

**HOLY SATURDAY: EVE OF GREAT AND HOLY PASCHA
VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT
WITH HOLY BAPTISM AND CHRISMATION**

****INSTRUCTIONS****

For people being baptized, the Catechumen Prayers and Exorcisms are done in the narthex of the church temple on Great and Holy Friday morning following the Great Hours and Typika (or between the Sixth and Ninth Great Hours). Follow the instructions in *Services of Initiation into the Holy Orthodox-Catholic and Apostolic Church*, pages 35-47, “The Making of Catechumens.”

Separately, for those who are only being chrismated, follow the instructions in *Services of Initiation*, pages 94-106, “The Service of Entrance into the Church.”

Note well, all people being received into the Church on Holy Saturday shall have made their life confessions to their priest prior to Holy Friday. Only those received by chrismation will have the prayer of absolution read during the Service of Entrance. Those received by baptism will be absolved by virtue of their baptism.

The Baptismal Font is filled and all other arrangements for the Mysteries (Sacraments) of Holy Baptism and Chrismation are made just before the VDL on Holy Saturday. The candidates and their sponsors do not enter the nave of the church temple but stand in the narthex until the Little Entrance, if possible.

The priest begins the VDL with the words “Blessed is the Kingdom” at the Baptismal Font, there making the Sign of the Cross with the Gospel Book, as customary. The clergy do not return the Gospel Book to the Altar Table, but place it on the table set up next to the Font. The Deacon may offer the Baptismal Great Litany at the Font.

During the Theotokion at “O Lord, I Have Cried” the clergy join the candidates and sponsors. At the conclusion of the hymn, the deacon faces east, lifts the Gospel Book and intones “Wisdom! Stand upright!” Then, “O Gladsome Light” is chanted.

The Baptismal and Chrismation Prayers will be said in a lower (mystical) voice during the Old Testament Readings, but when the Priest offers an exclamation or “The Peace,” he will raise his voice for all to hear and the readers will pause.

The first six readings plus the fifteenth reading must be recited, at a minimum. The clergy and chanters must gauge how many other readings may be offered based on the number of candidates. Read all of the passages if possible.

All candidates – both those newly-Baptized and those to be received by Chrismation alone – are then baptized, chrismated and tonsured. Once this is done, immediately return the Chrism and the blessed oil to the sanctuary so that they are not spilled.

After all of this is completed, the deacon faces east, lifts his orarion and intones, “Let us pray to the Lord.” After the choir responds “Lord, have mercy” the priest intones the exclamation “For holy art Thou, O our God.” Then we chant “As many as have been baptized into Christ” as the clergy lead the newly-illuminated in procession around the Font and baptismal table next to it.

After the Gospel lection, the clergy take the Gospel Book and return to their places within the sanctuary. The rest of the VDL is served as usual. We have only provided the variables for the Vespereal portion of this service. For all baptismal elements, use *Services of Initiation*, pages 33-90 and 140-141. Use *The Services of Great and Holy Week and Pascha* (2nd or 3rd edition, Antiochian Archdiocese) pages 655-692 for the remainder of the Liturgy.

The newly-illuminated Orthodox Christians are the first of the laity to receive the Holy Eucharist, coming forward bearing their lighted Baptismal candles and accompanied by their sponsors.

THE MAKING OF CATECHUMENS

If the person to be baptized is a child, the sponsor, holding the child so that the child's head rests on the right arm of the sponsor, faces the Altar (to the east). If the person to be baptized is an adult, then he/she wears a robe and/or swimsuit. However, if these prayers are recited on Holy Friday, the candidates may wear regular, church-appropriate clothing. The Priest meets the candidates and their sponsors in the narthex. He breathes three times in each face of the candidates, making the sign of the Cross each time on his/her brow and breast, saying:

Priest: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

- *For all of the exorcism prayers, use Services of Initiation, Pgs. 35-47.*

THE VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT **MUSIC FOR THE FULL LITURGY ([KAZAN](#)) ([KARAM](#))**

- *The priest begins with the words "Blessed is the Kingdom" at the Baptismal Font, there making the Sign of the Cross with the Gospel Book as customary.*

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.
Come, let us worship and fall down before God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ Himself, our King and our God.

THE PSALM OF INTRODUCTION—PSALM 103

Reader: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire.

Who establisheth the earth in the sureness thereof; it shall not be turned back forever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.

The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to

all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. 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. There will the sparrows make their nests; the house of the heron is chief among them. 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. Man shall go forth unto his work, and to his labor 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, wherein are things creeping innumerable, small living creatures with the great. There go the ships; there this leviathan, 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; 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; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

O our God and our Hope, glory to Thee!

- *If a deacon or another priest now offers the Litany of Peace for Baptism (Services of Initiation, 49-52), the Celebrating Priest quietly says the prayer: "O compassionate and merciful God..." (Services of Initiation, 52-53). Otherwise, the Celebrating Priest can quietly say the prayer during "O Lord, I Have Cried."*
- *Note well that the priest's exclamation comes neither after his prayer nor the litany, but on page 7 of this text with the words "For unto Thee are due all glory, majesty, honor, and worship." Therefore, after the choir sings "To Thee, O Lord" to finish the baptismal litany, it immediately begins chanting "O Lord, I Have Cried."*

“O LORD I HAVE CRIED” IN TONE ONE

Choir: O Lord, I have cried out unto Thee, hear Thou me; hear Thou me, O Lord. O Lord, I have cried out unto Thee, hear Thou me. Give ear to the voice of my supplication when I cry out unto Thee: hear Thou me, O Lord.

- *The priest or deacon censens the church temple and the Baptismal Font, as usual.*

Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice; hear Thou me, O Lord.

- + Set a watch, O Lord, before my mouth, and a protecting door round about my lips.
- + Incline not my heart to evil words, to make excuses in sins.
- + With men that work iniquity; and I will not communicate with the choicest of them.
- + The just man shall correct me in mercy and shall reprove me; but let not the oil of the sinner anoint my head.
- + For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.
- + They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground, their bones are scattered by the side of hades.
- + But to Thee, O Lord, Lord, are mine eyes; in Thee have I put my trust, take not away my soul.
- + Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.
- + Let the wicked fall into their own nets, whilst I alone escape.
- + I cried unto the Lord with my voice, with my voice unto the Lord, did I make my supplication.
- + I poured out my supplication before Him; I showed before Him my trouble.
- + When my spirit was overwhelmed within me, then Thou knewest my path.
- + In the way wherein I walked have they secretly laid a snare for me.
- + I looked on my right hand, and beheld, but there was no man that would know me.
- + Refuge failed me; no one cared for my soul.
- + I cried unto Thee, O Lord; I said: Thou art my refuge and my portion in the land of the living.
- + Attend unto my cry, for I am brought very low.
- + Deliver me from my persecutors, for they are stronger than I.

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

Verse 9. The righteous shall wait for me until Thou recompense me.

For the Resurrection in Tone One

Verse 8. Out of the depths have I cried unto Thee, O Lord; Lord hear my voice.

Accept our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

Verse 7. Let Thine ears be attentive to the voice of my supplication.

Encircle Sion, O ye peoples, and encompass her, and give glory therein to Him that is arisen from the dead; for He is our God Who hath delivered us from our iniquities.

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

Come, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the error of the enemy.

Verse 5. *Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.*

By Thy Passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.

For the Harrowing of Hades in Tone Eight

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*
Today Hades groaneth and crieth out: It would have been good for me had I never received Him Who was born of Mary, for He came upon me and destroyed my power. He crushed the gates of brass, and, as God, He raised the souls that I once held captive. Glory be to Thy Cross and Thy Resurrection, O Lord.

