

**SUNDAY OF THE COMMEMORATION
OF THE LORD'S ENTRY INTO JERUSALEM
VESPERS:**

On "Lord I have cried ...," 10 Stichera, from the Triodion, in Tone VI:

Verse: Bring my soul out of prison * that I may confess Thy name.

Today the grace of the Holy Spirit * hath gathered us together, * and having taken up Thy Cross, we all say: * "Blessed is He that cometh in the Name of the Lord; ** Hosanna in the highest."

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: **T**oday the grace of the Holy Spirit ...,

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

He whose throne is the heavens and * and whose footstool is the earth, * the co-eternal Word and Son of God the Father, * hath humbled Himself today and come to Bethany, * seated upon the foal of an ass, * wherefore the children of the Hebrews, * holding branches in their hands, * praise Him saying: "Hosanna in the highest: ** Blessed is He that cometh, the King of Israel."

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

Repeat: **H**e Whose throne is the heavens ...,

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

Let us also come today, * all the new Israel, the Church of the Gentiles, * and let us cry with the Prophet Zechariah: * Rejoice greatly, O daughter of Zion; * extol in praise, O daughter of Jerusalem; * for behold, thy King cometh unto thee, meek and bearing salvation, * seated upon the colt of an ass, * the foal of a beast of burden. * Keep ye the feast with the children, * and holding branches in your hands * sing His praises: * "Hosanna in the highest; ** blessed is He that cometh, the King of Israel."

Verse: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: **L**et us also come today ...,

Verse: From the morning watch until night, from the morning watch *
let Israel hope in the Lord.

Prefiguring for us Thy holy Resurrection, * Thou didst raise up by Thy command Thy deceased friend Lazarus, O Good One, * who lay four days in the tomb without the breath of life and reeking of death; * After which, mounted upon a foal, as though carried by a chariot O Savior, * Thou didst give an example of meekness to the Gentiles. * wherefore also Israel Thy beloved, offers Thee praise * out of the mouth of babes and sucklings, * as they behold Thee, Christ, enter the Holy City ** six days before the Passover.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: **P**refiguring for us Thy holy Resurrection ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Six days before the Passover Jesus hath entered Bethany, * and His disciples came up to Him, saying: * “O Lord, where wilt Thou that we prepare for Thee to eat the Passover?” * He then sent them, saying: * “Go ye into the village opposite, * and there ye shall find a man bearing a pitcher of water; * follow him, and tell the master of the house: * The Teacher hath said, In thy house shall I eat the Passover ** with My disciples.”

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Repeat: **S**ix days before the Passover ...,

Glory ..., Both now ..., in Tone VI:

Today the grace of the Holy Spirit * hath gathered us together, * and having taken up Thy Cross, we all say: * “Blessed is He that cometh in the Name of the Lord; ** Hosanna in the highest.”

After the Entrance and “O Joyous Light ...,”

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the universe which shall not be shaken.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

The Three Scriptural Lessons:

READING FROM THE BOOK OF GENESIS (49: 1-2, 8-12)

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

READING FROM THE PROPHECY OF ZEPHANIAH (3:14-19)

Thus saith the Lord: Rejoice, O daughters of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughters of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

READING FROM THE PROPHECY OF ZECHARIAH (9:9-15)

Thus saith the Lord: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And

the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them.

At the Litiya, in Tone I:

The all-holy Spirit, * Who taught the apostles to speak in strange tongues, * now inspireth the innocent children of the Hebrews to cry aloud: * “Hosanna in the highest; ** blessed is He that cometh, the King of Israel.”

The co-beginningless and co-eternal Son and Word of the Father, * seated on a dumb beast, the foal of an ass, * hath come today to the city of Jerusalem, * He whom the cherubim dare not gaze upon from fear; * do the children honor with palms and branches, * mystically singing a hymn of praise: * “Hosanna in the highest, * Hosanna to the Son of David, ** Who hath come to save all mankind from deception.”

Six days before the Passover, O Lord, * Thy voice was heard in the depths of Hades, * from whence Thou didst raise up Lazarus who was four days dead. * and the children of the Hebrews cried aloud: ** “Hosanna to our God: Glory be to Thee!”

Tone II: Entering, O Lord, into the Holy City, seated upon a foal, * Thou didst draw near with haste unto Thy Passion, * to fulfill the Law and the Prophets. * The children of the Hebrews, foretelling the victory of the Resurrection, * came to meet Thee with palms and branches, saying: ** “Blessed art Thou, O Savior; have mercy on us.”

Glory be to Thee, O Christ, * Who art seated in the heights upon Thy throne, * and whom we now await with Thy precious Cross. * Wherefore the daughter of Zion is gladdened, * and the nations of the earth rejoice. * and the children hold branches, and the disciples spread their garments in the way; * and all the inhabited earth hath been taught to cry aloud: ** “Blessed art Thou, O Savior; have mercy on us.”

Glory ..., Both now ..., in Tone III:

Six days before the Passover Jesus came to Bethany, * to call back Lazarus who was four days dead, * and to preach of the coming Resurrection. * The women, Martha and Mary, the sisters of Lazarus, * came to meet Him, crying to Him: “Lord, if Thou hadst been here, our brother had not died.” * Then He answered them: “Did I not say to you before: * He who believeth in Me, though he be dead, yet shall he live? * Show Me where ye have laid him.” ** And the Maker of all cried unto him, “Lazarus, come forth.”

On the Aposticha, these Stichera, in Tone VIII:

Rejoice and be glad, O city of Zion; * exult and be exceedingly joyful, O Church of God. * For behold, thy King hath come in righteousness, seated on a foal, * and the children sing His praises: * “Hosanna in the highest! * Blessed art Thou Who art abundantly compassionate: ** Have mercy on us.”

Verse: Out of the mouth of babes and sucklings * hast Thou perfected praise.

