

3rd Sunday in Lent
Adoration of the Precious and Life-giving Cross
The Annunciation of the Most Holy Theotokos and Ever-Virgin Mary

VESPERS: Tone 3

Before Vespers the Priest places the Cross on a plate decorated with basil or flowers, onto the table of Prothesis and covers it with the Air. The Royal Doors and curtain are closed. Before the beginning of the Vigil, the Priest in phelonion and cuffs stands before the Cross and exclaims:

P. Blessed is our God...

R. Amen. Glory to Thee, our God...
Trisagion.

P/R. Troparion of the Cross, (Tone 1) x1

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory to the Orthodox Christians/ over their adversaries,/ and by the virtue of Thy Cross,// preserve Thy habitation.

G/B... Kontakion from the Triodion (Tone 7)

The fiery sword no longer guards the gate of Eden/ for in a strange and glorious way the wood of the Cross has quenched its flames./ The sting of death and the victory of hell are now destroyed/ for Thou art come, my Saviour, crying unto those in hell:// 'Return again to Paradise.'

During the singing, the priest censures the Cross and returns the censer. After a prostration, he picks it up with the Air onto his head and carries it over to the Holy Table, candle-bearers preceding, and he puts it on the place of the Gospel Book; The Book of Gospels has previously been placed upright at the back of the Altar. A candle is lit and kept in front of the Table of Prothesis.

After this the Priest censures three times around the Altar on each side and the rest of the Altar as usual before a Vigil. Then the curtain and royal doors are open and the Vigil begins:

P. Regular Beginning

C. Lord I have cried... (Tone 3)

1. The **power** of death has been **destroyed** by Thy Cross/ and the **wiles** of the devil have been set to naught, O Christ our **Saviour**,/ **while** mankind, **saved** by faith,// offers Thee hymns of praise forever.
2. The **whole** inhabited earth has been enlightened by Thy **Resurrection**, O Lord,/ **and** the paradise of old has been **reopened**;/ **while** it extols Thee,// all creation offers Thee hymns of praise forever.
3. I **glorify** the might of the **Father**/ **and** of the Son and the power of the Holy **Spirit**;/ **and** I praise the dominion of the undivided, uncreated

Godhead//--the consubstantial Trinity that reigns unto the ages of ages.

Stichera from the Triodion (Tone 5)

4. **Shine**, Cross of the Lord, shine with the light of thy grace upon the hearts of those that **honor** thee./ With love inspired by God, we embrace thee, O desire of **all** the world./ Through **thee** our tears of sorrow have been **wiped** away;/ we have been **delivered** from the snares of death and have passed over to **unending** joy./ Show us the glory of thy **beauty**/ and **grant** to us thy servants the reward of our **abstinence**,// for we entreat with faith thy rich protection and great **mercy**.
5. **Hail!** life-giving Cross, the fair Paradise **of** the Church,/ Tree of incorruption that brings us the enjoyment of eternal **glory**:/ Through **thee** the hosts of demons have been **driven** back;/ and the hierarchies of angels rejoice with **one** accord,/ as the congregations of the faithful **keep** the feast./ **Thou** art an invincible weapon, an unbroken **stronghold**;/ **thou** art the victory of kings and the **glory** of priests.// Grant us now to draw near to the Passion of Christ and to His Resurrection.
6. **Hail!** life-giving Cross, unconquerable trophy of the **true** faith,/ door to Paradise, help of the faithful, rampart set **about** the Church./ Through **thee** the curse is **utterly** destroyed,/ the **power** of death is swallowed up, and we are raised from earth to **heaven**:/ Invincible weapon, adversary of demons, glory of **martyrs**,/ true **ornament** of holy monks, haven of **salvation**// bestowing on the world great **mercy**.

