

LITURGICAL TEXTS FOR SUNDAY

May 25, 2008

**Third Discovery of Head of John the Baptist and the
Sunday of the Samaritan Woman**

Tone 4 / Eothinon 7

Saints of the Day: The third discovery of the honorable head of the Forerunner. Martyr Celestine; Demetrios the myrrh-streaming.

GREAT VESPERS

1.) After "Blessed is our God..." **instead** of "O come let us worship..." the Priest sings, "Christ is risen..." (once) and the Chanter (twice), then we say the Sunset Psalm 104(103)¹

2.) We chant "O Lord, I have cried ..." in Tone 4 with ten stichera:

Four stichera for the Resurrection from the Octoechos (Nassar, 160; Kazan, Vesp., 45)

Three stichera for the Samaritan Woman (Nassar, 961; Kazan Pent. Vol. 1, 169)

Three stichera for St. John (Nassar, 960; Kazan Pent. Vol. 1, 166)

Tone 4

Resurrection (Nassar, 160; Kazan, Vesp., 45)

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

We worship untiringly thy quickening Cross, O Christ God, and glorify thy third-day Resurrection; for by it, O Almighty, thou hast renewed the corrupt nature of mankind, and made plain to us the ascent to heaven; for thou alone art good and the Lover of mankind.

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

When thou wast willingly nailed upon the Cross, O Savior, thou solvedest the problem caused by the tree of sin. And when thou didst descend into hades, thou didst break the bonds of death, since thou art a mighty God. Wherefore, we worship, thy Resurrection from the dead, shouting with joy, O Almighty Lord, glory to thee.

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

Thou, didst demolish by thy Death, O Lord, the gates of hades; thou didst dissolve the realm of death; and didst free the human race from corruption, granting the world life and incorruptibility and Great Mercy.

¹ This order is to be followed every Vesper Service from today until the leave-taking of Pascha on the Wednesday before the Ascension.

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

Come, ye nations, let us praise the third-day Resurrection of the Savior, by which we were delivered from the unbreakable bonds of hades, and by which we have all received life and incorruption, crying, O thou who wast crucified, buried, and who didst rise, save us by thy Resurrection, O thou only Lover of mankind.

Tone 1

Samaritan Women (Nassar, 961; Kazan Pent. Vol. 1, 169)

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

At the sixth hour thou didst come to the well, O Fountain of wonder, to ensnare the fruit of Eve; for that one, at the very same hour, had been driven from paradise by the serpent's temptation. Then the Samaritan woman came to draw water, and when thou didst see her, O Savior, thou didst say to her, Give me water to drink, and I will fill thee with everlasting water. And that chaste woman hastened at once to the city and said to the crowds, Come and see Christ the Lord, the Savior of our souls.

Tone 2

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.

When the compassionate Lord came to the well, the Samaritan woman asked him, saying, Give me the water of faith, O Giver of life, that I may take the water of baptism for delight and for salvation; O Lord, glory to thee.

Verse 4: From the morning watch until night, from the morning watch let Israel trust in the Lord.

Verily, the Son, the Word of the Father, equal to him in eternity and beginninglessness, the Fountain of wonders, came to the spring, where a woman of Samaria came to draw water. And when the Savior saw her he said unto her, Give me water to drink, and go call thy husband. But she, addressing him as Man and not as God, wished to withhold herself from him, saying, I have no husband. And the Master replied, Thou hast said the truth, that thou hast no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband. And she, bewildered by these words, went to the city and shouted to the crowds, saying, Come and behold Christ who granteth the world the Great Mercy.

Tone 8

St John the Baptist

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

O Blessed John, Forerunner, thy head hath risen from the earth and like lightning hath flashed forth more brightly than the rays of the sun, and hath enlightened the faithful. As we hold it as a divine treasure, we draw forth a wealth of Grace, being sanctified in souls and bodies and thoughts; and keeping feast, we bless thee.

Verse 2: Praise the Lord, all ye nations. Praise Him, all ye people.

Abundantly sending forth eternal grace, thy holy head was revealed, O Blessed Forerunner to the godly minded priest who knew it not. He hastened zealously in faith and grace, and manifestly he hath found it, and is sanctified together with the godly-minded people and the ruler who fervently strengthens the Orthodox Faith.

