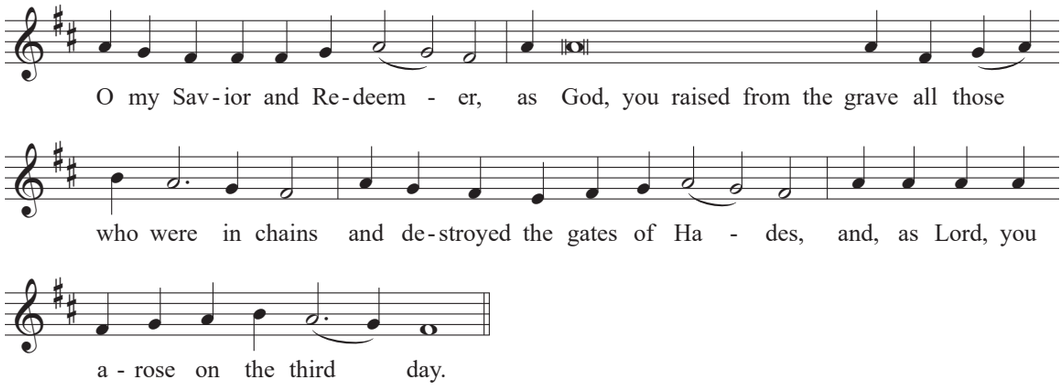






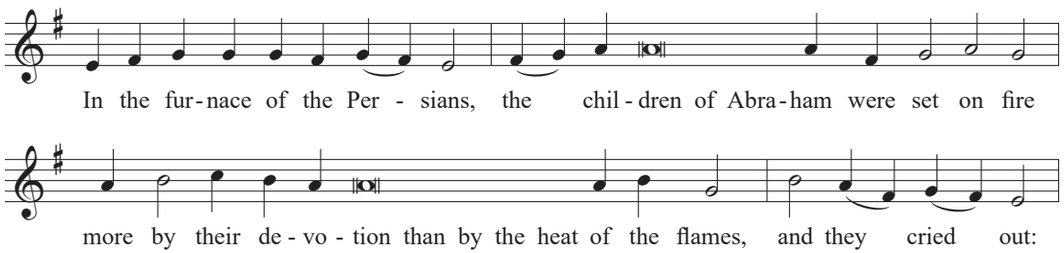
The Small Litany is found on page 33.

Kontakion

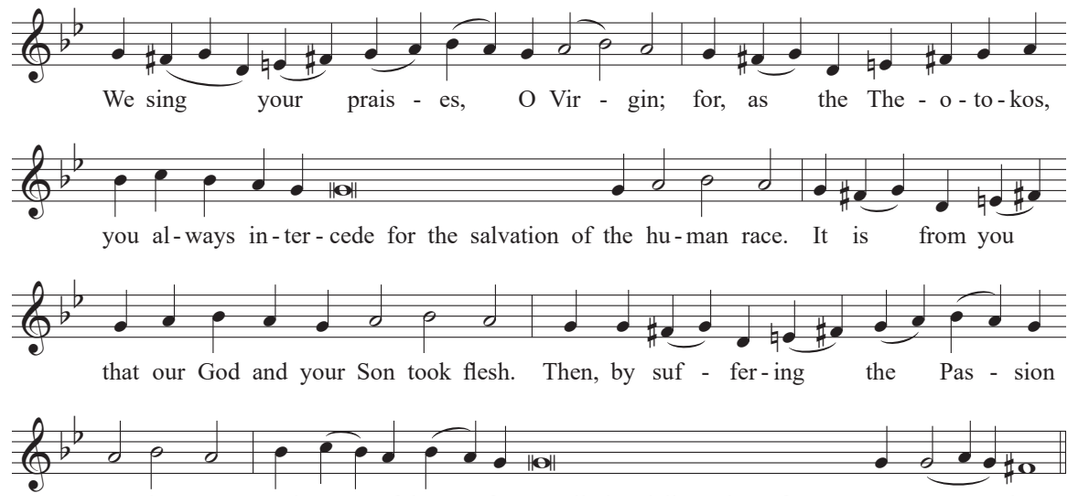


Ikos Risen from the dead, Christ the Giver of life comes forth from the tomb on the third day; today he has shattered the gates of death. By his own power he has put Hades to death, he has broken the sting of death, and has set Adam and Eve free. Let us sing to him, all you people, and in thanksgiving let us offer him unceasing praise; for he alone is the almighty God and the Master who is risen on the third day.

Ode 7
Irmos

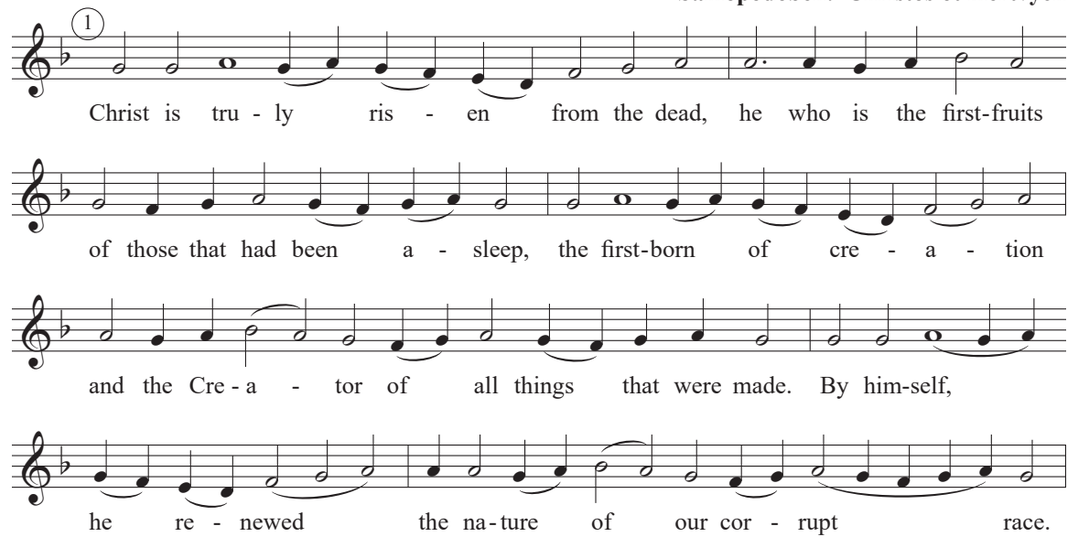


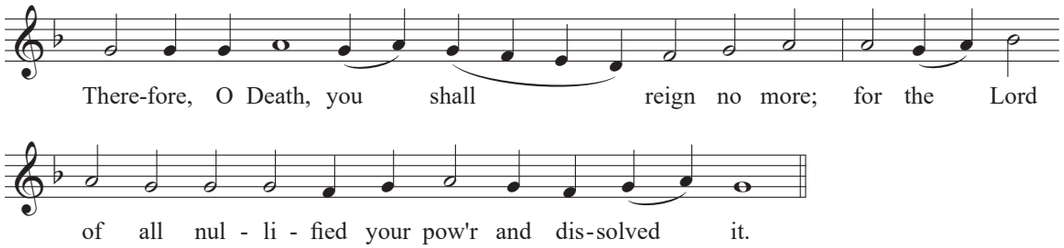
Theotokion



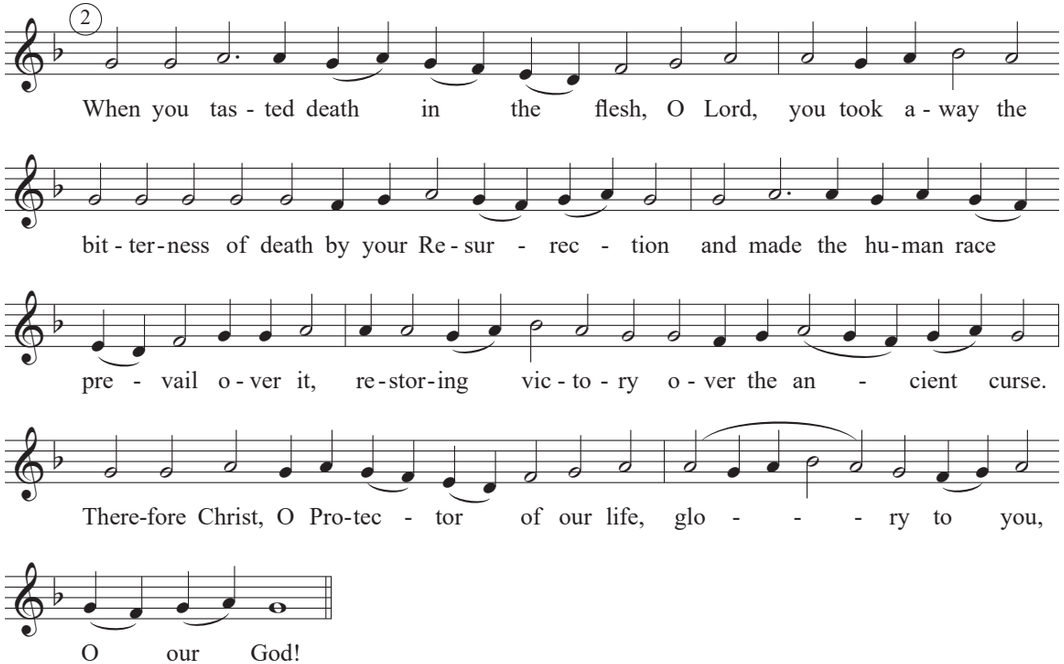
The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1 **Samopodoben: Christos ot mertvych**





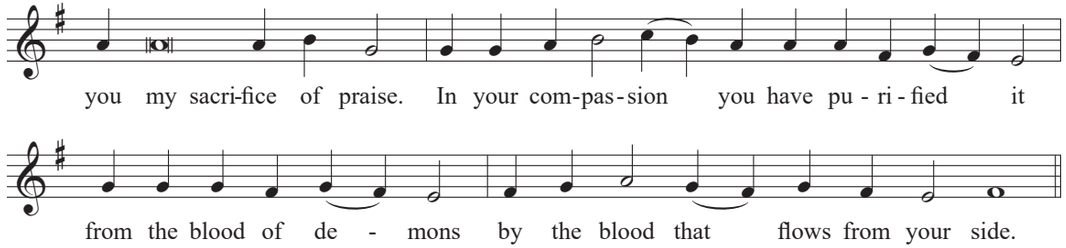
Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!



Cantor: Glory…now and ever…

Theotokion



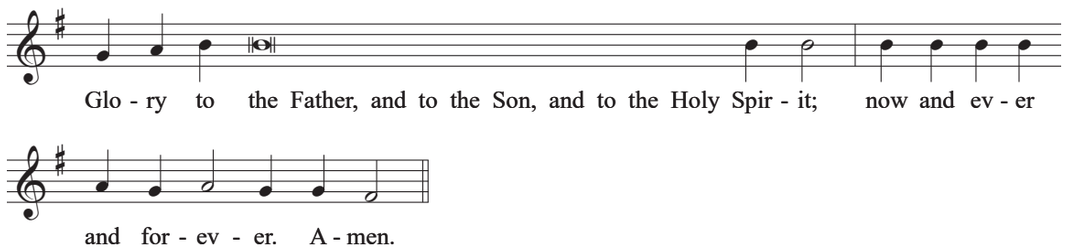


Refrain



Girded with power, you have ascended the cross; in your struggle against the Tyrant, you have thrown him down from the heights; and with your invincible hand, you have raised us with you. *Refrain*

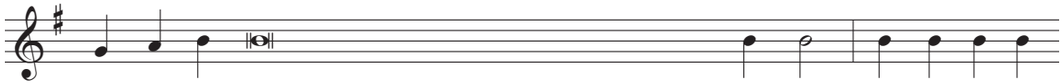
You are risen from the tomb, O Christ, dazzling with beauty: By your divine lordship, you have scattered all your enemies; O God, you have filled the whole world with joy.



O wonder surpassing all the wonders of old! Without the aid of a man, a virgin conceives in the narrowness of her womb the One who holds the whole world in his hand.

