

THE SATURDAY BEFORE PALM SUNDAY

THE SATURDAY OF THE HOLY AND RIGHTEOUS LAZARUS

AT THE LITURGY OF THE PRESANCTIFIED GIFTS (ON FRIDAY)

On “Lord I have cried ...,” 10 Stichera from the Triodion, in Tone VIII:

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

Having completed the spiritually profitable forty days, * we entreat Thee O Lover of mankind: * Grant us also to behold the Holy Week of Thy Passion, * that in it we may glorify Thy mighty acts * and Thine ineffable dispensation for our sakes, * so that with one mind we may chant: ** “O Lord, glory be to Thee.”

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

Repeat: **H**aving completed the forty days ...,

Of the holy martyrs, in Tone VIII:

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

O ye martyrs of the Lord, * pray ye on our behalf to God, * beseech Him to grant abundant mercy to our souls ** and the forgiveness of our many transgressions.

To Lazarus, by Emperor Leo the wise, in Tone VI:

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

O Lord, wishing to see the tomb of Lazarus, * Thou Who willed to be placed in a tomb, didst ask: * “Where have ye laid him?” * And, learning that which was not unknown to Thee, * Thou didst cry aloud to him whom Thou didst love: * “Lazarus, come forth.” * And he who was without breath * obeyed the One who gave him breath, ** even Thee, the Savior of our souls

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

Repeat: **O** Lord, wishing to see the tomb of Lazarus ...,

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.

O Lord, after four days Thou didst come to the tomb of Lazarus, * and shedding tears over the tomb * Thou didst raise up him who was four days dead, * O Wheat of life, * wherefore death was bound by Thy voice, * and the grave-clothes were loosed by Thy hands. * Then the multitude of Thy disciples were filled with joy, * and with one voice cried aloud: ** “Blessed art Thou, O Savior, have mercy on us.”

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

Repeat: **O** Lord, after four days Thou didst come to the tomb ...,

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

O Lord, Thy voice hath destroyed the dominion of Hades, * and the Word of Thy power hath raised from the tomb, * him that had been four days dead; * whereby Lazarus became the first-fruit * of the saving transformation of the world. * All things are possible to Thee, O Lord and King of all. ** Bestow upon Thy servants forgiveness and great mercy.

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

O Lord, wishing to grant Thy disciples * an assurance of Thy Resurrection from the dead, * Thou didst come to the tomb of Lazarus * and having called him by name, Hades was despoiled, * and released the one that had been four days dead, * as he called out to Thee: ** “O blessed Lord, glory be to Thee.”

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

O Lord, taking Thy disciples, * Thou didst come to Bethany to awaken Lazarus: * and Thou didst weep for him in accordance with the law of human nature, * but as God Thou didst raise up the four-day corpse, * and he cried out to Thee, O Savior: ** “O blessed Lord, glory be to Thee.”

Glory ..., from the Triodion, in Tone VIII:

Standing before the tomb of Lazarus, O our Savior, * and having called out to the dead man, * Thou didst raise him as if from sleep. * He shook off corruption through the Spirit of incorruption, * and at Thy word he came out bound with grave-clothes. * All things are possible to Thee, all things work for Thee, O Lover of mankind, * all things submit to Thee: ** O Our Savior, glory be to Thee.

Both now ..., by Andrew the Blind, in Tone VIII:

Having completed the spiritually profitable forty days, * let us cry: Rejoice, town of Bethany, home of Lazarus. * Rejoice, Martha and Mary, his sisters. * Tomorrow Christ will come, to bring your dead brother to life by His word. * Hearing His voice, the bitter and un-satiated Hades * will tremble with fear and groan aloud, * and release Lazarus bound in his grave-clothes. * Amazed by this miracle, a multitude of Jews will come to meet Him * with palms and branches; * though their fathers shall look on Him with contempt, * the children shall sing in praise of Him: ** “Blessed is He that cometh in the Name of the Lord, the King of Israel.”

After the Entrance, “O joyous Light ...,”

Prokeimenon, in Tone VI:

Prokeimenon: Our help is in the Name of the Lord, * who hath made heaven and the earth.

Verse: Had it not been that the Lord was with us, let Israel now say.

THE READING IS FROM THE BOOK OF GENESIS: (49: 33-50: 26).

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father’s face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham

bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Prokeimenon, in Tone IV:

Prokeimenon: They that trust in the Lord shall be as Mount Zion, * nevermore shall they be shaken.

Verse: For the Lord will not permit the rod of sinners to be upon the lot of the righteous.

THE READING IS FROM THE BOOK OF PROVERBS (31: 8 - 31)

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

And the rest of the Liturgy of the Presanctified Gifts.

Note: Be it known that from this day, no Theotokion, no martyricon, or any other verses are read from the Oktoechos, up to and including the Saturday before Antipascha.

NOTE: If the Presanctified Liturgy is not served, we chant Kathisma 18:

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

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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: **O** Lord, wishing to see the tomb of Lazarus ...,

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No Entrance, “O joyous Light ...,”

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lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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Vouchsafe, O Lord, then the Litany: Let us complete:

On the Aposticha, these Stichera in Tone VIII:

Having completed the spiritually profitable forty days, * we entreat Thee O Lover of mankind: * Grant us also to behold the Holy Week of Thy Passion, * that in it we may glorify Thy mighty acts * and Thine ineffable dispensation for our sakes, * so that with one mind we may chant: ** "O Lord, glory be to Thee."

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: **H**aving completed the forty days ...,

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Of the holy martyrs, in Tone VIII:

O ye martyrs of the Lord, * pray ye on our behalf to God, * beseech Him to grant abundant mercy to our souls ** and the forgiveness of our many transgressions.

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

Standing before the tomb of Lazarus, O our Savior, * and having called out to the dead man, * Thou didst raise him as if from sleep. * He shook off corruption through the Spirit of incorruption, * and at Thy word he came out bound with grave-clothes. * All things are possible to Thee, all things work for Thee, O Lover of mankind, * all things submit to Thee: ** O Our Savior, glory be to Thee.

“Now lettest Thou Thy servant ...,” Trisagion through Our Father ...,

Then the Troparion of the day, 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.

Litany: Have mercy on us, O God.

Then the Prayer of St Ephraim:

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**)

Reader: O Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

Choir: Blessed be the name of the Lord from henceforth and forevermore (Thrice).