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

We celebrate the third revealing of thy sacred Head, O Glorious One, which the Trinity did crown when it was cut off for divine zeal. And in its finding, the ranks of angels and the assembly of martyrs, the divine apostles and all the prophets rejoice; together with them always remember us, O Forerunner of the Lord

Tone 6

Samaritan Women (Nassar, 962; Kazan Pent. Vol. 1, 173)

(If you have a Glory for St. John the Baptist, please use it.)

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

At Jacob's well Jesus met the Samaritan woman. He who screened the earth with clouds, asked water of her. What wonder, that he who rideth on the cherubim converseth with an adulterous woman. He asked water who suspended the earth on the waters. He seeketh water who caused the springs of water and their lakes to overflow. Yea, that he may draw to him the truth ensnared by the contending enemy, and give her water to drink who was inflamed with ugly vices; for he alone is compassionate and the Lover of mankind.

Tone 4

Resurrection (Nassar, 161; Kazan, Vesp., 56)

Both now and ever and unto ages of ages, Amen

David the Prophet who became through thee, O Theotokos, the grandparent of God, before time sang of thee in praise, and shouted to him who worked wonders through thee, saying, The queen did rise on thy right; for God hath shown thee to be a Mother bringing forth life, in that he was willing to appear incarnate from thee without father, renewing the creation of his likeness, corrupt with suffering, in order to find the sheep lost in the hills, and carry it on his shoulders, and offer it to the Father, and add it, through his will, to the heavenly hosts, and to save the whole world; for he is the reigning Christ, Possessor of rich and Great Mercy.

3.) The Entrance is made with the censer, and we chant "O gladsome Light ..." followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.

4.) At the Aposticha, we chant four stichera for the Resurrection from the Octoechos in Tone 4

Tone 4

Resurrection (Nassar, 161; Kazan Pent. Vol.1, 223)

When thou wast lifted up upon the Cross, O Lord, thou didst expunge our ancestral curse; and when thou didst descend to hades, thou didst free those who were bound from eternity, granting the human race incorruptibility. Wherefore, we offer praise, glorifying thy third-day Resurrection.

Tone 5

The Paschals (Nassar, 929; Kazan Pent. Vol. 1, 208)

Let God arise, and let his enemies be scattered; and let them who hate him flee from before his face.

Today Christ, our saving Passover, hath been revealed unto us a noble Passover; the Passover new and holy; the mystical Passover; the Passover all august; the blameless Passover; the great Passover; the Passover of the faithful; the Passover which openeth unto us the gates of paradise; the Passover which sanctifieth all the faithful.

As smoke vanisheth so let them vanish away. and like as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion, Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy in that thou beholdest Christ the King like a bridegroom come forth from the grave.

So do sinners perish from before the face of God; and the righteous rejoice.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying, Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to his Disciples.

This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Passover, the Passover of the Lord, the Passover all majestic hath shone upon us ! The Passover in which we embrace one another with joy! Oh what a Passover, delivering from sorrow! For today from the tomb, as from a chamber Christ shone, and hath filled the women with joy, saying, Proclaim the glad tidings to the Apostles.

Tone 8

Samaritan Women (Nassar, 962; Kazan Pent. Vol. 1, 173)

(If you have a Glory for St. John the Baptist, please use it here and then
Both now, for the Samaritan Women.)

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

When by thine ineffable dispensation thou didst appear on earth, O Christ, the Samaritan woman, hearing thy philanthropic words, left off drawing water at the well and hastened, saying to those in

the city, Come and behold the Knower of hearts: perchance He may be the expected Christ whose is the Great Mercy.

Tone 5

Pascha (Nassar, 930; Kazan Pent. Vol. 1, 214)

Both now and ever and unto ages of ages, Amen

Today is the Day of Resurrection! Let us shine with the Feast! Let us embrace one another. Let us say, Brethren! And because of the Resurrection, let us forgive all things to those who hate us, and in this wise, exclaim, Christ is risen from the dead; by his Death hath he trodden down death, and on those in the tombs hath he bestowed life.

5.) St. Simeon's Prayer and Holy God...

6.) At the Apolytikia, we chant:

Tone 4

Resurrection (Nassar, 162; Kazan Vesp., 167)

Having learned the joyful message of the Resurrection from the angel, the women Disciples cast from them their parental condemnation, and proudly broke the news to the Disciples, saying, Death hath been spoiled. Christ God is risen, granting the world Great Mercy.