Katavasia 6 of the Theotokos

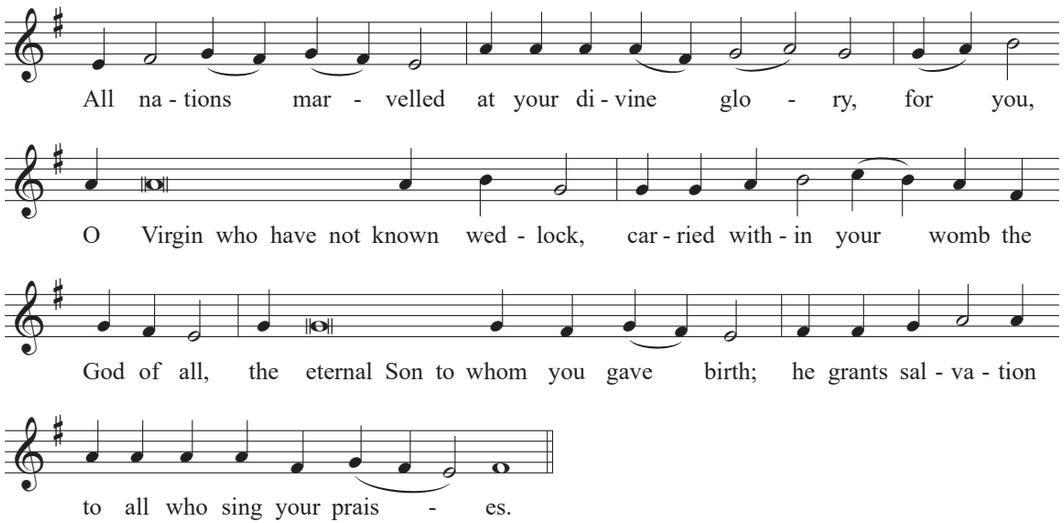






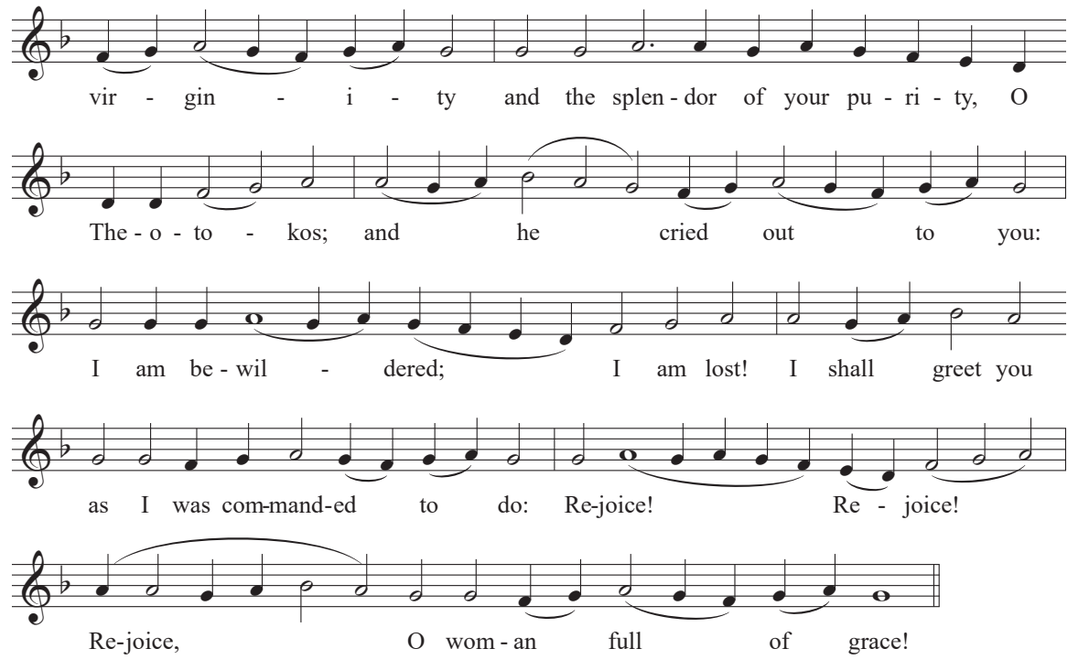
You are our protection against the Enemy, O spouse of God; we have in you our hope and our anchor of salvation.

Katavasia 5 of the Theotokos



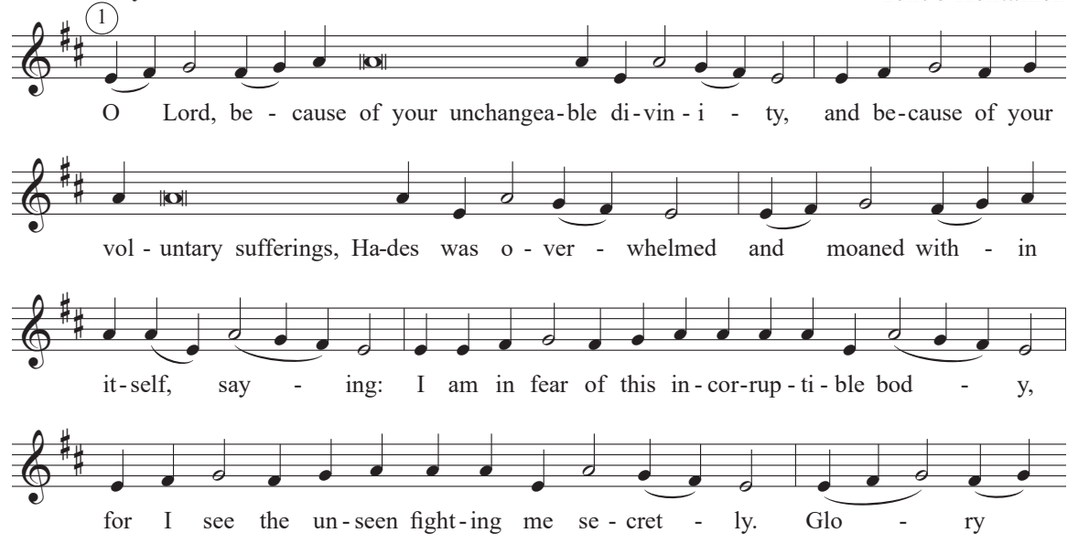
Ode 6
Irmos





The service continues on page 15.

Sessional Hymn 2 **Tone 3 Kontakion**



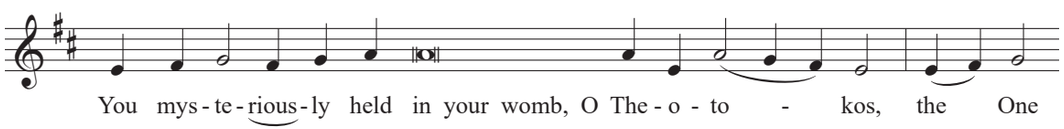


Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



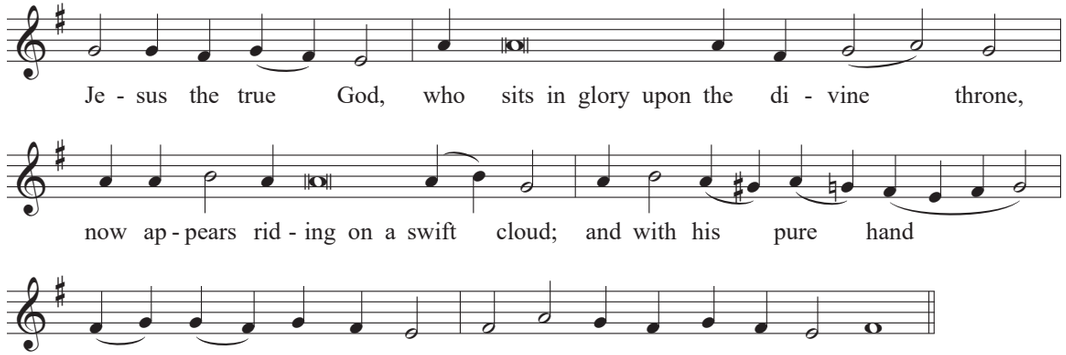
Cantor: Glory…now and ever…

Theotokion

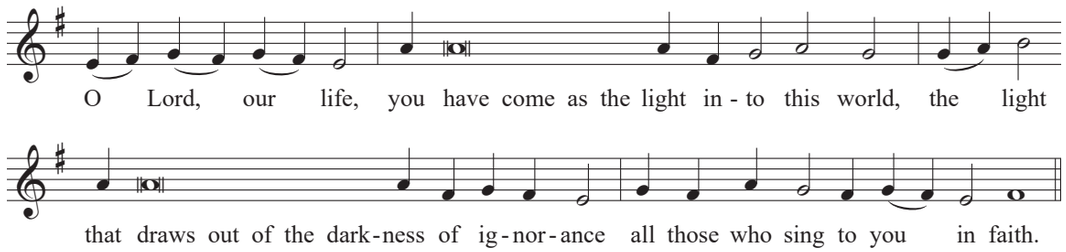


You conceived without a spouse, O Virgin, and you remained a Virgin even after giving birth; therefore, with an unshakable faith we never cease to sing to you: Rejoice, O Lady!

Katavasia 4 of the Theotokos



Ode 5
Irmos

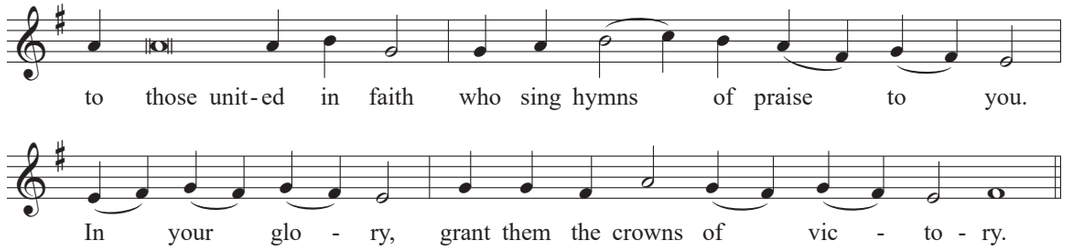


Refrain



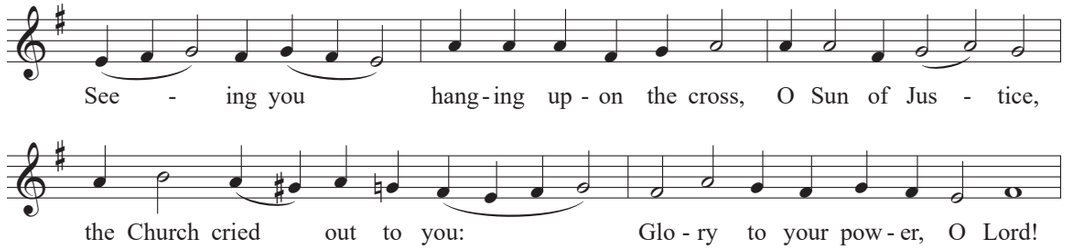
O Lord, you came down to this earth in your compassion; and nailed to the cross, you raised up our fallen human nature. *Refrain*

You have taken away the weight of my sins, O Christ, and you have put an end to the pangs of death, O God of tenderness, by your holy Resurrection.



The Small Litany is found on page 32.

Ode 4
Irmos

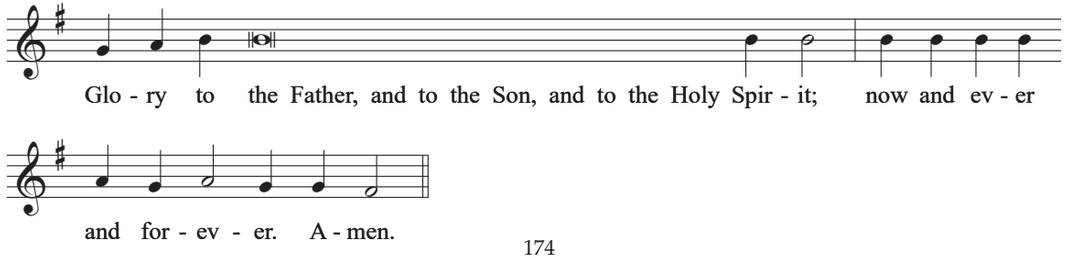


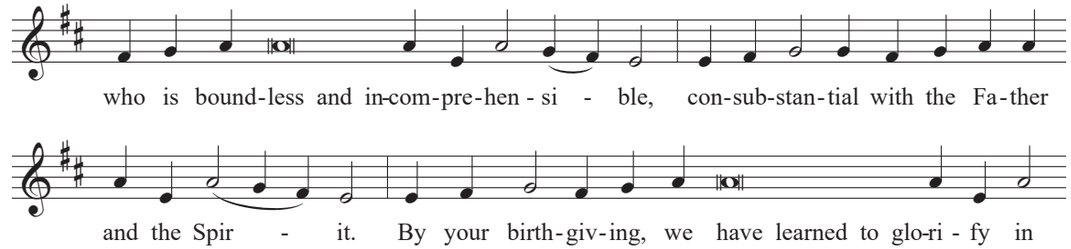
Refrain

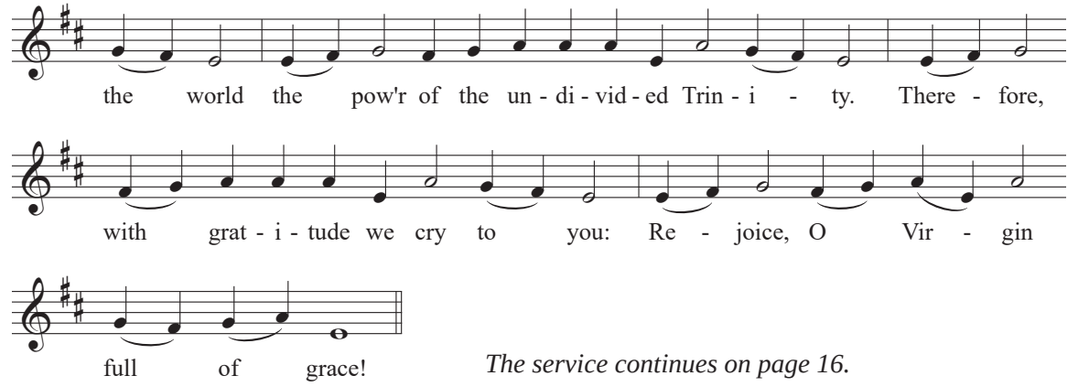


You ascended the cross to heal our wounds by the passion you underwent in your immaculate flesh; therefore, we cry out to you: Glory to your power, O Lord! *Refrain*

When death tasted your life-giving and sinless body, O Lord, it was itself put to death, as is fitting; therefore, we cry out to you: Glory to your power, O Lord!

