

MATINS FOR GREAT AND HOLY SATURDAY

also known as Jerusalem Matins



Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
March 2009
Corrected edition, March 2020

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

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

The music is transcribed from the *Tserkovnoje Prostopinije* of Fr. Ivan Bokshaj and the *Irmologion* of Fr. Stefan Papp, with the following exceptions. The chant for the third Station is from the Greek Byzantine tradition, as transcribed by the Very Rev. Mitered Archpriest Roman Galadza, Brampton, Ontario, Canada. The melodies for the special melodies (podobny) for the Sessional Hymns are from *Vasiliansky Tserkovni Napivi* (Rome, 1961). Any music which has been published by the Byzantine Catholic Church *sui juris* of the United States of America has been used here, superseding any other transcriptions. Much of the common music of the service of Matins is taken from the *Order of Sunday Matins*, published in 2007 by the Metropolitan Cantor Institute of the Archeparchy of Pittsburgh.

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

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

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

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

The Office of Matins for Great and Holy Saturday

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

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

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

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

Response:



A - - - men.

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

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

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

Psalm 3

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

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

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

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

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

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

I will not fear even thousands of people
who are ranged on every side against me.

Arise, Lord; save me, my God,
you who strike all my foes on the mouth,
you who break the teeth of the wicked!

O Lord of salvation,
bless your people!

and again:

I lie down to rest and I sleep.

I wake, for the Lord upholds me.

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

Each time with a bow:

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

The third time, all sing with melody:



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Glo - ry to you, O God.

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, rhythmic style. The notes are: A4 (quarter), B4 (quarter), C5 (quarter), D5 (quarter), E5 (quarter), F5 (quarter), G5 (quarter), A5 (quarter), B5 (quarter), C6 (quarter), B5 (quarter), A5 (quarter), G5 (quarter), F5 (quarter), E5 (quarter), D5 (quarter), C5 (quarter), B4 (quarter), A4 (quarter). The lyrics are written below the staff, with hyphens under the notes. The final note is a double bar line.

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

The faithful may SIT for the Litany of Peace.

Litany of Peace

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: 
To you, O Lord.

The faithful STAND.

Celebrant: 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.

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

Response: 
A - men.

THE LORD IS GOD

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



The Lord is God and has re-vealed him - self to us; bless-ed is he who



comes in the name of the Lord.

- v. Give thanks to the Lord, for he is good;
for his loves endures forever.
- v. They encircled me, compassed me about;
in the Lord's Name I crushed them.
- v. I shall not die, I shall live
and recount the deeds of the Lord.
- v. The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

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

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



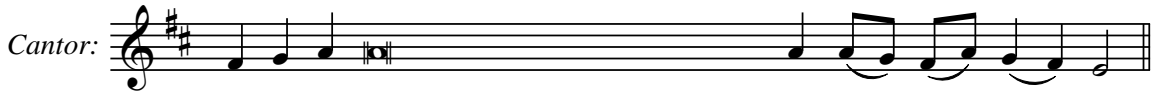
The no - ble Joseph took down your most pure bod - y from the cross.



He wrapped it in a clean shroud and with fra - grant spices laid it in bur - ial



in a new tomb.



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

All:



When you de - scended to death, O Im - mor - tal Life, you de - stroyed



Ha - des by the brilliance of your di - vin - i - ty; and when you raised the dead



from the depths of the earth, all the heav - en - ly pow - ers cried out:



O Giv - er of Life, Christ our God, glo - - - - ry to you.



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

All:



The an - gel standing by the tomb cried out to the myrrh - bear - ing wo - men:



Myrrh is fit - ting for the dead, but Christ has shown himself not



sub - ject to cor - rup - tion.

The faithful SIT.

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

The First Station

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



We ex - tol you, O life - giv - ing Christ; yes - ter - day for our sake you suf - fered




bur - i - al, and glo - rious - ly gave life to the dead.

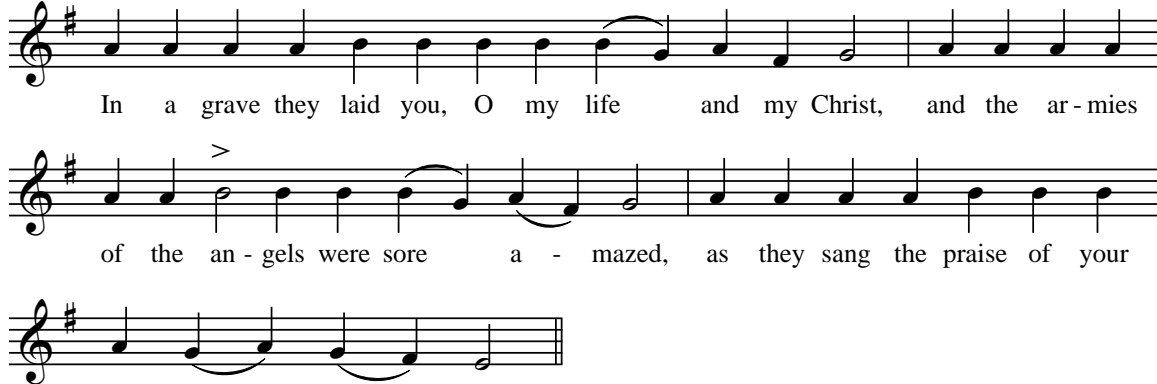
Then the cantor and faithful repeat: "We extol you..."

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

Psalm 118:1


Cantor: 
They are hap - py whose life is blame-less, who fol - low God's law.

All:

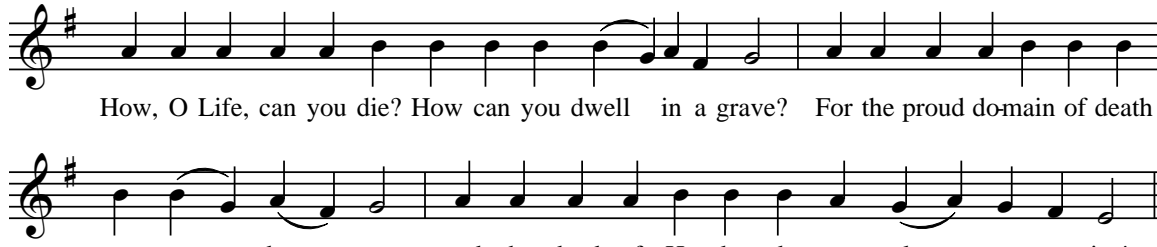


In a grave they laid you, O my life and my Christ, and the ar - mies
of the an - gels were sore a - mazed, as they sang the praise of your
sub - mis - sive love.

Psalm 118:2

Cantor: 
They are hap-py who do his will, seek-ing him with all their hearts.

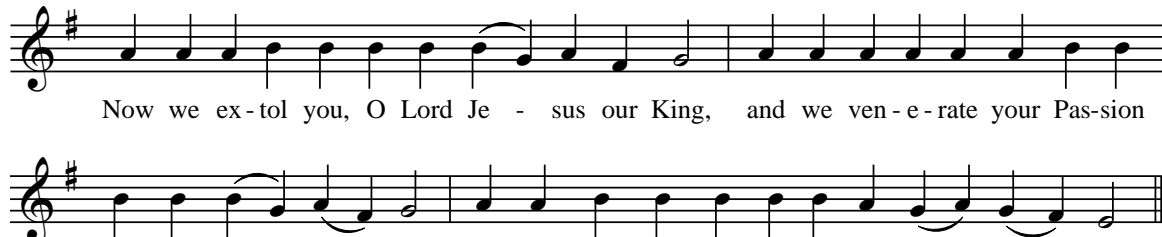
All:



How, O Life, can you die? How can you dwell in a grave? For the proud domain of death
you now des - troy, and the dead of Ha-des do you make to a-rise!

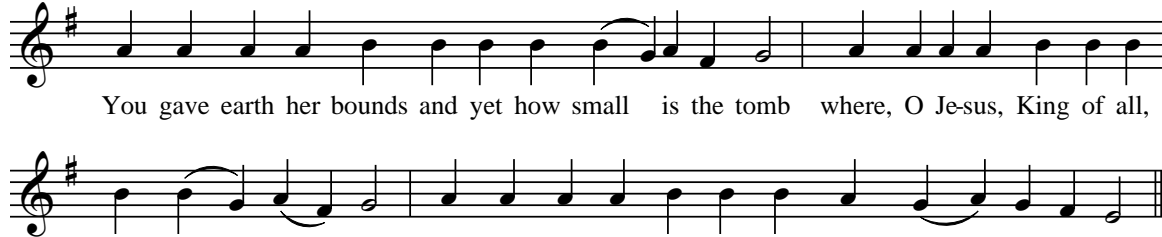
Psalm 118:3

Cantor:  Who ne - ver do a - ny-thing e - vil, but walk in his ways.

All:  Now we ex - tol you, O Lord Je - sus our King, and we ven - e - rate your Pas - sion
and your bur - i - al for with them you have de - liv - ered us from death.

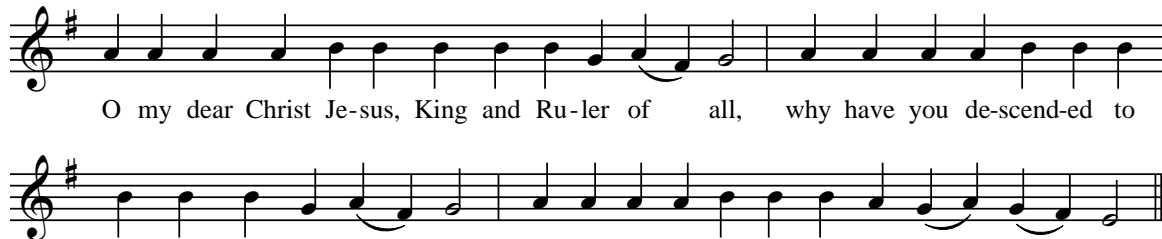
Psalm 118:4

Cantor:  You have laid down your pre - cepts to be o - beyed with care.

All:  You gave earth her bounds and yet how small is the tomb where, O Je - sus, King of all,
you dwell to - day, you who call the dead to leave their graves and a - rise!

Psalm 118:5

Cantor:  May my foot - steps be firm to o - bey your sta - - - tutes.

All:  O my dear Christ Je - sus, King and Ru - ler of all, why have you de - scend - ed to
man who dwelt in Ha - des? Was it not to set the race of mor - tals free?