Tone 4

St. John the Baptist

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

As a divine treasure hidden in the earth, Christ hath revealed thy head to us, O Prophet and Forerunner. Wherefore, as we all gather on the occasion of its discovery, with divinely inspired hymns we praise the Savior, Who saveth us from corruption by thy prayers.

Tone 8

Mid-Pentecost (Nassar, 958; Kazan Pent. Vol. 1, 244)

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

In the midst of this Feast, O Savior, give thou my thirsty soul to drink of the waters of true worship; for thou didst call out to all, saying, Whosoever is thirsty, let him come to me and drink. Wherefore, O Christ our God, Fountain of life, glory to thee.

7.) At the Great Dismissal we say, "May Christ our true God..." the Priest holds a lit candle and the Cross in his right hand, and says loudly: "Christ is Risen." The Faithful respond "Truly He is Risen." This is repeated 3 times, then the Priest and the Faithful sing, "Christ is risen..."²

² "Through the prayers of our Holy fathers (master)," is NOT said – until the leave-taking of Pascha.

ORTHROS

- 1.) After "Blessed is our God..." **instead** of "Holy God..." the Priest sings, "Christ is risen..." (once) and the Changer (twice), then continues the Trisagion Prayers from "Glory to the Father...", "All Holy Trinity...", etc.³

At the beginning of Orthros the Troparia and Theotokion
("O Lord, save Thy people... Do Thou who of Thine own good will... O champion dread...")
are always said/intoned and are NEVER chanted.

- 2.) **Instead** of "Glory to God in the highest,..." and "O Lord, open thou my lips...", sing "Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life." (3 times)⁴

All six of the Orthros Psalms must be said in their entirety.

- 3.) After the Litany of Peace and the exclamation "For unto Thee are due..."
Chant "God is the Lord..." with its stichoi

Tone 4

Resurrection (Nassar, 162; Kazan Vesp., 167)

Having learned the joyful message of the Resurrection from the angel, the women Disciples cast from them their parental condemnation, and proudly broke the news to the Disciples, saying, Death hath been spoiled. Christ God is risen, granting the world Great Mercy.

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In the midst of this Feast, O Savior, give thou my thirsty soul to drink of the waters of true worship; for thou didst call out to all, saying, Whosoever is thirsty, let him come to me and drink. Wherefore, O Christ our God, Fountain of life, glory to thee.

- 4.) The Little Ektenia is intoned with the exclamation "For Thine is the might..."

³ This order is to be followed until the leave-taking of Pascha

⁴ From Pascha through the Wednesday before Ascension

5.) The Kathismata are all from the Octoechos. Tone 4 (Nassar, 163; Kazan Sun. Mat., 36)

Tone 4

First Kathisma

The ointment-bearing women glanced into the entrance of the tomb; and, because they could not bear the brilliance of the angel, they trembled in astonishment, saying, hath He been stolen who opened paradise to the thief? Or is He risen up who before His Passion did preach resurrection? Verily, Christ God hath risen, granting resurrection and life to those who are in hades.

Tone 4

St John the Baptist

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

The head of the forerunner, shining forth from the earth, doth shed rays of incorruption and healing upon the faithful. On high it assembleth a multitude of angels, and below it calleth upon the human race with one voice to send up glory to Christ God.

Now and ever and unto ages of ages. Amen

Thou hast suffered crucifixion willingly, O Savior, and mortal men placed in a new tomb thee who didst establish the comers of the world with a word. therefore, hath death the stranger been bound and taken captive, being defeated. And all those in hades, cried out through thy reviving Resurrection. Verily, Christ the Life-giver is risen; for he is everlastingly constant.

Tone 4

Second Kathisma

Gabriel descended from his sublime height wrapped in a white robe, and came to the stone where the Rock of life was, and he shouted to the weeping women, saying, Cease your wailing and crying, and receive ye smiling joy, with comfort; for He whom ye seek weeping is verily risen. Wherefore, go and proclaim to the Apostles that the Lord is risen.

Tone 4

St John the Baptist

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

Most strangely yielded up like gold from veins of ore out of the impenetrable bosom of the earth, thy sacred head hath now enriched the thoughts of all the faithful with divine understanding, crying out: Repent! As was thy wont. Venerating it, O Forerunner, with faith we glorify Christ aloud.

Now and ever and unto ages of ages. Amen.