Verse 3. *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*

Today Hades groaneth and crieth out ... (repeat above)

Verse 2. *Praise the Lord, all ye nations; praise Him, all ye people.*

Today Hades groaneth and crieth out: Mine authority hath been destroyed; I received this mortal as one of the dead; yet in no wise can I hold Him fast, but with Him I shall lose those over whom I ruled. I held the dead from the beginning of the world; but behold, this man raiseth them all. Glory be to Thy Cross and Thy Resurrection, O Lord.

Verse 1. *For His mercy is great toward us, and the truth of the Lord endureth forever.*

Today Hades groaneth and crieth out: My dominion is swallowed up; the Shepherd was crucified, and hath raised up Adam. I am robbed of them over whom I ruled, and all those whom I had overpowered and swallowed up, I have vomited up again. He that was crucified hath emptied the tombs; the dominion of death prevaieth not. Glory be to Thy Cross and Thy Resurrection, O Lord.

DOXASTICON FOR HOLY SATURDAY IN TONE SIX

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

saying: And God blessed the seventh day. This is the blessed Sabbath; this is the day of rest, whereon, through the dispensation of death, the Only-begotten Son of God rested from all His works, keeping Sabbath in the flesh. And through the Resurrection, He resumed again His former state, and granted us life everlasting, since He alone is good and the Friend of man.

THEOTOKION FOR THE RESURRECTION IN TONE ONE

Both now and ever, and unto ages of ages. Amen.

The universal glory born of men, who hath given birth unto the Master, the heavenly gate: let us praise Mary the Virgin, the song of the bodiless hosts, and the adornment of the faithful. For she was shown to be a Heaven and a temple of the Godhead; destroying the wall of enmity, she ushered in peace and opened the Kingdom. Possessing, therefore, this anchor of faith, we have as champion the Lord Who was born of her. Take courage, therefore, take courage, O ye people of God; for He shall fight thine enemies, since He is the Almighty One.

THE LITTLE ENTRANCE

(While the Doxasticon is chanted, the following dialogue occurs QUIETLY as the clergy make the entrance with the GOSPEL BOOK, not the censor.)

Deacon: Let us pray to the Lord. Lord, have mercy.

Priest: O Master, Lord our God, Who hast appointed in Heaven orders and hosts of angels and archangels for the service of Thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Deacon: Amen.

(The clergy make the Entrance as the candidates and sponsors stand near the Font, while reciting this next dialogue quietly.)

Deacon: Bless, master, the Holy Entrance.

Priest: Blessed is the entrance to Thy Holy Place, always, now and ever, and unto ages of ages. Amen.

(After the choir has finished, the deacon lifts up the Gospel Book with his orarion, as usual, and says aloud:)

Deacon: Wisdom! Stand upright!

O GLADSOME LIGHT (CHANT) (CHORAL)

Choir: O gladsome Light of the holy glory of the immortal, heavenly, holy and blessed Father: O Jesus Christ. Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee: Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life. Wherefore the whole world doth glorify Thee.

- *The clergy place the Gospel Book on a table next to the Baptismal Font, and the Priest resumes blessing the waters, which is done simultaneously during the Old Testament Readings. The Daily Prokeimenon is not sung on this day.*

THE SACRAMENT OF HOLY BAPTISM

THE PRAYER OF THE BLESSING OF THE WATER

- *Standing next to the Baptismal Font, the Priest says:*

Priest: Great art Thou, O Lord, and marvelous are Thy works, and no word shall be sufficient to hymn Thy wonders. (*thrice*)

- *The choir offers no response to this repeated exclamation. After, the readers begin the Old Testament readings on page 8 of this text and the priest continues quietly with his prayer “For Thou, of Thine own will” in Services of Initiation, 54-55, until his next exclamation.*

- *The priest makes a sign of the cross over the water with his hand thrice, as he says each time:*
Priest: Wherefore, O King, Lover of mankind, be present now through the visitation of Thy Holy Spirit and sanctify this water.

- *The choir offers no response to this repeated exclamation. The readers resume the Old Testament readings and the priest continues quietly with his prayer “And give to it the grace of redemption” in Services of Initiation, 55, until his next exclamation.*

- *The Priest breathes upon the water three times and then he makes the sign of the cross three times upon the water, dipping the finger of his right hand therein at each signing, making three crosses in all (not nine), as he says this exclamation at each signing with the cross:*

Priest: Let all adverse powers be crushed under the tracing of the sign of Thy Cross.

- *The choir offers no response to this repeated exclamation. The readers resume the Old Testament readings and the priest continues quietly with his prayer “Let all aerial and unseen false gods withdraw” in Services of Initiation, 56-57, until this exclamation that concludes the prayer over the water:*

Priest: For unto Thee are due all glory, majesty, honor, and worship, together with Thy beginningless Father, and Thine all-Holy, and good, and life-creating Spirit; both now and ever, and unto ages of ages.

Choir: Amen.

- *The readers pause here, and the following portions are done aloud.*

THE PEACE

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To Thee, O Lord.

THE PRAYER OF THE OIL OF GLADNESS

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

- *The Priest blesses the Oil, saying the prayer in Services of Initiation, 58:*

Priest: O Master, Lord, the God of our fathers...

Choir: Amen.

- *The Priest pours the oil into the water, making the Sign of the Cross, saying:*

Priest: Let us attend!

Choir: Alleluia, Alleluia, Alleluia. (*thrice*)

Priest: Blessed is God, Who illumineth and sanctifieth every man that cometh into the world; now and ever, and unto ages of ages.

Choir: Amen.

- *The readers then resume the Old Testament readings, the clergy continue the Mysteries of Baptism and Chrismation quietly, starting with the anointing of the oil before baptism, Services of Initiation, 59-61.*

- *The readings only pause for the triple-immersion of the candidates in the water. When the candidates emerge, the choir sings:*

TROPARION IN TONE EIGHT

Grant to me a luminous robe, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

- *The priest blesses the white baptismal robe, saying:*

Priest: The servant of God, (Name) is clothed with the robe of righteousness: in the Name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

- *Then, clergy follow “The Order of Service Directly after Baptism” in Services of Initiation, 63-75. They may use the order “for infants” on this day if they have a large number of baptisms. The newly-baptized go to their dressing rooms to dry off, change into dry clothes and wear their white baptismal robes on top. They then return to the nave.*
- *The Priest anoints the newly-baptized with Holy Chrism, making with it the Sign of the Cross on the brow, the ears, the nostrils, the lips, the ears, the breast, the hands, the feet and between the shoulders, each time saying:*

Priest: Seal of the gift of the Holy Spirit.

People: Seal.

- *The newly illumined should be reminded that they are now wearing the Holy Chrism, so they must be careful not to move around and rub it off on objects or other people. The priest will tell them how to wash their garments after the Liturgy. Hopefully, by now, the readers should be finishing the fifteenth reading (from the Prophecy of Daniel).*

THE OLD TESTAMENT READINGS

The First Reading

Deacon: Wisdom!

Reader: The reading from the book of Genesis. (1:1-13)

Deacon: Let us attend!

Reader: In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said, “Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.” And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day. And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw

that it was good. And God said, “Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

The Second Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (60:1-16)

Deacon: Let us attend!