Psalm 118:6



Then I shall not be put to shame as I heed your com-mands.

All:



Lo! The sov-reign Ru-ler of cre - a - tion is dead, and is bur-ied in a tomb



ne - ver used be-fore, he who has emp-tied all the graves of their dead!

Psalm 118:7



I will thank you with an up-right heart, as I learn your de-crees.

All:



In a grave they laid you, O my Life and my Christ, yet the Lord of Death has been



de-destroyed by your death, and from you, the world now drinks rich streams of life.



I will o - bey your sta-tutes; do not for-sake me.

All:



Lo! how fair his beau-ty! Ne'er was man so fair! but how strange-ly death has changed



that face that we knew though all na-ture owes all her beau - ty to him.

Psalm 118:8

Psalm 118:9

Cantor: 

How shall the young re - main sin - less? By o - bey - ing your word.

All:



O my sweet Lord Je - sus, my Sal - va - tion, my Light, how are you by a grave



and by its dark - ness hid? How un - speak - a - ble the mys - t'ry of your love!

Psalm 118:10

Cantor: 

I have sought you with all my heart; let me not stray from your com - mands.

All:



Lord, how strange these won - ders, deeds a - maz - ing and new: for the Giv - er of Life



is car - ried, life - less, forth by the hands of weep - ing Jo - seph to his rest.

Psalm 118:11

Cantor: 

I trea - sure your pro - mise in my heart, lest I sin a - gainst you.

All:



When, O Christ our Mak - er you were laid in your tomb, the foun - da - tion stones



of Ha - des shook with ruin, and the graves of mor - tal men were o - pened wide.

Psalm 118:12

Cantor: 

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

All:



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



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

Psalm 118:13

Cantor: 

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

All:



When the Ewe that bore him saw them slaying her Lamb, tossed by swelling waves of pain



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

Psalm 118:14

Cantor: 

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

All:



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



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



I will pon - der all your pre - cepts and con - sid - er your paths.

All:



“Who will give me wa - ter for the tears I must weep,” so the Maid - en wed to God



cried out in loud la - ment, “that for my sweet Je - sus I might right - ly mourn?”



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

All:



Word of God, we hymn you, God of all cre - a - ted things with the Fa - ther and



the Sp - rit most high - ly praised, and we glo - ri - fy your bur - i - al di - vine.



Now and e - ver and for - e - ver. A - men.

All:

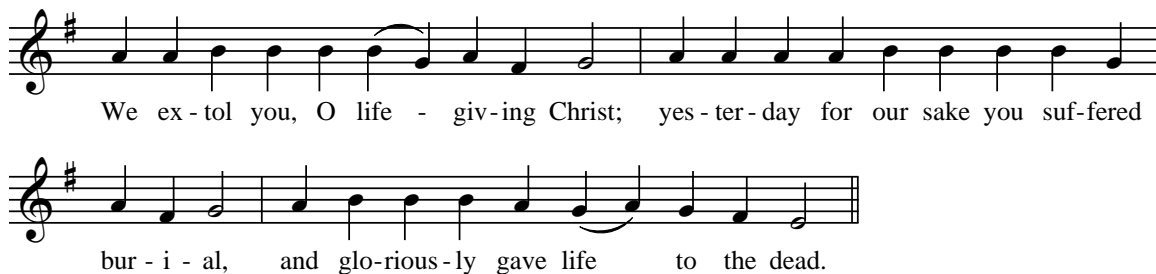


All will call you bles - sed, The - o - to - kos most pure: and with faith - ful hearts



we hymn the ho - ly bur - i - al suf - fer - ed three days by your Son who is our God!

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



We ex - tol you, O life - giv - ing Christ; yes - ter - day for our sake you suf - fered
bur - i - al, and glo - rious - ly gave life to the dead.

Then the deacon (or celebrant) stands before the holy doors and says the Small Litany at the ambon:

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

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy.

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: 
To you, O Lord.

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

Response: 
A - - - men.

The Second Station

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

Right is it, in-deed, Life - be - stow-ing Lord, to
mag - ni - fy you, for up - on the Cross were your hands outspread,
and the strength of our dread foe have you des-troyed!

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

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

Psalm 118:74

Cantor:
Your faith-ful will see me and re-joice, for I trust in your word.

All:
Earth with trem-bling shook, and the sun con-cealed its face
with dark - - - ness. For the light un-wan - ing that shines from you,
with your bo - dy sank to dark - - - - ness and the grave.

Psalm 118:85

Cantor: 

For me the proud have dug pit-falls, a-against your law.

All:



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



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



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

Psalm 118:93

Cantor: 

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

All:



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



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



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

Psalm 118:94

Cantor: 

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

All:



“Ah, those eyes so sweet, and your lips, O Word, how shall I



close them? How shall I pay to you all the dues of death?”



So cried Jo - seph as he shook with ho - ly fear.

Psalm 118:95



All:

Though the wick-ed lie in wait to des-troy me, yet I pon-der your will.



Dir - ges at the tomb no - ble Jo-seph sings with



Ni - co-de - - mus, bring - ing praise to Christ who was slain by men.



And with them in song are joined the Ser - a-phim.

Psalm 118:102



I have not turned from your de-crees; You your-self have taught me.

All:



Stone carved by men's hands now con-ceals the Cor-ner-stone once

pro - mised in the psalms. Mor - tal man would hide his God
in a grave, as if God were mor - - - tal. Shake with fear, O earth!

Psalm 118:103

Cantor:

Your prom-ise is sweet-er to my taste than hon-ey in the mouth.

All:

"O my Son, be-hold your be-loved di - sci - ple and your
sor-row-ing Mo - - - ther. Let us hear a-again your
voice so sweet." So with plen-teous tears his Vir - - - gin Mo-ther cried.

Psalm 118:105

Cantor:

Your word is a lamp for my steps and a light to my path.

All:

No beau-ty, Word of God, nor yet charm was yours, when
you did suf - - - fer, but your ri-sen glo - ry poured its light down

shed - ding beau - ty on all men with rays di - vine.

Psalm 118:110

Cantor:

All: Though the wick-ed try to en-snare me, I do not stray from your pre-cepts.

Sleep - ing not for long, you yet did the dead all to life

a - wa - - - ken. And when you were ri - sen, you al - so made to rise

all of them that through the years had slept, O gra - cious Lord.

Psalm 118:123

Cantor:

All: My eyes yearn for your sav-ing help and the prom-ise of your jus-tice.

Trem - bling when it saw you, O Christ the Light, which blinds

all vi - - - sion, in a grave con-cealed and your brea-thing stilled,

with a dark veil the sun con-cealed his face.

Psalm 118:124


Cantor: 

Treat your ser-vant with love and teach me your sta-tutes.

All:


Wail - ing bit-ter tears, O Word of God, your spot-less


Mo-ther mourned you when she saw that you in a


grave were laid, O in - ef - - - fa - - - ble and great God.

Psalm 118:126


Cantor: 

It is time for the Lord to act, for your law has been bro-ken.

All:


Ha - des, that dread-ed foe, shook with ter - ror, when it

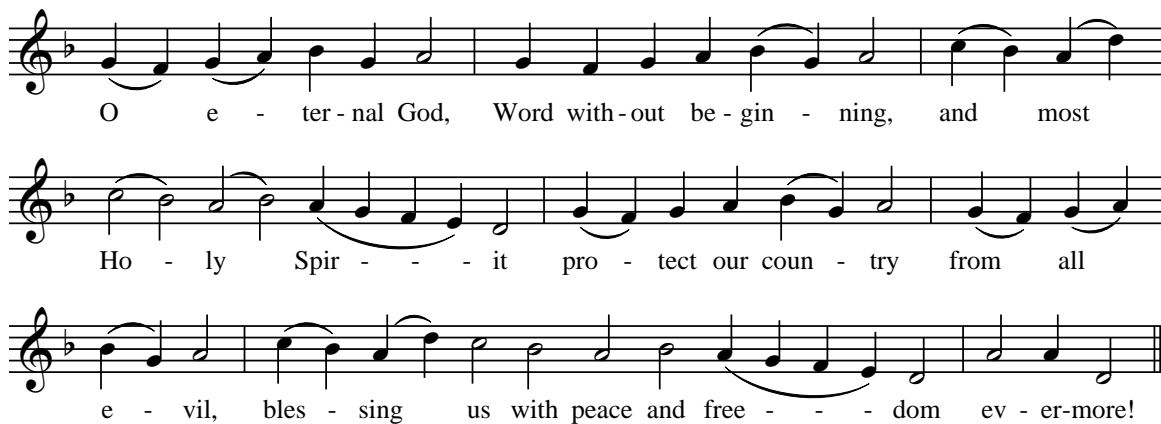

looked up-on you, O you Sun of Glo - ry which


can-not die, and his cap - tives he yield - ed up in haste.

Cantor: 

Glo-ry to the Father and to the Son and to the Ho-ly Spi-rit.

All:

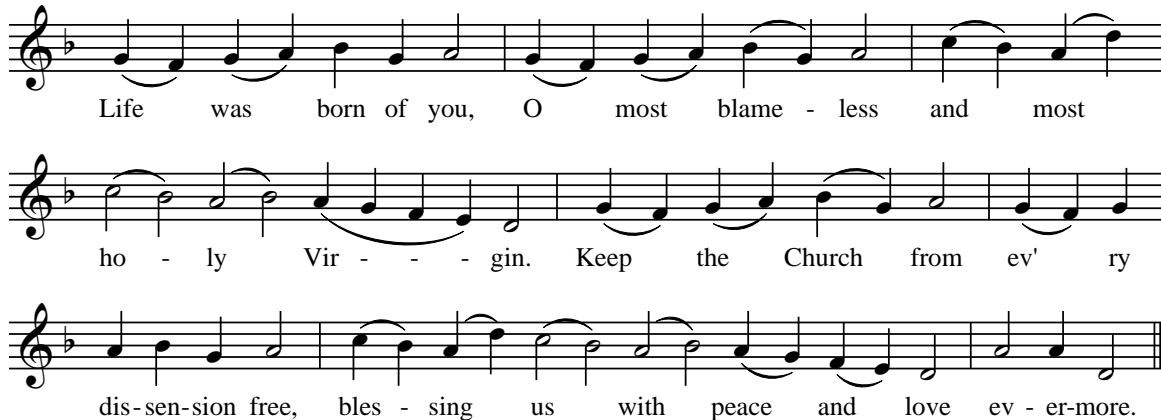


O e - ter - nal God, Word with - out be - gin - ning, and most
Ho - ly Spir - - - it pro - tect our coun - try from all
e - vil, bles - sing us with peace and free - - - dom ev - er - more!

