MATINS FOR GREAT AND HOLY SATURDAY
also known as Jerusalem Matins

Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
March 2009
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. Gelsinger, and have been slightly altered; the irmosy of the Canon are taken from the Lenten Triodion of Mother Mary and Bishop Kallistos.

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

In providing music for the Canon of Great and Holy Saturday, the practice of the IEMC 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:

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 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:

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

Response:

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)
Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: 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: Amen.
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 revealed himself to us; blessed 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.)
The noble Joseph took down your most pure body from the cross.

He wrapped it in a clean shroud and with fragrant spices laid it in burial in a new tomb.

Cantor:

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

All:

When you descended to death, O Immortal Life, you destroyed Hades by the brilliance of your divinity; and when you raised the dead from the depths of the earth, all the heavenly powers cried out:

O Giver of Life, Christ our God, glory to you.

Cantor:

Now and ever and forever. Amen.
All:

\[ \text{The angel standing by the tomb cried out to the myrrh-bearing women:} \]

\[ \text{Myrrh is fitting for the dead, but Christ has shown himself not} \]

\[ \text{subject to corruption.} \]

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:

\[ \text{We extol you, O life-giving Christ; yesterday for our sake you suffered} \]

\[ \text{burial, and gloriously gave life to the dead.} \]

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:

Cantor: They are happy whose life is blameless, who follow God's law.

All: In a grave they laid you, O my life and my Christ, and the armies of the angels were sore amazed, as they sang the praise of your submissive love.

Cantor: They are happy who do his will, seeking 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 destroy, and the dead of Hades do you make to arise!
Cantor: Who never do anything evil, but walk in his ways.

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

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 Jesus, King of all, you dwell to-day, you who call the dead to leave their graves and a-rise!

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?
Then I shall not be put to shame as I heed your commands.

Lo! The sovereign Ruler of creation is dead, and is buried in a tomb never used before, he who has emptied all the graves of their dead!

I will thank you with an upright heart, as I learn your decrees.

In a grave they laid you, O my Life and my Christ, yet the Lord of Death has been destroyed by your death, and from you, the world now drinks rich streams of life.

I will obey your statutes; do not forsake me.

Lo! how fair his beauty! Ne'er was man so fair! but how strangely death has changed that face that we knew though all nature owes all her beauty to him.
Cantor:

How shall the young remain sinless? By obeying your word.

All:

O my sweet Lord Jesus, my Salvation, my Light, how are you by a grave and by its darkness hid? How unspeakable the mystery of your love!

Cantor:

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

All:

Lord, how strange these wonders, deeds amazing and new: for the Giver of Life is carried, lifeless, forth by the hands of weeping Joseph to his rest.

Cantor:

I treasure your promise in my heart, lest I sin against you.

All:

When, O Christ our Maker you were laid in your tomb, the foundation stones of Hades shook with ruin, and the graves of mortal men were opened wide.
Cantor:

Blessed are you, O Lord; teach me your statutes.

All:

I adore your Passion, your entombing I praise, and I exalt your might,

O dear Friend of Man-kind; from destroying passions they have set me free.

Cantor:

With my tongue I have recounted the decrees 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 bitter cries:

Cantor:

I rejoiced to do your will as though all riches were mine.

All:

“Gone the light the world once knew; gone is the Light that was mine. Oh my Jesus you are all of my heart's desire.” So the Virgin spoke, lamenting at your grave.
I will ponder all your precepts and consider your paths.

“Who will give me water for the tears I must weep,” so the Maiden wed to God cried out in loud lament, “that for my sweet Jesus I might rightly mourn?”

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

Word of God, we hymn you, God of all created things with the Father and the Spirit most highly praised, and we glorify your burial divine.

Now and ever and forever. Amen.

All will call you blessed, Theotokos most pure: and with faithful hearts we hymn the holy burial suffered 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-giving Christ; yes-ter-day for our sake you suf-fered

bur-i-al, and glo-ri-ous-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.

The Second Station

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

Psalm 118:74

Cantor: Your faithful will see me and rejoice, for I trust in your word.

All: Earth with trembling shook, and the sun concealed its face with darkness. For the light unwaning that shines from you, with your body sank to darkness and the grave.
For me the proud have dug pit-falls, against your law.

That I may re-new man's lost nature now from beauty fallen, gladly in my flesh I take Death on me.

Wherefore, Mother, slay me not with bitter tears.

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

“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 bewail-ing him his griev - - - ing Mo-ther cries.

Save me, for I am yours, since I seek your pre-cepts.
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 Joseph as he shook with holy fear.

Though the wicked lie in wait to destroy me, yet I ponder your will.

Dirges at the tomb noble Joseph sings with Nicodemus, bringing praise to Christ who was slain by men.

And with them in song are joined the Seraphim.

