

To make his face cheerful with oil and bread strengtheneth man's heart.
The trees of the plain shall be satisfied,
the cedars of Lebanon, which Thou hast planted.
The high mountains are a refuge for the harts,
and so is the rock for the hares.
He hath made the moon for seasons;
the sun knoweth his going down.
Thou appointedst the darkness, and there was the night,
wherein all the beasts of the forest will go abroad.
Young lions roaring after their prey,
and seeking their food from God.
The sun ariseth, and they are gathered together,
and they lay them down in their dens.
But man shall go forth unto his work,
and to his labour until the evening.
How magnified are Thy works, O Lord!
In wisdom hast Thou made them all;
the earth is filled with Thy creation.
So is this great and spacious sea,
therein are things creeping innumerable,
small living creatures with the great.
There go the ships; there this dragon,
whom Thou hast made to play therein.
All things wait on Thee, to give them their food in due season;
when Thou givest it them, they will gather it.
When Thou openest Thy hand,
all things shall be filled with goodness;
when Thou turnest away Thy face,
they shall be troubled.
Thou wilt take their spirit, and they shall cease;
and unto their dust shall they return.
Thou wilt send forth Thy Spirit, and they shall be created;
and Thou shalt renew the face of the earth.
Let the glory of the Lord be unto the ages;
the Lord will rejoice in His works.
Who looketh on the earth and maketh it tremble,
Who toucheth the mountains and they smoke.
I will sing unto the Lord throughout my life,
I will chant to my God for as long as I have my being.
May my words be sweet unto Him,
and I will rejoice in the Lord.
O that sinners would cease from the earth,
and they that work iniquity, that they should be no more.
Bless the Lord, O my soul.

The sun knoweth his going down.
Thou appointedst the darkness, and there was the night.
How magnified are Thy works, O Lord!
In wisdom hast Thou made them all.


Glory to the Father and to the Son and to the Holy Spirit
Now and ever and forever. Amen.
Alleluia, Alleluia, Alleluia, Glory to You, O God! (3 times)

The Great Litany of Peace *(SIT)*

Priest/Deacon: In peace let us pray to the Lord.

All: 
Lord ____ have mercy.

Priest/Deacon: For the peace that comes from heaven above and for the salvation of our souls, let us pray to the Lord.

All: 
Lord ____ have mercy.

Priest/Deacon: For peace throughout the world, for the welfare of the holy churches of God and for the union of them all, let us pray to the Lord.

All: Lord, have mercy (#1).

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

All: Lord, have mercy (#2).

Priest/Deacon: For our Ecumenical Patriarch (name), the Archbishop of Constantinople, let us pray to the Lord.

All: Lord, have mercy (#1).

Priest/Deacon: For our God-loving Bishop..., for our esteemed priesthood, for the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

All: Lord, have mercy (#2).

Priest/Deacon: For the honorable government of our country and all civil authorities and for our armed forces, let us pray to the Lord.

All: Lord, have mercy (#1).

Priest/Deacon: For this city and for every city, village and country, and for those who with faith dwell in them, let us pray to the Lord.

All: Lord, have mercy (#2).

Priest/Deacon: For healthful seasons, for an abundance of the fruits of the earth and for peaceful times, let us pray to the Lord.

All: Lord, have mercy (#1).

Priest/Deacon: For those who travel by land, by sea, by air, for the sick, the suffering, for those who are held in captivity, and for their safety and salvation, let us pray to the Lord.

All: Lord, have mercy (#2).

Priest/Deacon: For our deliverance from all affliction, wrath and want, let us pray to the Lord.

All: Lord, have mercy (#1).

Priest/Deacon: Help us, save us, have mercy on us and protect us, O God, by Your grace.

All: Lord, have mercy (#2).

Priest/Deacon: Commemorating our ever-holy, ever-pure, ever-blessed and glorious Lady, the Birth-giver of God and ever-Virgin Mary, together with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

All:

To You, O Lord.