Cantor: 

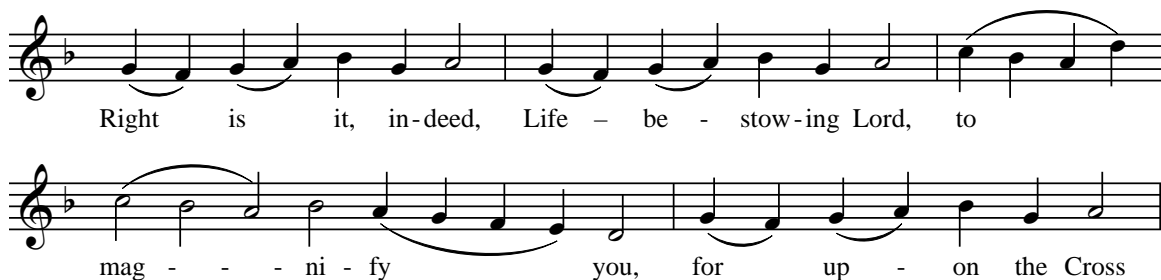
Now and e - ver and for - ev - er. A - men.

All:



Life was born of you, O most blame - less and most
ho - ly Vir - - - gin. Keep the Church from ev' ry
dis - sen - sion free, bles - sing us with peace and love ev - er - more.

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



Right is it, in - deed, Life - be - stow - ing Lord, to
mag - - - ni - fy you, for up - on the Cross

were your hands out-spread, and the strength of our dread foe
have you des-troyed!

Then the deacon (or celebrant) stands before the holy doors and says the Small Litany at the ambon:

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

Response:

Lord, have mer-cy.

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

Response:

Lord, have mer-cy.

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:

To you, O Lord.

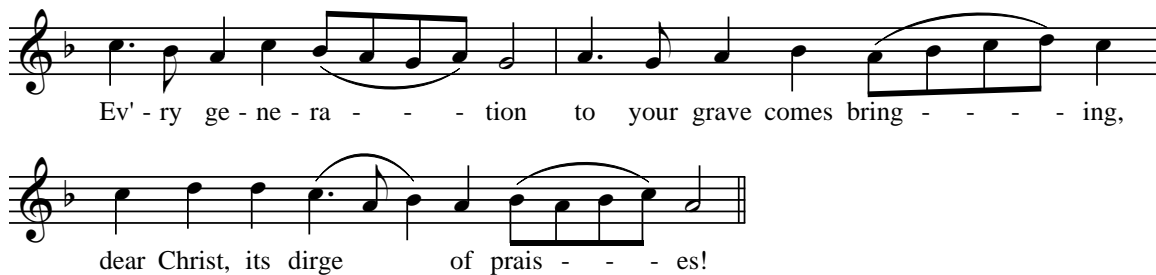
Celebrant: For you are holy, our God, and you sit upon the throne of the cherubim, and we render glory to you, together with your eternal Father and your all-holy, good and life-creating Spirit, now and ever and forever.

Response:

A - men.

The Third Station

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



Ev - ry ge - ne - ra - - - tion to your grave comes bring - - - ing,
dear Christ, its dirge of prais - - - es!

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

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

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



From your cross he brought you, the A - ri - ma - the - - - an,
and in your grave he laid you.

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



Wom - en bring - ing spi - - - ces came with lov - ing fore - - - thought,
your due of myrrh to give you.

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



Come, all things cre - a - - - ted, let us sing our dir - - - ges

to hon - or our Cre - a - - - tor.

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

Him, as dead though liv - - - ing, let us now like the wom - - - en

in love a - noint with spi - - - ces.

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

Jo - seph, great - ly bles - - - sed, bur - y now the bo - - - dy

of Christ the life - - - be - stow - - - er.

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

Those he fed with man - - - na lift - ed heels of spurn - - - ing

a - gainst their be - - - ne - fac - - - tor.

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

Jo - seph is en - tomb - - - ing helped by Ni - co - de - - - mus

the bo - dy of his Ma - - - ker.

Cantor: I call with all my heart: Lord, hear me, * I will keep *your* statutes. (Psalm 118:145)

Life - be-stow-ing Sav - - - ior, to your might be glo - - - - ry,
for you have van - - quished Ha - - - des.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

When our most pure La - - - - dy saw you dead, O Lo - - - gos,
a mo-ther's dirge she gave you.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

"O my pre-cious Spring - - - time! O my Son be-lov - - - ed,
O whi-ther fades your beau - - - ty?"

The musical notation consists of two staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

Wail-ing song to mourn you poured from your pure Mo - - - ther
when you, O Word were slaugh - - - tered.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

Wom-en to a-noint him with their myrrh were com - - - ing

The musical notation consists of two staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

to Christ who is di - vine Myrrh.

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

Death it - self by your death, O my God, is slain by you,

by pow - er of your God - - - head.

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

Snared is now the Sna - - - rer! Man, en-snared, is ran - - - somed,

my God, through your great wis - - - dom.

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

Son of God al-might - - - y, O my God and Ma - - - - ker,

whence came your will to suf - - - fer?

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

"O my Son, I praise you for your great com - pas - - - sion

which moved you thus to suf - - - fer!"

Cantor: The lovers of your law have great peace; * they *never* stumble. (Psalm 118:165)

Bring-ing oils, the wom - - - en to your tomb, O Sav - - - ior,
are come, their myrrh to of - - - fer.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

Rise, O Lord of mer - - - cy, rais-ing us up al - - - so
who lan-guish deep in Ha - - - des.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

“Rise, O life - be - stow - - - er!” said the one who bore you,
your grief-torn weep - - ing Mo - - - ther.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

Has - ten with your ris - - - ing and re - lease from sor - - - row
the spot-less Maid who bore you.

The musical notation consists of two staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

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

All the host of heav - - - en were with fear con-found - - - ed

The musical notation consists of two staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a simple, hymn-like style with a mix of quarter, eighth, and sixteenth notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The second staff continues the melody and ends with a double bar line.

be - hold - ing your dead bo - - - - dy.

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

Once a Jo - seph bore you in - to ex - ile, Sav - - - ior;
a - noth - er now in - ters you.

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

With her sob - bing dirge song your most ho - ly Mo - - - ther,
O Sav - ior, mourns your slaugh - - - - ter.

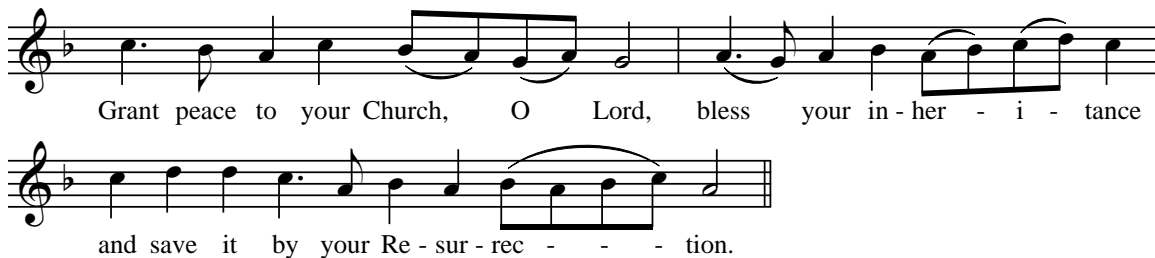
Cantor: Lord, I long for your saving help, * and your law is my *delight*. (Psalm 118:174)

Minds must trem - ble, see - - - - ing, Lord who made all things,
how you now lie in bur - - - i - al.

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

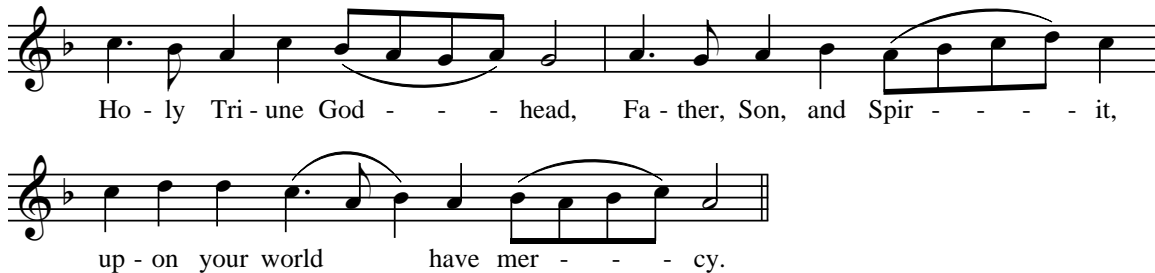
Ear - ly in the morn - - - - ing wom - en came with spi - - - - ces
to sprin - kle you, O Lord, with per - - - - fume.

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



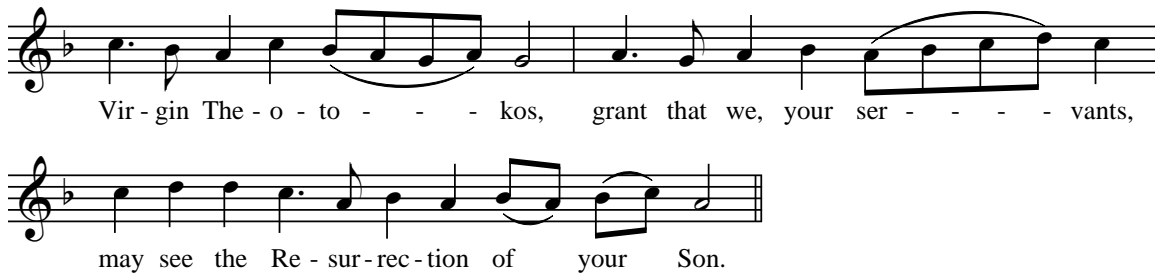
Grant peace to your Church, O Lord, bless your in-her-i-tance
and save it by your Re-sur-rec-tion.

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



Ho-ly Tri-une God-head, Fa-ther, Son, and Spir-it,
up-on your world have mer-cy.

Cantor: Now and ever * and forever. Amen.



Vir-gin The-o-to-kos, grant that we, your ser-vants,
may see the Re-sur-rec-tion of your Son.