PSALM 33 (read or sung)

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keepest thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong.
* The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Priest: Wisdom!

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: Most holy Theotokos save us.

Choir 2: 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.

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

Choir 1 & 2: Glory ..., Both now ..., Amen. Lord have mercy (Thrice), Father (Master), Bless.

Priest: (The dismissal)

AT GREAT COMPLINE

After the Small Doxology we chant the following 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.” In Tone I:

ODE I

Irmos: Let us all sing a triumphant song unto God * who hath done strange wonders with His lofty arm, * and hath saved Israel: * for He is glorified.

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

O my Savior, Thou didst raise Lazarus who was four days dead, freeing him from corruption by Thy lofty arm, and revealing the strength of Thy power.

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

Calling Lazarus from the tomb, Thou didst raise him immediately; but Hades below lamented bitterly, and groaning trembled at Thy power, O Savior.

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

Thou didst weep for Lazarus, O Lord, showing that Thou hast assumed flesh, and that being God by nature Thou didst become by nature a man like us.

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

Thou didst assuage the tears of Martha and Mary, O Lord, by raising Lazarus from the dead, O Savior; and by enduing a corpse with the breath of life, Thou hast revealed Thy power.

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

In accordance with the laws of human nature Thou didst ask, O Master, where Lazarus was laid, showing to all, O Savior, that in truth Thou didst come to us as a man.

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

Thou didst smash the bars of Hades, when Thou didst call Lazarus by name, shaking the dominion of the enemy; and bringing him into submission before Thy Cross, Thou didst make him tremble before Thee, O only Savior.

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

Lazarus, was bound captive by Hades O Master, but Thou didst come unto him as God, and release him from his fetters. For all things submit to Thy command, O almighty One.

Glory ..., Let us glorify the Father, the Son and the Spirit, the undivided Trinity, a Unity of Nature, and with the angels let us glorify Him as one uncreated God.

Both now ..., **Theotokion:** Remaining a virgin, thou didst give birth to the Creator of human nature, O Virgin Mother, from the Holy Spirit, according to the good pleasure of the Father; only without alteration or mingling, He became what we are.

ODE II

Irmos: Attend, O heaven, * and I shall speak and sing in praise of Christ, * the only Lover of mankind.

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

Glory be to Thee, who alone hast called a four-day corpse from the tomb, raising Thy friend Lazarus.

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

Upon hearing Thy voice the lifeless corpse at once arose from the dead, filled with the breath of life and glorifying Thee, O Lord.

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

Upon receiving the command of Thy life-giving voice, Lazarus, who stank as one dead, O my Savior, arose from the tomb.

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

Thou didst shed tears for Thy friend Lazarus, O my Savior, proving to us that Thou didst assume our nature, and didst raise him up.

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

Hades trembled when it saw him, who was bound in grave-clothes, by Thy voice, hasten to return to life in this world.

Glory ..., **T**he Jews were filled with amazement when Thou didst call, O Savior, and raise by Thy word, him who stank as one dead, Lazarus.

Both now ..., **Theotokion:** The palaces of Hades were shaken, when in its depths Lazarus began once more to breathe, straightway restored to life by Thy voice.

ODE III

Irmos: The stone which the builders have rejected, * the same hath become the cornerstone: * this is the rock upon which Christ hath established the Church, * which He hath redeemed from among the nations.

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

O strange and marvelous wonder! For the Creator of all, knowing, yet as if not knowing, asked, “Where doth he whom ye lament lie? Where is Lazarus buried, whom I shall shortly raise up alive from the dead for your sake?”

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

The stone that they had rolled upon thee when they buried thee, Jesus commanded to be taken away; and immediately He raised thee, calling to thee, “Lazarus, rise up and come to me, that Hades may tremble at thy voice.”

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

Martha and Mary, O Lord, cried out in lamentation: “Lo, he whom Thou hast loved is four days dead and stinketh. If Thou hadst been here, Lazarus would not have died.” But since Thou art everywhere present, Thou didst straightway call him and raise him up.

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

Shedding tears for Thy friend, O Savior, Thou didst show that the flesh which Thou hast assumed from us was united to Thee in essence, not in form only. And, since Thou lovest mankind, Thou didst straightway call him and raise him up.

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

“Woe is me! Now am I utterly destroyed”, Hades cried out, and speaking thus to death, it said: “Behold! the Nazarene hath shaken the lower world, and cutting open my belly, He hath called a lifeless corpse and raised it up.”

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

Where is the madness of the Jews? Where the disbelief? How long will ye be deceived? Ye see that the dead man hath come forth when Christ called him, and yet ye still believe not in Christ? Truly ye are all children of darkness.

Glory ..., I acknowledge Thee as one of the Trinity, even though Thou art incarnate, and I worship Thee as one single Son, who without seed hath assumed flesh from the Theotokos, yet art glorified with the Father and the Spirit.

Both now ..., **Theotokion:** **O** strange and dread is the sight, which the prophets foresaw of the Virgin Theotokos: who conceived without seed and gave birth to God without corruption, remaining a virgin even after childbirth.

ODE IV

Irmos: The light of the sun was extinguished * and the moon stood in its place; * when Thou, O longsuffering Lord, * wast lifted up upon the Cross, * and upon it Thou hast built up Thy Church.

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

O Lord, Thou hast shed tears for Lazarus, showing that Thou art a man; and Thou hast raised him from the dead, O Master, showing to the peoples that Thou art the Son of God.

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

Lifeless, he heard Thy command, O loving Savior, “Lazarus come forth”, and he hastened to arise bound with grave-clothes, bearing witness to Thy power.

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

The tears of Martha and Mary didst Thou assuage O Christ God, by calling Lazarus, and of Thine own authority, raising him by Thy voice, wherefore he worshipped Thee.

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

As a man, Thou didst weep for Lazarus; but as God, Thou didst raise him up, asking, “Where is he that was buried four days past?”, thus confirming our faith in Thine Incarnation.

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

Wishing to graciously reveal signs of Thy Passion and Thy Cross, Thou didst burst open the belly of insatiable Hades, and as God, raise up a man four days dead.

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

Who hath seen, or heard, of a man being raised from the dead, stinking with death? Elijah and Elisha raised the dead, yet not from the tomb, nor four days after death.