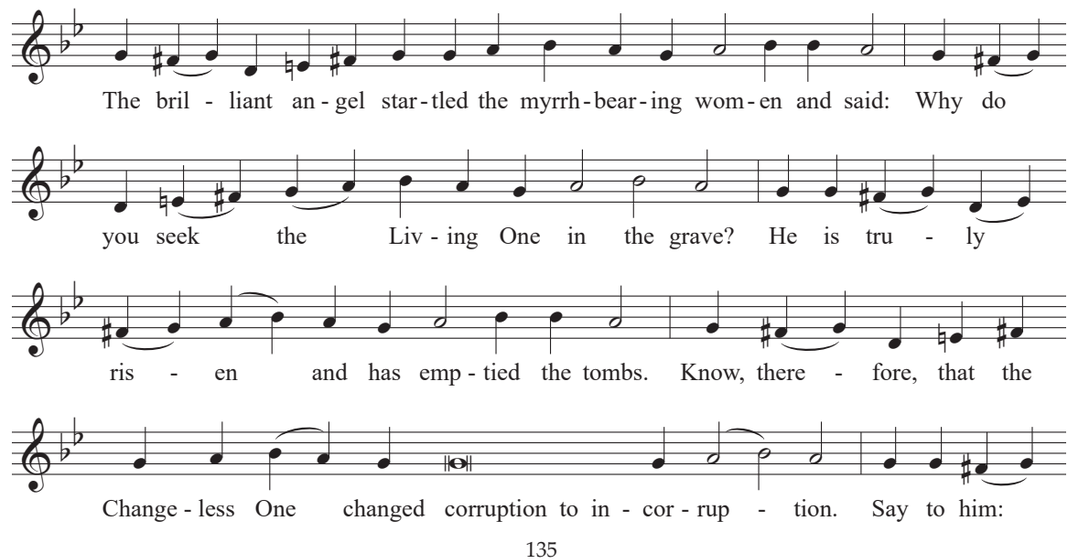


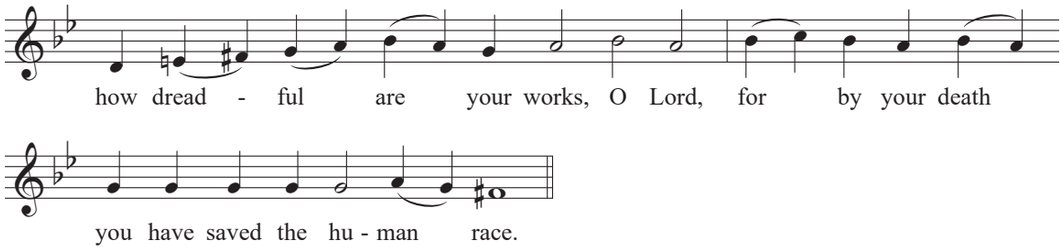




The service continues on page 16.

Hypakoe





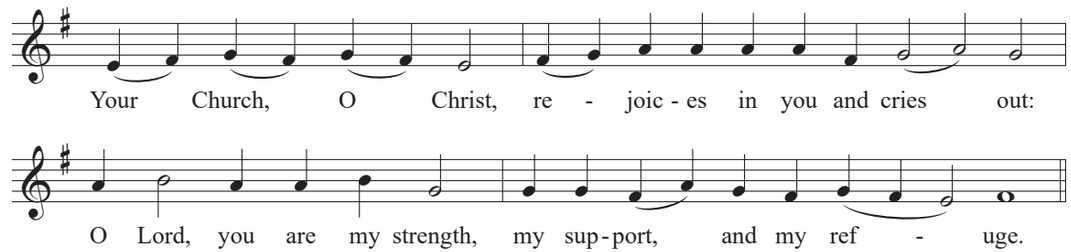
The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1



Ode 3
Irmos

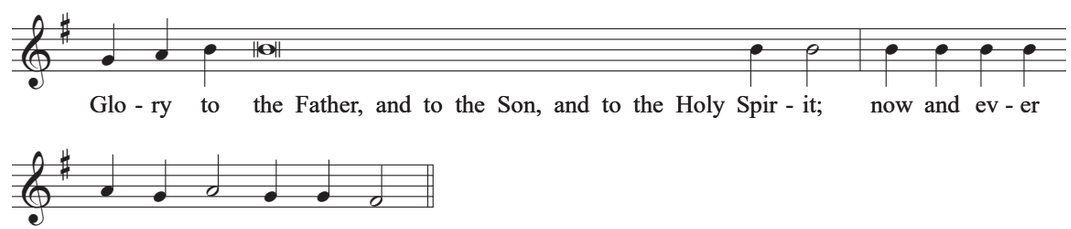


Refrain



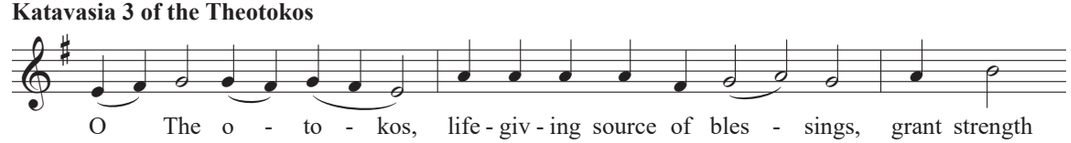
The tree of life, the spiritual and true vine, is hung upon the cross, gushing forth a drink of eternal life for all. *Refrain*

O great and awesome Lord, you crushed the arrogance of Hades; and now as the incorruptible God, you are raised in your body.



You alone, O Theotokos, have obtained for us gifts that surpass our nature; thus we cry out to you: Rejoice!

Katavasia 3 of the Theotokos



Tone 4

When you were raised upon the wood of the precious cross, you set aright our fall and saved us from the destructive tree, O God of goodness and almighty Lord. *Refrain*

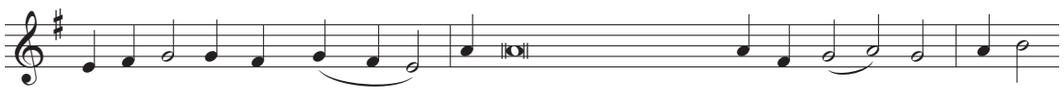
When your body was in the tomb and your soul in Hades, when you were in paradise with the thief, you were also seated upon the throne with the Father and the Holy Spirit, O Christ, as God you are everywhere present and fill all things.





According to the will of the Father and in the power of the Spirit, you conceived the Son of God without seed; you gave birth in the flesh to the One who is without a mother in heaven, and who without a father was born of you to save us.

Katavasia 1 of the Theotokos **Tone 4**







Tone 3



Antiphon 2







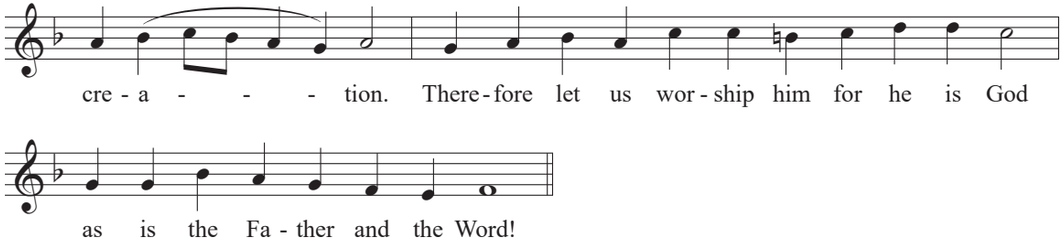








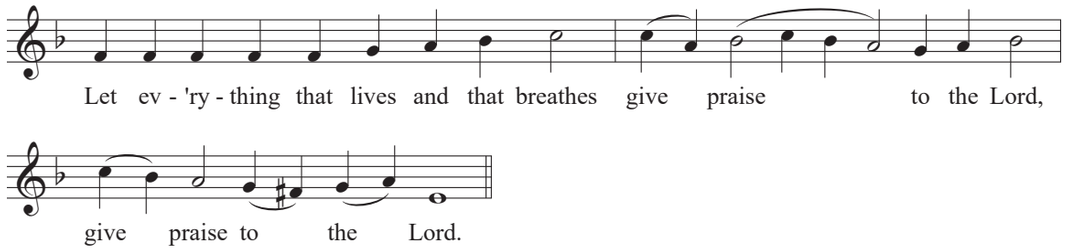




Antiphon 3



Let everything that lives



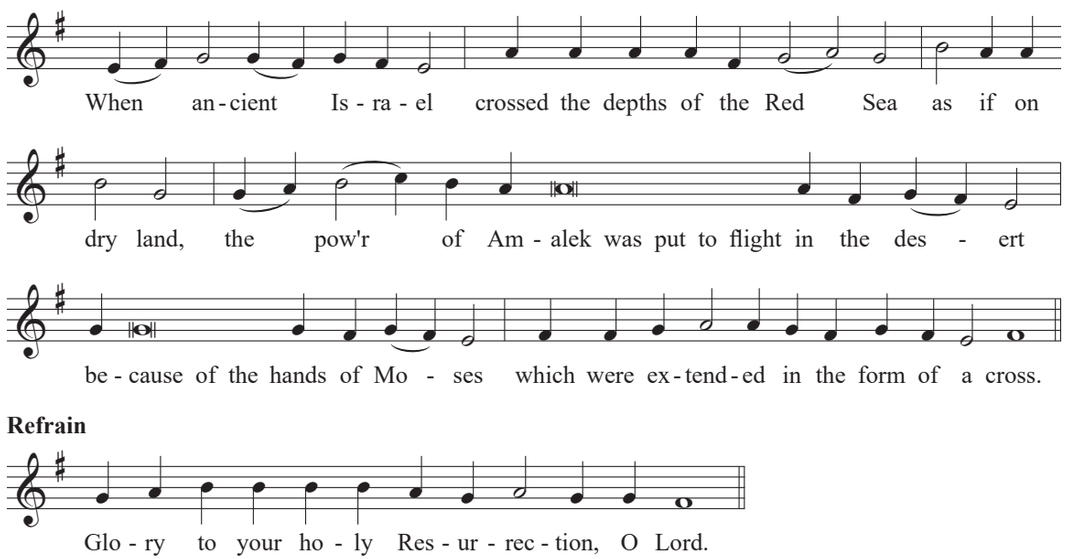
Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos

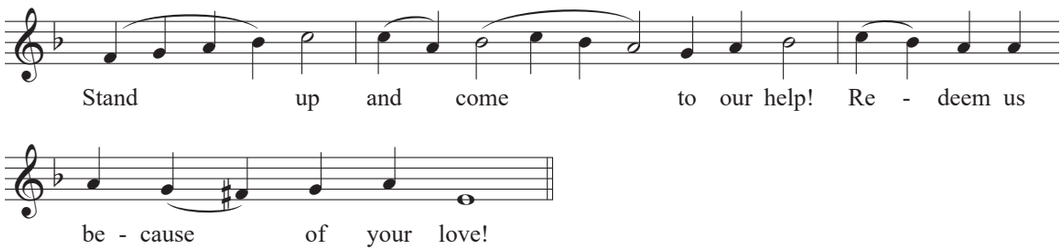


Refrain



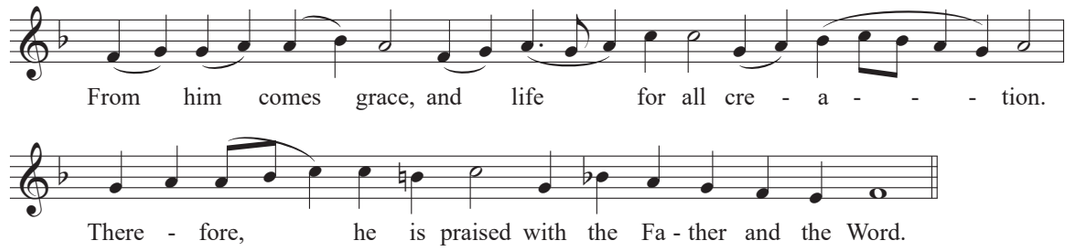
The service continues on page 23

Prokeimenon *Psalm 43: 27, 1*



Verse: We heard with our own ears, O God;
our fathers have told us the story of the things you did in days long ago.

The service continues on page 24.