End of the Stations of Holy Saturday

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

Refrain:



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



① The hosts of angels were a-mazed and daz-zled when they beheld you, O

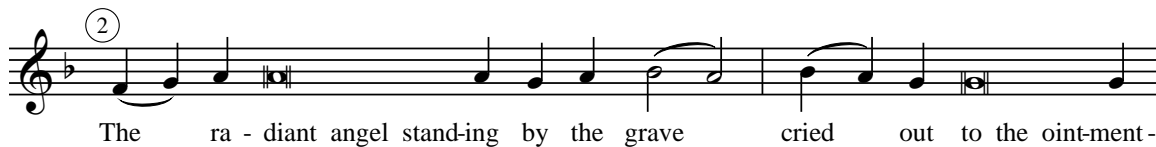


Sav - ior, a - mong the dead, de - stroy - ing the pow - er of Death,

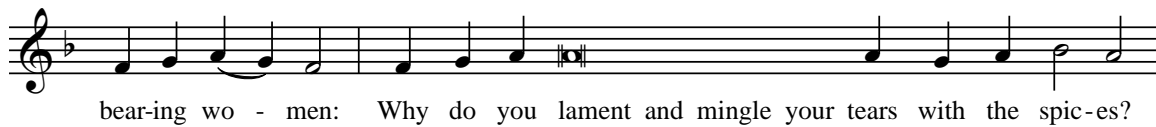


rais - ing up Ad - am with you and re - leas - ing all the souls from Ha - des.

Refrain



② The ra - diant angel stand - ing by the grave cried out to the ointment -



bear - ing wo - men: Why do you lament and mingle your tears with the spic - es?



Look up - on the grave and re - joice, for the Sav - ior is ris - en from the dead.

Refrain

③
The oint-ment bear-ing wo-men hast-ened ver-y ear-ly to your grave.

But the angel stood by them and said: The time for lamenting is no more. Do not cry,

but go and an-nounce the Re-sur-rec-tion to the dis-ci-ples.
Refrain

④
O Sav-ior, the oint-ment-bear-ing wo-men came to your grave with oint-ments,

and they heard the an-gel say to them: Why are you seek-ing the Living One

a-mong the dead? In-deed, he is God. He is ris-en from the dead.

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

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

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

Ser - a - phim: Ho - ly, ho - ly, ho - - ly are you, O Lord.

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

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

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

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

and he has re-stored life to those who had strayed a - way from it.

And then, three times with a bow each time:

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God.

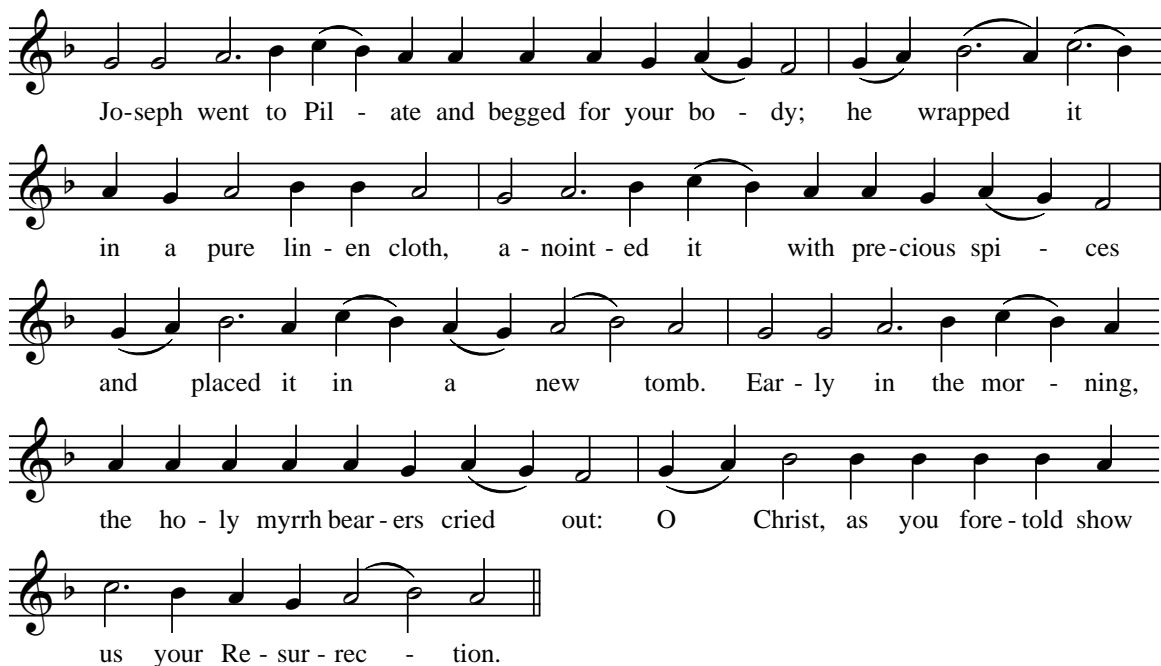
A Small Litany may be intoned, with the doxology:

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

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

Then we sing the following sessional hymns:

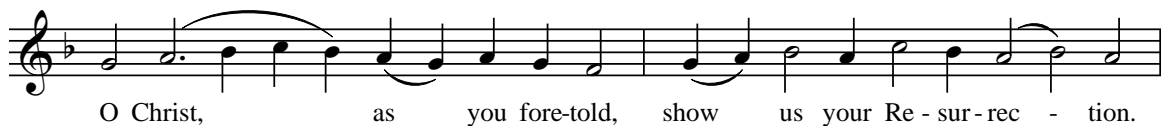
Tone 2 podoben (special melody): Hrob tvoј



Jo-seph went to Pil - ate and begged for your bo - dy; he wrapped it
in a pure lin - en cloth, a - noint - ed it with pre-cious spi - ces
and placed it in a new tomb. Ear - ly in the mor - ning,
the ho - ly myrrh bear - ers cried out: O Christ, as you fore - told show
us your Re - sur - rec - tion.

Cantor: 


All: Glo-ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.



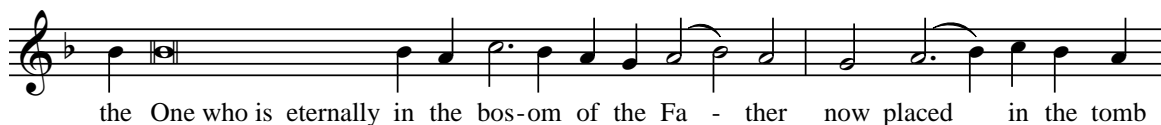
O Christ, as you fore-told, show us your Re - sur-rec - tion.

Cantor: 

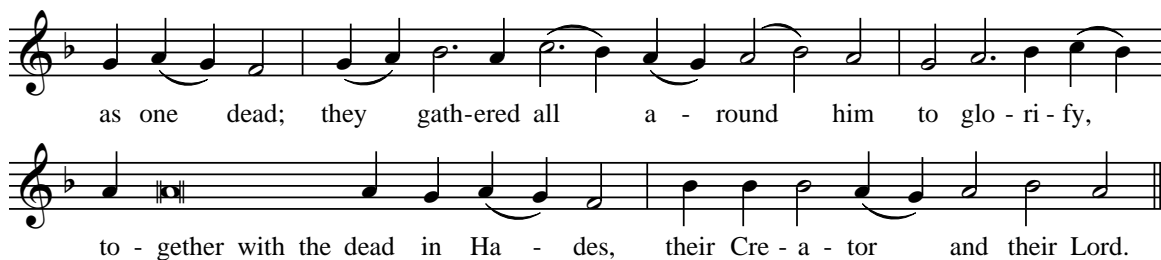
All: Now and ev - - - er and for - ev - er. A - men.



The an - gels in heav - en were struck with fear when they saw



the One who is eternally in the bos-om of the Fa - ther now placed in the tomb



as one dead; they gath-ered all a - round him to glo - ri - fy,
to - gether with the dead in Ha - des, their Cre - a - tor and their Lord.

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

Psalm 50

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

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 *before* 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 *conceived*.

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 *within* me.

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

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

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

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

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

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

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

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

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

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

The faithful may SIT for the Canon.

The Canon of Great and Holy Saturday

(Tone 6)

Ode 1

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



He who in an-cient times hid the pur-su-ing ty-rant be-neath the waves of the sea



is hid-den be-neath the earth by the chil-dren of those whom once he saved;



but as the mai - dens, let us sing to the Lord for he



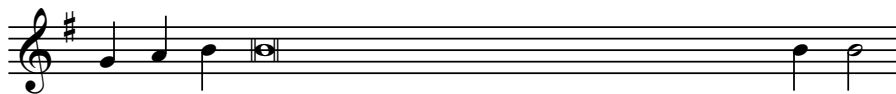
is great - ly glo - ri - fied.



Glo - ry to you, O God, glo - ry to you.

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

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



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



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

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

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

He, who in an - cient times hid the pur - su - ing ty - rant
 be - neath the waves of the sea, is hid - den be-neath the earth
 by the chil - dren of those whom once he saved; but
 as the mai - dens let us sing to the Lord
 for he is great - ly glo - - - ri - fied.

Ode 3

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

When the cre - a - - - tion be-held you hang - ing in Gol - go - tha who has hung
 the whole creation up - on the wa - ters, it was seized with a - mazement and cried out:
 There is none, there is none ho - ly save you, O Lord.

Refrain

Glo - ry to you, O God, glo - ry to you.