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

We sing the praises of Thy might O Lord, and we sing the praises of Thy Passion, O Christ. For through the one, in so far as Thou art good and compassionate, Thou hast worked a miracle; and the other Thou didst willingly accept as man.

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

Thou art both God and man, proving the truth of both by Thine actions. In the flesh Thou didst come to the tomb, O Word, and as God Thou didst raise up the man four days dead.

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

The Jews were filled with amazement, O Master, when they saw dead Lazarus arise from the tomb at Thy command; yet remained in disbelief of Thy miracles.

Glory ..., **W**ithout beginning Thou hast shone forth from Thy Father as one of the Trinity, O Savior; and within time Thou hast come Forth from the Spirit, taking flesh in the Virginal womb, O transcendent God.

Both now ..., **Theotokion**: **T**he seedless conception of the Theotokos, and a birth without corruption. For wondrously bringing both of these to pass, God hath emptied Himself, that He may unite Himself to us.

ODE V

Irmos: **Grant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.**

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

As Thou art Life and true Light, O Lord, Thou didst call Lazarus and raise him up, For Thou didst reveal Thy power to all, as the God of the living and the dead.

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

Thy command was unbearable, O Jesus; Hades which had received so many, was afraid and could not withstand it; for by Thy voice it trembled, surrendering Lazarus alive, who was four days dead, and not given over to death.

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

Joining dust to the spirit, O Word, of old by Thy word Thou didst breath life into clay, and now by Thy word Thou hast raised up Thy friend from corruption and the depths of the earth.

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

None can withstand Thy beckoning O Lord, for when Thou didst call dead Lazarus, though lifeless, he straightway arose, and though his feet were bound he walked.

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

O the folly of the Jews, O the blindness of the enemies! Who hath ever seen a corpse raised up from a grave? Of old Elijah raised the dead, yet not from the tomb, or four days after death.

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

O Unconquerable and Longsuffering One, as God Thou hast done all things for our sake, and yet Thou didst suffer as a man. Make us all partakers of Thy Kingdom, by the prayers of Lazarus.

Glory ..., O beginningless Trinity, coeternal and equal in honor; the Father Almighty, Son and Holy Spirit, a Holy Unity in three Hypostases: save us, the children of Adam who faithfully sing Thy praises.

Both now ..., Theotokion: Thy most pure womb was rendered Holy, O pure one, by the most Holy One who took flesh from it: He is worshiped as one of the Trinity, the Word from the Father, and with the Spirit - God.

ODE VI

Irmos: Thou hast cast me, O Savior, * into the depths of the sea; * yet Thou hast saved me from * the servitude of death, * and loosed the bonds of my transgressions.

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

Thou didst ask “Where is he?”, yet Thou knowest all things O Savior; and as a man by nature, Thou didst weep, and hast raised me who was dead, by Thy command.

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

“**T**hou didst call me from the lowest depths of Hades, O Savior,” cried Lazarus to Thee when he was set free from Hades; “and Thou didst raise me who was dead by Thy command.”

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

Thou didst clothe me in a body of clay, O Savior, and breathe life into me, and I beheld Thy light; and by Thy command Thou hast raised me who was once dead.

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

Thou didst breathe life into my flesh, O Savior; Thou didst bind it fast with bones and sinews, and by Thy command Thou didst raise me who was dead.

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

Thou didst tear open the all-devouring belly of Hades and snatch me out, O Savior, and by Thy power, and command, raise me who was dead.

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

Thou didst clothe Thyself in the completeness of my human nature, O Savior, and didst keep pure in childbirth the most pure womb from whence Thou didst come forth incarnate, being one of the Trinity.

Glory ..., O Holy Trinity, I glorify Thy compassion, and with the angels I sing the thrice-holy hymn: have mercy on the souls of us who praise Thee.

Both now ..., **Theotokion:** The Word entered thy most pure womb, O Birthgiver of God, preserving it pure after childbirth, in truth a marvelous wonder!

ODE VII

Irmos: Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * “O God of our fathers, Blessed art Thou.”

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

Thou didst weep over the dead one, O Savior and Lover of mankind: showing to all people that, being God, Thou hast become a man for our sake; and by willingly weeping, Thou didst provide us an example of Thy heartfelt love.

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

When Lazarus, who was four days dead, heard Thy voice below, O Savior, he arose and sang Thy praises, crying joyfully: “Thou art my God and Maker; I worship Thee, Who hath raised me up.”

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

“Though I lay in bonds, O Savior,” from below cried Lazarus unto his Redeemer, “yet I shall not remain forever in the depths of Hades, if Thou wilt only call to me, “Lazarus, come forth”; for Thou art my Light and Life.”

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

“I beseech thee, Lazarus,” said Hades, “rise up, depart quickly from my bonds and be thou gone. For it be better for me to lament bitterly over the loss of one, than over all whom I have swallowed in my hunger.”

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

“Why dost thou delay, Lazarus?” cried Hades. “Thy friend standeth without calling to thee: Come out.” Be gone, then, that I too may feel relief. For since I swallowed thee, all other food hath become loathsome to me.”

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

“O Lazarus, why dost thou not rise up swiftly?” cried Hades below lamenting. “Why dost thou not scurry straightway from this place? Lest Christ take the others prisoner, after having raised thee.”

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

We stand amazed, O Master Christ, at the many miracles Thou hast performed. Granting light to the blind and opening the ears of the deaf by a word; and calling unto Thy friend Lazarus, and as God raising him from the dead.

Glory ..., Let us hymn the Trinity, glorifying the eternal Father, the Son and the Spirit of righteousness, one Essence that we magnify in a threefold manner singing: Holy, Holy, Holy art Thou, O Trinity.

Both now ..., **Theotokion**: **A**s one of the Trinity we glorify Thee O Christ, for without change Thou hast assumed flesh from the Virgin, and endured all things as a man, O Jesus; Thou wast not separated from the Father's essence, even though united with our nature.

ODE VIII

Irmos: **O** heaven of heavens and the waters * that are above the heavens, * bless ye the Lord, * and supremely exalt Him * throughout the ages.

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

The Maker, and upholder of all that is, in His compassion came to Bethany to raise Lazarus.

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

He that was dead four days, and reeking of death, bound in grave-clothes, at Thy beckoning, O Lord changed from a breathless being to one with breath.

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

The Jewish people, seeing the dead man rise at Thy command, O Christ, gnashed their teeth.