Stichera from the Feast (Tone 6)

- 7/8 Revealing to thee the pre-eternal **counsel**,/ Gabriel came and stood **before** thee, O Maid;/ and greeting **thee**, he said:/ 'Hail, thou earth that has **not** been sown;/ hail, thou burning bush that remains **unconsumed**;/ hail, thou **unsearchable** depth;/ hail, thou bridge that leads to heaven, and ladder raised on high that **Jacob** saw;/ hail, thou divine jar of **manna**;/ hail, thou deliverance **from** the curse;/// hail, thou restoration of Adam, the **Lord** is with thee.'
9. 'Thou dost appear unto me in the **form** of a man,'/ said the undefiled Maid to the chief of the **heavenly** hosts:/ 'how then dost thou speak to me of things that pass man's **power**?/ For thou hast said that God shall be with me, and shall take up His dwelling **in** my womb;/ and how, tell me, shall I become the spacious habitation and the holy place of Him that rides upon the **cherubim**?/ Do not **beguile** me with deceit:/ For I have not known pleasure, I have not entered into **wedlock**.// How then shall I **bear** a child?'
10. 'When God so wishes,' said the bodiless **angel**,/ 'the order of nature is **overcome**,/ and what is beyond man **comes** to pass./ Believe that my sayings are true, O all-holy Lady, utterly **without** spot.'/ And she **cried** aloud,/ 'Let it be unto me **according** to thy word:/ And I shall bear Him that is **without** flesh,/ who shall borrow **flesh** from me,/ that

through this mingling He may lead man up unto his ancient **glory**,// for He alone has power **so** to do.'

Glory... From the Triodion (Tone 3)

O **Christ** our God, of Thine **own** Will/ **Thou** hast accepted Crucifixion,/ that **all** mankind might be **restored** to life./ **Taking** the quill of the Cross, out of **love** for man/ in the red **ink** of royalty with bloody fingers Thou hast signed our **absolution**./ We are in **danger** once again of being **parted** from Thee;/ O forsake us not! Take pity on Thy **people** in distress,/ for **Thou** alone art long-**suffering**.// Rise up and fight against our enemies in Thine almighty **power**.

Both now and ever... (Tone 6)

Gabriel the Archangel was sent from heaven to announce to the **Virgin**/ the glad tidings of her **conceiving**;/ and coming to Nazareth he pondered in amazement on this **wonder**./ 'O how shall He Who dwelleth in the heights, Whom none can comprehend, be born of a **Virgin**?/ How shall He Whose throne is heaven and Whose footstool is the earth be held in the womb of a **woman**?/ He upon Whom the six-winged seraphim and the many-eyed cherubim **cannot** gaze/ has been pleased at a single word to be made flesh of this His **creature**./ It is the Word of God Who dwells **within** her./ Why then do I stand here, and not say to the **maiden**:/ Hail, thou who art full of grace: the Lord is **with** thee./ Hail, O pure Virgin; hail, Bride **unwedded**.// Hail, Mother of Life: Blessed is the **fruit** of thy womb.'

P. Wisdom. Aright!

C. O Joyful Light...

P. Prokimenon. The Lord is King...

P. Wisdom! (And readings, if any)

R. The reading from the Book of Exodus (3:1-8)

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

R. The reading from the Book of Proverbs (8:22-30)

The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea his decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him;

R. The reading from the Book of Genesis (28:10-17)

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven."

R. The reading from the Prophecy of Ezekiel (43:27-44:4)

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

R. The reading from the Book of Proverbs (9:1-11)

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my

bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

- P. Augmented Litany
- R. Vouchsafe...
- P. Litany of Fervent Supplication

C. Litya

Stichera for the Feast (Tone 1)

In the sixth month the chief of the angelic hosts was sent to thee, pure **Virgin**,/ to declare unto thee the word of salvation and to greet thee, **saying**:/ 'Hail, thou who art **full** of grace:/ the Lord is **with** thee./ Thou shalt bring **forth** a Son, begotten before the ages from the **Father**,// and He shall save His people **from** their sins.'

In the sixth month Gabriel the Archangel was sent from heaven to the city of Nazareth in **Galilee**,/ to bring to the Maiden glad **tidings** of joy./ And coming **before** her he cried aloud, **saying**:/ 'Hail, thou who art full of grace: the **Lord** is with thee./ **Hail** thou vessel containing the Nature that cannot be **contained**:/ for thy blessed womb has held Him Whom the heavens **held** not./ **Hail**, O Lady, thou restoration of Adam and **deliverance** of Eve,// thou joy of the world and great **rejoicing** of our kind.'