The service continues on page 23

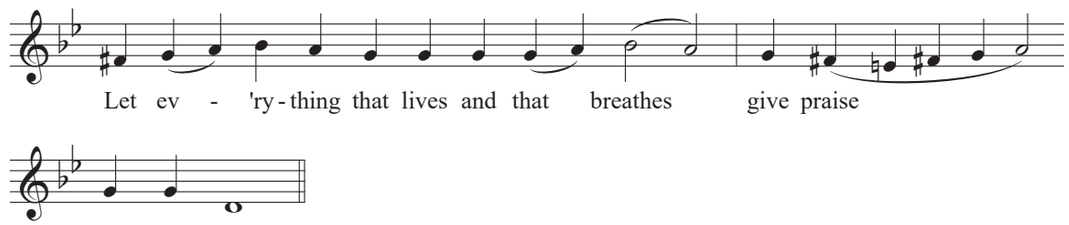
Matins Prokeimenon *Psalm 95: 10, 1*



Verse: O sing a new song to the Lord;
sing to the Lord, all the earth

The service continues on page 23.

Let everything that lives



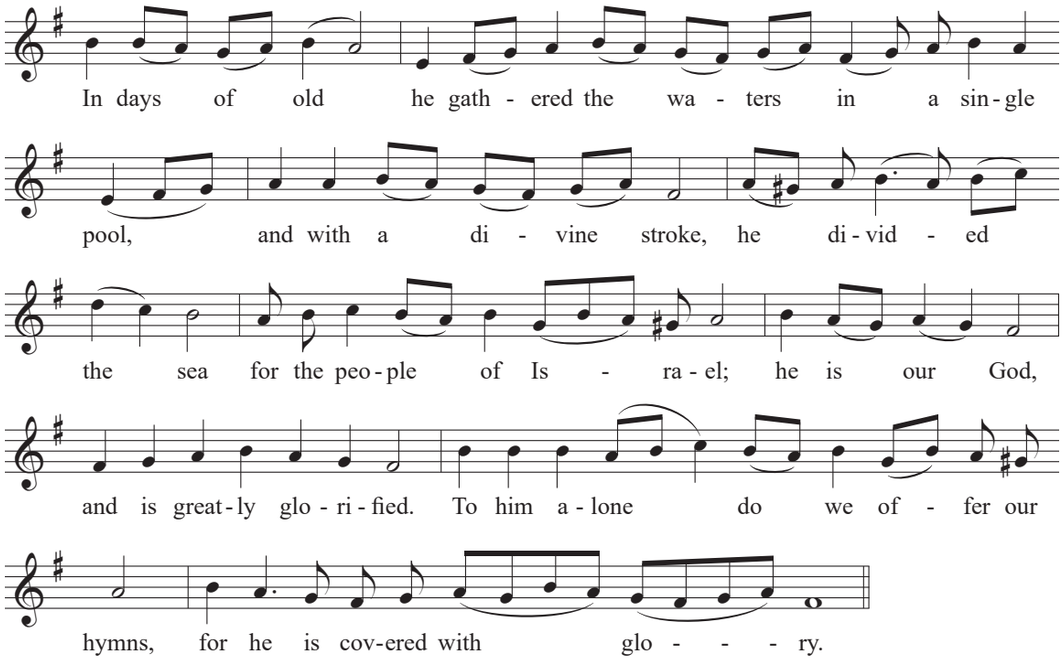
Verse: Praise God in his holy place;
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The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos



Refrain



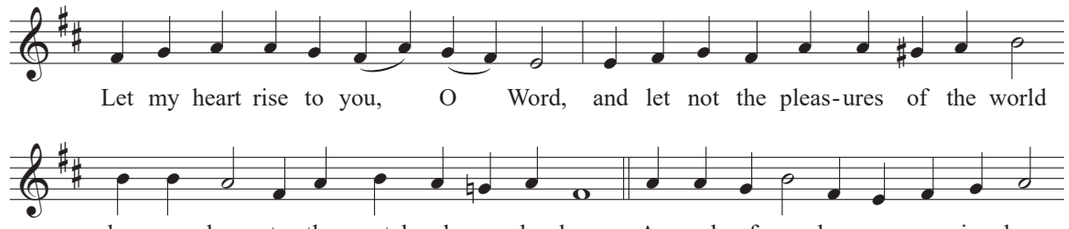
God who formerly condemned the earth to bear thorns for the sinner as the fruit of his labor, now receives from the hands of a criminal a crown of thorns in his body. Thus he abolishes the ancient curse, for he is covered with glory. *Refrain*

He who was enveloped by death now appears victorious and the master of death; for our God, having taken on flesh that is capable of suffering, defied the tyrant and raised us all with him; for he is covered with glory.

Antiphon 2



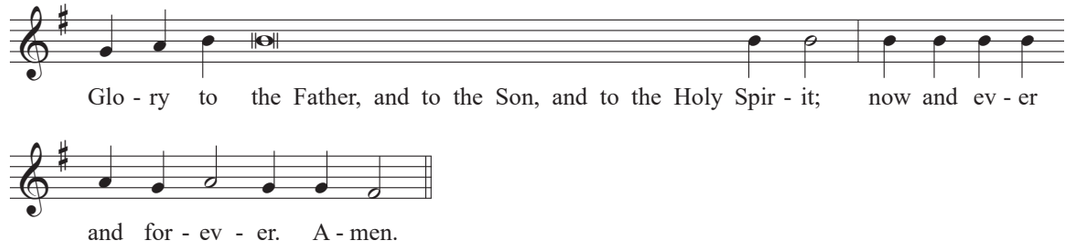
Antiphon 3



Gradual Hymns

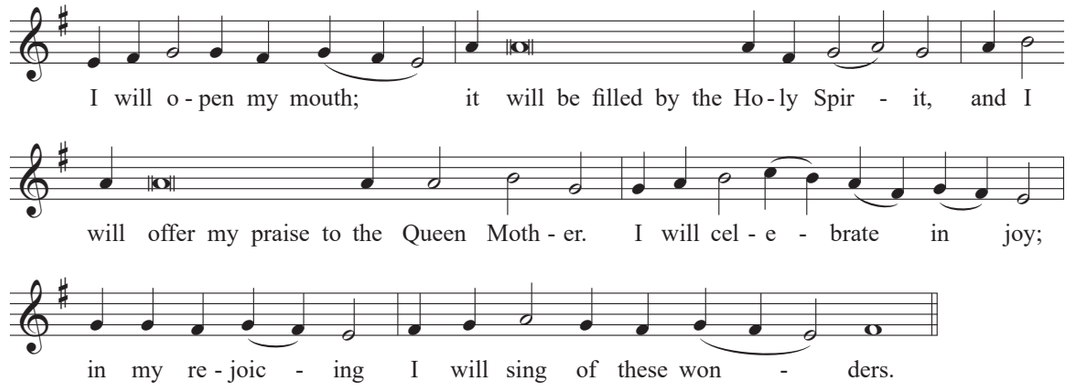
Antiphon 1



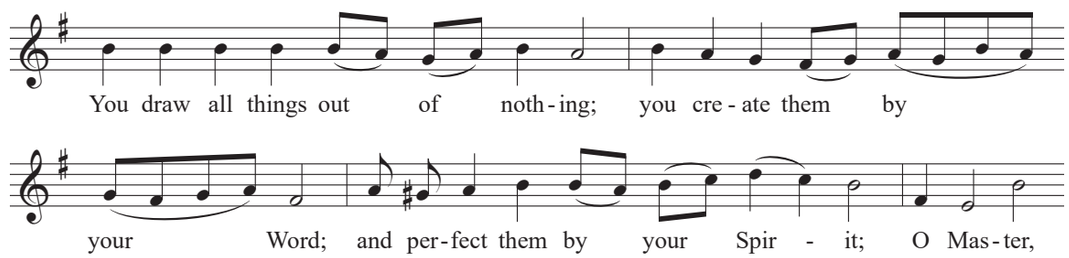


All peoples truly glorify you as the one who without seed gave birth to our God, for he descended into your sacred womb and took on the nature of humans. He is both God and human, born of you to save us.

Katavasia 1 of the Theotokos **Tone 4**



Ode 3
Irmos **Tone 3**



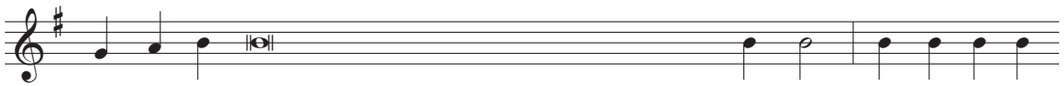


Refrain



By your cross the Evil One has been confounded; he has fallen into the pit which he himself had dug. But you have raised up the face of the humble, O Christ, by your holy Resurrection. *Refrain*

Your teaching has covered the nations, O Christ, as the waves covered the bottom of the sea. O Lover of us all, risen from the dead, you reveal the true light of the Trinity.





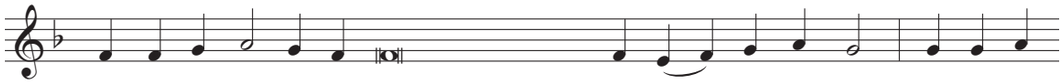
All who speak of you, glorify you, O living city of the eternal King. Because of you, O sovereign Lady, God has spoken with his people.

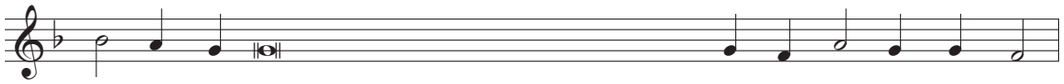
Katavasia 3 of the Theotokos **Tone 4**















The service continues on page 16.