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

O ye Jews, dark-minded in the presence of the light, why do ye doubt the resurrection of Lazarus? It is the doing of Christ.

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

Let Zion rejoice, and sing the praises of the Giver of life, who by His word hath raised Lazarus from the tomb.

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

The heavenly hosts and the race of mankind sing Thy praises, O my Savior, for Thou hast raised Lazarus.

Glory ..., **W**ith the Father and the Son, I glorify the Spirit, and with never-silent voice I cry: "O Thrice-Holy One, glory be to Thee."

Both now ..., **Theotokion**: **I** bless and worship Thee, born from the Virgin yet never parted from the throne of Thy holy glory.

ODE IX

Irmos: He hath shown strength with His arm; * He hath cast down the mighty from their thrones * and exalted the humble, * For He is the God of Israel. * The Dayspring from on high * Who hath visited us * and guided us into the way of peace.

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

Let Bethany sing with us in praise of the miracle, for there the Creator wept for Lazarus in accordance with the law of the flesh. Then, assuaging Martha's tears and changing Mary's grief to joy, Thou didst raise him up who was once dead.

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

To confirm men's faith in Thy Resurrection, O Word, Thou didst call Lazarus from the tomb and as God raise him up, in order to reveal to the people that in very truth Thou art both God and man, who hath raised up the temple of Thy body.

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

Shaking the gates and iron bars, Thou didst cause Hades to tremble at the sound of Thy voice. They were seized with fear, O Savior, upon seeing Lazarus their prisoner brought back to life by Thy word and arising from the tomb.

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

All were distraught to see Thee, O Savior, weeping over dead Lazarus, and they spake saying: "Behold how He loved him." Then didst Thou straightway call unto him, and he who was void of breath arose, delivered from corruption by Thy command.

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

The gates were shaken and the bars were shattered, and the bonds which held the dead-man were loosed, by the power of Christ's voice, Hades groaned bitterly and cried aloud: "Woe is me, from whence, and what, is this voice that doth return the dead to life?"

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

Rise up, be thou obedient to the voice, thy friend outside calleth thee; this is He who hath raised the dead of old: for when Elijah and Elisha brought the dead back to life, it was He that spoke and acted through them.

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

O Word, we hymn Thy surpassing power, for, as Thou art the creator of all, he who was dead, with his bones and sinews hath been resurrected from the depths by Thee, as Thou didst also raise the widow's son from the bier.

Glory ..., **O** all-holy Trinity, God the beginningless Father, co-beginningless Son and Word of God, the good Comforter, the Holy Spirit of God; one Light of the Threefold Sun, consubstantial Essence, one God and Lord, have compassion upon the world.

Both now ..., **Theotokion:** Jesus, who in wisdom hath made all things, Who hath clothed Himself in my whole nature, taken from the Virgin, yet for ever remaineth wholly in the bosom of the Father; as God, hath sent down the Holy Spirit upon His flock: shelter us under Thy protection.

In place of "Meet it is ...," we repeat ODE IX:

Katavasia: He hath shown strength with His arm; * He hath cast down the mighty from their thrones * and exalted the humble, * For He is the God of Israel. * The Dayspring from on high * Who hath visited us * and guided us into the way of peace.

AT THE MIDNIGHT OFFICE

After the Creed: Holy God ..., Our Father ...,

Then the Troparion of the day, 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.

After the 2nd chanting of the Psalter (Psalms 120 and 133), Holy God ..., Our Father ...,

Then the Kontakion of the day, in Tone II:

Christ, the joy of all, * the truth, the light, the life, the resurrection of the world, * in His gracious kindness hath appeared unto those on earth; * and became the prototype of our resurrection,** unto all granting divine forgiveness.

Lord have mercy (12 times), then the Dismissal.

Note: We omit the prayer: Remember, O Lord ..., and the prayers immediately following.

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 ..., the foregoing is repeated.

After the 1st chanting of the Psalter (Kathisma XVI);

The Sessional Hymn, in Tone I:

Having taken pity on Martha and Mary, * for the sake of their tears O Christ God, * Thou didst command the stone to be rolled away from the tomb; * and calling unto the dead man, * Thou didst raise him, O Giver of life, * granting to the world, through him, an assurance of the resurrection. * Glory be to Thy might, O Savior; * glory be to Thy power; ** glory be to Thee who hath established all things by Thy word.

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

After the 2nd Psalter chanting of the Psalter (Kathisma XVII);

The Resurrectional Verses (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** Thou hast freed all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus said the radiant angel within the tomb * addressing the myrrh-bearing women; * behold the tomb and understand, ** for the Savior hath arisen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell the apostles of the Resurrection.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

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

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

Both Now and ever, and unto the ages of ages, Amen..

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the small Litany:

The Sessional Hymn, in Tone V:

O Thou Fount of wisdom and discernment, * Thou didst come to Bethany and ask the companions of Martha saying: * “Where have ye laid my friend Lazarus?” * and shedding tears of compassion for him, * Thou didst raise him who lay four days dead, * by the command of Thy voice; * O compassionate Lover of mankind, ** since Thou art the Lord and the Giver of Life.

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

Then in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ’s holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death.

Psalm 50,

THE CANONS

Up to the end of ODE V, we chant the following two canons, the first with 8 Troparia, and the second with 6. At ODE VI we begin the two, four-canticle Canons.

ODE I

First canon; by Theophanes, in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Refrain: Glory to Thee O God, Glory to Thee.

Thou didst raise the dead Lazarus by Thy divine command; for Thou art the Fashioner and Guardian of Life, O Lover of mankind.

Refrain: Glory to Thee O God, Glory to Thee.

By Thy word Thou didst raise Lazarus, who was four days dead O immortal Lord, and by Thy might Thou hast destroyed the dark kingdom of Hades.

Refrain: Glory to Thee O God, Glory to Thee.

Unto all hast Thou given proof of Thy transcendent Divinity, O Master, by raising up Lazarus who was four days dead.

Refrain: Glory to Thee O God, Glory to Thee.

Today Bethany doth proclaim beforehand the Resurrection of Christ the Giver of Life, and it rejoiceth at the arising of Lazarus.

Another canon, by Kosmas the Monk, in Tone VIII:

Irmos: Having passed through the Water ...,

Refrain: Glory to Thee O God, Glory to Thee.