Reader: Be enlightened, be enlightened, O Jerusalem, for your light has come and the glory of the Lord has dawned upon you. See, darkness will cover the earth as thick darkness upon nations; but upon you will the Lord manifest himself, and his glory will appear upon you. And kings will walk in your light and nations in your splendor. Lift up your eyes around and see your children gathered; see, all your sons have come from afar, and your daughters will be raised on men’s shoulders. Then you will see, and fear and be amazed in your heart, because wealth of sea and of nations and of peoples will transfer to you; and herds of camels will come to you and camels of Madiam and Gaipha will cover you; all they from Saba will come, bringing gold and they will bear incense and precious stone and they will declare the good tidings of the salvation of the Lord. And all the sheep of Kedar will be gathered to you and the rams of Nabaioth will come to you, and there will be offered acceptable sacrifices on my altar, and my house of prayer will be glorified. Who are these who fly like clouds and as doves with their nestlings? The isles awaited me and in the first place the ships of Tharsis to bring your children from afar and their silver and gold with them for the sake of the holy name of the Lord and for the sake of the glorious Holy One of Israel. And strangers will build your walls and their kings will stand before you; for because of my wrath I smote you and because of mercy I loved you. And your gates will be open continually, night and day they will not be shut, to bring to you the power of the nations and their kings as captives; for the nations and kings who will not serve you will perish and the nations will be made a desert in the desert places. And the glory of Libanus will come to you with cypress and pine and cedar together, to glorify my holy place and I shall glorify the place of my feet. And the sons of those who humbled you and of those who embittered you will come to you afraid, and you will be called City of the Lord, Zion of the Holy One of Israel. Because of your being abandoned and hated, and there was no one to help you, I will give you eternal joy, gladness for generations of generations; and you will suck the milk of nations and eat the wealth of kings; and you will know that it is I the Lord who save you and I the God of Israel who deliver you.

The Third Reading

Deacon: Wisdom!

Reader: The reading from the book of Exodus. (12:1-12)

Deacon: Let us attend!

Reader: The Lord said to Moses and Aaron in the land of Egypt: This month is the beginning of months for you, it is for you the first among the months of the year; speak to the whole congregation of the of the children of Israel saying: On the tenth of this month let each take a sheep

according to the houses of their families; if they should be too few in the house so that there are not enough for a sheep, he is to take with him his neighbor according to the number of souls; each shall be numbered for him according the sufficiency for a sheep; it shall be for you a sheep, perfect, male, a yearling; you shall take it from the lambs and the kids. And it shall be kept by you until the fourteenth of this month and the whole multitude of the congregation of the children of Israel shall slaughter it towards evening; and they are to take some of the blood and put it on the two door-posts and on the lintel in the houses in which they eat it, and they are to eat the meat in this night; roasted by fire, and they are to eat unleavened bread on bitter herbs. You are not to eat it raw or boiled in water, but only roasted by fire, the head with the feet and the entrails. You are not to leave any of it until morning and you are not to break a bone of it; but what is left over of it until morning you are to burn up with fire. This is how you are to eat it: your loins girt, your sandals on your feet and your staves in your hands; and you are to eat it in haste: it is a Pascha for the Lord.

The Fourth Reading

Deacon: Wisdom!

Reader: The reading from the book of Jonah. (Its Entirety)

Deacon: Let us attend!

Reader: (Chapter 1) The word of the Lord came to Jonah, the son of Amathi, saying: Arise and journey to Nineveh the great city, and preach in it, because the cry of its wickedness has gone up before me. And Jonah arose to flee to Tharsis from the face of the Lord; and he went down to Joppa and found a boat bound for Tharsis, and he paid the fare, and boarded it, to sail with them to Tharsis from the face of the Lord. And the Lord raised a great wind on the sea; and there came a great storm on the sea, and the boat was in danger of breaking up. And the sailors were afraid and each cried to his god, and they threw the cargoes that were in the boat into the sea to lighten it of them. But Jonah had gone down into the hold of the boat and was sleeping and snoring. And the captain approached him and said to him: Why are you snoring? Arise, and call on your God, perhaps God will save us, and we may not perish. And each one said to his neighbor: Come, let us cast lots, and let us find out for what reason this evil is upon us. And they cast lots, and the lot fell on Jonah. And they said to him: Tell us for what reason this evil is upon us. What is your work? Where have you come from? And where are you going? And from what country and from people are you? And he said to them: I am a servant of the Lord, and I worship the Lord, the God of heaven, who made the sea and the dry land. And the men feared with a great fear, and they said to him: Why did you do this? Because the men knew that he was fleeing from the face of the Lord, because he had told them; and they said to him: What are we to do with you, and so the sea will become calm for us? Because the sea was rising and raising an even greater storm. And Jonah said to them: Take me, and throw me into the sea, and the sea will become calm for you; because I know that it is because of me that this great storm is upon you. And the men were striving to return to land, and they could not, because the sea rose ever higher against them. And they cried out to the Lord and said: Let it not be, Lord; let us not perish because of the soul of this person, and do not bring on us just blood; because you, Lord, have done as you wished. And they took Jonah and threw him into the sea and the sea ceased from its raging. And the men feared the Lord with a great fear, and they sacrificed a sacrifice to the Lord, and they vowed vows.

(Chapter 2) And the Lord had ordered a great whale to swallow down Jonah; and Jonah was in the belly of the whale for three days and three nights. And Jonah prayed to the Lord his God and said:

I cried to the Lord my God in my trouble: and he heard me; from the bowels of hell my cry; you heard my voice. You cast me into the depths of the heart of the sea: and rivers surrounded me. All your billows and your waves passed over me. And I said: I have been thrust from your eyes; shall I look again towards your holy temple. Water encompassed me, even to my soul: the final deep closed round me. My head went down to the clefts of the mountains. I descended into the earth, whose bars are eternal barriers. Let my life come up from corruption to you, O Lord my God. As my soul was departing from me I remembered the Lord; and let my prayer come to you, to your holy temple. Those who preserve vain and foolish things have forsaken their own Mercy. But I shall sacrifice to you with a voice of praise and confession; I will pay you. O Lord, whatever I have vowed, for my salvation. And the Lord ordered the whale; and it cast Jonah out upon the dry land.

(Chapter 3) And the word of the Lord came to Jonah a second time, saying: Arise and journey to Nineveh the great city, and preach in it in accordance with the previous word which I spoke to you. And Jonah arose and journeyed to Nineveh, as the Lord had told him. Now Nineveh was a great city to God, of about a three days journey. And Jonah began to journey into the city, about one day's journey, and he preached and said: Still three days and Nineveh will be overthrown. And the men of Nineveh believed God and proclaimed a fast, and dressed in sackcloth from the greatest of them to the least. And the word reached the king of Nineveh, and he rose from his throne, and took off his robe, and out on sackcloth, and sat on ashes. And there was a proclamation and a declaration in Nineveh from the king and from his nobles, saying: Humans and beasts, oxen and sheep are not to eat, not to pasture and not to drink water. So humans and beasts put on sackcloth and cried out insistently to God; and they turned away each from their wicked way and from the injustice in their hands, saying: Who knows if God will repent and be entreated and turn back from the anger of his rage, and we may not perish? And God saw their works, and that they had turned from their wicked ways, and God repented of the evil which he had said he would do to them, and he did not do it.