The **angel** Gabriel was sent from heaven by God to the city of Nazareth in **Galilee**/ to an undefiled **Virgin**,/ to **bring** her glad tidings of the strange manner of her **conceiving**./ The bodiless servant was sent to the living City and the **spiritual** Gate,/ to make **known** to her the condescension and the coming of the **Master**./ The captain of heaven was sent to the living Pavilion of the **Glory**,/ to make **ready** an everlasting Dwelling for the **Maker**./ And coming **before** her he cried:/ 'Hail fiery throne, more glorious by far than the living creatures with four **faces**./ Hail, thou Seat of the King of **Heaven**,/ **hail**, uncut mountain and precious **vessel**./ For in thee the whole fullness of the Godhead has come to dwell **bodily**,/ by the good **pleasure** of the everlasting **Father**,/ and by the joint operation of the Holy **Spirit**.// Hail, thou who art full of grace: The **Lord** is with thee.'

Stichera for the Precious Cross from the Triodion (Tone 4)

With our voices **let** us shout/ and magnify in songs the **Precious** Cross;/ **let** us kiss it and **cry** out:/ O honored Cross, sanctify our souls and bodies by thy **power**,/ and keep unharmed from all malice of the **enemy**// those who venerate thee with true **reverence**.

Approach and draw waters that shall **never** fail,/ flowing from the **grace** of the Cross./ See now set **before** you the holy Wood, source of **divine** gifts,/ on which there fell blood and water from the wounded side of the **Lord** of all./ Of His own Will He was raised **upon** the Cross,// and with Himself He has raised up **mortal** man.

O **honored** Cross, thou art the firm **foundation** of the Church,/ the strength of kings, the glory and **defense** of monks./ **Venerating** thee today, we are filled with light in **heart** and soul,/ through the divine grace of the Lord Who was nailed **upon** thee/ and overthrew the power of our deceitful **enemy**,// bringing the **curse** to naught.

Glory... for the Feast (Tone 8)

Let the heavens be glad and let the **earth** rejoice!/ For He Who with the Father is equally everlasting, equally unoriginate and **equally** enthroned,/ taking unto Himself His loving mercy toward **mankind**,/ hath appointed for Himself an abasement, by the good pleasure and counsel of the **Father**,/ and hath made His abode within the **Virgin's** womb,/ which was wholly purified by the **Spirit**./ O the wonder! God is **among** men,/ the Infinite One is **contained** in a womb,/ the Timeless One hath **entered** into time!/ And what is more **glorious**:/ His conception is seedless, His abasement is **ineffable**./ So great is this **mystery**!/ For God doth empty Himself and becometh **incarnate**,/ He took on form when the angel spoke of His conception to the pure one, **saying**:// 'Rejoice, O joyous one, the Lord is with thee, Who hath great **mercy**!'

Both... From the Triodion (Tone 5)

Beholding Thee, the Fashioner and Creator of all,/ hanging **naked** on the Cross,/ the whole creation was transfixed by fear, and it **lamented**;/ the **light** of the sun grew dark and the **earth** quaked;/ the rocks were split and the splendor of the temple was **rent** in twain;/ the dead rose from their tombs and the angelic powers cried in **amazement**:/ 'O strange wonder!/ The Judge is judged, and suffers **willingly**,// for the salvation and renewal **of** the world.'

P. *Prayers in the back of the Church*

APOSTICHA: (Tone 3)

1. **Thou** hast darkened the sun by Thy **Passion**, O Christ;/ **by** Thy Resurrection hast Thou given **all** things light.// Accept our evening hymn, O Thou Who **lovest** mankind.

V. The Lord is King,/ and hath put on glorious **apparel**.

2. **Thy** life-giving Resurrection, O Lord,/ has brought **light** to all the **inhabited** earth/ and **called** up Thy creation that lay in **corruption**,/ so that **we**, released from the curse of Adam, **cry** aloud:// Glory unto Thee, O **Almighty** Lord.