In the beginning Thou didst bring forth all of creation from nothing, and as Master knowing the secrets of the heart, Thou didst foretell the falling asleep of Lazarus to Thy disciples.

Refrain: Glory to Thee O God, Glory to Thee.

O Christ, Thou hast assumed the nature of man, from the Virgin, and as a man Thou didst ask where Lazarus was buried, though as God Thou wast in no wise ignorant of this.

Glory ..., Giving us an assurance of Thine own Resurrection, Thou didst raise Thy friend as if from sleep O Word, though he lay four days in the tomb and already stinketh.

Both now ..., **Theotokion:** The hosts of angels and mankind ceaselessly hymn thee, O Unwedded Mother, for thou hast carried their Creator as a babe in thine arms.

Katavasia: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

ODE III

First canon, in Tone VIII:

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Refrain: Glory to Thee O God, Glory to Thee.

Displaying Thy two energies, O Savior, Thou didst manifest Thy two natures: for Thou art both God and man.

Refrain: Glory to Thee O God, Glory to Thee.

Though Thou art an Abyss of knowledge, Thou didst ask where the body of Lazarus had been laid. For it was Thy will, O Giver of Life, to raise him who lay there.

Refrain: Glory to Thee O God, Glory to Thee.

Passing from place to place, as a man, Thou didst appear, circumscribed; but, as God filling all things, Thou art uncircumscribed.

Refrain: Glory to Thee O God, Glory to Thee.

Lazarus arose, by Thy divine word, O Christ, I pray Thee, raise me also, who am deadened by my many sins.

Second canon, in Tone VIII:

Irmos: O Lord, Creator of the vault of Heaven ...,

Refrain: Glory to Thee O God, Glory to Thee.

Standing in Bethany by the tomb of Lazarus, O wonderworking Lord, Thou didst shed tears for him in accordance with the law of nature, confirming that Thou hast indeed assumed flesh, O Jesus my God.

Refrain: Glory to Thee O God, Glory to Thee.

Straightway O Savior, in Thy sovereign authority, Thou didst assuage the sorrow of Mary and Martha, for Thou art the Resurrection, and life, as Thou didst say, for in truth Thou art the Lord of all.

Glory ..., O Lord, from the ranks of the dead and the darkness of Hades hast thou snatched Thy friend Lazarus; by Thine all-powerful word breaking asunder the locked gates of the kingdom of death.

Both now ..., Taking up Thy dwelling within the Virgin, O Lord, Thou didst appear to mankind in the flesh, that they may behold with their eyes Thee Who hast revealed her to be in truth the Theotokos and the support of the faithful, O only Lover of mankind.

Katavasia: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Sessional Hymn of the feast, in Tone IV:

The sisters of Lazarus stood beside Christ together * and, weeping with bitter tears, * they said unto Him: “O Lord, Lazarus hath passed from us.” * And though as God He knew the place of burial, * as a man He asked them, * “Where have ye laid him?” * and coming upon the tomb, * He called out to Lazarus who was four days dead; ** and straightway he arose and worshipped the Lord who had raised him up.

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

Foreseeing all things as the Creator, * Thou didst prophecy unto the disciples, saying: * “Our friend Lazarus hath fallen asleep today in Bethany.” * And, foreknowing the answer, Thou didst ask: * “Where have ye laid him?”, * while weeping as a man Thou didst pray unto the Father; * whereupon having called Lazarus whom Thou didst love, O Lord, * Thou didst raise him who had been four days dead, from the bowels of Hades. * Wherefore we cry unto Thee: * “Accept, O Christ our God, the praise we dare to offer unto Thee, ** and deem us all worthy of Thy glory.”

ODE IV

First canon, in Tone VIII:

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Refrain: Glory to Thee O God, Glory to Thee.

Not that Thou art in need of help, but in order to fulfill the inexpressible mystery of Thy plan; Praying, Thou didst raise up a corpse four days dead.

Refrain: Glory to Thee O God, Glory to Thee.

Coeternally existing with the Father, the Word Who hath been revealed from the beginning as God, now prayeth as a man, He Who accepteth the prayers of all.

Refrain: Glory to Thee O God, Glory to Thee.

O Savior, Thy voice hath destroyed all the power of death, and the foundations of Hades have been shaken by Thy Divinity.

Refrain: Most Holy Theotokos save us.

Let us hymn the Virgin, for she hath remained a virgin even after childbearing, having given birth to Christ God, Who hath delivered the world from delusion.

Second canon, in Tone VIII:

Irmos: Thou, O Lord, art my strength ...,

Refrain: Glory to Thee O God, Glory to Thee.

O Savior and Creator, as Shepherd, Thou didst truly snatch the four day dead man from the wicked and all-devouring wolf; and through him O Lord, as all-powerful, Thou didst foreshadow the universal glory of Thy Resurrection on the third day.

Refrain: Glory to Thee O God, Glory to Thee.

Beholding Thee the Life, the companions of Martha cried aloud O Christ: "If Thou hadst been here, O Lord, Thou Light and Life of all, Lazarus would not have died." But since Thou art the Life of the dead, O Lover of mankind Thou hast turned their sorrow into joy.

Glory ..., O Lord Thou art the source of life, of Whom the depths quake in fear; for all the waters serve Thee, the gatekeepers of Hades tremble before Thee, O Christ, and the bars therein have been smashed by Thy power, and Lazarus hath been raised from the dead by Thy command, O almighty Savior, Lover of mankind.

Both now ..., O unwedded Virgin, thou art the glory of the faithful; thou art the intercessor and refuge of Christians, their rampart and haven. For entreating thy Son O all-immaculate One, thou dost save from danger those who in faith and love acknowledge thee to be the pure Theotokos.

Katavasia: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * "Glory to Thy power, O Lover of mankind!"

ODE V

First canon, in Tone VIII:

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Refrain: Glory to Thee O God, Glory to Thee.

O Lover of mankind, having come to the tomb of Lazarus Thou, the immortal life of all mankind, didst call him and grant him life; whereby Thou, as God, hast clearly foreshadowed the future Resurrection.

Refrain: Glory to Thee O God, Glory to Thee.

His feet bound in grave-clothes, Lazarus walked forth from the tomb, O wonder of wonders! He who hath given him such strength is greater than the power which held him back, Christ, whose word all things obey, serving Him as God and Master.

Refrain: Glory to Thee O God, Glory to Thee.