(Chapter 4) And Jonah was very deeply grieved, and he was troubled, and he prayed to the Lord and said: Were not these my words when I was still in my land? Because of this I made haste to escape to Tharsis, because I knew that you are merciful, and pitying and long-suffering and full of mercy, and repent over evils. And now, Master, Lord, take my soul from me, for it is better for me to die than to live. And the Lord said to Jonah: Are you then so very grieved? And Jonah left the city, and sat down opposite the city, and made a tent for himself, and sat under it in the shade, until he should see what would happen to the city. And God gave orders to a gourd, and it came up over Jonah head, to be a shade for him above his head, to shade him from his troubles; and Jonah rejoiced with great joy at the gourd. And God gave orders to a worm at dawn on the morrow, and it smote the gourd and it withered up. And it came to pass that as soon as the sun had dawned that God gave orders to a burning east wind; and the sun beat down on Jonah's head; and he fainted and despaired of his soul, and said: It were better for me to die than live. And God said to Jonah: Are you then so very grieved over the gourd? And he said: I am very grieved, even to death. And the Lord said: You had pity for the gourd, for which you had suffered no evil, nor did you rear it; it came into being before night, and perished before night. And I, shall I not have pity for Nineveh the great city, in which dwell more than one hundred and twenty thousand people, who do not know their right hand or their left, and many animals.

The Fifth Reading

Deacon: Wisdom!

Reader: The reading from the book of Joshua (Jesus of Navi 5:10-15).

Deacon: Let us attend!

Reader: The children of Israel encamped in Galgala and kept the Passover on the fourteenth day of the first month in the evening, to the west of Jericho, on the far side of the Jordan in the plain. And they ate of the corn of the land on the morrow of Passover, unleavened and new. On this day the manna ceased, after they had eaten of the corn of the land, and there was no longer manna for the children of Israel; they harvested the country of the Phoenicians in that year. And it came to pass when Joshua was in Jericho that he looked up with his eyes and saw someone standing in front of him, and a drawn sword was in his hand; and Joshua approached him and said to him: Are you ours, or of the enemies? But he said to him: I, the Chief Captain of the power of the Lord, have now come. And Joshua fell on his face to the ground, and worshipped, and said to him: Master, what order do you give your servant? And the Lord's Chief Captain said to Joshua: Untie your sandal from your feet; for the place on which you are standing is holy. And Joshua did so.

The Sixth Reading

Deacon: Wisdom!

Reader: The reading from the book of Exodus. (13:20-15:19)

Deacon: Let us attend!

Reader: The children of Israel departed from Succoth and encamped at Etham by the desert. God was leading them by day with a pillar of cloud to show them the way, but by night with a pillar of fire. The pillar of cloud did not fail to appear to them by day, and the pillar of fire by night before all the people.

(Chapter 14) And the Lord spoke to Moses, saying: Speak to the children of Israel, and let them turn away and encamp opposite the settlement between Migdol and the sea, opposite Beëlsephôn; before them you will camp by the sea. And Pharaoh will say to his people: These children of Israel are wandering in the land; for the desert has shut them in. But I will harden Pharaoh's heart, and he will pursue after them; and I shall be glorified in Pharaoh and in all his army; and the Egyptians will know that I am the Lord; and they did this. And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaoh and his servants was changed against the people, and they said: Why did we do this—to send the children of Israel away so as not to slave for us? So Pharaoh yoked his chariots and assembled all his people with himself, and took six hundred chosen chariots and all the cavalry of the Egyptians, and the captains over them all. And the Lord hardened the heart of Pharaoh, king of Egypt, and he went in pursuit after the children of Israel; but the children of Israel marched out with upraised hand. And the Egyptians went in pursuit after them and found them encamped by the sea. And all the cavalry and chariots of Pharaoh, and the horsemen and his army were opposite the settlement in front of Beëlsephôn; and Pharaoh approached. And the children looked up with their eyes and they saw, and lo, the Egyptians were encamped behind them, and they were greatly afraid; but the children of Israel cried out to the Lord, and said to Moses: Because there were no graves in Egypt have you brought us out to die in the desert? What have you done this, leading us out of Egypt? Is not this the word which we spoke

to you when we said: Leave us alone that we may be slaves of the Egyptians? For it is better for us to be slaves to the Egyptians than to die in this desert. But Moses said to the people: Take courage, stand firm, and see the salvation which comes from the Lord, which he will perform for us today. For the way in which you have seen the Egyptians to-day, you will not see them again for ever. The Lord will fight for you, and you will keep silent. But the Lord said to Moses: Why do you cry out to me? Speak to the children of Israel, and tell them to yoke up again; and you, lift up your staff and stretch out hand upon the sea, and divide it; and let the children of Israel enter the midst of the sea on dry ground. And see, I shall harden Pharaoh's heart, and that of all the Egyptians, and they will enter after them; and I shall be glorified in Pharaoh and in all his army, and in his chariots and in his horses; and all the Egyptians will know that I am the Lord, when I am glorified in Pharaoh and in his chariots and in his horses. And the Angel of God, who marched before the camp of the children of Israel, removed and marched at their rear; while the pillar of cloud also removed from in front of them and stood in their rear. And it entered between the camp of the Egyptians and the camp of the children of Israel, and stopped; and there was darkness and gloom; and the night passed and they did not come near one another the whole night. But Moses stretched out his hand upon the sea; and the Lord drove the sea with a strong south wind the whole night long, and made the sea dry; and the water was parted. And the children of Israel entered the midst of the sea on dry land; and its water was a wall on the right and a wall on the left. But the Egyptians went in pursuit and entered after them, and all the cavalry of Pharaoh, and the chariots and the riders into the midst of the sea. But it came to pass at the dawn watch that the Lord looked upon the camp of the Egyptians in a pillar of fire and cloud, and he troubled the camp of the Egyptians; and bound the axles of their chariots, and made them go with difficulty. And the Egyptians said: Let us fly from before Israel; for the Lord is fighting the Egyptians for them. But the Lord said to Moses: Stretch out your hand upon the sea and let the water be restored and let it cover the Egyptians, the chariots and the riders. But Moses stretched out his hand upon the sea, and the water was restored towards day to its place; but the Egyptians fled under the water; and the Lord shook off the Egyptians into the midst of the sea; and the water came back, it covered the chariots and the riders and all the power of Pharaoh, those who entered after them into the sea, and there was not one of them left behind. But the children of Israel marched through dry land in the midst of the sea; while the water was a wall for them on the right and on the left. And the Lord delivered Israel on that day from the hand of the Egyptians; and Israel saw the Egyptians dead by the shore of the sea. Israel saw the mighty hand, what the Lord had done to the Egyptians; and the people feared the Lord and believed God and Moses his servant.

CHAPTER 15: "THE SONG OF MOSES"

- *The choirs sing the below refrain in Tone Five, with the verses in between.*
- + Then Moses and the children of Israel sang this song to the Lord, and said:
Refrain: Let us sing unto the Lord, for He is greatly glorified.
- + Horse and rider He has cast into the sea. (**Refrain**)
- + Helper and protector He has become for my salvation. He is my God and I will glorify Him; my father's God and I will exalt Him. (**Refrain**)
- + The Lord shatters wars, the Lord is His Name. (**Refrain**)
- + Pharaoh's chariots and power He has cast into the sea; his chosen mounted captains He has drowned in the Red Sea. (**Refrain**)
- + With the deep He covered them: they sank to the bottom like a stone. (**Refrain**)