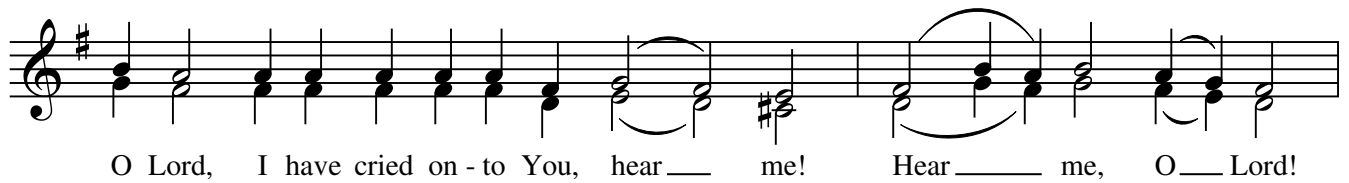
The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of four measures: the first measure has a quarter note G4, the second has a quarter note A4, the third has a quarter note Bb4, and the fourth has a quarter note C5. Below the staff, the lyrics 'To You, O Lord.' are written, with 'To' under the first measure, 'You,' under the second, 'O' under the third, and 'Lord.' under the fourth.

Priest: For to You are due all glory, honor, and adoration, to the Father and to the Son and to the Holy Spirit, now and ever and forever.

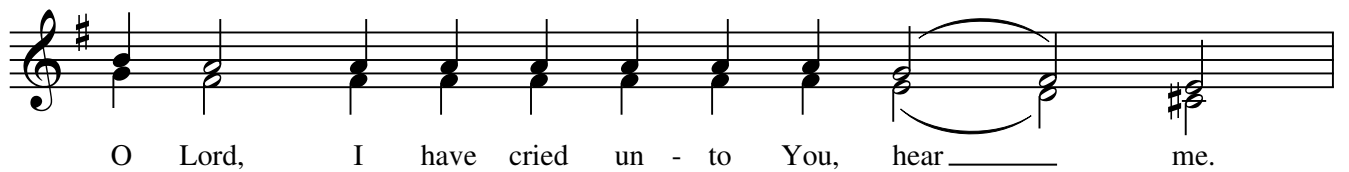
All: 

The Priest does not incense now as at Vespers. As the people begin singing Psalm 140 and the Hymns of Vespers, the priest closes the Royal doors and goes to the Table of Preparation to prepare the gifts of bread and wine in the usual manner and with all the usual prayers including the incensing of the covers and gifts. When the Rite of Preparation is completed, the priest waits behind the altar until the "Glory to the Father" is started. He then opens the Royal doors, puts incense into the censer and taking the Holy Gospel from the altar and the censer in hand, and preceded by servers carrying a candle, he proceeds around the altar and comes before the Royal doors where he quietly recites the Prayer of Entrance on page 13.

Psalm 140 (Tone 1) (STAND)



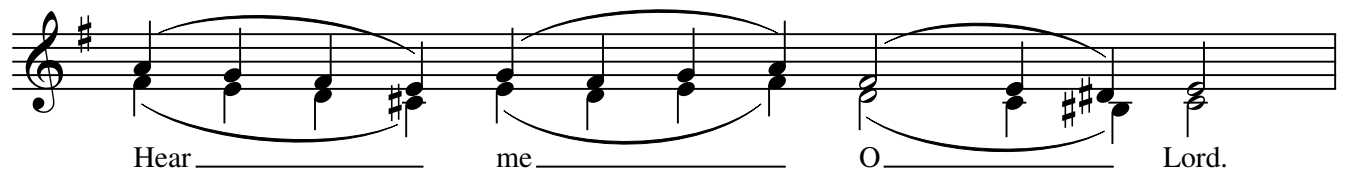
O Lord, I have cried on - to You, hear me! Hear me, O Lord!



O Lord, I have cried un - to You, hear me.



Re - ceive the voice of my prayer when I call up - on You.



Hear me O Lord.



Let my prayer be set forth in Your sight as incense,



and let the lift - ing up of my hands be an eve - ning sa - cri - fice.



Hear me O Lord.

Cantor verse 7



Let Your ear be at - ten - tive to the voice of my sup - li - ca - tion.