Hypakoe



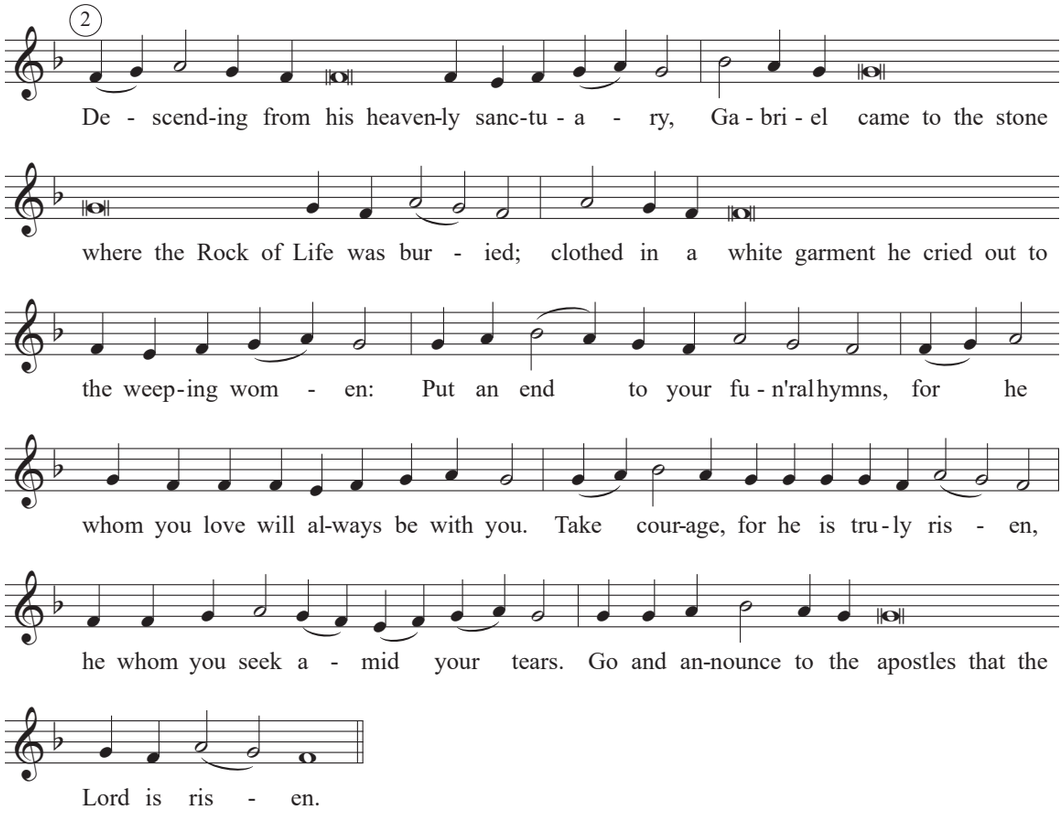




The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

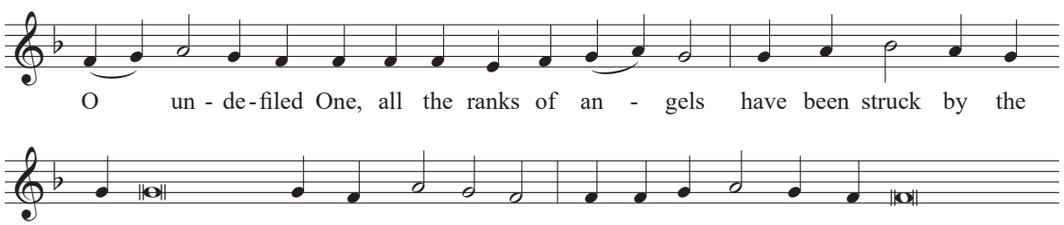
Tone 4

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



Cantor Glory…now and ever…

Theotokion

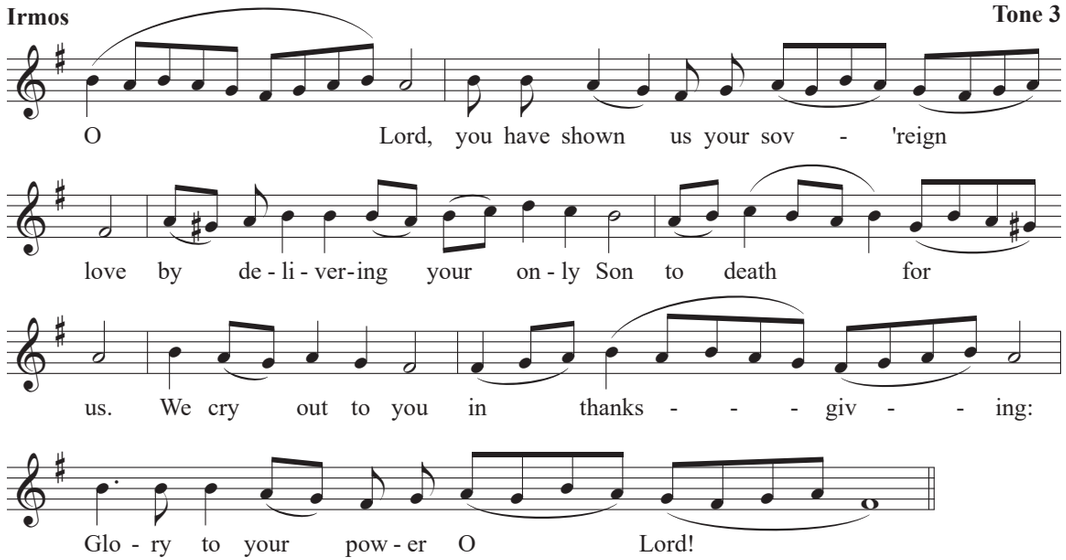


Tone 3



The Small Litany is found on page 32.

Ode 4
Irmos **Tone 3**

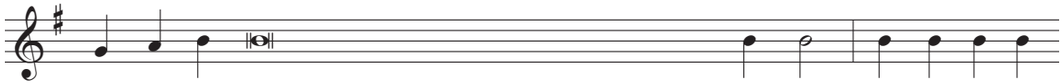


Refrain



O Christ, you endured wounds and injuries; for us you suffered the insult of being slapped; you allowed yourself to be spat upon, O long-suffering One: and thus you won my salvation. Glory to your power, O Lord! *Refrain*

Because of the misery and oppression of the poor and the unfortunate, you willed to undergo the death of a mortal, even though you are the Life; and in the glory of a victor, you have raised all with you.





O Christ, hear the prayers and compassion of your glorious Mother and remember the flock which you gained through your passion; visit them in their distress and save them by your power, O Lord.

Katavasia 4 of the Theotokos **Tone 4**







Ode 5
Irmos **Tone 3**













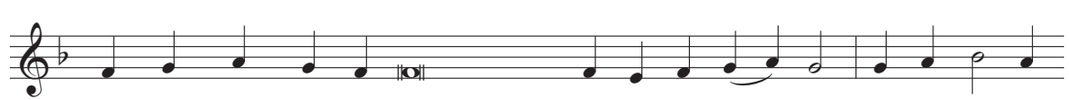


The service continues on page 14.

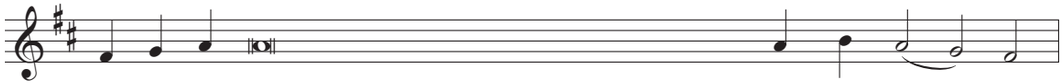
Sessional Hymn 2 **podoben: Udivisja Josif**













Cantor: Arise, Lord, lift up your hand.
O God, do not forget the poor!











Cantor: Glory…now and ever…

Theotokion **podoben: Udivisja Josif**







Refrain



You probe the depths of hearts and judge the world with righteousness, and yet through jealousy you were handed over to an impious judge. But you have saved Adam from the ancient condemnation. *Refrain*

By the invincible power of your cross, grant peace to your churches, O Christ; and resurrected from the dead, save our souls.

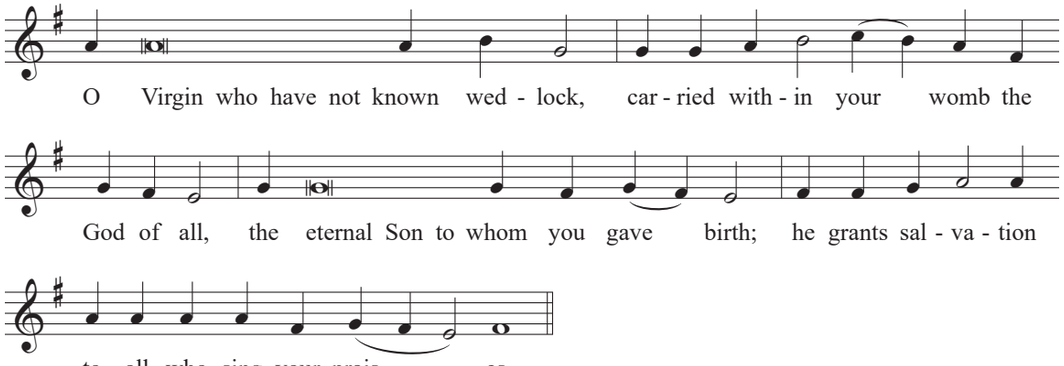




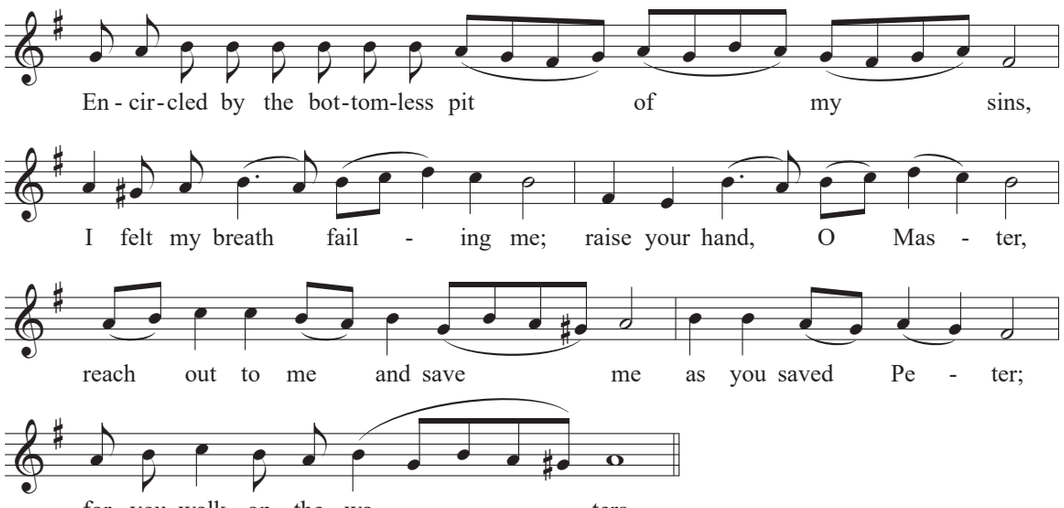
You are the sanctified temple and more spacious than the heavens, O ever-Virgin; for you alone held the Word of God whom the entire creation could not contain.

Katavasia 5 of the Theotokos **Tone 4**





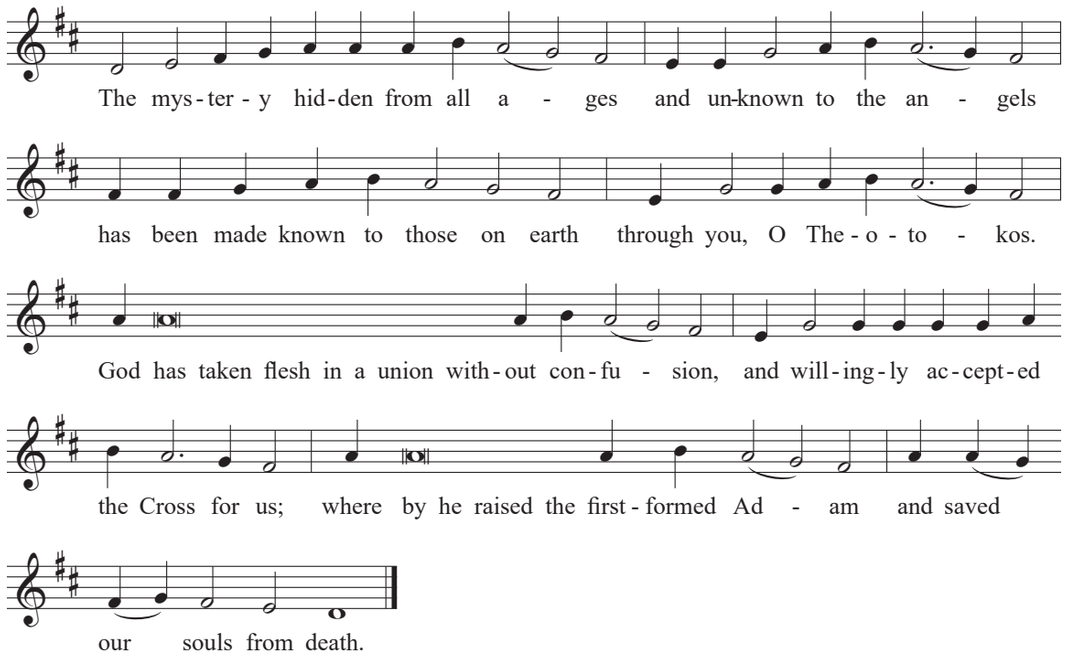
Ode 6
Irmos **Tone 3**



Refrain

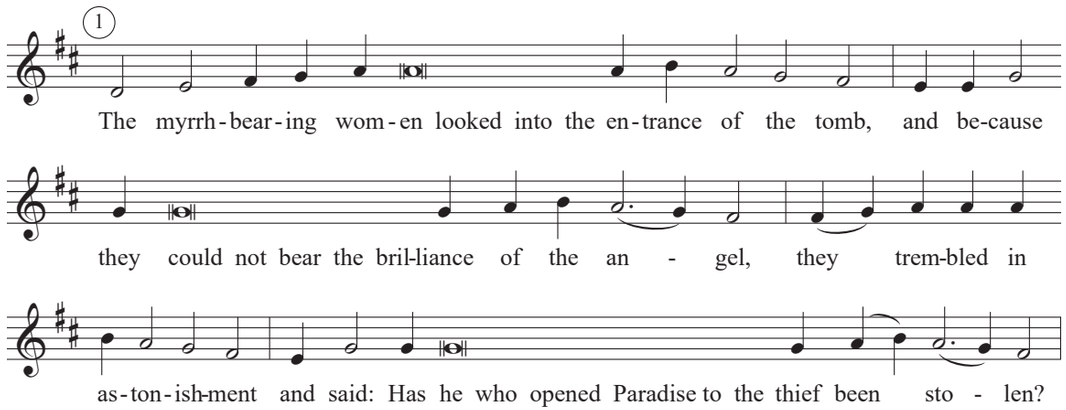


Theotokion



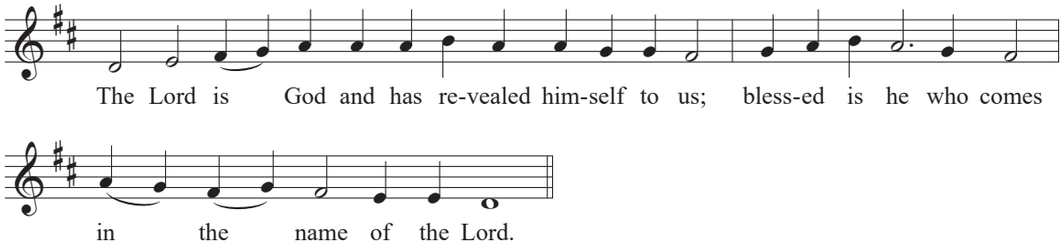
The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1