I have not turned from your decrees; You yourself have taught me.

Stone carved by men's hands now conceals the Corner-stone once
promised in the psalms. Mortal man would hide his God in a grave, as if God were mortal. Shake with fear, O earth!

Cantor: Your promise is sweeter to my taste than honey in the mouth.

All: "O my Son, behold your beloved disciple and your sorrowing Mother. Let us hear again your voice so sweet." So with plentiful tears his Virgin Mother cried.

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

All: No beauty, Word of God, nor yet charm was yours, when you did suffer, but your risen glory poured its light down
shedding beauty on all men with rays di-vine.

Cantor:

Though the wick-ed try to en-sna- me, I do not stray from your pre-cets.

All:

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.

Cantor:

Psalm 118:123

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

All:

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 118:110
Cantor:

Treat your servant with love and teach me your statutes.

All:

Wailing bitter tears, O Word of God, your spotless

Mother mourned you when she saw that you in a grave were laid, O ineffable and great God.

Cantor:

It is time for the Lord to act, for your law has been broken.

All:

Hades, that dreaded foe, shook with terror, when it looked upon you, O you Sun of Glory which cannot die, and his captives he yielded up in haste.

Cantor:

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


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 de-stroyed!

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.

The Third Station

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

Then the cantor and faithful repeat: “Every generation...”

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

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

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

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

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

Him, as dead though living, let us now like the women in love anoint with spices.

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

Joseph, greatly blessed, bury now the body of Christ the bestower.

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

Those he fed with manna lifted heels of spurning aagainst their benefactor.

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

Joseph is entombing helped by Nicodemus the body of his Maker.
Cantor: Life be stow ing Sav ior, to your might be glo - - ry, for you have van - quished Ha - - des.

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

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

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

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

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

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

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

Cantor: My eyes watch through the night * to ponder your promise. (Psalm 118:148)
to Christ who is divine Myrrh.

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

Death itself by your death, O my God, is slain by you,
by power of your Godhead.

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

Snared is now the Snarer! Man, en-snared, is ransomed,
my God, through your great wisdom.

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

Son of God almighty, O my God and Maker,
whence came your will to suffer?

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 compassion
which moved you thus to suffer!”
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.

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

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

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.

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

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

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
be holding your dead body.

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

Once a Joseph bore you into exile, Savior;

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

a nother now interst you.

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

With her sobbing dirge song your most holy Mother,

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

O Savior, mourns your slaughter.

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

Minds must tremble, seeing, Lord who made all things,

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

how you now lie in burial.

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

Early in the morning women came with spices to sprinkle you, O Lord, with perfume.
Grant peace to your Church, O Lord, bless your inheritance and save it by your Resurrection.

Holy Triune Godhead, Father, Son, and Spirit, upon your world have mercy.

Virgin Theotokos, grant that we, your servants, may see the Resurrection 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:

Blessed are you, O Lord, teach me your commandments.

The hosts of angels were amazed and dazzled when they beheld you, O Savior, among the dead, destroying the power of Death,

raising up Adam with you and releasing all the souls from Hades.

Refrain

The radiant angel standing by the grave cried out to the ointment-bearing women: Why do you lament and mingle your tears with the spices?

Look up on the grave and rejoice, for the Savior is risen from the dead.

Refrain
The ointment bearing women hastened very early to your grave.

But the angel stood by them and said: The time for lamenting is no more. Do not cry, but go and announce the Resurrection to the disciples.

Refrain

O Savior, the ointment-bearing women came to your grave with ointments, and they heard the angel say to them: Why are you seeking the Living One among the dead? Indeed, he is God. He is risen from the dead.

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

We worship the Father and his Son and his Holy Spirit, the Holy Trinity, One in essence. and we cry out with the
Seraphim: Holy, holy, holy are you, O Lord.


O Virgin, you bore the Giver of Life. You redeemed Adam from his sin and granted joy to Eve instead of sadness.

For he who is both God and Man was incarnate of you,

and he has restored life to those who had strayed away from it.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory 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:

Cantor:

All:

The angels in heaven were struck...
as one dead; they gathered all around him to glorify,

together with the dead in Hades, their Creator 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 ancient times hid the pursuing tyrant beneath the waves of the sea

is hidden beneath the earth by the children of those whom once he saved;

but as the maidens, let us sing to the Lord for he

is greatly glorified.

Refrain

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 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:

Ode 3

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

When the creation beheld you hanging in Golgotha who has hung
the whole creation upon the waters, it was seized with amazement and cried out:

There is none, there is none holy 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-tters, it was seized with a-maze:ment and cried out:

There is none, none ho-ly save you, O Lord.
The soldiers guarding your tomb, O Savior, became as dead men at the lightning flash of the angel who appeared to announce your Resurrection to the women. We glorify you, for you have cleansed us from corruption. We fall down before you, for you rose from the tomb, our only God.