Sticheron 7



Ac - cept our eve - ning pray'rs, O Ho - ly Lord and grant us the re - mis - sion of sins



For You a - lone have re - vealed to the world the Res - sur - rec - tion.

Cantor verse 6



If You, Lord shall mark in - i - qui - ties, Lord who shall stand?



But there is for - give - ness that You might - be - feared.

Sticheron 6



Walk a - round, Zi - on, you peo - ple and en - com - pass her;



and with - in her walls give glo - ry to Him Who is ri - sen from the dead.

For He is our God Who has de - li - vered us from our in - i - qui - ties.

Cantor verse 5

I wait for the Lord, my soul does wait and in His word do I hope,

my soul waits - for the Lord.

Sticheron 5

Come, you peo - ple, let us praise and wor - ship Christ, glo - ri -

fy - ing His Res - sur - rec - tion from the — dead. For He

is our God Who has de - li - vered the world from the de - lu - sion of the e - ne - my.

Cantor Verse 4

More than they that watch for the mor - ning, let Is - rael hope - in the Lord.

Sticheron 4

By Your Pas - sion, O Christ, we have been set free from pa - - sions,

and by Your Res - sur - rec - tion we have been de - li - vered from cor - rup - tion

O - - - Lord - - - - glo - - - - ry to You!

Cantor verse 3, **Tone 8**

For with the Lord there is mer - cy and with Him plen - te - ous re - demp - tion

for He shall re - deem Is - ra - el from all his i - ni - qui - ties.

Sticheron 3

To - day hell groans and cries — a - loud:

"It had been bet - ter for me, had I not ac - cep - ted Ma - ry's — Son,

for He has come and des - troyed my power, He has shat - tered the gates of — brass,

and as God He has raised up the souls that once I — held."

Glo - ry to Your Cross, O Lord, and to Your Res - su - rec - tion.

Cantor verse 2

O praise the Lord, all na - tions, Praise Him, all peo - ples!

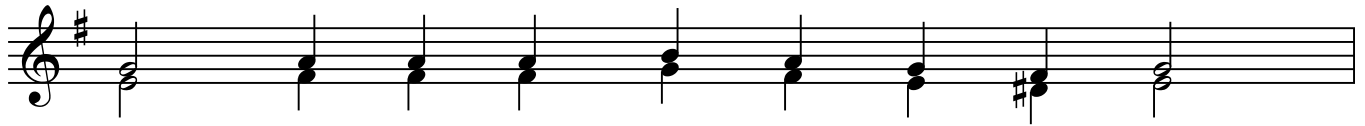
Sticheron 2



To - day hell groans and cries a - loud: "My po - wer has been dest-royed.



I ac - cep - ted a mor - tal man as one of the dead,



yet I can - not keep Him pri - so - ner,



and with Him I shall lose all those o - ver whom I - ruled.



I held in my po - wer the dead from all the a - ges,



but see, He is rai - - sing them all."



Glo - ry to Your Cross, O Lord, and to Your Res - su - rec - tion.

Cantor verse 1



For His mer - ci - ful kind - ness is great t'wards us and the



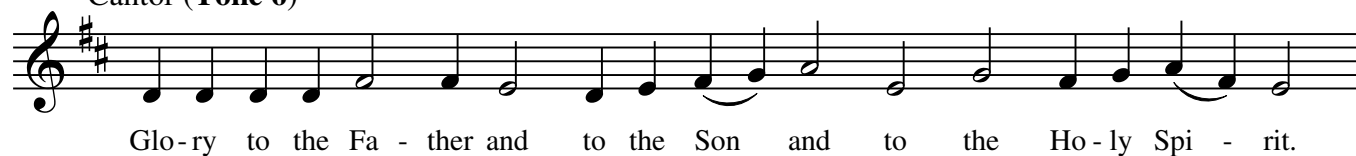
truth of the Lord en - dures for - e - - - ver more.

Sticheron 1



To - day hell groans and cries _____ a - - - loud:
my do - mi - nion has been swal - lowed _____ up,
the Shep - herd has been cru - ci - fied and He has raised A - dam.
I am dep - rived of those whom I once ruled.
in my strength I de - voured them but now I have cast them forth.
He who was cru - ci - fied has em - tied the tombs,
the po - wer of death has no more strength.
Glo - ry to Your Cross, O Lord, and to Your Res - su - rec - tion.