The Savior hath come today to the city of Jerusalem, * to fulfill the Scriptures; * and all have taken palms in their hands * and spread their garments before Him, * knowing that He is our God, * unto whom the cherubim without ceasing sing: * “Hosanna in the highest! * Blessed art Thou Who art abundantly compassionate: ** Have mercy on us.”

Verse: O Lord, our Lord, how wonderful is Thy Name * in all the earth.

Thou Who art seated upon the cherubim and praised by the seraphim, * wast seated, O gracious Lord, like David upon a foal, * and the children praised Thee in godly manner; * but the Jews unlawfully blasphemed against Thee, * thus prefiguring the manner by which the Gentiles, * as yet untamed and uninstructed, * were to pass from unbelief to faith. * Glory be to Thee, O Christ, ** Who alone art merciful and lovest mankind.

Glory ..., Both now ..., in Tone VI:

Today the grace of the Holy Spirit * hath gathered us together, * and we all take up Thy Cross and say: * Blessed is He that cometh in the Name of the Lord; ** Hosanna in the highest.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

Troparion of the feast, in Tone I:

In confirming the common Resurrection, O Christ God, * Thou didst raise up Lazarus from the dead before Thy passion. * Wherefore, we also, like the children bearing the symbols of victory, * cry to Thee, the Vanquisher of death: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord. **(Twice)**

Another Troparion, in Tone IV:

As by baptism we were buried with Thee, O Christ our God, * so by Thy Resurrection we were deemed worthy of immortal life; * and praising Thee, we cry: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord. **(Once)**

Blessing of the Loaves etc.

Blessed be the Name of the Lord, and the rest.

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

In confirming the common Resurrection, O Christ God, * Thou didst raise up Lazarus from the dead before Thy passion. * Wherefore, we also, like the children bearing the symbols of victory, * cry to Thee, the Vanquisher of death: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord. (Twice)

Glory ..., Both now ..., Another Troparion, in Tone IV:

As by baptism we were buried with Thee, O Christ our God, * so by Thy Resurrection we were deemed worthy of immortal life; * and praising Thee, we cry: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord. (Once)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

With our souls cleansed and in spirit carrying branches, * with faith let us sing Christ’s praises like the children, * crying with a loud voice to the Master: * Blessed art Thou, O Savior, * Who hast come into the world to save Adam from the ancient curse; * and in Thy love for mankind hast been pleased to spiritually become the new Adam. ** O Word, Who hast ordered all things for our good, glory be to Thee.

Glory ..., Both now ..., in Tone IV:

O Lord, Thou didst raise from the tomb Lazarus * who was four days dead, * and didst teach all to cry unto Thee with palms and branches: ** “Blessed art Thou Who comest.”

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

O Christ, Thou didst mystically shed tears over Thy friend, * and didst raise from the dead him who lay lifeless; * and didst show tender compassion for him in Thy love towards mankind. * Learning of Thy coming, O Savior, * a multitude of children went out to meet Thee, * bearing palms in their hands and crying: ** “Hosanna: blessed art Thou, Who hast come to save the world.”

Glory ..., Both now ..., in Tone I:

Give praise with one accord, O peoples and nations: * For the King of the angels sitteth now upon a foal, * and He cometh to smite His enemies with the Cross in His almighty power. * Therefore the children sing unto Him with palms in their hands: * “Glory be to Thee Who hast come as Conqueror; * glory be to Thee, O Christ the Savior; * glory be to Thee, our God, ** for Thou alone art blessed.”

The Polyeleos and Megalynarion: We magnify Thee, * O Christ the Giver of Life: * Hosanna in the highest! * And we also cry to Thee: * Blessed is He that cometh in the Name of the Lord.

Verse: O Lord, our Lord, how wonderful is Thy Name in all the earth.

The Sessional Hymn, in Tone VIII:

He Who sitteth upon the throne of the cherubim, * hath for our sake sat upon a foal; * and coming to His voluntary Passion, * He heareth the children cry “Hosanna!” * while the people crieth aloud, * “O Son of David, make haste to save those * whom Thou hast created, * O blessed Jesus, since for this cause Thou hast come, ** that we may understand Thy glory.”

Glory ..., Both now ..., the foregoing is repeated.

The Songs of Ascent: First Antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

The Prokeimenon:

Prokeimenon, in Tone IV: Out of the mouth of babes and sucklings * hast Thou perfected praise.

Verse: O Lord, our Lord, how wonderful is Thy Name in all the earth.

Let every breath praise the Lord:

GOSPEL ACCORDING TO ST. MATTHEW (21:1-11, 15-17.)

At that time Jesus and His disciples drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went

before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

While the 50th Psalm is being read, the Priest censeth the festal palms crosswise. After the Psalm, he saith the following prayer:

Priest: Let us pray to the Lord.

Choir: Lord have mercy

Priest: **O** Lord our God, Who sittest upon the cherubim, Thou didst reaffirm Thy power and sent Thine only-begotten Son, our Lord Jesus Christ, to save the world through His Cross, Burial and Resurrection. When He drew near to Jerusalem unto His voluntary Passion, the people that sat in darkness and the shadow of death took, as symbols of victory, the branches of trees and palms, thus foretelling His Resurrection. Do Thou Thyself, O Master, keep and preserve us also, who, following their example, on the eve of this Feast carry in our hands palms and branches, and who like the crowds and the children cry to Thee, "Hosanna!" With hymns and spiritual songs may we attain the life-giving Resurrection on the third day: Through Jesus Christ our Lord, with Whom Thou art blessed, together with Thy most holy, good and life-creating Spirit, both now and ever, and to the ages of ages. **Amen.**

(Then the priest sprinkleth the palms with holy water, saying:)

These palms are blessed by the grace of the most Holy Spirit, through sprinkling with this holy water: In the name of the Father, and of the Son, and of the Holy Spirit. Amen (Thrice) Then:

Glory ..., in Tone II:

Today Christ entereth the City of Bethany * seated upon a foal, * thereby destroying the most wicked and barren folly of old, ** of the Gentiles.