- + Thy right hand, O Lord, has been glorified with strength; Thy right hand, O Lord, has crushed enemies. *(Refrain)*
- + And by the multitude of Thy glory Thou hast smashed the adversaries. Thou hast sent forth Thine anger; it consumed them like a reed. *(Refrain)*
- + And through the Spirit of Thy wrath the water parted; the waters became fixed like a wall, and the waves became fixed in the midst of the sea. *(Refrain)*
- + The enemy said: I will pursue, I will overtake, I will divide the spoil, I will fill my soul, I will destroy with my sword, my right hand shall lord it. *(Refrain)*
- + Thou didst send forth Thy Spirit, the sea covered them, and they sank like lead in a mass of water. *(Refrain)*
- + Who is like Thee among the gods, O Lord? Who is like Thee? Glorified in holiness, wondrous in glories, performing marvels? *(Refrain)*
- + Thou didst stretch forth Thy right hand, the earth swallowed them up. *(Refrain)*
- + Thou hast guided with justice this Thy people, whom Thou hast redeemed; by Thy strength Thou hast called them into Thy holy resting-place. *(Refrain)*
- + Nations heard and were enraged; pangs have seized the inhabitants of Philistia. *(Refrain)*
- + Then the leaders of Edom and the rulers of the Moabites were dismayed; trembling took hold of them; all the inhabitants of Canaan melted away. *(Refrain)*
- + Let fear and trembling fall upon them; by the greatness of Thine arm let them be turned to stone; until Thy people pass over, O Lord: until Thy people, whom Thou hast gained, pass over. *(Refrain)*
- + Bring them and plant them on the mountain of Thine inheritance, Thy prepared dwelling, which Thou hast made, O Lord: the sanctuary which Thy hands have prepared. *(Refrain)*
- + The Lord reigns unto the ages of ages. *(Refrain)*
- + Pharaoh's horse went with the chariots and horsemen into the sea, and the Lord brought the water of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. *(Refrain)*
- + Glory to the Father, and to the Son, and to the Holy Spirit. *(Refrain)*
- + Both now and ever, and unto ages of ages. Amen.
- + Let us sing to the Lord... for He is greatly glorified.

The Seventh Reading

Deacon: Wisdom!

Reader: The reading from the prophecy of Zephaniah. (Sophronios 3:8-15)

Deacon: Let us attend!

Reader: Thus saith the Lord: Wait upon me for the day of My Resurrection for witness; because then I shall turn upon peoples a tongue for its generation, for them all to call upon the name of the Lord, to serve him under one yoke. From the end of the rivers of Ethiopia I shall receive those who implore Me; children of the scattered will bring Me sacrifices. On that day you will not be put to shame because of all your practices with which you dishonored Me; because then I shall remove from you your disdainful pride, and you shall no more set yourself to magnify yourself upon my

holy mountain. And I shall leave in you a meek and humble people; and the remnant of Israel will reverence the Name of the Lord, and they will not commit injustice, will not speak vanities, and there will not be found in their mouth a deceitful tongue; because they will pasture and lie down, and there will be none to terrify them. Rejoice greatly, daughter of Zion, proclaim, daughter of Jerusalem; be glad and exult from your whole heart, daughter of Jerusalem. The Lord has taken away your injustices; He has rescued you from the hand of your foes; the King of Israel, the Lord, is in your midst; you will no longer see evils.

The Eighth Reading

Deacon: Wisdom!

Reader: The reading from the Third Book of Kingdoms. (17:8-24)

Deacon: Let us attend!

Reader: The word of the Lord came to Elias saying: Rise, and journey to Zarephath in Sidon; see, I have commanded a widow there to look after you. And he rose and journeyed to Zarephath and came to the gate of the city; and see, there was a widow gathering sticks. And Elias called after her and said to her: Fetch me, please, a little water in a vessel and I shall drink. And she went to fetch it, and Elias called after her: Fetch me, please, a morsel of bread too in your hand. And the woman said: As the Lord your God lives, I have not so much as a cake, but only a handful of flour in a pitcher and a little oil in a flask; and see, I am gathering a couple of twigs and I shall go in and prepare it for myself and my children, and we will eat it and die. And Elias said to her: Take courage, go in and do as you have said; but make me from it a little cake, and you shall bring it to me first and then you shall make for yourself and your children last. Because thus says the Lord: The pitcher of flour will not run out and the flask of oil will not diminish until the day when the Lord gives rain upon the land. And the woman went and did so; and she ate and he and her children. And from that day the pitcher of flour did not run out and the flask of oil did not diminish according to the word of the Lord, which He had spoken through the hand of Elias. And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and his sickness was very severe, until there was no spirit left in him. And she said to Elias: Why do you trouble me, man of God? Have you come here to remind me of my injustice and to kill my son? And Elias said to the woman: Give me your son; and he took him from her bosom and carried him to the upper chamber, in which he was lodging, and laid him to sleep on the bed. And Elias cried out to the Lord and said: Alas, Lord, the witness of the widow with whom I dwell, Thou hast done evil in killing her son. And he breathed on the child three times and called on the Lord and said: Lord my God, let the soul of this child return to it. And it came to pass that the child cried out; and he brought him down from the upper chamber into the house and gave him to his mother. And Elias said: Look, your son lives. And the woman said to Elias: See, I know that you are a man of God, and that the word of the Lord in your mouth is true.

The Ninth Reading

Deacon: Wisdom!

Reader: The reading from the prophecy of Isaiah. (61:10b-62:5)

Deacon: Let us attend!

Reader: Let my soul rejoice in the Lord; for He has clothed me with a garment of salvation and a tunic of gladness, He has put a crown on me as on a bridegroom, and He has adorned me as a bride

with adornments; and as earth putting forth it flowers and a garden its seeds, so the Lord has made justice and gladness dawn before all the nations. Because of Zion I shall keep silence and because of Jerusalem I shall not rest until my justice has gone forth like light, while my salvation shall burn like a torch. And nations will see your justice and kings your glory; and one will call your name a new name, which the Lord will name; and you will be a crown of beauty in the Lord's hand, a diadem of kingship in the hand of your God. And you will no longer be called Abandoned, and your land will no longer be called Desert, for you will be called My Will and your land Inhabited; because the Lord has been well pleased with you, and your land will be inhabited. And as young man lives with a virgin, so will your children dwell; and it will be in the way that a bridegroom is glad in his bride, so the Lord will glad with you.

The Tenth Reading

Deacon: Wisdom!

Reader: The reading from the book of Genesis. (22:1-18)

Deacon: Let us attend!

Reader: It came to pass after these things that God tested Abraham and said to him: Abraham, Abraham; and he said: Here am I. And He said: Take your son, your beloved, whom you love, Isaac, and journey to the high land and offer him there as a whole burnt offering on one of the mountains, which I shall tell you. In the morning Abraham arose and saddled his donkey. He took with him two servants and Isaac his son, and having split wood for the holocaust he arose and journeyed and came to the place which God had told him on the third day. And looking up with his eyes Abraham saw the place from afar. And Abraham said to his servants: Stay here with the donkey, while I and the child cross over as far as there and when we have worshipped we shall return to you. Abraham took the wood for the holocaust and placed it on Isaac his son; while he took in his hand both the fire and the knife, and they journeyed the two of them together. Isaac said to Abraham his father: Father. He said: What is it, child? He said: See, the fire and the wood; where is the sheep for the holocaust? Abraham said: God will see for himself to a sheep for the holocaust, child. Both of them journeyed together and they came to the place, which God had told him; and there Abraham built an altar and placed the wood on it and binding Isaac his son he placed him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from Heaven and said to him: Abraham, Abraham; and he said: Here I am. And he said: Do not lay your hand on the child, nor do anything to him; for now I know that you fear God and have not spared your beloved son for My sake. And looking up with his eyes Abraham saw, and lo a ram caught in a Sabeck plant by the horns; and Abraham went and took the ram and offered it as a holocaust instead of Isaac his son. And God called the name of the place. The Lord saw, as they say to this day: On the mountain the Lord was seen. And the Angel of the Lord called Abraham a second time from Heaven saying: By Myself I have sworn, says the Lord, because you have done this thing, and have not spared your beloved son for my sake, therefore blessing I will bless you, and multiplying I will multiply your seed as the stars of Heaven and as the sand which is on the shore of the sea, and your seed will inherit the cities of their foes; and in your seed all the nations of the earth will be blessed, because you have obeyed My voice.