Cantor (Tone 6)



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

Doxastichon

Mo - ses the Great mys - tic - ally pre - fi - gured this pre - sent day, say - ing:

"And God blessed the Sa - bath day."

For this is the bles - sed Sa - bath, this is the day of rest,

on which the on - ly Be - got - ten Son of God - rest - ed from all His works.

Suf - fer - ing death in ac - cord - ance with the plan of sal - va - tion,

He kept the Sa - bath in the flesh, and re - turn - ing once a - gain to what He was,

through His res - sur - rec - tion He has grant - ed us e - ter - nal life,

for He a - lone is good and loves man - kind.

Cantor (Tone 1)

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

Theotokion

Let us praise the Vir-gin Ma - ry, glo-ry of the world and gate of hea - ven,

Daugh - ter of men and Mo - ther of the Lord,

song of the an - ge - lic hosts and a - dorn-ment of the faith - - - ful.

For she is re-vealed as hea-ven and the tem-ple of the God - head.

She it is who, break-ing down the mid-dle wall of en - mi - ty,

es - tab - lished peace and op - ened the pa - lace of the King.

With - her, there-fore, we have as our de - fen-der the Lord Whom she has - borne.

Be of good cou-rage, then, peo - ple of God, be of good cou - rage;

for in His al-might-y po-wer He will make war up - on all our e - ne-mies.

Prayer of the Entrance

As "Glory to the Father..." is being sung, the priest opens the Royal doors and places incense in the censer. Then taking the Holy Gospel from the altar and censer in hand and, preceded by servers carrying a candle, he proceeds around the altar and comes before the Royal doors where he recites the following prayer quietly:

O Gracious King, You love mankind and bless all things. With contrite heart and humble spirit we pray to You, O Christ our true God, to bless our coming and our going. For Your coming and dwelling among us, and Your ascension are blessed, now and ever and forever. Amen.

When the people complete the last Hymn of Vespers, the priest raises the Holy Gospel on high and intones:

Priest: Wisdom! Be attentive!

The priest returns the Holy Gospel to its usual place upon the altar, and while the people sing the Hymn of the Evening, he incenses the altar, icons, and the people in the usual manner. He then goes behind the altar until near the completion of the Old Testament readings. The Royal doors remain open until the Divine Liturgy is completed.

Joyful Light (Hymn of the Evening)



Joy - ful Light of the Ho - ly Glo - ry, that shines from the im - mor - tal heav - en - ly Fa - ther,
the Ho - ly the Ble - sed, O Je - sus Christ. Now that we come to sun - set;
now that we see the eve - ning - light, we sing the praise of Fa - ther and Son,
and Ho - ly Spi - rit, one God. Wor - thy are You to be praised at all_ times
with voi - ces meet for ho - ly song, O Son of God, the Gi - ver of life,
for which cause all_ the world does give You glo - ry.

First Old Testament Reading

The priest intones from behind the altar:

Priest: Wisdom!

Reader: A reading from the book of Exodus.

Priest: Let us be attentive!

Reader: (*reads Exodus 13:20-22; 14:1-32*)

So they took their journey from Succoth and camped in Etham at the edge of the wilderness. And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

Now the Lord spoke to Moses, saying: "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has closed them in.' Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord." And they did so. Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?" So he made ready his chariot and took his people with him. Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon. And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord. Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than that we should die in the wilderness." And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace."

And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen." And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.

Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."

Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.

So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.

Verses with Response *(STAND)*



Verses *(sung individually or in groups)*

He is my help and protector in salvation.

He is my God and I glorify Him: He is the God of my father and I exalt Him.

The Lord Who crushes enemies, the Lord is His name.

He has cast Pharaoh and his armies into the sea.

Your right hand, O Lord, was made glorious in power.

Your right hand, O Lord, has crushed the enemies, and with the greatness of Your glory You have wiped out the adversaries.

With Your justice You have guided these Your people whom You have delivered.