O Christ, Thou Who didst raise Lazarus on the fourth day, raise me up also, who am deadened by my sins, and lie in the pit and the shadow of death; since Thou art exceedingly compassionate, deliver me and save me.

Second canon, in Tone VIII:

Irmos: O Light never-waning ...,

Refrain: Glory to Thee O God, Glory to Thee.

Thou didst give glory to the Father, for Thy prayer was not a rebuke of God, but the confirmation of the faith of the multitude that stood around Thee, for Thou didst thank Thy Father, O longsuffering Lord, and then raise Lazarus by Thy command.

Refrain: Glory to Thee O God, Glory to Thee.

O divine voice of God's proclamation! O divine power and might! With which, O Savior, Thou hast shattered the gates of Hades and its all-devouring death. Deliver me from my passions, as Thou didst once deliver Thy four day dead friend Lazarus.

Glory ..., By the prayers of Lazarus, and of Martha and Mary, deem us worthy to behold Thy Cross and Passion, and the joyful light-bearing Queen of Days, the Feast of Thy Resurrection, O Lover of mankind.

Both now ..., O most pure one, since thou hast a mother's boldness before thy Son, forget not us who are in need, we pray thee, for we are thy kinsfolk: thee alone do we Christians offer as an intercessor, to win the Master's favor.

Katavasia: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Note: We now begin the two four-canticle Canons. The Irmos of the first Canon is sung twice, and the Troparia of the two canons are then repeated so as to make up the number twelve.

ODE VI

First canon, by Kosmas the Monk, in Tone VIII:

Irmos: **Thou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.**

Refrain: **Glory to Thee O God, Glory to Thee.**

Love led Thee, O Lord, to Lazarus in Bethany; and as God, even though his corpse did stink, Thou didst raise him up, and save him from the bonds of Hades.

Refrain: **Glory to Thee O God, Glory to Thee.**

Martha despaired when she saw Lazarus already four days dead. But Christ, as God, raised him from the decay of corruption and brought him back to life by His word.

Another canon, by John the Monk, in Tone VIII:

Irmos: **Cleanse me, O Savior ...,**

Refrain: **Glory to Thee O God, Glory to Thee.**

As the true God Thou didst foreknow the falling asleep of Lazarus and having announced it beforehand to Thy disciples, Thou didst confirm in them, O Master, the recognition of the infinite Power of Thy divinity.

Glory ..., Both now ..., Thou who by nature art uncircumscribed, wast circumscribed in the flesh; and coming to Bethany, O Master, as a man Thou didst weep over Lazarus, but as God Thou didst, by Thy will, raise up him who was four days dead.

Katavasia: **Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.**

Kontakion of the feast, in Tone II:

Christ, the joy of all, * the truth, the light, the life, the resurrection of the world, * in His loving-kindness hath appeared unto those on earth; * and became the prototype of our resurrection, ** granting unto all divine forgiveness.

Ikos: The Creator of the world foretold His disciples that which came to pass, proving to them that as the Creator of all things He is all-knowing. “Brethren and companions, our friend hath fallen asleep”, He said. “Let us go,

then, and see a strange burial, and behold the tears of Mary and the tomb of Lazarus. For I shall work a miracle there, as the prelude to my Crucifixion, granting divine forgiveness unto all.

SYNAXARION READING

Verse: Lamenting O Jesus, over him who had reposed.

Verse: Thou didst bring to life Thy friend, by Thy divine might.

On this day, the Saturday before Palm Sunday, we celebrate the fourth-day raising from the dead of Lazarus, the righteous friend of Christ. Lazarus was a Hebrew, of the sect of the Pharisees and, as far as is known, he was the son of Simon the Pharisee, who dwelt in the village of Bethany. He became a friend of our Lord Jesus Christ when He sojourned on earth for the salvation of our race. For when Christ continually conversed with Simon, entering his house and discoursing on the resurrection from the dead, Lazarus was quite pleased with the genuineness of this teaching, and not only he, but also his two sisters, Martha and Mary. As the time of the Savior's Passion drew near, when it was especially necessary to believe in the Mystery of the Resurrection, Jesus was sojourning on the other side of the Jordan. Here, He raised from the dead the daughter of Jairus and the son of the widow. At this time, His friend, Lazarus, contracted a grievous illness and died. Then Jesus, even though He was not present there, said to His disciples, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep (John 11:11), and again a little later, Lazarus is dead. (See John 11:14.) Then Jesus left the Jordan and went to Bethany, which was about fifteen stadia (approximately 2 miles) away from Jerusalem. Martha, the sister of Lazarus, went to meet Him and said, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. (John 11:21-22). Jesus asked the crowd, Where have ye laid him? (John 11:34.) Immediately everyone went to the tomb. As the stone was removed, Martha said, Lord, by this time he stinketh: for he hath been dead four days. (John 11:39). He shed tears for the one lying there, and He cried out with a loud voice, Lazarus, come forth (John 11:43). At once, he who was dead came forth, was unbound, and set out for home amidst great rejoicing and thanksgiving. This strange wonder roused the Hebrew people to malice, and they were infuriated with Christ. But Jesus once more fled and escaped. The high priests determined to kill Lazarus, because many who saw him were won over to Christ. Since Lazarus knew what they were thinking, he sailed away to Cyprus. He dwelt there and was later elevated by the Holy Apostles to be Archbishop of Citium (present-day Larnaka). He was beloved by God, conducting himself most nobly as an archpastor, performing many miracles. Thirty years after his resurrection, in