Both now ..., in Tone II:

Today Christ entereth the City of Bethany * seated upon a foal, * thereby destroying the most wicked and barren folly of old, ** of the Gentiles.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

In the same Tone: Today the grace of the Holy Spirit * hath gathered us together, * and having taken up Thy Cross, we all say: * “Blessed is He that cometh in the Name of the Lord; ** Hosanna in the highest.”

After which: “O God, save Thy people ...,” and the canon, in Tone IV:

ODE I:

Irmos: The springs of the deep were seen bereft of water, * and the foundations of the storm-tossed sea were laid bare by the wind: * For by Thy command Thou didst rebuke the sea * and thereby save Thy chosen people, * as they sang to Thee, O Lord, a hymn of victory.

Refrain: Glory to Thee our God, glory to Thee.

Out of the mouth of babes and sucklings hast thou perfected praise, Thou hast overthrown the adversary and by Thy Passion on the Cross avenged Adam’s ancient fall; with the Tree Thou hast raised him up, wherefore he singeth unto Thee a hymn of victory O Lord.

Glory ..., Both now ..., The Church of the venerable saints offereth Thee praise, O Christ, Thou Who dwellest in Zion, and Israel rejoiceth in Thee that made her. The mountains, prefiguring the stony-hearted Gentiles, exult exceedingly before Thy countenance, and they sing unto Thee a hymn of victory, O Lord.

Katavasia in Tone IV: The springs of the deep were seen bereft of water, * and the foundations of the storm-tossed sea were laid bare by the wind: * For by Thy command Thou didst rebuke the sea * and thereby save Thy chosen people, * as they sang to Thee, O Lord, a hymn of victory.

ODE III

Irmos: The people of Israel drew water from a solid rock, * for at Thy command it became a flowing stream. * O Christ, Who art Thyself our rock and our life; * on Thee hath the Church been founded, * and to Thee doth she cry aloud: * Hosanna, blessed is He that cometh.

Refrain: Glory to Thee our God, glory to Thee.

Trembling at Thy command, Hades yielded up Lazarus who was four days dead. For Thou, O Christ, art the resurrection and the life; on Thee the Church is founded, and she crieth aloud: “Hosanna, blessed art Thou that hast come.”

Glory ..., **Both now ...**, **O** ye people, sing in Zion a hymn fitting for God, and offer prayer to Christ in Jerusalem. For He cometh in power and glory: On Him the Church is founded, and she crieth aloud: “Hosanna, blessed art Thou that hast come.”

Katavasia: **The people of Israel drew water from a solid rock, * for at Thy command it became a flowing stream. * O Christ, Who art Thyself our rock and our life; * on Thee hath the Church been founded, * and to Thee doth she cry aloud: * Hosanna, blessed is He that cometh.**

Sessional Hymn, in Tone VI:

Those who sang in praise of Christ God with branches, * seized Him and crucified Him on the Cross, O ye ungrateful Jews! * But we with never-changing faith ever honor Him as the Benefactor, ever hymning Him: ** “Blessed art Thou that comest to call back Adam.

ODE IV

Irmos: **“Christ cometh, manifestly revealing Himself as our God; * He shall come and not tarry, * from the thickly wooded mountain, * born of a Maiden who hath not known a man.” * thus did the Prophet say of old, * wherefore we cry aloud: * “Glory to Thy power, O Lord.”**

Refrain: **Glory to Thee our God, glory to Thee.**

Let the strong and revered mountains and hills burst forth with rejoicing, and let the trees of the forest clap their hands. Give ye praise unto Christ, all ye nations, and magnify Him all ye peoples, crying aloud: “Glory to Thy power, O Lord.”

Glory ...: **T**he Lord, the King of the ages, cometh clothed in strength and glory, and splendorous is His beauty in Zion. Wherefore we all cry aloud: “Glory to Thy power, O Lord.”

Both now ..., **T**he Lord hath come, He Who measures the heavens, and in Whose hand the earth is held. For He hath chosen Zion, and there hath He been pleased to dwell and rule, and to love His people who cry aloud with faith: “Glory to Thy power, O Lord.”

Katavasia: **“Christ cometh, manifestly revealing Himself as our God; * He shall come and not tarry, * from the thickly wooded mountain, * born of a Maiden who hath not known a man.” * thus did the Prophet say of old, * wherefore we cry aloud: * “Glory to Thy power, O Lord.”**

ODE V

Irmos: Ascend the mountain, Thou that bringest good tidings unto Zion; * and Thou that preachest to Jerusalem, * with strength lift up Thy voice. * Glorious things are spoken of thee, O City of God: * Peace be upon Israel and salvation unto the Gentiles.

Refrain: Glory to Thee our God, glory to Thee.

God Who is seated on high upon the cherubim and yet careth for the humble, has Himself come in power and glory, wherefore all things are filled with His divine praise. Peace be upon Israel and salvation unto the Gentiles.

Glory ..., Both now ..., O Zion, thou holy mountain of God, and Jerusalem, lift up thine eyes round about thee and behold thy children, gathered in thee. For lo, they have come from afar to worship thy King. Peace be upon Israel and salvation unto the Gentiles.

Katavasia: Ascend the mountain, Thou that bringest good tidings unto Zion; * and Thou that preachest to Jerusalem, * with strength lift up Thy voice. * Glorious things are spoken of thee, O City of God: * Peace be upon Israel and salvation unto the Gentiles.

ODE VI

Irmos: The spirits of the righteous cried aloud in joy: * “Now hath a new covenant been granted unto the world: * Let the people therein be renewed * by the sprinkling of the Blood of God.”