The Lord rules forever, at all times, even now.

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

Second Old Testament Reading

The priest intones from behind the altar:

Priest: Wisdom!

Reader: A reading from the book of Daniel

Priest: Let us be attentive!

Reader: (*reads Daniel 3:1-51*)

King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon. Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages: That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, you fall down and adore the golden statue which King Nabuchodonosor has set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which King Nabuchodonosor had set up.

And presently at that very time some Chaldeans came and accused the Jews, and said to King Nabuchodonosor: O king, live for ever: You, O king, have made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom you have set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted your decree: they worship not your gods, nor do they adore the golden statue which you have set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago, answered, and said to King Nabuchodonosor: We have no occasion to answer you concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of your hands, O king. But if he will not, be it known to you, O king, that we will not worship your gods, nor adore the golden statue which you have set up.

Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord. Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said: Blessed are you, O Lord, the God of our fathers, and your name is worthy of praise, and glorious for ever: For you are just in all that you have done to us, and all your works are true, and your ways right, and all your judgments true. For you have executed true judgments in all the things that you have brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, you have brought all these things upon us for our sins. For we have sinned, and committed iniquity, departing from you: and we have trespassed in all things: And we have not hearkened to your commandments, nor have we observed nor done as you had commanded us, that it might go well with us. Wherefore, all that you have brought upon us, and everything that you have done to us, you have done in true judgment: And you have delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth. And now we cannot open our mouths: we have become a shame, and a reproach to your servants, and to them that worship you. Deliver us not up for ever, we beseech you, for your name's sake, and abolish not your covenant. And take not away your mercy from us, for the sake of Abraham, your beloved, and Isaac, your servant, and Israel, your holy one: To whom you have spoken, promising that you would multiply their seed as the stars of heaven, and as the sand that is on the sea shore. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before you, that we may find your mercy: nevertheless, in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in your sight this day, that it may please you: for there is no confusion to them that trust in you. And now we follow you with all our heart, and we fear you, and seek your face. Put us not to confusion, but deal with us according to your meekness, and according to the multitude of your mercies. And deliver us, according to your wonderful works, and give glory to your name, O Lord: And let all them be confounded that show evils to your servants, let them be confounded in all your might, and let their strength be broken: And let them know that you are the Lord, the only God, and glorious over all the world.

Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks, and the flame mounted up above the furnace nine and forty cubits: And it broke forth, and burnt such of the Chaldeans as it found near the furnace. But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified and blessed God.

Verses with Response *(STAND)*

(Daniel 3:57-88)




Sing — praise to the Lord, — and ex - alt Him a - bove all for - e - ver.

Verses *(sung individually or in groups)*

All you works of the Lord, bless the Lord.
You angels of the Lord and you heavens of the Lord, bless the Lord.
You waters above the heavens and all you powers of the Lord, bless the Lord.
You sun, moon, and you stars of heaven, bless the Lord.
Every shower and dew and all you winds, bless the Lord.
Fire and heat, cold and warmth, bless the Lord.
Frost and snow, ice and cold, bless the Lord.
Light and darkness, nights and days, bless the Lord.
Plains and mountains and hill and all that grows upon them, bless the Lord.
Fountains, seas and rivers, whales and all that moves in the waters, bless the Lord.
Birds of the heavens, animals and cattle, bless the Lord.
Sons of men, children of Israel, bless the Lord.
Priests of the Lord and servants of the Lord, bless the Lord.
Spirits and souls of the just, you holy and humble of heart, bless the Lord.
Ananias, Azarias and Mizaël bless the Lord.
Apostles, Prophets, and Martyrs of the Lord, bless the Lord.
We bless the Father, Son and Holy Spirit.
Now and ever and forever. Amen.
Worshipping the Lord, we praise and bless Him.

The Little Litany

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

All: 

Lord — have mer-cy.

Priest/Deacon: Help us, save us, have mercy on us and protect us, O God, by Your grace.

All: 

Lord — have mer-cy.

Priest/Deacon: Commemorating our ever-holy, ever-pure, ever-blessed and glorious Lady, the Birth-giver of God and ever-Virgin Mary, together with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

All:

To You, O Lord.