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

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;

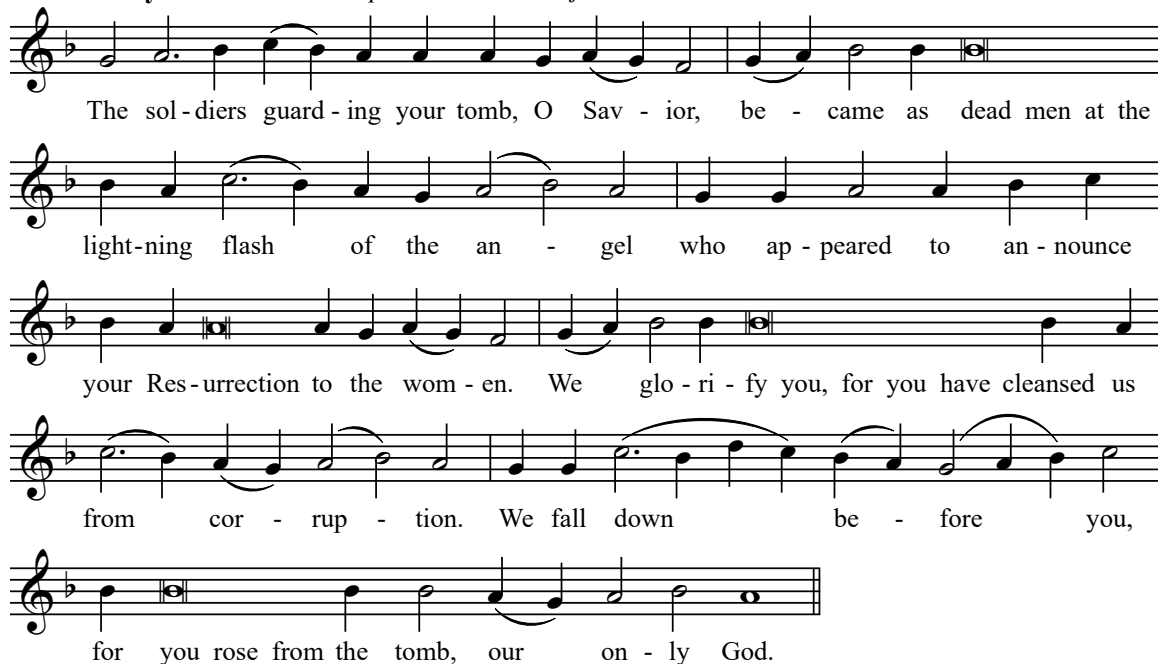
now and ev - er and for - ev - er. A - men.

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

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

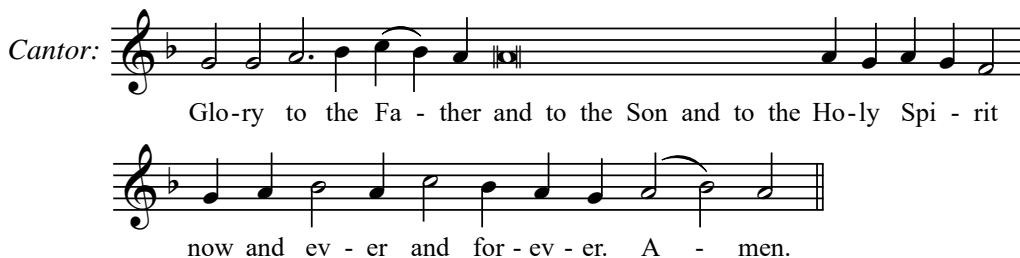
When the cre - a - tion be - held you hang - - - -
 ing in Gol - go - - tha who has hung the whole earth up - on the
 wa - - - - ters, it was seized with a - mazement and cried out:
 There is none, none ho - ly save you, O Lord.

Sessional hymns - *Tone 2 samopodoben: Hrob tvoj*



The sol-diers guard-ing your tomb, O Sav-ior, be-came as dead men at the
light-ning flash of the an-gel who ap-peared to an-nounce
your Res-urrection to the wom-en. We glo-ri-fy you, for you have cleansed us
from cor-rup-tion. We fall down be-fore you,
for you rose from the tomb, our on-ly God.

Cantor:

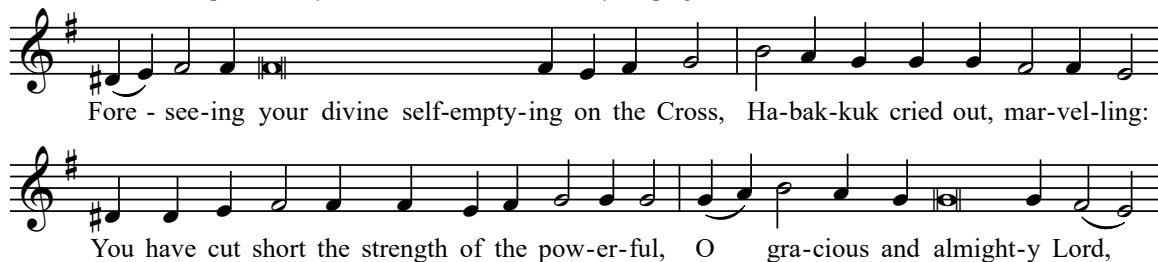


Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spi-rit
now and ev-er and for-ev-er. A-men.

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

Ode 4

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

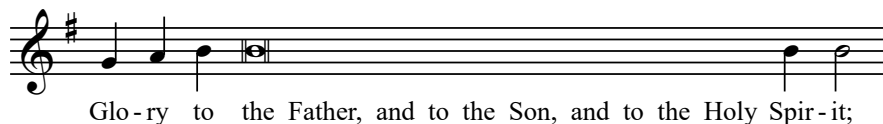


Fore-see-ing your di-vine self-em-py-ing on the Cross, Ha-bak-kuk cried out, mar-vel-ling:
You have cut short the strength of the pow-er-ful, O gra-cious and al-might-y Lord,



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

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



At your coming, O Word, Hades was filled with bitterness; * for it saw a mortal deified, * a man covered with wounds, * who was yet an all-powerful victor; * at this sight, Hades was gripped with terror.

Katavasia - Repeat the irmos, using either the simple melody on page 39, or the following solemn melody:

and preached, and preached to those, to those in hell.

Ode 5

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

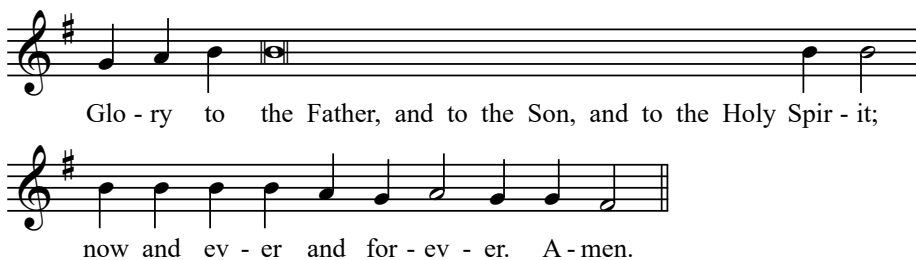
I - sai - ah, as he watched by night, be - held the light that knows no
 eve-ning, the light of your holy Theo-pha - ny, O Lord, that came to pass
 from ten - der love for us, and he cried a - loud: The dead shall a - rise!
 and they that dwell in the tomb shall be raised up, and all those
 born on earth shall re - jice ex - ceed - ing - ly.

Refrain

Glo - ry to you, O God, glo - ry to you.

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

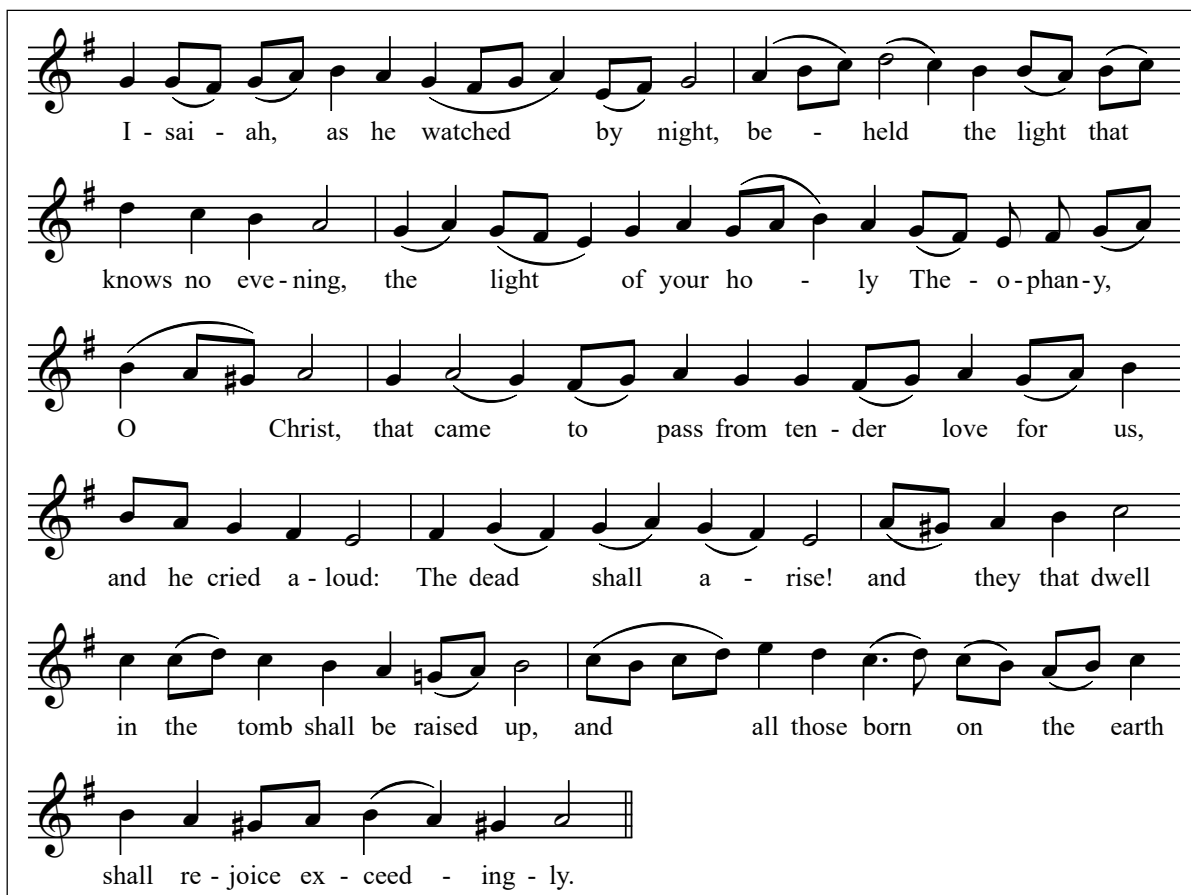
By your death, you transform that which is mortal; * by your burial, you transform that which is corruptible; * by your divinity, you draw us up from the abyss. * For, that which you assume, you make immortal; * your flesh, O Master, did not undergo corruption, * and your soul did not remain in Hades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



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

You were born of the spouseless Virgin; * and when the soldier pierced your side with his lance, * you made a new Eve come forth, O Creator. * And you, the New Adam, have slept a wondrous sleep, * a sleep that brings us life; * you have awakened our life from sleep and death, O almighty Lord.