All the ranks of the angels, O thou who art undefiled, have been dazzled by the secret of thy dreadful birth-giving; that the All-encompassing at a sign from him was encompassed in thy bosom as a babe, and that he who is before eternity received a temporal beginning, and that he who feedeth every living breath with his ineffable goodness was nourished with milk. Wherefore, did they glorify thee with praise, for thou art truly the Theotokos

Tone 4

Third Kathisma St. John the Baptist

Committing iniquity, the accursed Herod vilely had thy precious head cut off with the sword, but we, the faithful kiss it with love.

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

Thy betrothed and guardian, O Theotokos, when he beheld thy supernatural Conception without seed; was amazed and perplexed. But he recalled to his mind the rain falling on the fleece of wool, and the bush burning with fire but not consumed, and he testified before the priests, crying, A Virgin giving birth, and after remaining virgin.

Now and ever and unto ages of ages. Amen.

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6.) Benedictions (Evlogetaria) in Tone 5.

7.) The Little Litany is intoned with the exclamation "For blessed is Thy Name ..."

8.) The Hypakoë, Anabathmoi and the Prokeimenon with its accompanying stichos are all from the Octoechos Tone 4. (Nassar, 164; Kazan, Sun. Mat., 52).

9.) The 7th Eothinon Gospel (Nassar, 209) is chanted from the Holy Table.

10.) Following "In that we have beheld the Resurrection of Christ ..."
(Nassar, 113; Serv. Bk., 66; Kazan Sun. Mat., 66)

11.) Psalm 50 (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)

12.) Troparia following Psalm 50 (Serv. Bk., 67; Kazan Sun. Mat., 67-8)

13.) The Intercession then follows.

14.) Katabasia for Pascha in Tone 1 (Nassar, 921; Kazan Pent. Vol. 2, 299)

Tone 1

Ode 1. Today is the Day of Resurrection! O nations, let us shine forth; for the Passover is the Passover of the Lord, in that Christ did make us pass from death to life, and from earth to Heaven, who now sing the song of victory and triumph.

Ode 3. Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

Ode 4. Upon the divine watchtower let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly, "Today is salvation to the world; for Christ is risen, Almighty as He is."

Ode 5. Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to the Master. Let us behold Christ who is the Son of righteousness bringing life unto all.

Ode 6. O Christ, into the deepest abyss of earth thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day thou didst rise from the tomb as Jonah from the whale.

Ode 7. He who did save the children from the furnace, when He became Man, suffered like unto a mortal, and with His sufferings invested the mortal with the beauty of incorruption, who is the God of our Fathers. To Him alone be blessing and glory.

Let us praise, bless, and worship the Lord.

Ode 8. Verily, this day, which is called holy, is the first day among sabbaths, their King and Lord. It is the feast of feasts, the season of seasons, in which we bless Christ for evermore.

16.) Magnification " More honorable..." **OMITTED**

17.) Ninth Ode for Pascha (Nassar, 928)

Tone 1

The angel spake to her that is full of grace, saying, "O pure virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day."

Magnify, O my soul, Him who died of His own free will, and was buried, and did rise from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Magnify, O my soul, the life-giving Christ, who is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Verily, Christ is a new Passover, a living Sacrifice, the Lamb of God who beareth the sin of the world.

And how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

Today doth all creation rejoice and is glad; for Christ is risen, and hades He hath despoiled.

And how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

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

Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Passover, O Wisdom of God, His Word and His Power, grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

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

O Christ, the perfect, most exalted Passover, O Wisdom of God, His Word and His Power, grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

17.) The Little Litany is intoned with the exclamation "For all the powers of heaven..."

18.) Exaposteilaria we chant "Holy is the Lord our God. (thrice) ... Exalt ye the Lord our God and worship at His footstool for He is holy." Then we chant the following:

Tone 2

Pascha (Nassar, 929; Kazan Pent. Vol. 2, 322)

When thou didst fall asleep in the body as mortal, O thou who art Lord and King, thou didst abolish death. And on the third day thou didst surely rise, verily raising Adam from corruption, O thou incorruptible Passover, O Salvation of the world.

Tone 3

St. John the Baptist

The Christ loving King was delighted to find thine honored head more than by fine purple, O All-praised John, Forerunner and Baptist. Thou didst reward him, granting him victories from on High. Protect us by thy prayers, we who celebrate together thy radiant festival with joy, and magnify thee with longing.