Priest: For to You are due all glory, honor, and adoration, to the Father and to the Son and to the Holy Spirit, now and ever and forever.

All:

A - men.

Instead of Trisagion

(sing 3 times)

As ma - ny as have been bap - tized in - to Christ
 have _ put _ on _ Christ. Al - le - lu - - - - ia!
 Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit
 now and ev - er, and for - e - ver. A - men.
 Have - put - on - Christ. Al - le - lu - - - - ia!

Sing "As Many" one more time.

Priest: Let us be attentive! Peace be with all! Let us be attentive!

Prokimen - Tone 5



Let all the earth worship and sing praise to You, sing praise to Your Name, O Most High.

Verse: Shout joyfully to the Lord, all the earth,
sing praise to His Name, give to Him glorious praise.

Epistle

Priest: Wisdom!

Reader: A reading from the Epistle of St. Paul to the Romans.

Priest: Let us be attentive!

Reader: *(Reads from Romans 6:3-11)*

Brethren. All of us who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with Him in a death like his, we shall certainly be united with Him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over Him. The death He died He died to sin, once for all, but the life He lives He lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Instead of Alleluia *(STAND)*

During the singing of this, the priest changes from black to bright vestments. Where possible, the penitential colored altar coverings should also be removed.

Priest: *(blessing the reader)* Peace be to you! Wisdom! Be attentive!



A - rise, O God and judge the earth, For all na-tions be - long to You.
Vos - kre - sni - Bo - je, su - di zem - li, ya - ko - Ti tsarst - vu - esh - vo ve - ki.

Verses: God has taken his place amidst the assembly of gods and in their midst He holds judgment. How long will you judge unjustly and show partiality to the wicked? Defend the orphan and the lowly, maintain the right of the afflicted and the destitute. Rescue the weak and the needy, and deliver them from the hand of the wicked. They neither know nor understand; they walk about in darkness. Let all the foundations of the earth be shaken. I said: You are gods, and all sons of the Most High: nevertheless, you shall die like men and fall like any prince.

Gospel

Deacon: Wisdom, let us be attentive as we listen to the Holy Gospel.

Priest: Peace be + unto all!

All: And with your spirit.

Priest: The reading of the Holy Gospel according to St. Matthew.

All: Glory to You, O Lord, glory to You.

(Matthew 28:1-20)

After the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me." While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed; and this story has been spread among the Jews to this day. Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

All: Glory to You, O Lord, glory to You.

The service continues as St. Basil's Divine Liturgy (Blue Book p. 24), with the following changes:

Instead of Cherubic Hymn

Let all mor - tal flesh be si - - - lent,
and let it stand with fear and awe, ha - ving no earth - ly thought.

The musical notation consists of two staves of music in a 3/4 time signature with a key signature of two flats (B-flat and E-flat). The melody is written on a treble clef staff. The lyrics are placed below the notes. The first staff contains the lyrics "Let all mor - tal flesh be si - - - lent," and the second staff contains "and let it stand with fear and awe, ha - ving no earth - ly thought."

The King _____ of ___ Kings and the Lord of Lords _____
 comes to be sac - ri-ficed and to be gi - ven as food to the faith - ful.

After the Great Entrance with the Gifts:

Be - fore Him go the choirs of an - ge - lic Hosts, Powers and - Prin-ci-pa-li-ties,
 The ma - ny eyed Che - ru - bim and the six - winged Se - ra - phim.
 They co - ver their fa - ces while they _____ chant: _____
 "Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - - - ia!"

Instead of "You Are Truly Deserving" (Hymn to the Mother of God)

Mourn not _____ for _____ Me, O _____ My _____ Mo - - - ther,
 when you be - hold in the tomb the _____ Son Whom you, as a vir - gin, con - ceived. _____
 For I - shall a - rise and _____ be _____ glo - ri - fied;

and I, as God, shall ex - - alt
with un - en - ding glo - ry those who ho-hor you with faith and love.

Communion Hymn

The Lord a - rose as out of a sleep
and, ha - ving re - sur - rec - ted, He saves us.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - - - ia!