Tone 4

The Lord is God



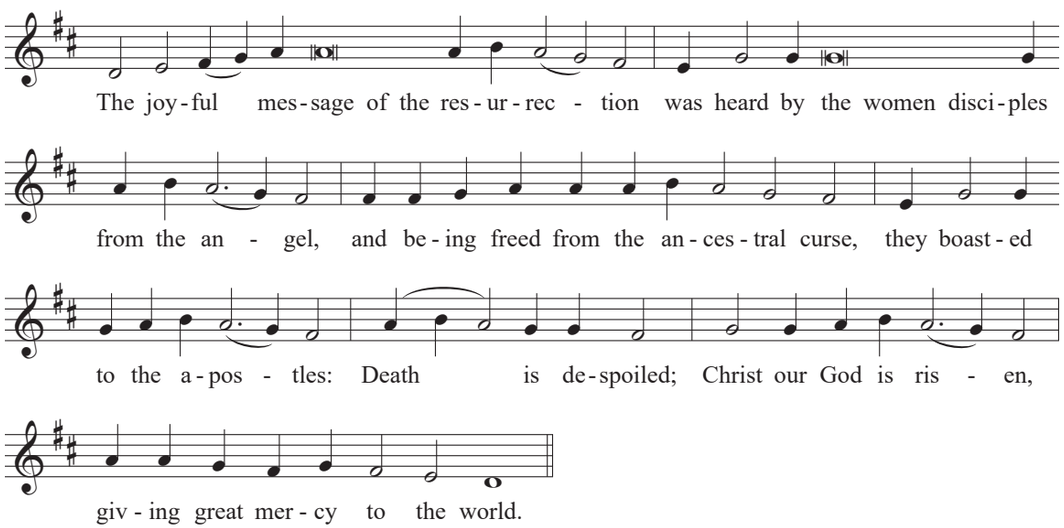
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

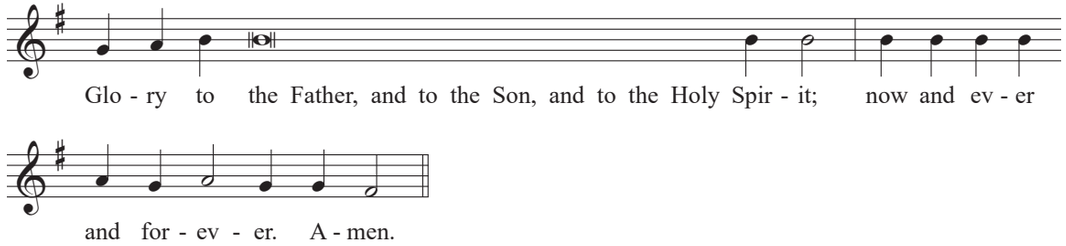
verse: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

Troparion



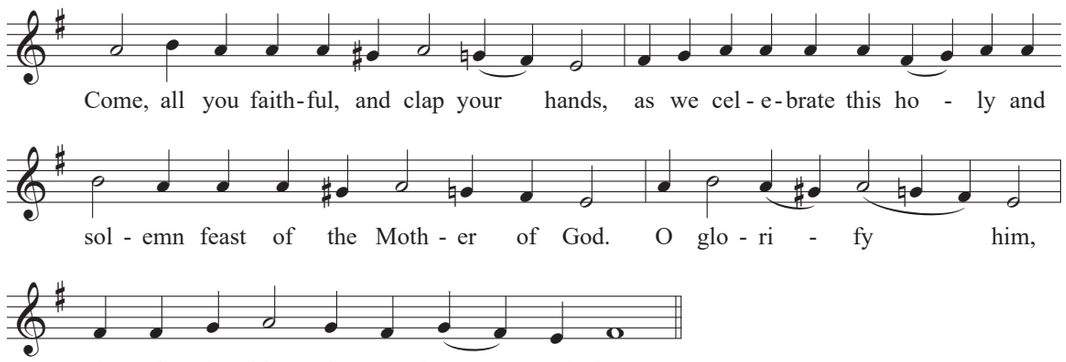
An abyss of mercy and goodness encircled me when in your compassion you came down to earth, O Master; for you have come in the flesh as a slave that I may become as God; and you have shared your own glory with me. *Refrain*

Seeing you alive after your death, the author of Death was reduced to nothing. Such are the signs of your Resurrection, O Christ, and the triumph of your holy passion.



O all-pure One, you are our certain intercessor with the Creator; persuade your Son to grant his protection and favor to your unworthy servants.

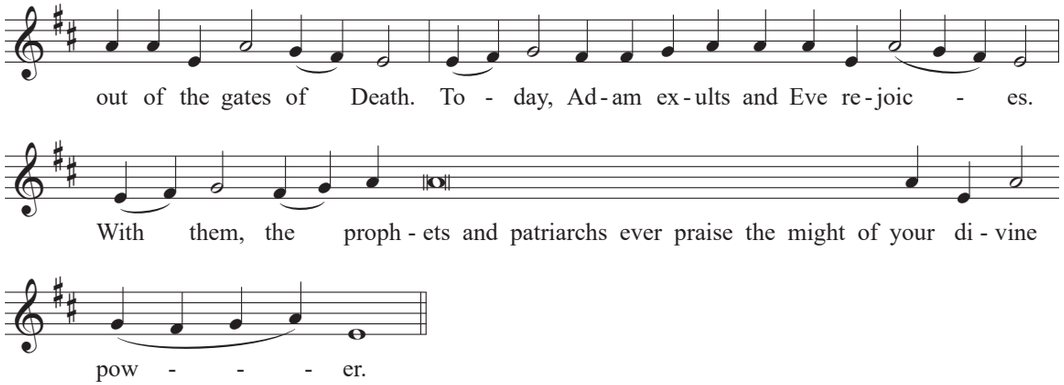
Katavasia 6 of the Theotokos **Tone 4**



The Small Litany is found on page 33.

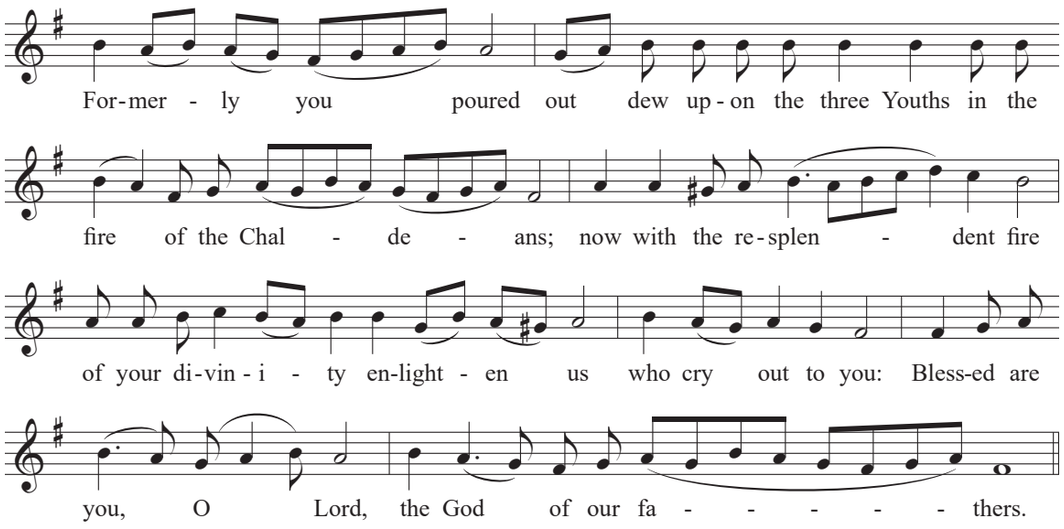
Kontakion **Tone 3**



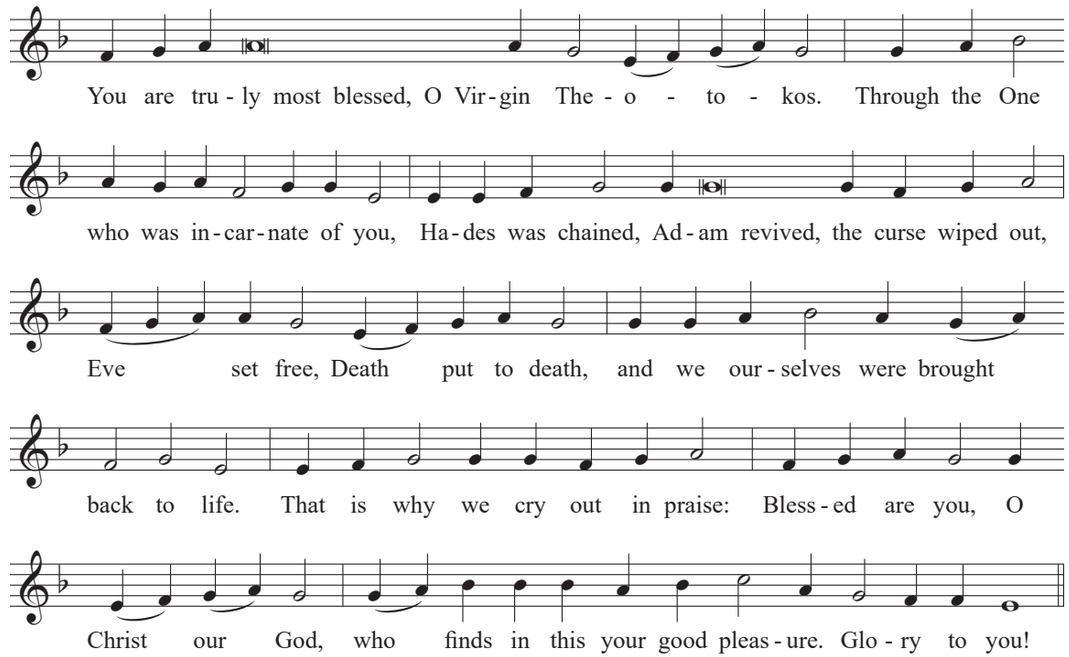


Ikos Let heaven and earth dance with joy today, and with one heart let them praise Christ our God who has raised the captives of death from their tombs. Let all creation rejoice, offering worthy hymns to the Creator of the world and our Redeemer. As the Source of life, he drew the human race from Hades and raised them up with him to heaven; he crushed the pride of the Enemy and shattered the gates of Hades by the power of his divinity.

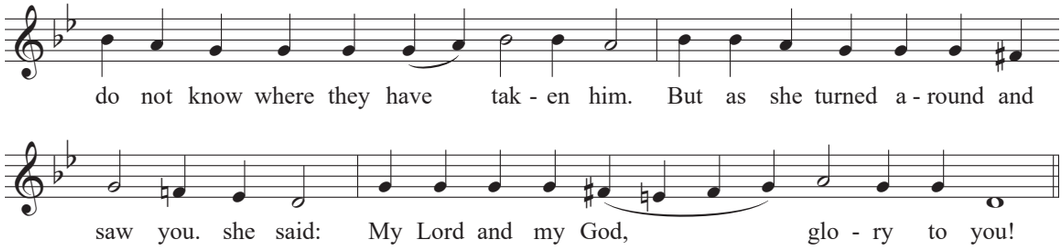
Ode 7
Irmos



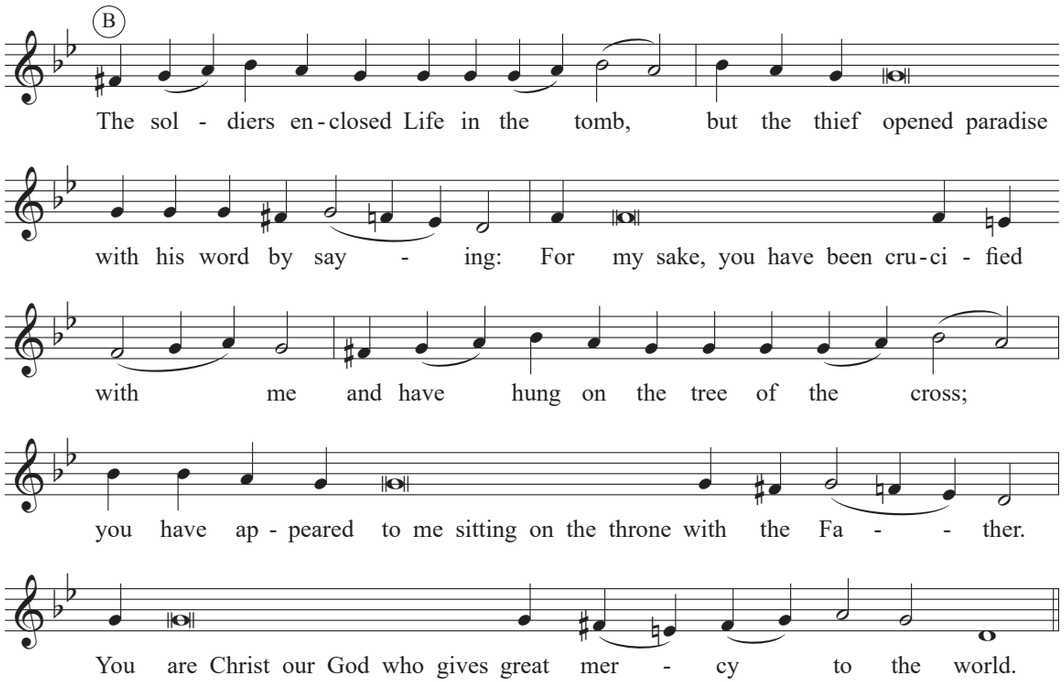
Theotokion **Tone 2**



The service continues on page 41.