Cantor:

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

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)

Foreseeing your divine self-emptying on the Cross, Ha-bakuk cried out, marveling:

You have cut short the strength of the powerful, O gracious and almighty 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 - joice 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 Fa-ther, 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:
Ode 6

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

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

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

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ever and forever. Amen.

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:
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 bitterly and cry-ing: Be-hold the Sabbath 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 without 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:**

**Ode 8**

**Irmos - Tone 6 simple melody (or use the solemn melody on page 49)**
do you children bless, all you priests, praise, and you peoples, exalt
above all forever.

Glorify to you, O God, glorify 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 Holy Spirit.

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 ever and forever. Amen.

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 worship the Lord, singing and highly exalting him above all forever.

Be astonished, O you heavens, and be horribly afraid and let the foundations of the earth be shaken. For, lo!

he who dwells on high is numbered with the dead and lodges in a narrow tomb. Him, therefore, do you children bless, all you priests, praise, and you peoples, exalt above all forever.

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

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)**

\[ \text{Do not mourn for me, Mother, when you see in the grave the Son whom you conceived in your womb without seed. For I will arise, and as God I will be glorified, and will raise up in glory those who extol you with faith and with love.} \]

\[ \text{Refrain} \quad \text{Glo-ry to you, O God, glory to you.} \]

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

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

Response:

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

Response:

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

Response:

Celebrant: 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:

Amen.
Deacon:  
(CHANTED) Holy is the Lord our God!

All:

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

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

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The Psalms of Praise

Psalm 148

Tone 2

**Tone 2 samohlasen**

---

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.

---

**Stichera of Holy Saturday - Tone 2**

To-day the One who holds all creation in his hands is himself held
in the tomb; a rock covers the One who covered the heavens with beauty.

Life has fallen asleep. Hades is seized with fear,
and Adam is freed from his bonds. Glory to your work of salvation;
through it, you accomplished the eternal Sabbath rest. and you grant us
the gift of your holy Resurrection.
O praise him with sound of trumpet, praise him with lute and harp.

What is this sight that we behold? God rests today;

by his Passion, the King of the ages completed his work of salvation, and renews

the Sabbath in his tomb. We praise the infinite mercy of God;

arise, O Lord, and judge the earth, for you reign forever.

Praise him with timbrel and dance, praise him with strings and pipes.

Come, let us contemplate our Life placed in the tomb, that those

who lie in the tombs may live. Come, let us contemplate today the Lion

of Judah; with the prophet, 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!

Cantor:

O praise him with resounding cymbals, praise him with clashing of cymbals.

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 Par-a-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).

Cantor:

All:


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. Glory 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, only 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.
Amen. May your mercy, O Lord, be upon us who have placed our hope in you. Blessed are you, O Lord; teach me your commandments.

Blessed are you, O Master; make me understand your commandments.

Blessed are you, O Holy One; enlighten me with your commandments.

O Lord, you have been our refuge from one generation to the next.

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

O Lord, I have fled to you for refuge. 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. Extend your mercy 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

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 noble Joseph took down your most pure body from the cross.

He wrapped it in a clean shroud and with fragrant spices laid it in burial in a new tomb.
O Christ, who hold fast the ends of the earth, you have accepted to be held fast within the tomb to deliver man from his fall into Hades and as immortal man you have conferred upon us life and immortality.

Cantor: Glory...

All: (repeat the last phrase: “and as immortal man...”)

Cantor: Now and ever...

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

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

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

Verse: 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 forget 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!


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)

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 rejoice.

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

Celebrant: Peace be to all!!

Response: And to your spirit, to your spirit.

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

Response:

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

When the Gospel is finished, the people respond:

Glory to you, glory to you, O Lord, glory 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 mercy.

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

Response:  

2. Lord, have mercy.

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: 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: Amen.

Celebrant: Peace be to all!

Response: And to your spirit.
Deacon: Bow your heads to the Lord.

Response:

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

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

Response:

Celebrant: 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: Then the clerty 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,
mourning and crying out in a motherly lament. Woe is me, my child!

Woe is me, my Light, my Beloved whom I bore in my womb.

What was foretold 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 resurrection.

We bow to your Passion, O Christ! We bow to your Passion, O Christ!

We bow to your Passion, O Christ, and to your holy Resurrection.
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: Blahooobraznyj Josif_

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When you de-scended to death, O im-mortal life,
you destroyed Hades by the brilliance of your divinity;

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

all the heavenly powers cried out:

O Giver of Life, Christ our God, glory to you.

Now and ever and for ever. Amen.

The angel standing by the tomb cried out to the myrrh-bearing women:

Myrrh is fitting for the dead, but Christ has shown himself not subject to corruption.
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.