Tone 2

Samaritan Woman and Mid-Pentecost (Nassar, 963; Kazan Pent. Vol. 2, 326)

O Almighty Savior, who didst pour forth water for the Hebrews from a solid rock, thou didst come to the Land of Samaria, and addressed a woman, seeking of her water to drink, whom thou didst attract to faith in thee, and who hath now attained life in the heavens everlastingly.

19.) Praises (Ainoi) in Tone 4

Three stichera for the Resurrection (Nassar, 165; Kazan, Sun. Mat., 127; Kazan Pent. Vol. 2, 327)

Three stichera for St. John the Baptist

Paschals for Pascha (Nassar, 929; Kazan Pent. Vol. 2, 355)

Tone 4

Resurrection from the Octoechos (Nassar, 165)

This Glory shall be to all his Saints

We glorify thy Resurrection, O Lord Almighty, O thou who sufferedst crucifixion and death and didst rise from the dead.

Praise God in His sanctuary: praise Him in the firmament of His power.

Thou hast freed us, O Christ, from the first curse. And by thy Death thou didst banish the insurgency of Diabolus prevailing over our nature. And in thy Resurrection thou didst fill all with joy. Wherefore, we cry to thee, O thou Lord, who didst rise from the dead; glory to thee.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

O Christ Savior, who didst rise from the dead, lead us by thy Cross to thy right hand, and save us from the sins of the enemy. Stretch forth thine arm and raise us who are fallen in sins; through the intercession of thy saints, O Lord, the Lover of mankind.

Tone 5

St. John the Baptist

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Rejoice, O sacred and light-bearing Head; venerated by the angels; Which of old was severed by a sword and did cut down the shame of impurity with sharp reproofs; well-spring of miracles which giveth drink unto the faithful and which proclaimed the saving advent of the Savior; and of old perceived the coming of the Spirit which took up His abode in thee who didst stand between the Grace of the Old and New covenants. Entreat Christ God to grant our souls great mercy!

Praise him with the timbrel and dance; praise him with stringed instruments and organs.

The head of the Forerunner which once was concealed in an earthen vessel hath appeared manifestly given up from the bosom of the earth; and pouring forth streams of healing: for in the waters did he wash the head of Him that even now covereth the chambers of the firmament with waters and raineth

down divine remission upon men. Wherefore, let us bless it as truly most glorious. And in its discovery let us joyously keep festival; entreating Christ to grant our souls great mercy.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

The head which proclaimed the Lamb of God Who bath appeared in the flesh, which with divine commands hath declared to all the ways of saving repentance, which of old denounced the transgression of Herod and was therefore severed from its body and endured concealment for a time; hath shone forth upon us like a radiant sun crying out: Repent ye, and in compunction of soul now submit to Christ Who granteth the world great mercy-

Tone 5

The Paschals (Nassar, 929; Kazan Pent. Vol. 1, 208)

Let God arise, and let his enemies be scattered; and let them who hate him flee from before his face.

Today Christ, our saving Passover, hath been revealed unto us a noble Passover; the Passover new and holy; the mystical Passover; the Passover all august; the blameless Passover; the great Passover; the Passover of the faithful; the Passover which openeth unto us the gates of paradise; the Passover which sanctifieth all the faithful.

As smoke vanisheth so let them vanish away. and like as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion, Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy in that thou beholdest Christ the King like a bridegroom come forth from the grave.

So do sinners perish from before the face of God; and the righteous rejoice.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying, Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to his Disciples.

This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Passover, the Passover of the Lord, the Passover all majestic hath shone upon us ! The Passover in which we embrace one another with joy! Oh what a Passover, delivering from sorrow! For today from the tomb, as from a chamber Christ shone, and hath filled the women with joy, saying, Proclaim the glad tidings to the Apostles.

Tone 6

For the Samaritan Woman (Nassar, 963, Kazan Pent. Vol. 2, 363)

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

Our Savior Jesus, the Element of life, came to the Spring of Jacob, the head of the patriarchs, and was about to drink water at the hand of a Samaritan woman. But she intercepted him by telling him that the Jews had no dealings with the Samaritans. Albeit, the wise Creator turned her by the sweetness of his words rather to seek of him the water of everlasting life, which, when she received, she proclaimed to all, saying, Come and see the Knower of secrets, God who hath appeared in the flesh to save mankind.