The Eleventh Reading

Deacon: Wisdom!

Reader: The reading from the prophecy of Isaiah. (61:1-10a)

Deacon: Let us attend!

Reader: The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach the good news to the poor, to heal those who are broken in heart, to proclaim forgiveness to prisoners and sight to the blind, to declare an acceptable year of the Lord and a day of recompense to God, to comfort all those who mourn, to give those who mourn in Zion glory instead of ash, an anointing of gladness to the mourners, a garment of glory instead of a spirit of despondency; and they will be called generations of justice, a planting of the Lord for glory; and they will build eternal deserts, they will raise up those that were formerly deserted; and they will renew deserted cities, deserted for generations. And foreigners will come shepherding your sheep, and strangers as ploughmen and vinedressers. While you will be called priests of the Lord, ministers of God; you will eat the strength of nations and be marveled at by their wealth. Thus they will inherit the land a second time, and eternal gladness will be upon their head. For I am the Lord Who loves justice and hates robberies of injustice; and I will give their toil to the just and I will make an eternal covenant with them. And their seed will be known among the nations and their offspring in the midst of the peoples; everyone who sees them will know them, for they are seed blessed by God and with gladness they will be glad in the Lord.

The Twelfth Reading

Deacon: Wisdom!

Reader: The reading from the Fourth Book of Kingdoms. (4:8-37)

Deacon: Let us attend!

Reader: One day Elisha crossed to Soman, and there an important woman constrained him to take food; and it came to pass that as often as he went there he turned aside to eat there. And the woman said to her husband: See, I know that this man, who comes through to us continually, is a holy man of God; so let us make for him a little upstairs room and put a bed and a table and stool and a lamp in it; and it shall be that when he comes to us he will turn aside there. And a day came and he entered there and turned aside to the upstairs room and slept there. And he said to his boy Gehazi: Call the Shunamite woman to me. And he called her, and she stood before him. And he said to him: Say to her then: You have shown this amazing trouble for us. What must we do for you? Have you some request to the King or to the captain of the host? But she said: I dwell in the midst of my people. And he said to Gehazi: What must we do for her? And his boy Gehazi said: Indeed she has no son, and her husband is an old man. And he called her, and she stood by the door. And Elisha said to her: At this moment, when the season is, you, alive, will embrace a son. But she said: No, my Lord, do not lie to your servant. And the woman conceived in the womb and gave birth to a son at that time, as the season was, alive, as Elisha had to her. And the boy grew; and it came to pass, when he went out to his father to the reapers, that he said to his father: My head, my head. And he said to the servant boy: Take him to his mother. And he took him to his mother, and he slept on her knees until midday and he died. And she took him and laid him on the bed of the man of God, and shut the door on him and went out. And she called her husband and said: Send me one of the boys and one of the she asses, and I will hurry to the man of God and then return. And he said to her: Why are you going to him to-day? It is not new moon or Sabbath. But she said: Peace. And she saddled the she ass and said to her boy: Now, go, and do not hesitate because of

me to ride, unless I tell you. Come, journey and go as far as the man of God on Mount Carmel. And she went and journeyed as far as the man of God on the mountain. And it came to pass that Elisha saw her coming, and said to his boy Gehazi: Look, that Shunamite woman; now run to meet her, and you are to say: Is it peace? Is it peace for your husband? Is it peace for the boy? But she said: Peace. And she came to Elisha on the mountain and seized his feet, and Gehazi approached to push her away. And Elisha said: Let her alone, because her soul is greatly grieved, and the Lord has hidden it from me and not told me. But she said: Did I ask a son of my lord? For did I not say: Do not lie to me. And Elisha said to Gehazi: Gird yourself and take my staff in your hand and go. If you meet a man, you are not to bless him, and if a man blesses you, you are not to answer him. And you are to lay my staff on the face of the boy. And the boy's mother said: As the Lord lives and as your soul lives, I shall not leave you. And Elisha arose and went behind her. And Gehazi went on ahead of her and placed the staff on the boy's face, and there was neither sound nor any hearing. And he returned to meet him and gave him the news, saying: The boy has not been raised. And Elisha entered the house; and lo, the boy was lying dead on his bed. And Elisha entered the house and shut the door on the two of them and prayed to the Lord. And he climbed up and lay on the boy and put his mouth to his mouth and his eyes to his eyes and his hands to his hands, and he bowed himself upon him, and the boy's flesh grew warm. And he returned and walked in the house, up and down, and went up and bowed over the boy seven times; and the boy opened his eyes. And Elisha shouted to Gehazi and said: Call this Shunamite woman to me; and he called her, and she came to him. And Elisha said to her: Take your son. And the woman came and fell at his feet and worshipped to the ground; and she took her son and went out.

The Thirteenth Reading

Deacon: Wisdom!

Reader: The reading from the prophecy of Isaiah. (63:11-64:5)

Deacon: Let us attend!

Reader: Thus saith the Lord: Where is He Who brought the shepherd of the sheep out of the earth? Where is He Who put the Holy Spirit in them? Where is He Who led Moses by His right hand, the arm of His glory? He overpowered the water in front of him, to make for Himself an eternal name. He led them through the deep like a horse through the desert, and they did not grow weary; like cattle through a plain, the Spirit came down from the Lord and guided them; thus Thou leddest Thy people to make for Thyself a name of glory. Turn from heaven and look from Thy holy house and from Thy glory: where art Thy zeal and Thy strength? Where is the multitude of Thy mercy and Thy compassion, so as to be patient with us? Thou art our Father, because Abraham did not know us, and Israel did not acknowledge us. But Thou, Lord our Father, deliver us; from the beginning Thy Name is upon us. Why hast Thou made us to wander from Thy way, O Lord? Why hast Thou hardened our heart not to fear Thee? Turn back for Thy servants' sake, for the tribes of Thine inheritance, that we may inherit a little of Thy holy mountain. Our opponents have trampled down Thy sanctuary. We have become as from the beginning, when Thou didst not rule us, when Thy Name hadst not been invoked upon us. If Thou openest heaven, trembling will take hold on the mountains from Thee, and they will melt, as wax melts before the face of fire, and fire will burn up the opponents and Thy Name will be manifest among the opponents; at Thy presence nations will be troubled; trembling from Thee will take hold of mountains. From of old we have not heard; our eyes have not seen a God but Thee, and the works which Thou wilt do for those

who await Thy mercy. For they will meet with those who do what is just and who will remember Thy ways.

The Fourteenth Reading

Deacon: Wisdom!

Reader: The reading from the prophecy of Jeremiah. (38:31-34)

Deacon: Let us attend!

Reader: Thus saith the Lord: Lo, days are coming and I shall make a covenant with the house of Israel, and a new covenant with the house of Judah, not according to the covenant which I made with their fathers, on the day when I took their hand to lead them out of the land of Egypt, because they did not abide by my covenant, and I disregarded them, saith the Lord. Because this is My covenant, which I will make with the house of Israel after those days, saith the Lord, I will surely give My laws into their minds and I shall write them on their hearts, and I shall be for them as God, and they shall be for Me a people. And they will not teach each his fellow citizen, and each his brother, saying: Know the Lord; because they will all know Me, from the smallest among them to the greatest, because I shall be merciful to their iniquities, and I shall not remember their sins anymore.