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



Cantor: Glory…

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever…

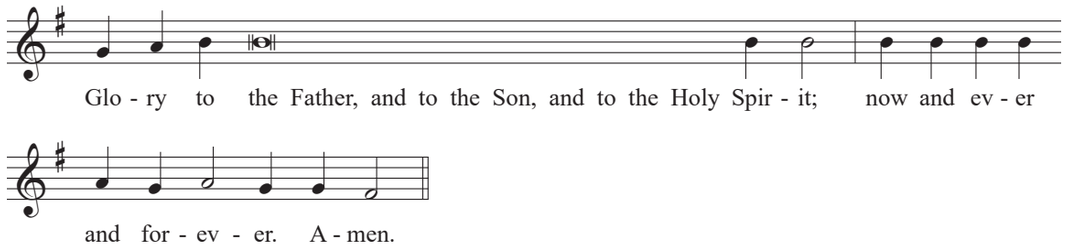
On normal Sundays, the following is sung:

Refrain



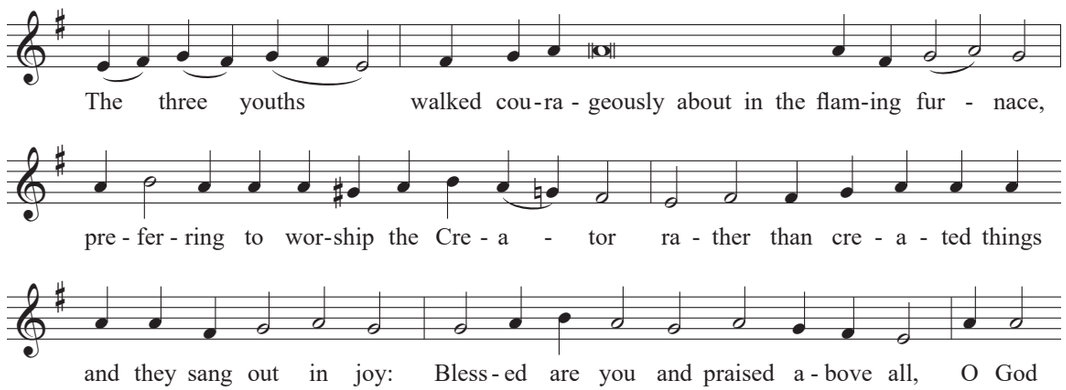
At the crucifixion of the Savior, the curtain of the Temple was torn in two, revealing the truth hidden in the Scripture to the faithful who proclaim: Blessed are you, O Lord, God of our fathers. *Refrain*

When your side was pierced, O Christ, the divine dew of your life-giving blood was poured out upon the earth according to your plan of salvation; it renewed all the children of the earth who cry out: Blessed are you, O Lord, God of our fathers.



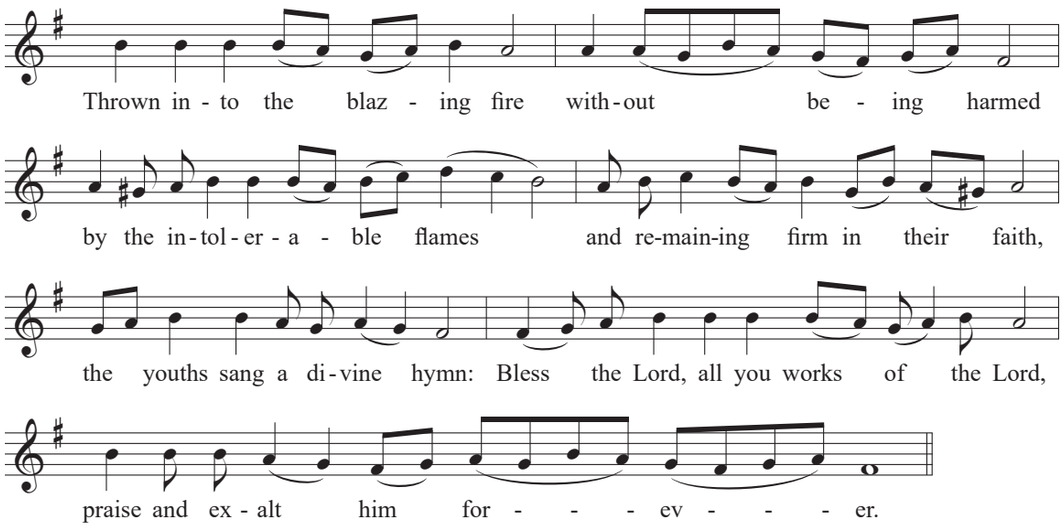
Let us give glory to the Spirit of goodness, to the only Son and to the eternal Father; O faithful, let us venerate one principle and one divinity in three Persons: Blessed are you, O Lord, God of our fathers.

Katavasia 7 of the Theotokos **Tone 4**





Ode 8
Irmos **Tone 3**

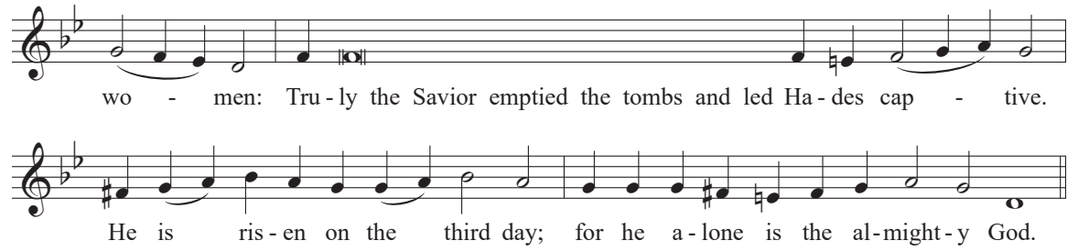


Refrain



When a cross was planted on the place of the Skull for you, O Lord, the curtain of the Temple was torn in two and creation trembled with fear and sang: Bless the Lord, all you works of the Lord, praise and exalt him forever! *Refrain*

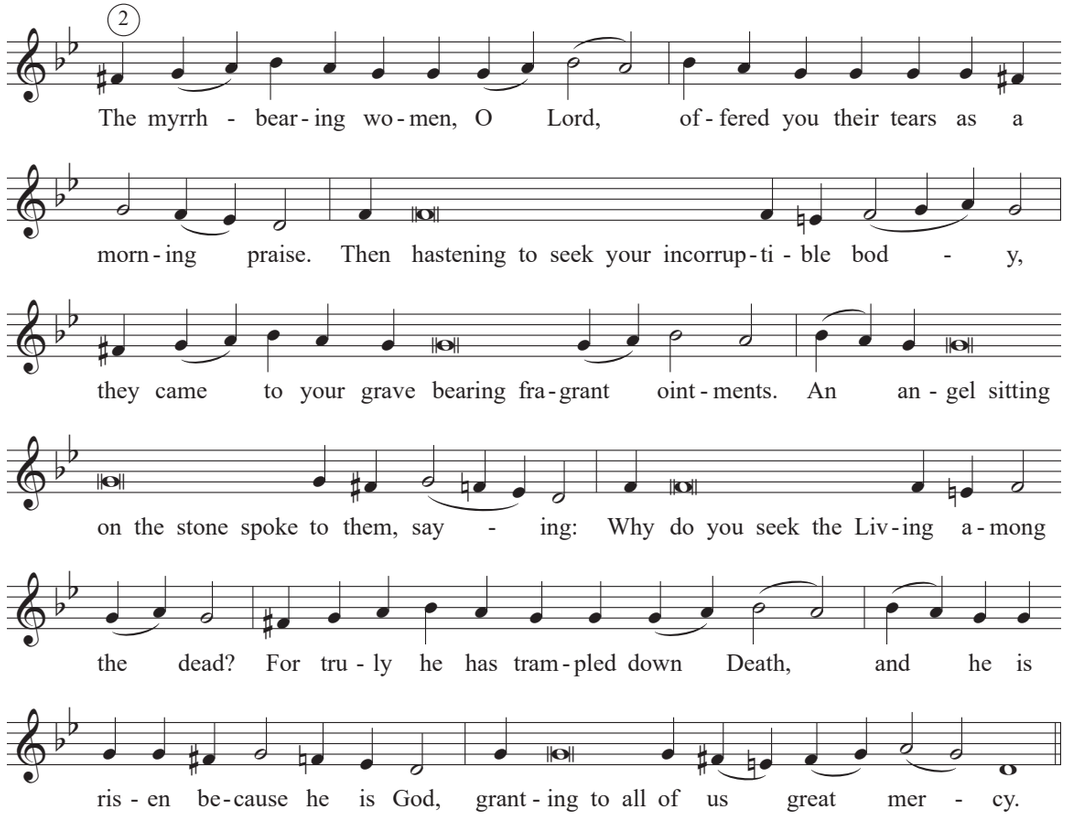
You are risen from the tomb, O Christ, and by your powerful divinity you set aright the one who succumbed to deceit beneath the tree and who now sings to you: Bless the Lord, all you works of the Lord, praise and exalt him forever!



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

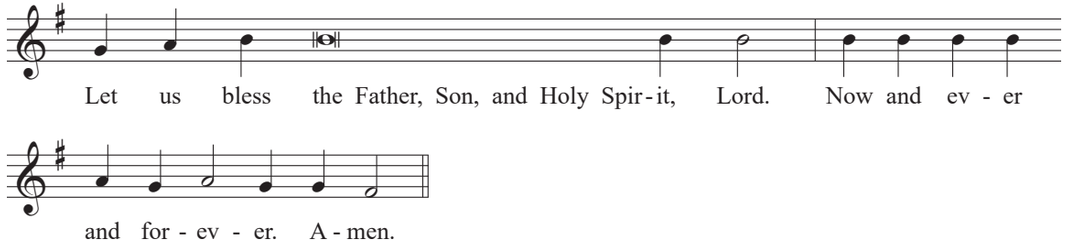


Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



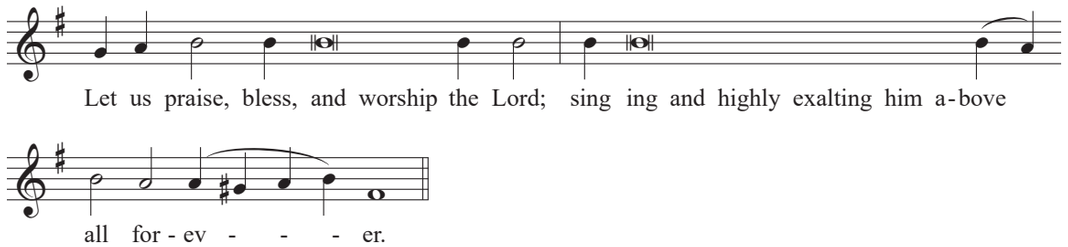
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



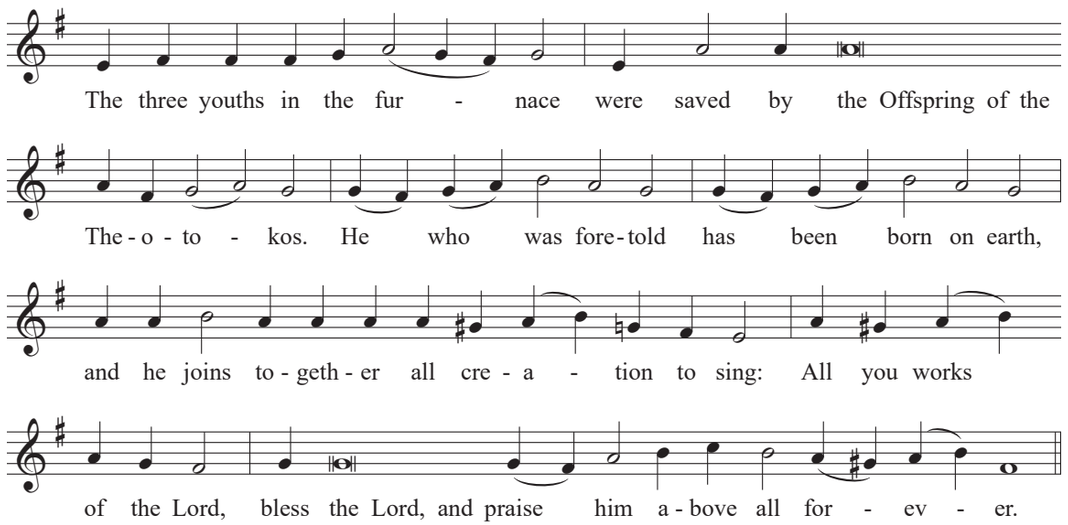


You are indeed the temple of God, his ark, and his living domain, O most pure Theotokos, and you reconcile the Creator with his people. And now we, the works of the Lord, sing to you and praise and exalt you forever.