Katavasia - Repeat the irmos, using either the simple melody on page 41, or the following solemn melody:



I - sai - ah, as he watched by night, be - held the light that
knows no eve - ning, the light of your ho - ly The - o - phan - y,
O Christ, that came to pass from ten - der love for us,
and he cried a - loud: The dead shall a - rise! and they that dwell
in the tomb shall be raised up, and all those born on the earth
shall re - jice ex - ceed - ing - ly.

Ode 6

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

Jo - nah was en - closed but not held fast in the bel - ly of the whale;
for, ser - ving as a fig - ure of you who have suf - fered and were buried in a tomb,
he leapt forth from the monster as from a bri - dal cham - ber and he called out
un - to the watch: "All you who keep guard false - ly and in vain,
you have for - sak - en your own mer - - - cy."

Refrain

Glo - ry to you, O God, glo - ry to you.

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

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

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



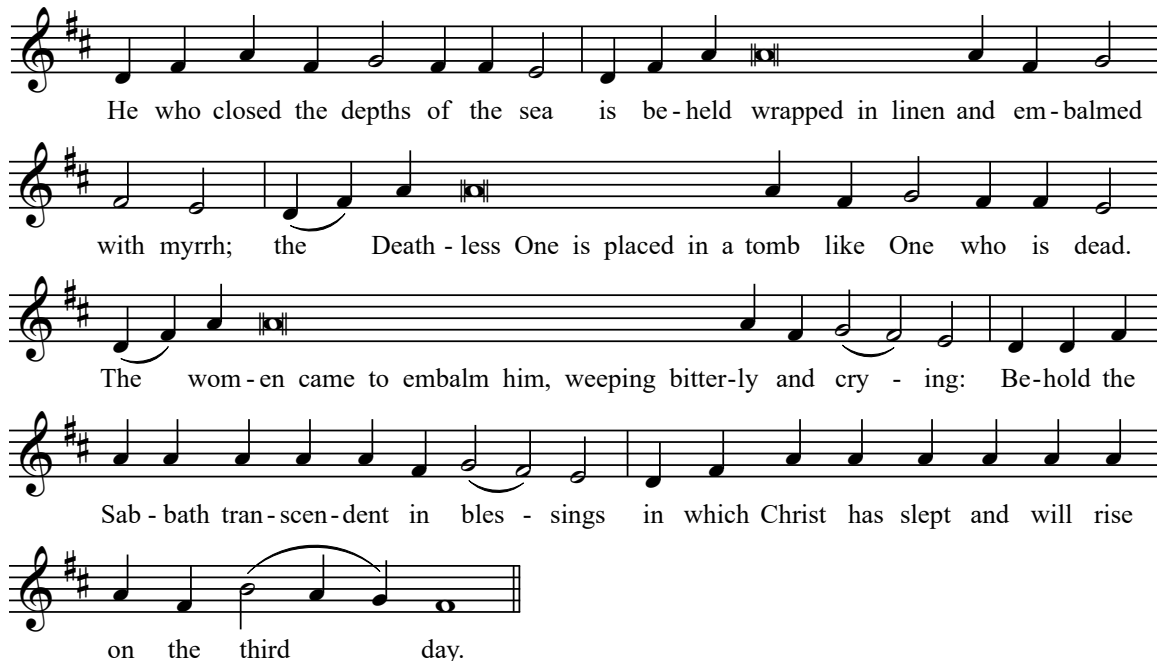
now and ev - er and for - ev - er. A - men.

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

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

Jo - nah was en - closed but not held fast
in the bel - ly of the whale; for, ser - ving as a fig - ure
of you who have suf - fered and was bur - ied in a tomb,
he leapt forth from the mon - ster as from a bri - dal cham - ber,
and he called out un - to the watch: "All you who keep guard
false - ly and in vain, you have for - sa - ken your own
mer - - - cy."

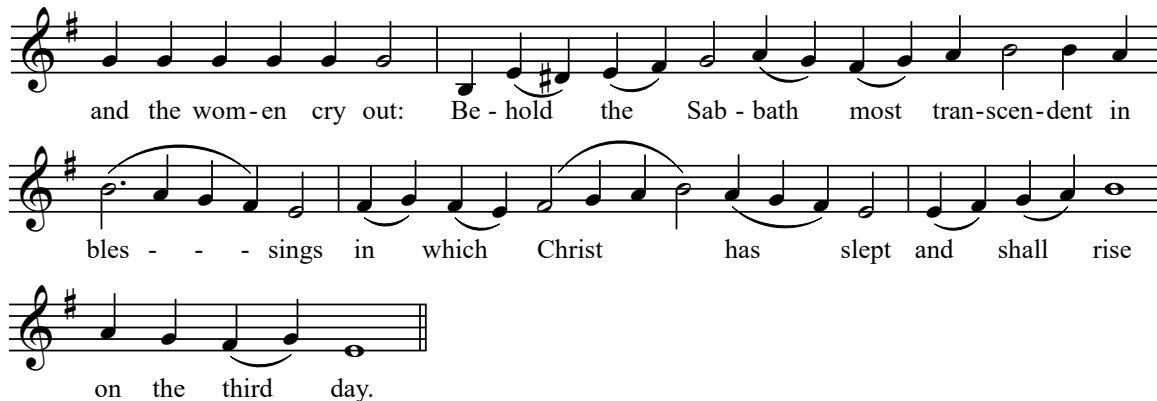
Kontakion of Holy Saturday - Tone 6



He who closed the depths of the sea is be-held wrapped in linen and em-balmed
with myrrh; the Death-less One is placed in a tomb like One who is dead.
The wom-en came to embalm him, weeping bitter-ly and cry-ing: Be-hold the
Sab-bath tran-scen-dent in bles-sings in which Christ has slept and will rise
on the third day.

Ikos of Holy Saturday - chanted, with a special conclusion (below)

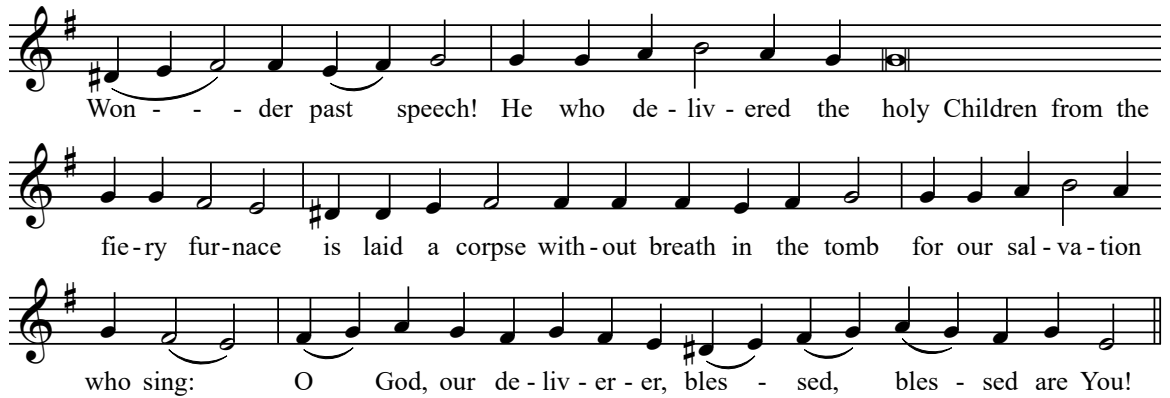
He who holds the whole universe in his hands is raised upon the Cross, * and all creation weeps as it sees him hanging on the wood: * the sun hides its rays, and the stars lose their brightness; * the earth quakes and is filled with fear; * the seas draw back and the rocks split in two; * the tombs open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



and the wom-en cry out: Be-hold the Sab-bath most tran-scen-dent in
bles-sings in which Christ has slept and shall rise
on the third day.

Ode 7

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



Won - - - der past speech! He who de - liv - ered the holy Children from the
fie - ry fur - nace is laid a corpse with - out breath in the tomb for our sal - va - tion
who sing: O God, our de - liv - er - er, bles - sed, bles - sed are You!

Refrain

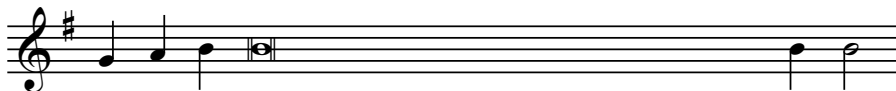


Glo - ry to you, O God, glo - ry to you.

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

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

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



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



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

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

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

Won - - - - der past speech! He who
de - liv - ered the ho - ly Chil - dren from the fie - ry fur - nace
is laid a corpse with - out breath in the tomb
for our sal - va - - - tion who sing: O God,
our De - liv - er - er, Bles - - - - sed, bles - - - - sed are You!

Ode 8

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

Be a - ston - ished, O you heavens, and be hor - ri - bly a - fraid and let
the foun - dations of the earth be sha - ken. For, lo! he who dwells on high
is num - bered with the dead and lod - ges in a nar - row tomb. Him, there - fore,

do you chil-dren bless, all you priests, praise, and you peo-ples, ex - alt
 a - bove all for - ev - - - - er.

Glo - ry to you, O God, glo - ry to you.

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

Let us bless the Lord, Father, Son, and Ho - ly Spi - rit.

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

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

O marvelous wonder! * O goodness and condescension beyond description! * He who dwells in the highest heavens * accepts burial beneath a sealed rock; * and God himself is treated as a deceiver! * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.

Let us praise, bless and wor-ship the Lord, sing-ing and high-ly ex-alt-ing him
a - bove all for - ev - - - er.

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

Be a - ston - ished, O you hea - vens, and be hor - ri - bly
a - fraid and let the foun - da - tions of the earth be sha - - - ken.
For, lo! he who dwells on high is num - bered with the dead
and lod - - - ges in a nar - - - row tomb. Him,
there - fore, do you chil - - - dren bless, all you priests, praise,
and you peo - ples, ex - - - alt a - bove all for - ev - - - er.

All STAND.

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

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

Ode 9

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

Do not mourn for me, Moth-er, when you see in the grave the Son
whom you conceived in your womb with - out seed. For I will a-rise,
and as God I will be glo - ri - fied, and will raise up in glo - ry
those who ex - tol you with faith and with love.

Refrain

Glo - ry to you, O God, glo - ry to you.

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

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

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
 now and ev - er and for - ev - er. A - men.