V. He hath made the world so sure/ that it **cannot** be moved.

3. **Suffering** in the fl-esh, **Thou**, O God/ Who by **nature** cannot be changed, hast **changed** Thyself,/ and the creation unable to bear the sight of Thee hanging was bowed **down** by fear/ and it **groaned** as it sang the praises of Thy long-**suffering**./ And **Thou**, descending into hell, hast risen on the **third** day,// giving the world life and great **mercy**.

V. Holiness becometh Thine house/ O Lord, fore**ver**.

4. **Thou** hast suffered **death**, O Christ,/ **to** deliver our **kind** from death:/ **And**, risen the third day **from** the dead,/ **Thou** hast raised up with Thyself those who **acknowledge** Thee to be God/ and **Thou** hast **enlightened** the world.// O Lord, **glory** to Thee.

Glory... From the Triodion (Tone 4)

O **Lord** Who hast helped gentle David in the **combat**/ and enabled him to overcome the **Philistine**,/ come to the **aid** of Thine Orthodox **people**,/ and by the weapon of the Cross cast down our **enemies**./ In Thy compassion show us Thy **mercy** as of old,/ and make them know in truth that **Thou** art God,/ and that we who put our trust in Thee shall **conquer**./ At the constant intercessions of Thy most pure **Mother**,// grant us Thy great **mercy**.

Both now and ever... from the Feast (Tone 4)

Today there come glad **tidings** of joy:/ It is the feast of the **Virgin**./ Things **below** are joined to **things** above./ Adam is renewed, and Eve set free from her ancient **sorrow**;/ and the Tabernacle of the human nature which the Lord took **upon** Himself,/ making divine the substance He assumed, is consecrated as a **Temple** of God./ O **mystery**!/ The manner of His emptying is unknown, the fashion of His conceiving is **ineffable**./ An angel ministers at the wonder; a virgin womb **receives** the Son./ The Holy Spirit is sent down; the Father on high gives **His** consent;/ and so the covenant is brought to pass by common **counsel**./ In Him and through Him **are** we saved,/ and together with Gabriel let us cry aloud unto the **Virgin**:/ 'Hail, thou who art full of grace: The Lord is **with** thee./ From thee has Christ our God and our Salvation taken human **nature**,/ raising it up **unto** Himself.// Pray to Him that our **souls** may be saved.'

C. St. Symeon's Prayer

R. Trisagion

C. Troparion of the Feast (Tone 4) x2

Today is the **crown** of our salvation/ and the manifestation of the mystery that is from all eternity./ The Son of God becomes Son of the Virgin,/ and Gabriel announces the good tidings of grace./ Therefore let us also join him and cry aloud to the Theotokos:/ Hail, thou who art full of grace:// the Lord is with thee.

Troparion of the Cross, (Tone 1) x1

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory to the Orthodox Christians/ over their adversaries,/ and by the virtue of Thy Cross,// preserve Thy habitation.

P. Blessing of loaves

C. Amen. Blessed be the Name of the Lord...
 C. Psalm 33:1-10

MATINS: Tone 3

P. Regular Beginning
 P. Great Ectenia
 C. God is the Lord... (Tone 3)

C. Sunday Troparia (Tone 3) x2
 Let the heavens rejoice!// Let the earth be glad!// For the Lord has shown strength with His arm!// He has trampled down death by death!// He has become the firstborn of the dead!// He has delivered us from the depths of hell,// and has granted to the world great mercy.

Glory... Troparion of the Cross, (Tone 1) x1
 O Lord, save Thy people/ and bless Thine inheritance./ Grant victory to the Orthodox Christians/ over their adversaries,/ and by the virtue of Thy Cross,// preserve Thy habitation.

Both now... Troparion of the Feast (Tone 4)
 Today is the crown of our salvation/ and the manifestation of the mystery that is from all eternity./ The Son of God becomes Son of the Virgin,/ and Gabriel announces the good tidings of grace./ Therefore let us also join him and cry aloud to the Theotokos:/ Hail, thou who art full of grace:// the Lord is with thee.