63 A.D., he died once more and was buried in Citium. It is said that after his return to life Lazarus ate only meals having some sweetness, because of the bitter taste in his mouth from having been dead. Also, it is related that the Most holy Mother of God sewed his omophorion and cuffs with her own hands and presented them to him as a gift. Furthermore, it is told that Lazarus never laughed more than once after being raised from the dead, and that was when he observed someone stealing a clay vessel. At that point he smiled and said, "Clay stealing clay." Lazarus said nothing concerning those in Hades, either because he was not permitted to behold anything, or he was directed to be silent about what he had seen. The most wise emperor Leo, in 890 A.D., after a divine vision, transported the precious and holy relics of this saint to Constantinople to the church of St. Lazarus that he had constructed and deposited them reverently and ceremoniously to the right of the church's entrance against the front walls of the holy bema. Here his precious relics still remain, exuding an ineffable fragrance. The translation of his holy relics is commemorated on October 17. The resurrection of Lazarus is appointed to be celebrated on this present day, after the forty-day purifying Fast, because our Holy and God-bearing Fathers, especially the Holy Apostles, found this miracle to be the beginning and cause of the fury of the Jews against Christ, when He was about to give Himself over to His Holy Sufferings. For this reason they placed this extraordinary and wonderful event here. In addition, the placement of this feast by the Holy Fathers serves as a necessary rest" and "transition" between the rigors of the Fast and the awesome and saving events of Holy Week. For in truth, yesterday evening's Vespers not only ended the Holy Forty Days, but also ushered us into a joyous Resurrectional prelude that will eventually lead to our Savior's Passion. St. John the Theologian alone records the raising of Lazarus, since the other Evangelists omitted it perhaps because Lazarus was still living and able to be seen. It is said that the rest of the Gospel of John was written about the eternal begottenness of Christ, the other Evangelists including nothing about this. It is desired to believe that Christ is both the Son of God and God, that He is risen, and that there will be a resurrection of the dead. And because of the raising of Lazarus, this is especially to be believed since his resurrection is a confirmation of the universal resurrection of man. Therefore, from this event, every man who has already died is said to be a "Lazarus," and the burial garment is called a Lazaroma, for the word alludes to the remembrance of the first Lazarus. For if Lazarus was raised by the word of Christ and came back to life again, so all men, even if they have died, will rise at the last trumpet and live eternally.

Through the intercessions of Thy beloved friend, righteous Lazarus,
O Christ our God, have mercy on us and save us. Amen.

ODE VII

First canon, in Tone VIII:

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * “Blessed art Thou, O Lord our God, throughout the ages.”

Refrain: Glory to Thee O God, Glory to Thee.

As a man Thou didst weep O compassionate One, but as God Thou didst raise Lazarus from the tomb; and having been delivered from Hades, he cried aloud: “Blessed art Thou, O Lord God, throughout the ages.”

Refrain: Glory to Thee O God, Glory to Thee.

Coming forth bound in grave clothes, and fleeing from the chaos and darkness of Hades, by the Master’s word, Lazarus cried aloud: “Blessed art Thou, O Lord God, throughout the ages.”

Second canon, in Tone VIII:

Irmos: The Children of Judaea ...,

Refrain: Glory to Thee O God, Glory to Thee.

Shedding tears over Thy friend, O Compassionate One, Thou didst assuage the tears of Martha, and by Thy voluntary Passion Thou didst wipe away all tears from the face of Thy people. O God of our fathers, blessed art Thou.

Glory ..., O Treasury of life, Thou didst raise him who was dead, as if from sleep, by Thy word bursting asunder the belly of Hades, and having arisen he chanted: “O God of our fathers, blessed art Thou.”

Both now ..., A stinking corpse, and one bound in grave clothes hast Thou raised up O Master, raise me also who am held fast in the bonds of sin that I may sing: “O God of our fathers, blessed art Thou.”

Katavasia: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: “O God of our fathers, blessed art Thou.”

ODE VIII

First canon, in Tone VIII:

Irmos: The instruments of music sounded out in harmony, * and countless multitudes worshipped the image in Dura; * but the three Children, refusing to bow in obeisance, * hymn and glorify the Lord throughout all ages.

Refrain: Glory to Thee O God, Glory to Thee.

Like a Shepherd, Thou didst seek Thy lamb, rescuing him from the wicked and destructive wolf, and restoring him who had fallen into corruption, wherefore he cried out to Thee: “Praise ye, and supremely exalt Him throughout all ages.”

Refrain: Glory to Thee O God, Glory to Thee.

As a man Thou didst ask where Lazarus was buried; as the Fashioner, Thou didst raise him from the dead, by Thy royal command, which Hades feared as he cried out to Thee: “Praise ye, and supremely exalt Him throughout all ages.”

Second canon, in Tone VIII:

Irmos: The King of heaven ...,

Refrain: Glory to Thee O God, Glory to Thee.

As a mortal, Thou didst seek out Lazarus, as God, Thou didst raise him who was four days dead by Thy word, wherefore we hymn, and supremely exalt Thee throughout all ages.

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

Fulfilling a debt of gratitude on behalf of her brother, Mary brought Thee, O Lord, sweet-smelling spices, hymning Thee throughout all ages.

Both now ..., As a man Thou dost call out to the Father, as God Thou dost raise Lazarus, wherefore, we hymn Christ throughout the ages.

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

Katavasia: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

(We do not chant the Magnificat)

ODE IX

First canon, in Tone VIII:

Irmos: O ye people, with glory let us honor the pure Theotokos, * who received the fire of the Divinity in her womb * yet remained unconsumed, * let us magnify her with hymns.

Refrain: Glory to Thee O God, Glory to Thee.

Having seen a four-day dead corpse walking, the people were struck with wonder at the miracle and cried out to the Redeemer: “In hymns do we magnify Thee, O God.”

Refrain: Glory to Thee O God, Glory to Thee.

Thou didst confirm faith in Thy glorious Resurrection, O my Savior, before it came to pass, by freeing him who was four days dead from Hades, wherefore in hymns I magnify Thee.

Second canon, in Tone VIII:

Irmos: Saved by thee, O pure Virgin ...,

Refrain: Glory to Thee O God, Glory to Thee.

Honoring Thy Father, O Christ, and showing that in no way art Thou opposed to Him, upon praying, and by Thine own authority, Thou didst raise him who was four days dead.

Refrain: Glory to Thee O God, Glory to Thee.

Thou didst raise from the tomb Lazarus who was four days dead, thereby making him a most truthful witness, O Christ, to Thy Resurrection on the third day.

Glory ..., Thou dost walk, and weep, and speak, O my Savior, showing the activity of Thy human nature; and Thou didst raise Lazarus, revealing Thy divine nature.

Both now ..., In ways inexpressible, O my Master and Savior, and in accordance with the free-will exercised in each of Thy two natures, Thou hast brought about my salvation.

Katavasia: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

“Holy is the Lord our God ...,” in Tone I (Thrice).

Exapostilarion of the feast, in Tone III:

By Thy word, O Word of God, Lazarus now leapeth up, * returning back to life, * wherefore the people honor Thee with palms, * O mighty Lord, ** for by Thy death Thou shalt utterly destroy Hades **(Twice).**

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

Through Lazarus, O death, Christ hath already despoiled thee. * O Hades, where is thy victory? * The lamentation of Bethany hath now been presented to thee. * In Christ’s honor let us raise on high ** the branches of victory.