Refrain: Glory to Thee our God, glory to Thee.

O Israel, receive thou God’s Kingdom, and let him that walketh in darkness see the great light, and let the people be renewed by the sprinkling of the Blood of God.

Glory ..., Both now ..., Set free thy prisoners, O Zion, and let them go; bring them out of the waterless pit of ignorance; and let the people be renewed by sprinkling with the Blood of God.

Katavasia: The spirits of the righteous cried aloud in joy: * “Now hath a new covenant been granted unto the world: * Let the people therein be renewed * by the sprinkling of the Blood of God.”

Kontakion of the feast, in Tone VI:

Being borne upon a throne in heaven, and upon a colt on the earth, * O Christ God, Thou didst accept the praise of the angels * and the laudation of the children as they cry to Thee: ** Blessed is He that cometh to recall Adam.

Ikos: O immortal One, Thou didst bound Hades, and slay death, and raise up the world: therefore the children, carrying palms, and singing praises unto Thee as Victor, O Christ, cried aloud to Thee this day: “Hosanna to the Son of David! For no more,” said they, “shall children be slain because of the Child of Mary; for Thou alone art crucified for all, both young and old. No more shall the sword be drawn against us, for Thy side hath been pierced by a spear.” Wherefore with great rejoicing, we cry aloud: “Blessed art Thou Who hast come to call back Adam.”

SYNAXARION READING

Verse: He Who openeth the heavens is seated upon a colt;

Verse: Seeking out mankind ...

On this day, Palm Sunday, we celebrate the bright and glorious feast of the Entrance of our Lord Jesus Christ into Jerusalem. After the raising of Lazarus from the dead, many people who witnessed this event believed in Christ. Moreover, a decree was passed by the council of the Jews to have both Christ and Lazarus killed. Therefore, giving place to their wickedness, Jesus withdrew. The Jews, for their part, made plans to kill Him during the Feast of the Passover. Having stayed away for a long time in the wilderness near Ephraim, six days before the Passover Jesus came to Bethany to the house of Lazarus, who had been dead. There at supper, Lazarus ate with Him, and his sister Mary poured ointment on Christ’s feet. Since Lazarus had been raised from the dead, numerous Jews had forsaken the lifeless synagogue and believed in Jesus. In the future, these would be recognized as the first Christians. At this time, the Jews were divided between those who wished Christ dead and were planning His death and those who acknowledged Him as the Messiah. The next day, Jesus sent his Disciples to bring an ass and a colt. And He, who has heaven as a throne, entered Jerusalem seated on a colt. Meanwhile, the children of the Jews spread their garments and branches of trees on the road before Him. Others cut branches and others held them in their hands, going before Him shouting, “Hosanna to the Son of David! Blessed is He who comes in the name of the Lord, the King of Israel!” (John 12:13). This took place because the Most holy Spirit moved their tongues in praise and exaltation of Christ. By using palms (in Hebrew, the tender branch is called “vaion”, a palm branch), they were signifying Christ’s imminent victory over death. For it was the custom to honor the victors of contests or battles with triumphal processions and to lead them around with branches from evergreens. The meaning of Hosanna is “save now, we pray” or “Therefore, save.” The colt prefigured us, the Gentiles. The ass’s colt was still an untamed animal and impure according to the Jewish law. Christ’s sitting and

resting on the “Gentiles” showed our taming and obedience to the “law” of the Holy Gospel and Christ as Champion, Victor, and King of all the earth. Today we not only welcome the Lord riding on a colt into the city of Jerusalem, but Christ who comes in power and glory as King of the age to come. Yet this King comes in meekness and, humility, much different from the triumphal entry of earthly rulers. The multitudes beheld a man riding an ass’s colt into the earthly city of Jerusalem to be proclaimed “King of the Jews” the Liberator from the Roman yoke. The Church sees the Son of God, the Prince of Peace, entering the heavenly Jerusalem to establish His eternal reign, after His self-emptying Crucifixion and soul-saving Resurrection. The Prophet Zechariah was speaking about this feast when he said, “Fear not, O daughter of Zion; behold, your King is coming, sitting on an ass’s colt” (Zech. 9:9). And the Holy Prophet David spoke about the children, saying, “Out of the mouths of babes and sucklings. You have perfected praise” (Ps. 8:2). When Christ entered Jerusalem, all the city was in an uproar. In retaliation, the wicked Jewish High Priests instigated the crowds to kill Him. But Jesus evaded them, both hiding and then appearing, speaking to them in parables.

By Thine ineffable compassion, O Christ our God, make us
victorious over the irrational passions, and deem us worthy to
see Thy manifest victory over death and Thy joyous and Life-bearing
Resurrection, and have mercy on us and save us.

Amen.

ODE VII

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised, and blessed art Thou O Lord.

Refrain: Glory to Thee our God, glory to Thee.

With palms in their hands, the people worshiped and rejoiced with the disciples, saying: “Hosanna to the Son of David” and crying: “O Lord God of the fathers, supremely praised, and blessed art Thou.”

Glory ..., The multitudes of innocent ones, still yet children, hymned Thee, the King of Israel and of the angels, in Godly manner singing: “O Lord God of the fathers, supremely praised, and blessed art Thou.”

Both now ..., With palms and branches the multitudes greeted Thee, O Christ, praising Thee: “Blessed is He that cometh, the King of the ages”, and crying “O Lord God of the fathers, supremely praised, and blessed art Thou.”

Katavasia: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised, and blessed art Thou O Lord.

ODE VIII

Irmos: Rejoice, O Jerusalem, * and ye that love Zion, be ye festive. * For the Lord of Hosts Who ruleth unto all ages hath come. * Let all the earth stand in reverence before His countenance and cry aloud: * Bless the Lord, all ye works of the Lord!.”