The Fifteenth Reading

Deacon: Wisdom!

Reader: The reading from the book of Daniel. (3:1-88)

Deacon: Let us attend!

Reader: King Nebuchadnezzar made a golden image; its height was sixty cubits and its breadth was six cubits; and he set it up in the plain of Dura, in the country of Babylon. And he sent to gather all the satraps, the prefects, the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image. And they were gathered, the satraps, the prefects, the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces for the dedication of the image which Nebuchadnezzar the king had set up; and they stood before the image. And the herald cried loudly: You are commanded, O peoples, nations and languages, that when you hear the sound of the horn, pipe, lyre, trigon, harp and bagpipe every kind of music, you shall fall down and worship the golden image which Nebuchadnezzar the king has set up. And anyone who does not fall down and worship, at that hour shall be cast into the burning furnace of fire. And it came to pass that when the people heard the sound of the horn, pipe, lyre, trigon, harp and bagpipe every kind of music, all the peoples, nations and languages fell down and worshipped the golden image which Nebuchadnezzar had set up.

Then certain Chaldean men approached and accused the Jews and they spoke and said to king Nebuchadnezzar: O king, live forever! You, O king, have given an order that everyone who hears the sound of the horn, pipe, lyre, trigon, harp and bagpipe every kind of music and does not fall down and worship the golden image, shall be cast into the burning furnace of fire. There are certain Jews, whom you have placed over the works of the country of Babylon—Shadrach, Meshach and Abednego [*in Hebrew Hananiah, Azariah and Mishael*]*—*who have not obeyed your order, O

king, and do not serve your gods and who do not worship the golden image which you have set up.

Then in rage and anger Nebuchadnezzar ordered Shadrach, Meshach and Abednego to be brought; and they were brought before the king; and Nebuchadnezzar answered and said to them: Is it true, Shadrach, Meshach and Abednego that you do not serve my gods, and do not worship the golden image that I have set up? Now, if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp and bagpipe every kind of music, to fall down and worship the golden image that I have set up, well and good; and if you do not worship, in that hour you will be cast into the burning furnace of fire. And who is the god that will rescue you from my hands?

Shadrach, Meshach and Abednego answered king Nebuchadnezzar: We have no need to answer you over this matter; for our God, Whom we serve, is in heaven and able to rescue us from the burning furnace of fire and He will deliver us from your hands, O king, because we will not serve your gods and we will not worship the golden image that you have set up.

Then Nebuchadnezzar was filled with rage, and his countenance was changed against Shadrach, Meshach and Abednego, and he ordered the furnace to be heated sevenfold, so that it should burn to the uttermost; and he ordered his strongest men to fetter Shadrach, Meshach and Abednego and to cast them into the burning furnace of fire. Then the men bound then with their coats, caps, leggings and other clothing were cast into the middle of the burning fiery furnace. Because the king's order was strict and the furnace was heated exceedingly, the flame of the fire slew those men who took up Shadrach, Meshach and Abednego. And these three men, Shadrach, Meshach and Abednego, fell bound into the midst of the burning furnace of fire, and they walked in the middle of the flame, praising God and blessing the Lord. Then Meshach stood and offered this prayer, in the midst of the fire he opened his mouth and said:

THE PRAYER OF MESHACH (AZARIAH)

“Blessed art Thou, O Lord, the God of our fathers: and praised and glorified is Thy Name forever. For Thou art just in all that Thou hast done for us. And all Thy works are true, and Thy ways are right, and all Thy judgments are true. And judgments of truth Thou hast executed in all that Thou hast brought upon us, and upon Jerusalem the holy city of our fathers. In truth Thou hast brought all these things upon us, because of our sins. Because we have sinned and committed iniquity in departing from Thee, and we have sinned in all things, and we have not obeyed Thy commandments, nor kept them, nor have we done as Thou hast commanded us, so that it might be well with us. And all that Thou hast done to us, and all that Thou hast brought upon us, Thou hast done with true judgment; and Thou hast given us over into the hands of our lawless foes, hateful rebels, and to an unjust king, the most wicked in all the earth. And now we cannot open our mouths; we have become a shame and disgrace to Thy servants, and to those who worship Thee.

“Do not hand us over forever, for Thy Holy Name's sake, and do not annul Thy covenant, and do not withdraw Thy mercy from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one, to whom Thou hast said that you would multiply their seed as the stars of heaven, and as the sand that is by the shore of the sea. Because, Master, we have become smaller than all the nations, we are humbled in all the earth today because of our sins. And at this moment there is neither prince, nor prophet nor leader; neither holocaust, nor sacrifice, not offering, nor incense; no place to make an offering before Thee and to find mercy. Yet with a contrite heart and with a spirit of humility may we be accepted, as though with holocausts of rams and bulls and tens of thousands of fat lambs, so may our sacrifice be acceptable before Thee today, and may we

wholly follow Thee, because there is no shame for those who trust in Thee. And now we are following Thee with our whole heart; we fear Thee, and seek Thy face.

“Do not put us to shame, but deal with us according to Thy fairness, and according to the multitude of Thy mercy. Deliver us according to Thy wondrous works, and give glory to Thy Name, O Lord. And let all who harm Thy servants be disgraced, and put to shame from all their power, and let their strength be smashed. And let them know that Thou, O Lord, alone are God, and glorious in the whole inhabited world.”

And the king’s servants, who cast them in, did not cease stoking the furnace with naphtha, pitch, tow and brushwood. And the flame poured out above the furnace forty-nine cubits; and it spread out and burnt up those of the Chaldeans it found around the furnace. But the Angel of the Lord came down into the furnace with Meshach and his companions, and shook the flame of the fire out of the furnace. And He made the midst of the furnace as though a moist wind were whistling through it; and the fire did not touch them at all, nor hurt them, nor trouble them. Then the three youths as with one voice, hymned, blessed and glorified God in the furnace, saying:

“Blessed art Thou, O Lord, the God of our fathers: to be praised and exalted unto the ages. And blessed is Thy glorious, Holy Name: to be praised and exalted unto the ages. Blessed art Thou in the temple of Thy glory: to be praised and exalted unto the ages. Blessed art Thou Who beholdest the deeps and sittest upon the Cherubim: to be praised and exalted unto the ages. Blessed art Thou on the glorious throne of Thy Kingdom: to be praised and exalted unto the ages. Blessed art Thou in the firmament of heaven: to be praised and exalted unto the ages.”