On the Praises, 8 Stichera, 4 Stichera, in Tone I:

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

Thou art the Resurrection and the Life of mankind, O Christ, * standing by the tomb of Lazarus * Thou hast confirmed our faith in Thy two natures, O longsuffering Lord, * proving that Thou didst come forth from the pure Virgin * as both God and man. * For as a man Thou didst ask, * “Where is he buried?” * and as God by Thy life-giving command ** Thou didst raise him from the dead on the fourth day.

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

Before Thine own death, O Christ, * Thou didst raise the four days dead Lazarus from Hades, * thereby shaking the dominion of death. * By this one man loved by Thee, * Thou hast foretold the deliverance of all mankind from corruption. * We therefore worship Thine almighty power and cry aloud: ** “Blessed art Thou, O Savior, have mercy on us.”

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

Martha and Mary spake to the Savior saying: * “Hadst Thou, O Lord, been here, * Lazarus would not have died.” * But Christ, the Resurrection of those who have reposed, * hath raised from the dead, him who was four days dead. * Draw near, O ye faithful, * and let us all worship Him ** who cometh in glory to save our souls.

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

Thou didst grant unto Thy disciples, O Christ, * proofs of Thy divinity, * but among the crowds Thou didst humble Thyself, * wishing to conceal this from them. * As God, foreseeing all things, Thou didst foretell the death of Lazarus to the apostles; * yet at Bethany, when in the presence of the people, * as a man Thou didst ask where Thy friend was buried, * not in any way ignorant of this, * But having raised him four days after he had died, * Thou didst manifest Thy power as God. ** O almighty Lord, glory be to Thee.

Two Stichera, in Tone IV:

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

O Christ, Thou didst raise up Thy four days dead friend, * thereby assuaging the lamentation of Martha and Mary, * showing to all that Thou art He who fillest all things * by Thy divine power and Thy sovereign will. * Unto Whom the cherubim without ceasing cry aloud: * “Hosanna in the highest: ** blessed art Thou, O God of all: glory be to Thee.”

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

Martha cried to Mary: * “Come, the Teacher standeth here and calleth for thee:” * And she, running to the place where Thou wast O Lord, * she cried out when she saw Thee; * and falling at Thy feet she worshipped Thee, saying: ** “O Lord, hadst Thou been here, our brother had not died.”

Then two Stichera, in Tone VIII:

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

Thou didst raise up Lazarus who had reposed in Bethany * and was four days dead; * For as soon as Thou didst stand by the tomb, * The sound of Thy voice became the source of life to him who had reposed, * and Hades groaning aloud, released him in fear. * O mighty miracle! ** O abundantly merciful Lord, glory be to Thee.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

O Lord, Thou didst say to Martha, * “I am the Resurrection”; * and Thou hast confirmed Thy Words by Thy deeds, * calling Lazarus from Hades, * wherefore I beseech Thee; * do Thou raise me up who am also deadened by my passions, ** since Thou lovest mankind.

Glory ..., in Tone II:

A great and marvelous wonder hath been wrought today: * for calling to a four-day dead corpse, * Christ hath raised His friend from the tomb. * Let us glorify Him, for He is supreme in glory, * that by the prayers of righteous Lazarus ** He may save our souls.

Both now ..., in Tone II:

Most Blessed art Thou, O Virgin Theotokos, * for through Him Who became incarnate of thee is Hades led captive, * Adam recalled, the curse annulled, Eve set free, death slain, * and we are given life. Wherefore, we cry aloud in praise: * Blessed art Thou, O Christ God, ** Who hast been thus well-pleased, glory be to Thee.

Great Doxology, Troparion, the two Litanies, and the Dismissal.

AT LITURGY

On the Beatitudes we chant 4 Troparia from the first Canon of ODE III at Matins, and 4 Troparia from the second Canon of ODE VI.

Displaying Thy two energies, O Savior, Thou didst manifest Thy two natures: for Thou art both God and man.

Though Thou art an Abyss of knowledge, Thou didst ask where the body of Lazarus had been laid. For it was Thy will, O Giver of Life, to raise him who lay there.

Passing from place to place, as a man, Thou didst appear, circumscribed; but, as God filling all things, Thou art uncircumscribed.

Lazarus arose, by Thy divine word, O Christ, I pray Thee, raise me also, who am deadened by my many sins.

As the true God Thou didst foreknow the falling asleep of Lazarus and having announced it beforehand to Thy disciples, Thou didst confirm in them, O Master, the recognition of the infinite Power of Thy divinity. **(Twice)**

Thou who by nature art uncircumscribed, wast circumscribed in the flesh; and coming to Bethany, O Master, as a man Thou didst weep over Lazarus, but as God Thou didst, by Thy will, raise up him who was four days dead. **(Twice)**

After the Small Entrance:

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.

Glory ..., Both now ...,

The Kontakion of the feast, in Tone II:

Christ, the joy of all, * the truth, the light, the life, the resurrection of the world, * in His loving-kindness hath appeared unto those on earth; * and became the prototype of our resurrection,** granting unto all divine forgiveness.

In place of the Trisagion we chant:

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

Glory ..., Both now ..., Have put on Christ. Alleluia

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

Prokeimenon, in Tone III:

Prokeimenon: The Lord is my Light and my Savior: * Whom then shall I fear?

Verse: The Lord is the defender of my life: of whom then shall I be afraid?

EPISTLE TO THE HEBREWS (12 : 28 - 13 : 8)

Brethren: receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever.

Alleluia, in Tone V:

Verse: The Lord is King, He is clothed with majesty.

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

GOSPEL ACCORDING TO ST. JOHN (11 : 1 - 45)

At that time: a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he

stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he

hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

And then the rest of the Liturgy of St. John Chrysostom.

Note: In place of “Meet it is ...,” we chant the Irmos from ODE IX of the first canon, in Tone VIII:

Irmos: O ye people, with glory let us honor the pure Theotokos, * who received the fire of the Divinity in her womb * yet remained unconsumed, * let us magnify her with hymns.

Communion verse: Out of the mouth of babes and sucklings hast Thou perfected praise. Alleluia (Thrice)