Tone 5

Pascha (Nassar, 930)

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

Today is the Day of Resurrection! Let us shine with the Feast! Let us embrace one another. Let us say, Brethren! And because of the Resurrection, let us forgive all things to those who hate us, and in this wise, exclaim, Christ is risen from the dead; by his Death hath he trodden down death, and on those in the tombs hath he bestowed life.

20.) Great Doxology - Tone 6 (Serv. Bk.,75-6; Kazan Sun. Mat., 225, Nassar, 118)

21.) Troparion: "Today is salvation...", Tone 4 (Serv. Bk., 76)

Tone 4

Today is salvation come into the world. Let us sing praises to Him who arose from the grave, the Author of our life; for having by Death He hath destroyed death, He hath given us victory and Great Mercy.

DIVINE LITURGY

- 1.) After "Blessed is the Kingdom..." the Priest sings "Christ is risen..." (once) and the Choir (twice)
- 2.) 1st Antiphon
 - a. Shout with joy to God, all the earth
Sing to His name; give glory to His praises

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."
 - b. Say to God: 'How awesome are thy works'
Let all the earth worship Thee, and sing to Thee

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."
 - c. Glory to the Father and to the Son and to the Holy Spirit
Both now and ever and unto ages of ages. Amen

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."
- 3.) Little Ektenia
- 4.) 2nd Antiphon:
 - a. May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and
have mercy on us

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."
 - b. That thy way may be known upon earth, thy salvation among all nations
Let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."
 - c. May God bless us, and may all the ends of the earth fear Him

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."
 - d. Glory to the Father and to the Son and to the Holy Spirit
Both now and ever and unto ages of ages. Amen

"O only-begotten Son. . .
- 5.) Little Ektenia

6.) During the Little Entrance, the Third Antiphon:

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee from His face.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 2: As smoke vanishes, let them vanish; as wax melts before the fire.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 3: So let the sinners perish before God, but let the righteous rejoice.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs
bestowing life

7.) Entrance Hymn (Nassar, 931; Kazan Pent., 1:Append. A):

In the gathering places bless ye God the Lord from the springs of Israel.
O Son of God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

8.) After the Entrance we chant:

Tone 4

Resurrection (Nassar, 162; Kazan Vesp., 167)

Having learned the joyful message of the Resurrection from the angel, the women Disciples cast from them their parental condemnation, and proudly broke the news to the Disciples, saying, Death hath been spoiled. Christ God is risen, granting the world Great Mercy.

Tone 8

Mid-Pentecost(Nassar, 958; Kazan Pent. Vol. 1, 244)

In the midst of this Feast, O Savior, give thou my thirsty soul to drink of the waters of true worship; for thou didst call out to all, saying, Whosoever is thirsty, let him come to me and drink. Wherefore, O Christ our God, Fountain of life, glory to thee.

Tone 4

St. John the Baptist

As a divine treasure hidden in the earth, Christ hath revealed thy head to us, O Prophet and Forerunner. Wherefore, as we all gather on the occasion of its discovery, with divinely inspired hymns we praise the Savior, Who saveth us from corruption by thy prayers.

Troparion of the Patron Saint or Titular Feast of the Church

Tone 4

Kontakion for Pascha (Nassar, 924; Liturgikon)

When thou didst descend into the grave, O Immortal, thou didst destroy the power of hades. In victory didst thou arise, O Christ God, proclaiming 'Rejoice' to the myrrh-bearing women, granting peace to thine apostles and bestowing resurrection of the fallen.

9.) The Trisagion ("Holy God ... ") as usual.

10.) Epistle

[II Corinthians 4:6-15 \(St. John the Baptist \[same as 15th Sunday after Pentecost\]\)](#)

11.) Gospel

[John 4:5-42 \(Sunday of the Samaritan Woman\)](#)

12.) The Megalynarion: **Instead** of "It is truly meet..."

Tone 1

The angel spake to her that is full of grace, saying, "O pure virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day."

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

13.) **The Koinonikon:** "Receive ye the Body of Christ, and taste ye him that is found deathless."

14.) Post-Communion: **Instead** of "We have seen the true Light ...", sing "Christ is risen..." **ONCE**

15.) At the Great Dismissal we say, "May Christ our true God..." the Priest holds a lit candle and the Cross in his right hand, and says loudly: "Christ is Risen." The Faithful respond "Truly He is Risen." This is repeated 3 times, then the Priest and the Faithful sing, "Christ is risen..."