Refrain: Glory to Thee our God, glory to Thee.

Riding upon a young foal, Christ thy King is at hand, O Zion. For He hath come to destroy the senseless delusion of idolatry and to restrain the untamed will of the Gentiles, so that they may sing: “O all ye works of the Lord, bless ye the Lord.”

Refrain: Let us bless the Father, Son, and Holy Spirit, the Lord!

Greatly rejoice, O Zion, for Christ thy God shall reign throughout the ages. As it is written, He is meek and bringeth salvation. Our righteous Redeemer hath come riding on a foal, that He may slay the proud arrogance of His enemies who cannot cry: “O all ye works of the Lord, bless ye the Lord.”

Both now ..., The lawless company of disobedient men hath been driven out from the temple, for they made of God’s house of prayer, a den of thieves, and in their hearts rejected the Redeemer, unto Whom we cry aloud: “O all ye works of the Lord, bless ye the Lord.”

Sticheron: We praise, bless and worship the Lord, chanting and supremely exalting Him throughout all ages.

Katavasia: Rejoice, O Jerusalem, * and ye that love Zion, be ye festive. * For the Lord of Hosts Who ruleth unto all ages hath come. * Let all the earth stand in reverence before His countenance and cry aloud: * Bless the Lord, all ye works of the Lord!.”

(There is no Magnificat, ODE IX is straightway chanted)

ODE IX

Irmos: The Lord is God and hath appeared unto us; * let us come together and keep the feast with great rejoicing * let us magnify Christ with palms and branches, * and let us cry aloud: * Blessed is He that cometh in the Name of the Lord our Savior.

Refrain: Glory to Thee our God, glory to Thee.

Why do ye rage, O ye heathen? and Ye scribes and priests, why do ye imagine vain things, saying: “Who is this to Whom the children cry aloud with palms and branches, singing: “Blessed is He that cometh in the Name of the Lord our Savior?”

Glory ..., **This** is our God, and there is none other like Him; He hath found out every righteous path, and hath given them to Israel His beloved; after which He manifest Himself upon the earth and lived among mankind. “Blessed is He that cometh in the Name of the Lord our Savior.”

Both now ..., **O** disobedient nation, why do ye set stumbling-blocks upon our path? Your feet are swift to shed the blood of the Master, but He shall rise again, to save all those who cry: “Blessed is He that cometh in the Name of the Lord our Savior.”

Katavasia: The Lord is God and hath appeared to us; * let us keep the feast together. * Come, and with great rejoicing * let us magnify Christ with palms and branches, * and let us cry aloud: * Blessed is He that cometh in the Name of the Lord our Savior.

The small litany:

Then, “Holy is our God ...” in Tone IV: (Thrice)

There are no Exapostilarion hymns.

On the Praises, 6 Stichera, in Tone IV:

Verse: To do among them the judgment that is written. * This glory shall be to all His saints.

A multitude of peoples spread their garments in the way, O Lord; * others cut down branches from the trees and carried them. * Walking before and after Thee, they cried aloud: * “Hosanna to the Son of David: * Blessed art Thou Who hast come and Who shalt come again ** in the Name of the Lord.”

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

Repeat: A multitude of peoples spread their garments ...,

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

When it was Thy will to enter the Holy City, O Lord, * the people carried branches from the trees and hymned Thee, the Master of all. * They saw Thee seated on a foal as though upon the cherubim, * wherefore they cried aloud: * “Blessed art Thou Who hast come ** and Who shalt come again in the Name of the Lord.”

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

Repeat: When it was Thy will to enter the Holy City ...,

Verse: Praise Him with timbrel and dance, * praise Him with strings and flute.

Come forth, O ye nations, * and come forth, O ye peoples: * Look ye today upon the King of heaven, * Who entereth Jerusalem seated upon a humble colt * as though upon a lofty throne. * O ye unbelieving and adulterous generation of Jews, * draw ye near and look upon Him * Whom once Isaiah saw coming in the flesh for our sakes. * Come see ye how He weds the chaste New Zion, * and rejecteth the condemned synagogue. * As at an incorrupt undefiled marriage, * the pure and innocent children gather to sing praises. * Let us also with them sing the hymn of the angels: * “Hosanna in the highest ** unto Him to Whom belongeth great mercy.”

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Before Thy voluntary Passion, O Christ God, * Thou didst confirm the general resurrection; * for at Bethany Thou didst raise by Thine almighty power * Lazarus who was four days dead, * and as the Giver of Light, O Savior, * Thou hast made the blind to see. * With Thy disciples Thou didst enter the Holy City, * seated upon the foal of an ass as if upon the cherubim, * and thus didst Thou fulfill the preaching of the prophets. * The children of the Hebrews with palms and branches came to meet Thee. * Therefore we also, bearing palms and olive branches, cry aloud in thanksgiving unto Thee: ** “Hosanna in the highest; blessed is He that cometh in the Name of the Lord.”

Glory ..., Both now ..., in Tone VI:

Six days before the Passover Jesus entered Bethany, * and His disciples came up to Him, saying unto Him: * “O Lord, where wilt Thou that we prepare for Thee to eat the Passover?” * He then sent them, saying: * “Go ye into the village opposite, * and there ye shall find a man bearing a pitcher of water; * follow him, and tell the master of the house: * The Teacher hath said, In thy house shall I eat the Passover ** with My disciples.”

The Great Doxology

The dismissal Troparion of the Feast, in Tone I:

In confirming the common Resurrection, O Christ God, * Thou didst raise up Lazarus from the dead before Thy passion. * Wherefore, we also, like the children bearing the symbols of victory, * cry to Thee, the Vanquisher of death: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord.