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

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

Do not mourn for me, Mo - ther, when you see
 in the grave the Son whom you con - ceived
 in your womb with - out seed. For I will a - rise,
 and as God I will be glo - ri - fied, and will raise up,
 raise up in glo - ry those who ex - tol you
 with faith and with love.

After the Ninth Ode, the deacon (or the celebrant, if there is no deacon) stands before the holy doors and says the Small Litany from the ambon.

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

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy.

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: 
To you, O Lord.

Celebrant: 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 and that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy. For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: 
A - - - men.

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

All:

Tone 2

Ho - ly is the Lord our God! Ho - ly is the Lord
our God! Ho - - - - - ly is the Lord our God!

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

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

The Psalms of Praise

Psalm 148

Tone 2 samohlasen

Let ev - ry - thing that lives and that breathes give praise
to the Lord. Praise the Lord from the heav - ens, praise him in the heights.
To you is due a hymn, O God. Praise him, all his an - gels,
praise him, all his host. To you is due a hymn, O God.

The faithful may SIT.

Praise him, sun and moon,
praise him, shining 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 *away*.

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 *exalted*.
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.

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.

Psalm 149


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 *salvation*.

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.

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

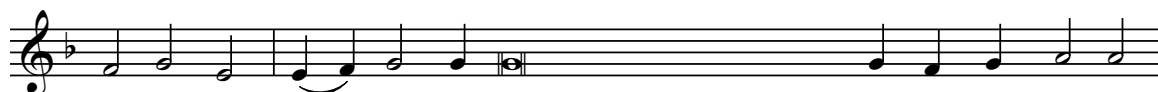
Psalm 150 Praise God in his holy place,
praise him in his mighty heavens.

(on 4)
Cantor: 
Praise him for his power-ful deeds, praise his sur-pas - sing great - ness.

Stichera of Holy Saturday - Tone 2




To-day the One who holds all cre - a - tion in his hands is him-self held




in the tomb; a rock cov - ers the One who covered the heav - ens with beau - ty.



Life has fal - len a - sleep. Ha - des is seized with fear,



and A - dam is freed from his bonds. Glo - ry to your work of sal - va - tion;



through it, you ac - com - plished the e - ter - nal Sab - bath rest. and you grant us



the gift of your ho - ly Re - sur - rec - tion.

Cantor: *(on 3)*

All: O praise him with sound of trum - pet, praise him with lute and harp.

What is this sight that we be-hold? God rests to - day;

by his Pas-sion, the King of the ages completed his work of sal-va-tion, and re-news

the Sab-bath in his tomb. We praise the in - fin - ite mer - cy of God;

a - rise, O Lord, and judge the earth, for you reign for - ev - er.

Cantor: *(on 2)*

All: Praise him with tim - brel and dance, praise him with strings and pipes.

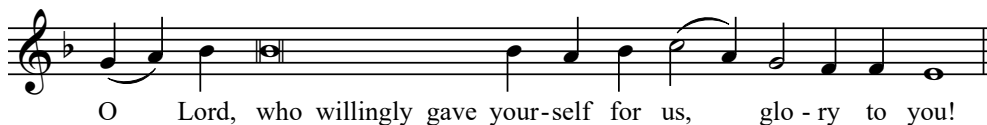
Come, let us con - tem - plate our Life placed in the tomb, that those

who lie in the tombs may live. Come, let us con - tem - plate today the Li - on

of Ju-dah; with the pro-phet, let us cry out to him: You rest and sleep,

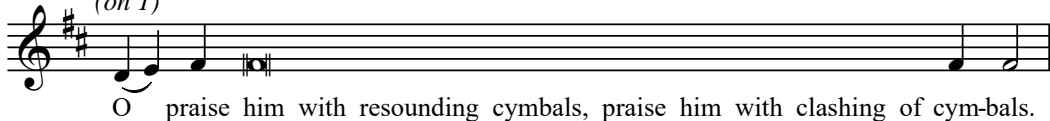


and who can awak-en you, O our King? A - rise! A-rise in your pow-er!



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

(on 1) Tone 6

Cantor: 

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

All: 

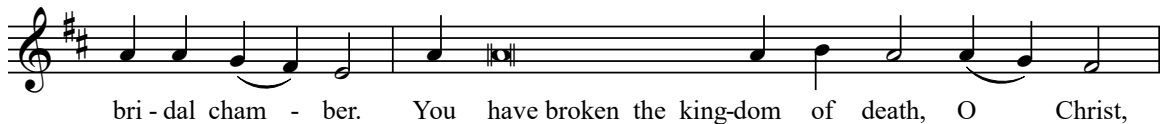
Let ev -'ry-thing that lives and that breathes give praise to the Lord.



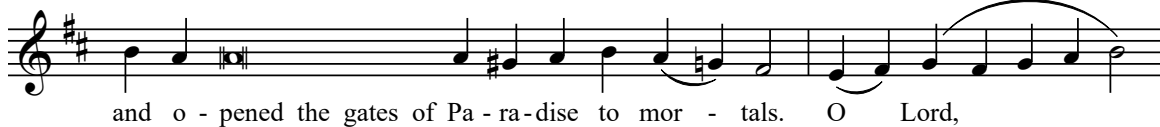
Jo-seph asked for your most pure bo - dy, and he placed it in a new tomb.



For it is fit - ting that you come forth from the tomb as from a



bri - dal cham - ber. You have broken the king-dom of death, O Christ,



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

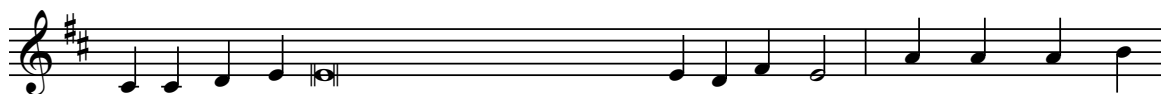


glo - ry to you.

The faithful STAND.

Cantor: 

All: Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir - it.



To-day the mys-tical word of the prophet Mo-ses is ful-filled: "And God blessed the



sev-enth day." For be-hold, this is the blessed day of the Sab - bath,



be-hold, this is the day of rest, on which the only Son of God rest-ed from



all his work. In his bod-ily death which he en-dured for our sal-va - tion,



he re-turns to the glory from which he came; and by his Resurrection, he grants



e - ter - nal life in his good - ness and love for all of us.

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

Tone 2

Cantor: 

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



You are tru - ly most blessed, O Vir-gin The - o - to - kos. Through the One

who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,
 Eve set free, Death put to death, and we our-selves were brought
 back to life. That is why we cry out in praise: Bless-ed are you, O
 Christ our God, who finds in this your good pleasure. Glo-ry to you!

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

Celebrant: Glory to You who show us the light!

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

Glo - ry to God in the high - est, and to peo - ple on earth,
 peace and good will. We praise you, we bless you,
 we wor-ship you, we glo - ri - fy you, we thank you for your great
 glo - ry. Lord God, heav'n - ly King, Fa - ther Al - might - y;



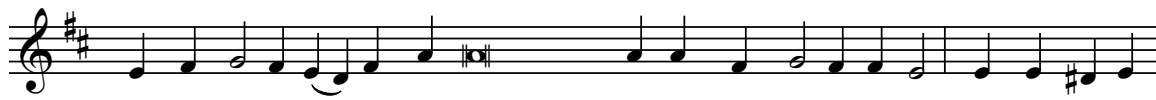
Lord, on - ly be - got - ten Son, Jesus Christ, and Ho - ly Spir - it. Lord God,



Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,



have mer - cy on us. You take a - way the sins of the world, hear our pray'r.



You are seat - ed at the right hand of the Fa - ther, have mer - cy on us. For you a - lone



are ho - ly, you a - lone are Lord, Je - sus Christ,



to the glory of God the Fa - ther. A - men. I will bless you day aft - er



day, and praise your name for - ev - er. Make us wor - thy, O Lord,



to be kept sin - less this morn - ing. Bless - ed are you, O Lord,



the God of our fa - thers, and praise - wor - thy and glorious is your name for - ev - er.



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



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



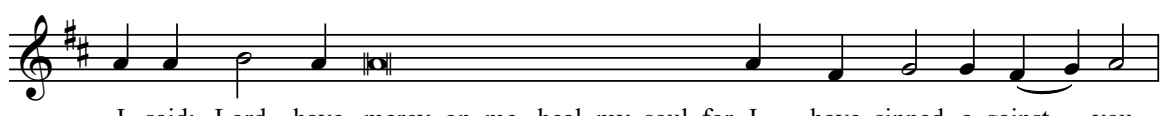
Bless-ed are you, O Mas-ter; make me understand your com-mand - ments.



Bless-ed are you, O Ho-ly One; enlighten me with your com-mand - - - ments.



O Lord, you have been our re - fuge from one gen-er - a - tion to the next.



I said: Lord, have mercy on me, heal my soul for I have sinned a-against you.



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



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



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

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

Slowly

Ho - ly God, Ho - ly and Might - y, Ho - ly and Im - mor - tal,
 Ho - ly and Im - mor - - - tal, have mer - cy on us.

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

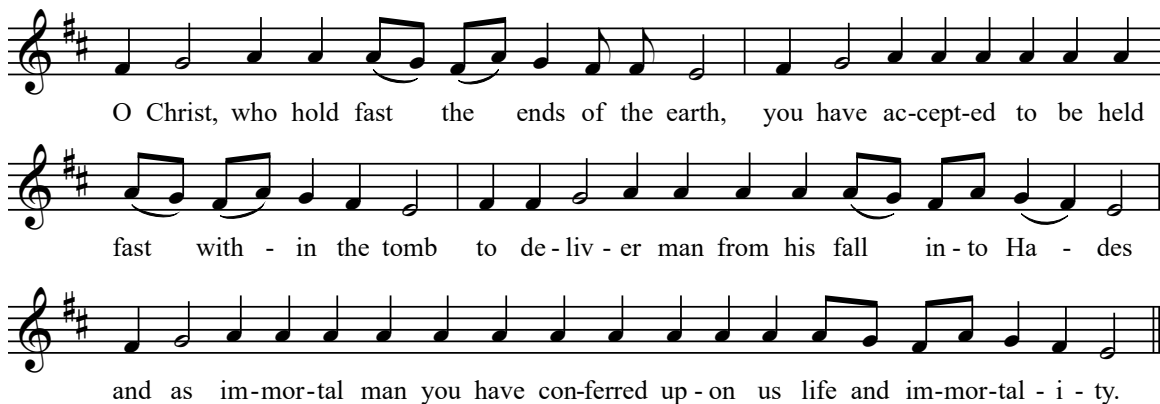
Standing in front of the holy doors, the celebrant exclaims:

Celebrant: Wisdom! Be attentive!