THE HYMN OF THE THREE CHILDREN

- *Then the choirs sing the below refrain in Tone Six or Tone One, with the verses in between.*

Refrain: *O praise ye the Lord, and supremely exalt Him unto the ages.*

- + Bless the Lord, all ye works of the Lord. (***Refrain***)
- + Bless the Lord, ye Angels of the Lord, and ye heavens of the Lord. (***Refrain***)
- + Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord. (***Refrain***)
- + Bless the Lord, O sun and moon, and ye stars of heaven. (***Refrain***)
- + Bless the Lord, every rain and dew, and all ye winds. (***Refrain***)
- + Bless the Lord, fire and heat of burning, winter cold and summer heat. (***Refrain***)
- + Bless the Lord, O falls of dew and snow, O ice and cold. (***Refrain***)
- + Bless the Lord, O hoar frosts and snows, O lightnings and clouds. (***Refrain***)
- + Bless the Lord, O light and darkness, O nights and days. (***Refrain***)
- + Bless the Lord, O earth, mountains and hills, and all things that spring up therein. (***Refrain***)
- + Bless the Lord, O fountains, seas, and rivers, O monsters of the sea, and all things that move in the waters. (***Refrain***)
- + Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle. (***Refrain***)
- + Bless the Lord, ye sons of men; let Israel bless the Lord. (***Refrain***)
- + Bless the Lord, ye priests of the Lord, ye servants of the Lord. (***Refrain***)
- + Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart. (***Refrain***)

- + Bless the Lord, O Ananias, Azarias, and Misael. (*Refrain*)
 - + Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord. (*Refrain*)
 - + We bless the Father, Son and Holy Spirit, the Lord:
 - + We praise the Lord, and supremely exalt Him unto the ages.
 - + We praise, we bless, and we worship the Lord:
 - + Praising the Lord and supremely exalting Him unto the ages.
- *In case churches need more than fifteen Old Testament readings for a great number of baptisms, they can chant the following troparion in between each sentence of Psalm 31.*

TROPARION IN TONE EIGHT

Grant to me a luminous robe, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

PSALM 31

Reader: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord imputeth not sin, and in whose mouth there is no guile. Because I kept silence, my bones are waxed old through my crying all the day long. For day and night Thy hand was heavy upon me, I was reduced to misery whilst the thorn stuck fast in me. Mine iniquity have I acknowledged, and my sin have I not hid. I said: I will confess mine iniquities before the Lord against myself. And Thou forgavest the ungodliness of my heart. For this shall everyone that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters shall they not come nigh unto him. Thou art my refuge from the affliction which surroundeth me; O my Rejoicing, deliver me from them which have encircled me. I will instruct thee and teach thee in this way which thou shalt go; I will fix Mine eyes upon thee. Be ye not as the horse or as the mule which have no understanding; whose jaws thou must hold with bit and bridle, lest they come nigh unto thee. Many are the scourges of the sinner, but mercy shall encircle him that hopeth in the Lord. Be glad in the Lord, and rejoice, ye righteous; and glory, all ye that are upright of heart.

THE PRAYER OF THE TRISAGION HYMN

Priest: (*QUIETLY*) O Holy God, Who restest in the Holy Place; Who art hymned by the Seraphim with thrice-Holy cry, and glorified by the Cherubim, and worshiped by every Heavenly Power; Who out of nothingness hast brought all things into being; Who hast created man according to Thine image and likeness and hast adorned him with Thine every gift; Who givest to him that askest wisdom and understanding; Who despisest not the sinner, but hast appointed repentance unto salvation; Who hast vouchsafed unto us, Thy humble and unworthy servants, even in this hour, to stand before the glory of Thy Holy Altar and to offer the worship and praise which are due unto Thee: Thyself, O Master, receive even from the mouth of us sinners the Thrice-Holy Hymn, and visit us in Thy goodness. Pardon us every transgression, both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve Thee in holiness all the days of our life: through the intercessions of the Holy Theotokos and of all the Saints, who from the beginning of the world have been well-pleasing unto Thee.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For holy art Thou, O our God, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; both now and ever...

Deacon: ...and unto ages of ages.

Choir: Amen.

- *During the singing of the Anti-Trisagion Hymn, the priest leads all the newly-illuminated and their sponsors around the baptismal font three times, singing and censuring.*

THE ANTI-TRISAGION HYMN (CHANT) (CHORAL)

Choir: As many of you as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Have put on Christ. Alleluia.

Deacon: With strength!

Choir: As many of you as have been baptized into Christ have put on Christ. Alleluia.

THE EPISTLE

Deacon: Let us attend!

Reader: Let all the earth adore Thee and sing to Thee. Shout with joy to God, all the earth.

Deacon: Wisdom!

Reader: The reading from the Epistle of St. Paul to the Romans. (6:3-11)

Deacon: Let us attend!

Reader: Brethren, all 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 our Lord.

Priest: Peace be to thee that readest!

- *The choir does not sing "Alleluia," but the Priest begins the singing of the Anti-Alleluarion as he strews bay leaves, the ancient sign of victory, throughout the church. The altar servers join him in procession with candles, cross, censer and fans. The choir sings the subsequent verses with the refrain.*

THE ANTI-ALLELUIARION IN TONE SEVEN (BP BASIL) (EL MASSIH)

- Refrain:** Arise, O God, judge the earth; for Thou shalt inherit among all the nations.
- Verse 1.** *God hath stood in the congregation of gods, and being in midst of them he judges gods. (Refrain)*
- Verse 2.** *How long will ye judge unjustly and accept the persons of the wicked? (Refrain)*
- Verse 3.** *Judge the needy and the fatherless. Do justice to the humble and the poor. (Refrain)*
- Verse 4.** *Rescue the poor; and deliver the needy out of the hands of the sinners. (Refrain)*
- Verse 5.** *They have not known or understood; they walk on in darkness. All the foundations of the earth shall be moved. (Refrain)*
- Verse 6.** *I have said: You are gods and all sons of the Most High. But you, like men, shall die; and shall fall like one of the princes. (Refrain)*

THE GOSPEL

- Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.
- Priest: Peace be to all.
- Choir: And to thy spirit.
- Priest: The reading from the Holy Gospel according to St. Matthew. (28:1-20)
- Choir: Glory to Thee, O Lord, glory to Thee.
- Deacon: Let us attend!

Priest: After the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulcher. 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. Amen.”

Choir: Glory to Thee, O Lord, glory to Thee.

- *The clergy return with the Gospel Book to the Sanctuary, and the Divine Liturgy of St. Basil the Great continues. Only the variables are listed below, so use “The Services of Great and Holy Week and Pascha” (2nd or 3rd edition, Antiochian Archdiocese), Pgs. 655-692, for the remainder of the Liturgy.*

THE ANTI-CHERUBIC HYMN IN TONE FIVE (CHANT) (CHORAL)

Let all mortal flesh keep silence and in fear and trembling stand, pondering nothing earthly minded. For the King of kings and Lord of lords cometh forth to be slain and given as food to the faithful. Before Him go the ranks of angels, with all the principalities and powers:

- *After the Great Entrance, the choir concludes the hymn:*

The cherubim many-eyed and the six-winged seraphim, covering their faces and chanting their hymn: Alleluia.

ST. BASIL LITURGY MEGALYNARION (KARAM) (HOLWEY) (CHORAL)

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

KOINONIKON (COMMUNION HYMN) OF HOLY SATURDAY (CHANT) (CHORAL)

And the Lord awoke as one out of sleep, and arose as one delivered unto us. Alleluia.

POST-COMMUNION HYMN OF HOLY SATURDAY (CHANT)

Remember us, O merciful One, as Thou didst remember the thief in the kingdom of heaven.

- *Immediately following “Blessed be the Name of the Lord,” the priest returns to the newly-illuminated for the ablution and tonsuring, Services of Initiation, 80-88. When all of this is completed, the final litany and great dismissal are offered.*

LITANY

Deacon: Have mercy upon us, O God, according to Thy great mercy; we pray Thee: hearken and have mercy.

Choir: Lord, have mercy. (*thrice*)

Deacon: Again we pray for mercy, life, peace, health and salvation for the newly-illuminated servant(s) of God, (Names), (his/her) sponsors (Names), and all the people here present.

Choir: Lord, have mercy. (*thrice*)

Priest: For Thou art a merciful God and the Lover of mankind, and to Thee do we offer up glory: to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages.

Choir: Amen.

THE GREAT DISMISSAL

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The blessing of the Lord and His mercy come upon you through His divine grace and love towards mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

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