The dismissal: May He Who consented to ride on the foal of an ass for our sake and our salvation, Christ our true God ...,

AT LITURGY

In place of the usual antiphons, we chant the festal antiphons:

The First Antiphon in Tone II:

Verse: I am filled with love, * for the Lord will hear the voice of my supplication.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Verse: For He hath inclined His ear unto me, * and in my days will I call upon Him.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Verse: The pangs of death have encompassed me, * the perils of Hades have found me.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Verse: Tribulation and sorrow have I found, * and I called upon the name of the Lord.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

Glory ..., Both now ...,

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us.

The Second Antiphon in Tone II:

Verse: I believed, wherefore I spake; * I was humbled exceedingly.

Refrain: **O** Son of God Who didst sit upon a colt, save us who sing to Thee: **Alleluia.**

Verse: What shall I render unto the Lord * for all that He hath rendered unto me?

Refrain: **O** Son of God Who didst sit upon a colt, save us who sing to Thee: **Alleluia.**

Verse: I will take the cup of salvation, * and I will call upon the name of the Lord.

Refrain: **O** Son of God Who didst sit upon a colt, save us who sing to Thee: **Alleluia.**

Verse: My vows unto the Lord will I pay * in the presence of all His people.

Refrain: **O** Son of God Who didst sit upon a colt, save us who sing to Thee: **Alleluia.**

Glory ..., Both now ...,

O only-begotten Son and Word of God, * Who art immortal, * yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, * and without change didst become man, * and was crucified, O Christ God, trampling down death by death. * Thou Who art one of the Holy Trinity, ** glorified with the Father and the Holy Spirit, save us.

The Third Antiphon:

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Troparion of the Feast: in Tone I:

In confirming the common Resurrection, O Christ God, * Thou didst raise up Lazarus from the dead before Thy passion. * Wherefore, we also, like the children bearing the symbols of victory, * cry to Thee, the Vanquisher of death: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord.

Verse: Let the house of Israel now say that He is good, for His mercy endureth forever.

Choir, Repeat: In confirming the common Resurrection ...,

Verse: Let the house of Aaron now say that He is good, for His mercy endureth forever.

Choir, Repeat: In confirming the common Resurrection ...,

Verse: Let all that fear the Lord now say that He is good, for His mercy endureth forever.

Choir, Repeat: In confirming the common Resurrection ...,

The entry verse (Introit): Blessed is he that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us.

The Troparia and Kontakion:

Tone I: In confirming the common Resurrection, O Christ God, * Thou didst raise up Lazarus from the dead before Thy passion. * Wherefore, we also, like the children bearing the symbols of victory, * cry to Thee, the Vanquisher of death: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord.

Glory..., in Tone IV: As by baptism we were buried with Thee, O Christ our God, * so by Thy Resurrection we were deemed worthy of immortal life; * and praising Thee, we cry: * Hosanna in the highest; ** blessed is He that cometh in the name of the Lord.

Both now ..., in Tone VI: Being borne upon a throne in heaven, and upon a colt on the earth, * O Christ God, Thou didst accept the praise of the angels * and the laudation of the children as they cry to Thee: ** Blessed is He that cometh to recall Adam.

The Prokeimenon:

Prokeimenon, in Tone IV: Blessed is he that cometh in the name of the Lord. * God is the Lord, and hath appeared unto us.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

EPISTLE TO THE PHILIPPIANS: (4:4-9)

Brethren: Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you

Alleluia in Tone I: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Verse: All the ends of the earth have seen the salvation of our God.

GOSPEL ACCORDING TO ST. JOHN (12:1-18)

Six days before the Passover Jesus came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put

therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

Instead of "It is truly meet..." we chant the **Irmos** of the 9th ODE of the
First canon of the feast, in Tone IV:

Irmos: The Lord is God and hath appeared to us; * let us keep the feast together. * Come, and with great rejoicing * let us magnify Christ with palms and branches, * and let us cry aloud: * Blessed is He that cometh in the Name of the Lord our Savior.

Communion Verse: Blessed is he that cometh in the name of the Lord.
God is the Lord, and hath appeared unto us. Alleluia (Thrice).

AT VESPERS ON SUNDAY EVENING

(There is no chanting of the Psalter)

On “Lord I have cried ...,” 6 Stichera from the Triodion:

In Tone VIII:

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

Rejoice and be glad, O city of Zion; * exult and be exceedingly joyful, O Church of God. * For behold, thy King hath come in righteousness, seated on a foal, * and the children sing His praises: * “Hosanna in the highest! * Blessed art Thou Who art abundantly compassionate: ** Have mercy upon us.”

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: Rejoice and be glad, O city of Zion ...,

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

The Savior hath come today to the city of Jerusalem, * to fulfill the Scriptures; * and all have taken palms in their hands * and spread their garments before Him, * knowing that He is our God, * unto Whom the cherubim without ceasing sing: * “Hosanna in the highest! * Blessed art Thou Who art abundantly compassionate: ** Have mercy upon us.”

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: The Savior hath come today ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Thou Who art seated upon the cherubim and praised by the seraphim, * wast seated, O gracious Lord, like David upon a foal, * and the children praised Thee in Godly manner; * but the Jews unlawfully blasphemed against Thee, * thus prefiguring the manner by which the Gentiles, * as yet untamed and uninstructed, * were to pass from unbelief to faith. * Glory be to Thee, O Christ, ** Who alone art merciful and lovest mankind.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Repeat: Thou Who art seated upon the cherubim ...,

Glory ..., in Tone VIII:

Rejoice and be glad, O city of Zion; * exult and be exceedingly joyful, O Church of God. * For behold, thy King hath come in righteousness, seated on a foal, * and the children sing His praises: * “Hosanna in the highest! * Blessed art Thou Who art abundantly compassionate: ** Have mercy upon us.”