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

The no - ble Joseph took down your most pure bod - y from the cross.
 He wrapped it in a clean shroud and with fra - grant spices laid it in bur - ial
 in a new tomb.

Troparion of the Prophecy - Tone 2



O Christ, who hold fast the ends of the earth, you have ac-cept-ed to be held
fast with - in the tomb to de - liv - er man from his fall in - to Ha - des
and as im - mor - tal man you have con - ferred up - on us life and im - mor - tal - i - ty.

Cantor: Glory...

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

Cantor: Now and ever...

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

Deacon: Let us be attentive!

Celebrant: Peace ✠ be to all!

Deacon: Wisdom! Be attentive!

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



Stand up and come to our help! Re - deem us
be - cause of your love!

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.

Deacon: Wisdom!

Lector: A reading from the prophecy of Ezekiel.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the readings.

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

Deacon: Wisdom! Be attentive!

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

A - rise, then, Lord my God, lift up your hand. O God, do
not for - get the poor!

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

Deacon: Wisdom!

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

Deacon: Let us be attentive!

Lector: *(reads 1 Corinthians 5:6-8 and Galatians 3:13-14 - page 294 in the Epistle book)*

Celebrant: Peace ☩ be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND.

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

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



Al - - - le - lu - ia! Al - le - lu - ia! Al - le - lu - - - ia!


Verse: Let God arise and let his enemies be scattered,
and let those who hate him flee from before **his** face.

Verse: As smoke vanishes, so let them vanish,
as wax melts before **a** fire.

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

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

Celebrant: Peace ✠ be to all!!



Response: And to your spir - it, to your spir - - - it.

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

Response:



Glo - - - ry to you, glo - ry to you, O Lord, glo-ry to you.

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

When the Gospel is finished, the people respond:



Glo - - - ry to you, glo - ry to you, O Lord, glo-ry to you.

Litany of Supplication

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

Deacon: Let us complete our morning prayer to the Lord

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: 
3. Grant this, O Lord.

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

Response: 
4. Grant this, O Lord.

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord (4)

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord. (4)

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

Response: A musical staff in G major (one flat) with a treble clef. The melody consists of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The text 'To you, O Lord.' is written below the staff.

To you, O Lord.

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

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

Response: A musical staff in G major (one flat) with a treble clef. The melody consists of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The text 'A - - - men.' is written below the staff.

A - - - men.

Celebrant: Peace ☩ be to all!

Response: A musical staff in G major (one flat) with a treble clef. The melody consists of seven notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (half), B4 (quarter), A4 (quarter), and G4 (quarter). The text 'And to your spir - - - it.' is written below the staff.

And to your spir - - - it.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.

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

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

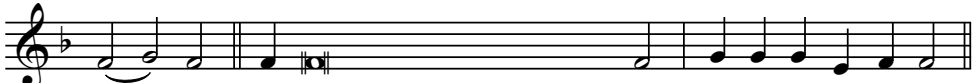
Response: 
A - - - men.

Dismissal

Deacon: Wisdom!

Response: 
Give the bless-ing!

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

Response: 
A - men. O God, strengthen the true faith, for-ev-er and ev-er.

Celebrant: O most holy Theotokos, save us!

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

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

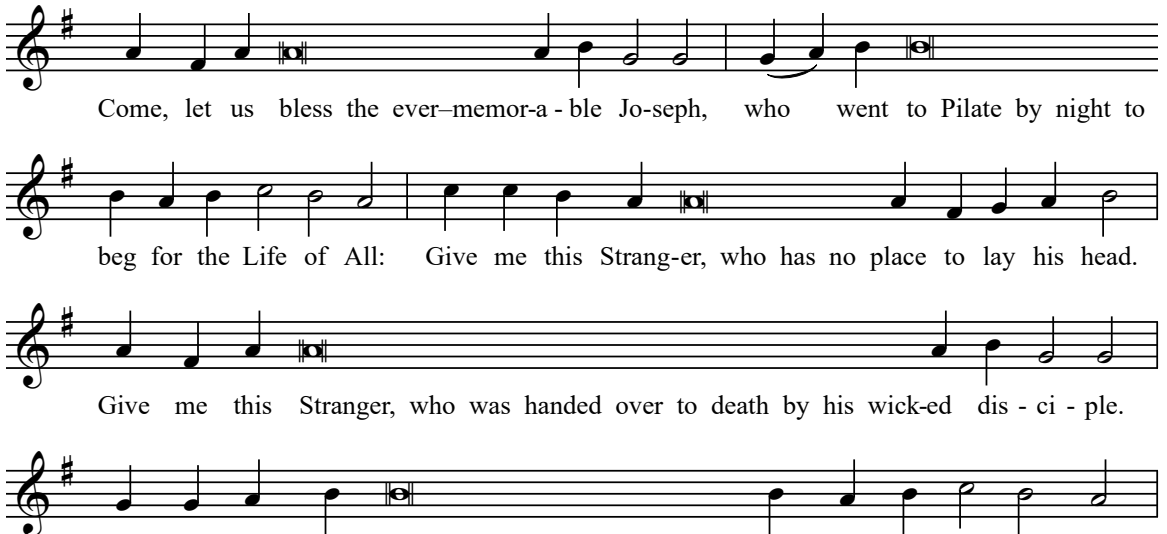
Response: Glory to the Father and to the Son and to the Holy Spirit,
now and ever and forever. *Amen.*
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give *the* blessing.

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

Response: 
A - - - - - men.

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

Sticheron - Tone 5



Come, let us bless the ever-memor-a - ble Jo-seph, who went to Pilate by night to
beg for the Life of All: Give me this Strang-er, who has no place to lay his head.
Give me this Stranger, who was handed over to death by his wick-ed dis - ci - ple.
Give me this Strang-er, whose Mother wept, seeing him hang-ing on the cross,

mourn-ing and cry - ing out in a moth - er - ly la - ment. Woe is me, my child!

Woe is me, my Light, my Belov-ed whom I bore in my womb.

What was fore-told by Simeon in the temple is come to pass to-day: A sword has

pierced my heart, but change my tears into the joy of your re-sur-rec - tion.

We bow to your Pas-sion, O Christ! We bow to your Pas-sion, O Christ!

We bow to your Passion, O Christ, and to your ho - ly Re-sur-rec - tion.

Special Melodies (Podobny) for the Troparia of Jerusalem Matins

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

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

The Lord is God and has re-vealed him - self to us;
bles - sed is he who comes in the name of the Lord.
The no - - - ble Jo-seph took down your most pure
bod - y from the cross; he wrapped it in a
clean shroud and with fra-grant spi - ces laid it in
bur - i - al in a new tomb.
Glo - ry to the Fa-ther, and to the Son, and to the Ho - ly Spi - rit.
When you de - scen - ded to death, O im - mor - tal life,

you des-troyed Ha-des by the bril-liance of your di - vi - ni - ty;

and when you raised the dead from the depths of the earth,

all the hea - ven - ly pow - ers cried out:

O Gi - ver of Life, Christ our God, glo - - - - - ry to you.

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

The an - gel stand-ing by the tomb cried out to the myrrh - bear-ing wom - en:

Myrrh is fit-ting for the dead, but Christ has shown

him-self not sub-ject to cor-rup - tion.

The Prayers of Matins

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

FIRST PRAYER:

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

SECOND PRAYER:

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

THIRD PRAYER:

From the depths of night our soul longs for you, our God, for your commandments are a light upon the earth. Teach us, O God, your righteousness, your statutes and your decrees. Enlighten the eyes of our minds, lest we fall asleep in sin until death. Cast out all darkness from our hearts, favor us with the Sun of righteousness, and keep our lives from danger by the seal of your Holy Spirit. Direct our steps along the road of peace. Grant that we may see the dawn and the whole day in joy, and that we may offer you our morning prayers. For yours are the might and the kingdom and the power and the glory, Father, Son and Holy Spirit, now and ever and forever. Amen.

FOURTH PRAYER:

Lord God, holy and incomprehensible, you told the light to shine out of darkness; you have given us rest in the sleep of night; and you have raised us to glorify and praise your goodness. We beg of your mercy, accept us who now worship you and thank you with all our strength, and grant all that we ask for our salvation. Reveal us to be children of light and heirs of your eternal good gifts. In the abundance of your mercy, Lord, remember all your people who invoke your merciful love for all and aid those here present and who pray with us and those traveling abroad in every place of your kingdom. Be greatly merciful to all, that we may persevere always in confidence, being saved in soul and body. We glorify your magnificent and blessed name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

FIFTH PRAYER:

Treasury of all good, ever-flowing spring, Holy Father, Wonderworker, all-powerful Ruler of all: we worship you and beg of your mercy and compassion, help and support in our lowliness. Lord, remember

those who pray to you and let our morning prayer rise like incense before you. Grant that no one of us may be put to shame, but surround us with your mercy. Lord, remember those who keep watch and sing of your glory, and that of your only-begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly spiritual altar. For you are our God, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever. Amen.

SIXTH PRAYER:

We give thanks to you, O Lord and God of our salvation. You have done everything that is good for our lives, and we look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our sleep to worship your honored name. Therefore, O Lord, we pray: give us the grace and strength to be found worthy to sing praise always, and to pray constantly, and to work for our own salvation in fear and trembling, with the help of your Christ. O Lord, remember those who pray to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies. For you are the King of peace and the Savior of our souls, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever. Amen.

SEVENTH PRAYER:

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

EIGHTH PRAYER:

Lord our God, you have shaken from us the laziness of sleep; you have called us to be holy, to lift up our hands in the night, and to confess you for your just decrees. Receive our prayers, our petitions, our confessions of faith, and our night-time worship. Bestow on us, O Lord, an invincible faith, a confident hope, and a love without pretense. Bless our comings and our goings, our deeds and works, our words and desires. Grant that we may come to the beginning of the day praising, glorifying, and blessing the goodness of your inexpressible generosity. For blessed is your all-holy name, and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever and forever. Amen.

NINTH PRAYER (Note: the Ninth Prayer may be said after Psalm 50)

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, 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. Amen.