Tone 4



Katavasia 8 of the Theotokos **Tone 4**



The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos **Tone 3**

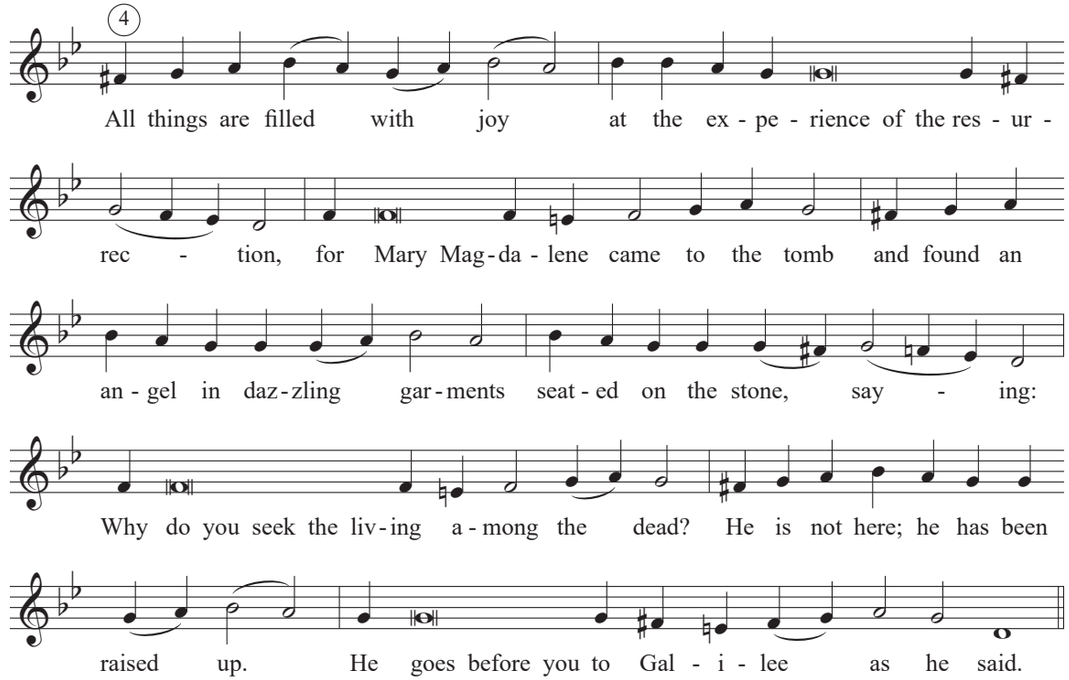


Refrain

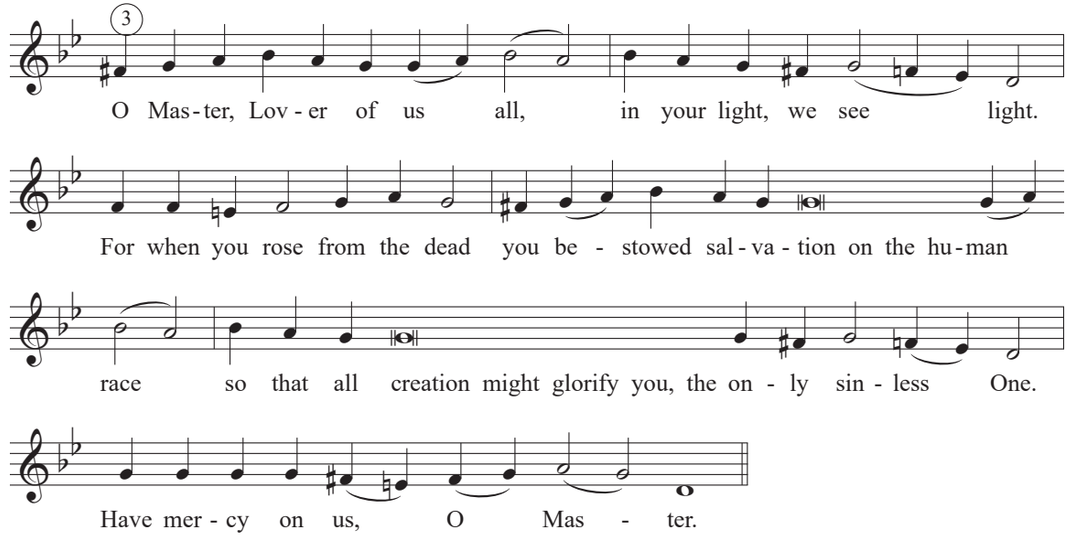


It is dreadful to see the Creator and the Word of God hanging on the cross. Our God suffers in the flesh for his servants, and lifeless, he is placed in the tomb; yet he delivers the dead from Hades. O Christ, the almighty One, we extol you. *Refrain*

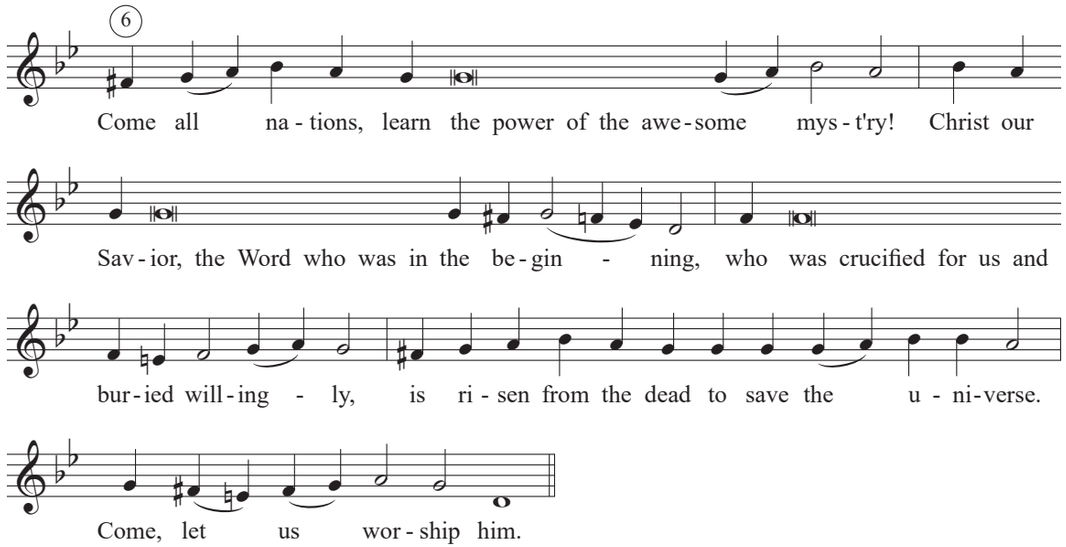
Placed in the tomb as one dead, O Christ, you saved our ancestors from death; you raised the dead and make life flourish once more; with your own hand, you lead the human race toward the light and clothe them with divine immortality. O inexhaustible Source of light, we extol you.



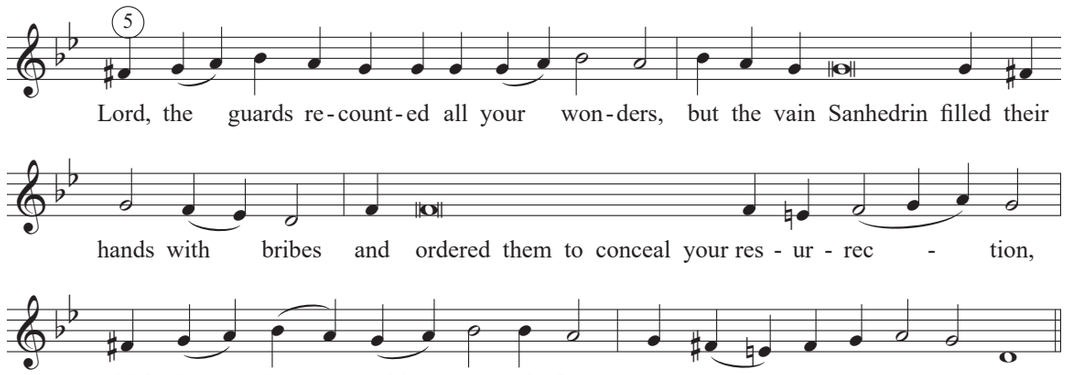
Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



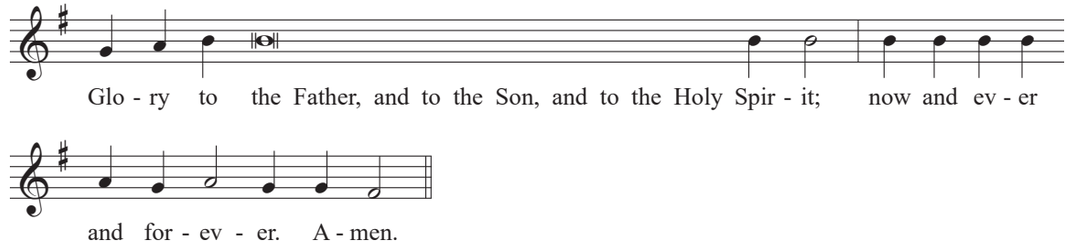
Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.



Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.

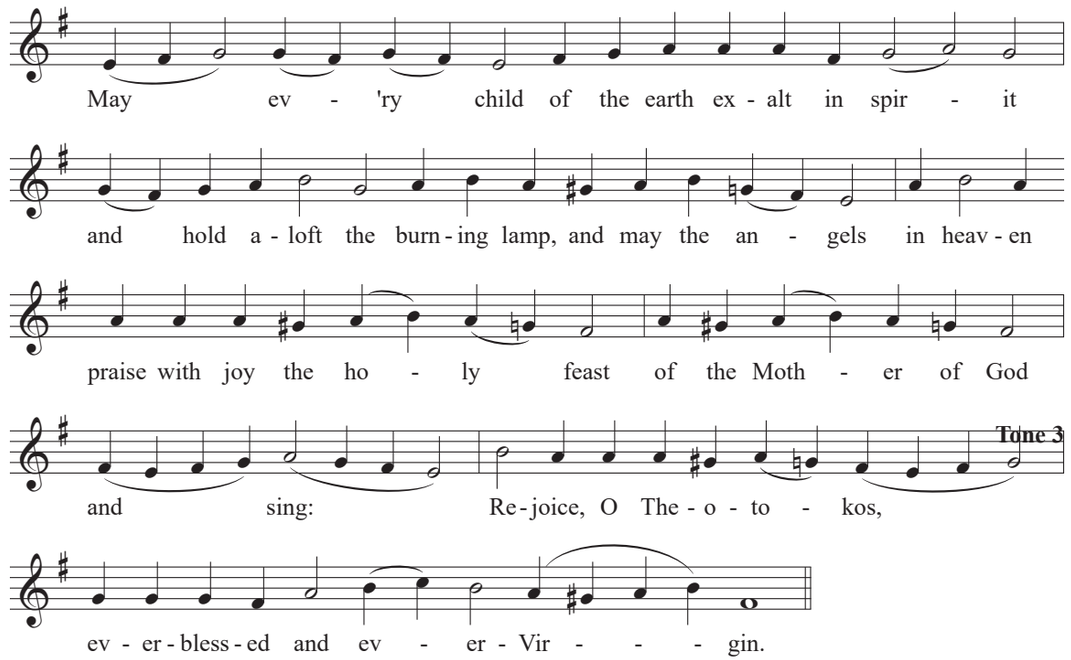


Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



You are the throne and the temple of God, and the Most High has made his dwelling in you; O most pure One, you gave birth without seed, and the gate of the flesh was not opened. We now beseech you to intercede before Christ the King for all your faithful.

Katavasia 9 of the Theotokos **Tone 4**



The service continues with the Small Litany, found on page 36.

Holy is the Lord our God

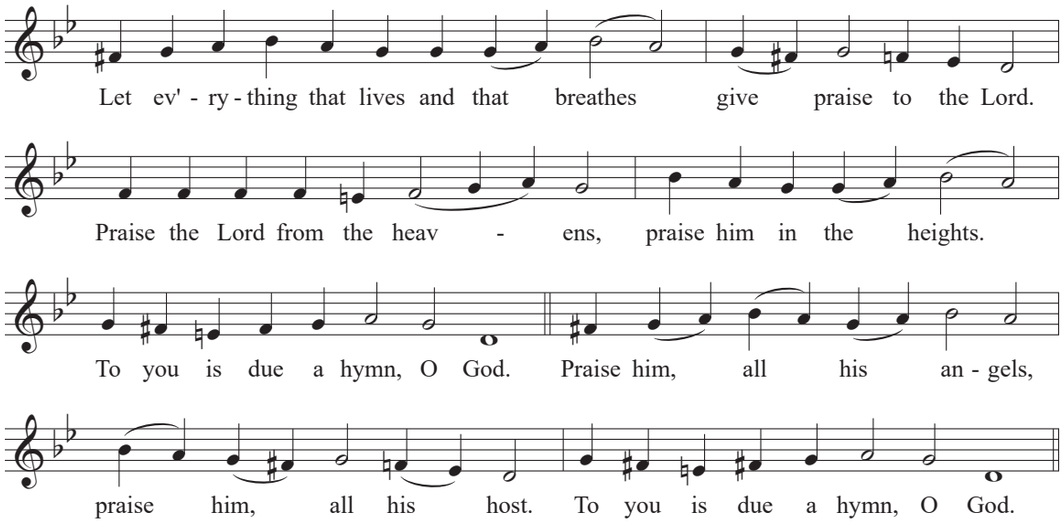


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalm 148



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 forever,
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 children 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 for 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.