Both now ..., in Tone VIII:

Thou Who art seated upon the cherubim and praised by the seraphim, * wast seated, O gracious Lord, like David upon a foal, * and the children praised Thee in Godly manner; * but the Jews unlawfully blasphemed against Thee, * thus prefiguring the manner by which the Gentiles, * as yet untamed and uninstructed, * were to pass from unbelief to faith. * Glory be to Thee, O Christ, ** Who alone art merciful and lovest mankind.

Entrance with the censer, “O joyous Light ...”:

Sunday Prokeimenon, in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

And then once more, Behold now, bless the Lord ...,

At this point the priest (in the Altar) removeth his Phelonion and changeth his Epitrachelion to one of a dark color (black or dark purple); The covers on the Icon-stands and the other coverings in the church are also changed.

After “Vouchsafe O Lord ...”:

Litany: Let us complete ...,

Note: from this point on, the choir singeth the responses according to the penitential Lenten melody.

On the Aposticha, these Stichera in Tone II:

From palms and branches, * as passing from one divine Feast to another, * let us now make haste, O ye faithful, * to the mysterious and salvific celebration of Christ’s Passion. * Let us behold Him undergo voluntary suffering for our sake, * and let us sing a becoming hymn with thanksgiving unto Him, * and with compunction let us cry aloud: * “O Thou Who art the fount of goodness and the haven of salvation, ** O Lord, glory be to Thee”!

Verse: O sing unto the Lord a new song: * for the Lord hath wrought wondrous things.

In Tone III: It is a fearful thing to fall into the hands of the living God: * for He is Judge of the meditations and thoughts of the heart. * Let no man draw near to tempt the Perfection of faith; * rather, let us come to Christ in meekness and in fear, * that We may receive mercy and find grace ** to help us in our time of need.

Verse: All the ends of the earth * have seen the salvation of our God

In Tone VII: O thou evil and adulterous synagogue, * thou hast not been faithful to thine own husband. * Why dost thou then hold fast to the Testament of that which thou art not an heir? * Why dost thou glory in the Father, * since thou hast rejected the Son? * Why hast thou not accepted the prophets Who proclaimed the Son? * Be thou ashamed when thine own children cry aloud: * “Hosanna to the Son of David; ** blessed is He that cometh in the Name of the Lord.”

Glory ..., in Tone II:

From palms and branches, * as passing from one divine Feast to another, * let us now make haste, O ye faithful, * to the mysterious and saving celebration of Christ’s Passion. * Let us behold Him undergo voluntary suffering for our sake, * and let us sing a becoming hymn with thanksgiving unto Him, * and with compunction let us cry aloud: * “O Thou Who art the fount of goodness and the haven of salvation, ** O Lord, glory be to Thee”!

Both now ..., in Tone VII:

It is a fearful thing to fall into the hands of the living God: * for He is Judge of the meditations and thoughts of the heart. * Let no man draw near to tempt the Perfection of faith; * rather, let us come to Christ in meekness and in fear, * that We may receive mercy and find grace ** to help us in our time of need.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

In Tone V:

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. **(Prostration)**

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. **(Prostration)**

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior.

(Prostration)

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. (No prostration)

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

More honorable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God the word, the very Theotokos thee do we magnify.

In the name of the Lord father (master) bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim (once only)

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Priest: Glory to Thee, O Christ God our hope, glory be to Thee

Choir: Glory ..., Both now ..., Amen, Lord, have mercy (Thrice), father (master) bless.

Priest: May the Lord who hath come to His voluntary Passion for our salvation, Christ our true God ...

Note: This Dismissal is said at the end of all services until Compline on Great Wednesday.

AT SMALL COMPLINE ON SUNDAY EVENING

After the Creed we chant the following three-canticle canon by St. Andrew of Crete. The Irmoi are sung twice. Before each of the Troparia we say: **Glory to Thee our God, glory to Thee.** Chanted in Tone VIII:

ODE I

Irmos: To Him who crushed the enemy with His arm * and led Israel through the Red Sea, * to our Redeemer and our God let us sing, * for He hath been glorified.

Refrain: Glory to Thee our God, glory to Thee.

O ye faithful, let us emulate Joseph in his chastity, and so let us come to know Him who hath honored mankind by creating him in His own image, and let us all live through the vigilant practice of the virtues.

Refrain: Glory to Thee our God, glory to Thee.

Those who are barren of good deeds are like the fig tree: Let us avoid its fruitlessness, lest we be dried up as it once was, prefiguring the bareness of the synagogue allegorically covered with leaves.

Refrain: Glory to Thee our God, glory to Thee.

Joseph is an image of the Master: for he was thrown into a pit and sold by his brethren, and suffered all these things with patience, as a true figure of Christ.

Refrain: Glory to Thee our God, glory to Thee.

O brethren, let us flee the fruitlessness of the fig tree and understand its import, that we be not withered as it once was, when He who is the Lover of mankind cometh to it hungering.

Refrain: Glory to Thee our God, glory to Thee.

In haste to suffer for the world, Jesus goeth up of His own will, with His disciples, to the city of Jerusalem, where He wast to undertake His voluntary Passion.

Refrain: Glory to Thee our God, glory to Thee.

Going with the Lord as He maketh haste to suffer all things, let us prepare ourselves for the spitting, mockery and disgrace, that, remaining faithful to Him in His holy Passion, we may be glorified with Him.

Refrain: Glory to Thee our God, glory to Thee.

He who suffereth on our behalf, doth heal our passions by His Passion; for He willingly underwent His life-giving sufferings clothed in our human nature, that we may be saved.

Glory ..., **I** glorify the Three without beginning; I sing the praises of the Three Holies; I proclaim the Three to be co-eternal in One Essence, for the one God is glorified together in the Father, the Son and the Spirit.

Both now ..., **Theotokion:** **T**he rod of Moses and the rod of Aaron underwent, by God's providence, a strange transformation transcending comprehension; and thy womb, O Birthgiver of God, hath given birth in a manner new and transcendent.

Sessional Hymn, in Tone IV:

May the judgment that befell the fig tree not overtake thee; but make haste, O my soul, and from the soil of thy heart bear good fruit for Christ thy Creator, and offer it to Him in repentance.

ODE VIII

Irmos: **Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.**

Refrain: **Glory to Thee our God, glory to Thee.**

Having adorned our life with chastity, let us guard the faith with wisdom; let us seek the paths of righteousness, that we may follow Christ with courage and together with Him be crucified.

Refrain: **Glory to Thee our God, glory to Thee.**

Joseph the Patriarch found another Eve in the Egyptian woman, yet she could not seduce him into inappropriate acts of wickedness: rather, he steadfastly withstood and was not captured by the passions of sin.

Refrain: **Glory to Thee our God, glory to Thee.**

O my Savior, journeying along the paths of life, by Thine own free will Thou didst suffer hunger, desiring the salvation of all: for Thou wast hungry for the conversion of those who had turned away from Thee.

Refrain: **Glory to Thee our God, glory to Thee.**

Our first father, having tasted from the Tree, recognized that he was naked, and in shame clothed himself in fig leaves; thus prefiguring the spiritual nakedness of the Synagogue.

Refrain: **Glory to Thee our God, glory to Thee.**

Make ready before thy departure, O my soul; prepare thyself for the life that is to come. Christ hasteneth to suffer for thy sake, that He may glorify thee: make haste therefore to suffer with Him, and to be crucified, and to die with Him.

Refrain: **Glory to Thee our God, glory to Thee.**

How could death but not tremble, O my Savior? How could Hades but not cower with fear, when it met Thee hastening of Thine own good pleasure to the Passion, seeing Thee, the righteous One, coming to suffer for the unrighteous?

Refrain: **Glory to Thee our God, glory to Thee.**

The Jewish priests and Levites, when they saw the raising of Lazarus, out of envy conspired together, and by guile betrayed Christ to Pilate, that He might be put to death.

Refrain: **Glory to Thee our God, glory to Thee.**

Thy handmaiden, the Ewe-Lamb and Virgin, saw Thee the Good Shepherd hastening to Thy Passion and laying down Thy life for us; and her mother's heart was filled with anguish for Thee.

We bless, the Father, Son and Holy Spirit, the Lord.

As a Unity in Essence I sing Thy praises; as a Trinity in Hypostases I venerate Thee, the Father, the Son and the Most holy Spirit. The power of Thy Kingdom which hath no beginning I glorify throughout all ages.

Both now ..., Theotokion: **T**he Theotokos entreateth Thee, O Christ; the company of the apostles beseecheth Thee: grant Thy peace to Thy world and abundantly grant us Thy mercy throughout the ages.

We praise, bless and worship the Lord ...,

Katavasia: **Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.**

ODE IX

Irmos: **Virginity is alien to motherhood, * and childbearing is a thing strange to virgins: * yet in thee, O Theotokos, both have come to pass. * Therefore we, and all the nations of the earth, * without ceasing call thee blessed.**

Refrain: **G**lory to Thee our God, glory to Thee.

Chastity is alien to the impious, and transgression is a thing strange to the righteous. Great Joseph turned away from sin, becoming an image of chastity and a true figure of Christ.

Refrain: **G**lory to Thee our God, glory to Thee.

Justice is alien to the lawless, and the knowledge of God is a thing strange to unbelievers. The Jews in their lawlessness rejected both of these; and so, like the fig tree, they have inherited the curse.

Refrain: **G**lory to Thee our God, glory to Thee.

Hungering for man's salvation, He Who is the Bread of Life, Christ my God, came unto the fruitless Synagogue, as to the fig tree, and seeing it adorned with the leaves of the Law yet lacking fruit; He pronounced it cursed.

Refrain: **G**lory to Thee our God, glory to Thee.

Thou didst curse the unfruitfulness of the Law, for it produced as leaves an understanding of the shadow of the letter, but because of disobedience it bore no works as fruit. But do Thou bless us all, O Savior, and make us sons by grace.

Refrain: **G**lory to Thee our God, glory to Thee.

Of old the rod of Moses was transformed into a serpent; and the rod of Aaron, although dried up and withered, was transformed into a green branch that put forth leaves. But the fruitless Synagogue of the lawless ones was withered and transformed into an unfruitful fig tree.

Refrain: **G**lory to Thee our God, glory to Thee.

O Judaea, prepare thy priests, make ready thy hands to kill God: for see, He hath come to His Passion, meek and quiet, our Lamb and Shepherd, Christ the King of Israel.

Refrain: **G**lory to Thee our God, glory to Thee.

Receive thy King O Judaea, for behold, He cometh willingly to His Passion, that He may suffer and save those who cry without ceasing: "Blessed is He that cometh to save all things by the Cross."

Refrain: **G**lory to Thee our God, glory to Thee.

O Judaea, the Master hath turned thy feasts into mourning, in accordance with the prophecy; for thou hast murdered God, who once changed solid rock into fountains of water, as once spoke David.

Glory ..., It is alien to transgressors to glorify Thee, the Essence that hath no beginning, the Father, the Son and the Holy Spirit, the sovereign and uncreated Might, that hath established the whole world by the command of Thy divine power.

Both now ..., **Theotokion**: **W**e bring the Theotokos as our intercessor: by her prayers and those of Thine apostles, make us share, O Master, in Thy blessings and, O Savior, deem us worthy of the glory of Thy Resurrection.

Katavasia: **Virginity is alien to motherhood, * and childbearing is a thing strange to virgins: * yet in thee, O Theotokos, both have come to pass. * Therefore we, and all the nations of the earth, * without ceasing call thee blessed.**

And the rest as usual. The Dismissal: **May** the Lord who cometh to His voluntary Passion for our salvation, Christ our true God ...