Lord Have Mercy 3x
 Glory...

R. Now...
 R. Kathisma II
 P. Small Ectenia

R. Sessional Hymns:
 Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

G/B... Resurrectional Theotokion (Tone 3)
 We sing thy praises, O Virgin Theotokos, who dost intercede for the salvation of our kind; for thy Son and our God by taking flesh of thee and

accepting to suffer through the Cross has delivered us from corruption because He loveth mankind.

R. Kathisma III
P. Small Ectenia

R. Sessional Hymns:

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself, saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

G/B... O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

C. Polyeleos

C. Megalynarion for the Feast:

The Archangel's chorus/ we cry out to thee,/ O pure One:/ Rejoice,/ thou that art full of grace,// the Lord, the Lord is with thee.

V. Give the King Thy judgments, O God, and Thy righteousness unto the King's Son.

The Archangel's chorus/ we cry out to thee,/ O pure One:/ Rejoice,/ thou that art full of grace,// the Lord, the Lord is with thee.

V. He shall come down as rain upon a fleece.

The Archangel's chorus/ we cry out to thee,/ O pure One:/ Rejoice,/ thou that art full of grace,// the Lord, the Lord is with thee.

(Note: we do **not** sing G/B... Alleluia, etc but go directly to the Evlogitaria)

C. Evlogitaria (Blessed art Thou, O Lord...)
P. Small Ectenia

R. Ypakoe:

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

R. Sessional Hymns for the Feast:

The great commander of the immaterial angels, presenting himself in the city of Nazareth, proclaimeth to thee the King and Lord of the ages, O all-pure one, saying to thee: Rejoice, O blessed Mary, thou unapproachable and ineffable mystery, thou restoration of men!

Today all creation rejoiceth as the archangel saith to thee "Rejoice!", O blessed, honored and all-pure Mother of Christ God. Today the arrogance of the serpent is cast into darkness, for the bond of our forefather's curse is annulled. Wherefore, we cry out to thee unceasingly: Rejoice, O joyous one!

Glory... Gabriel from heaven crieth out "Rejoice!" to the honored one; for she conceiveth in her womb the pre-eternal God Who formed the ends of the earth by His word. Wherefore, Mary replied: "I know not man: how then shall I give birth to a Son? Who hath ever seen a seedless birthgiving?" And the angel, recounting, said to the Virgin Theotokos: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee!"

Both now... Gabriel was sent to the Virgin Mary and announced to her ineffable joy; for she would conceive without seed and not suffer corruption. "For thou shalt give birth to a Son, the pre-eternal God, and He will save His people from their sins. And He Who sent me beareth witness, telling me to cry to thee: Rejoice, O blessed one! O Virgin, thou shalt give birth, and shalt remain a virgin even after giving birth!"

Hymn of Degrees: (Antiphon One)

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

G/B... Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Hymn of Degrees: (Antiphon Two)

If the Lord buildeth not the house of the virtues, in vain do we labor; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

G/B... Through the Holy Spirit are all holiness and wisdom perceived. For He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word.

Hymn of Degrees: (Antiphon Three)

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

G/B... From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

P. Prokimenon of the Feast: (Tone 4)

Proclaim from day to day the good tidings/ of the salvation of our God.

V. O sing unto the Lord a new song, sing unto the Lord all the earth.

C. Let every breath praise the Lord.

Gospel according to St. Luke (Luke 1:39-49, 56)

P. And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leapt in her womb; and Elizabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leapt in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: For, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

C. Having Beheld the Resurrection of Christ...

R. Psalm 50

C. Glory... Through the prayers of the Theotokos...

Now... Through the prayers of the Theotokos...

Have mercy on me... *Ending with...* (Tone 2)

Gabriel today announces the good tidings to her who is **full** of grace./ 'Hail, O unwedded maiden who hast not known **marriage**./ Be not struck with **dismay** by my strange form, nor **be** afraid:/ I am an **archangel**./ Once the serpent beguiled Eve, but now I announce to thee the good **tidings** of joy:// O Most Pure, thou shalt remain inviolate and yet shalt **bear** the Lord.'

P. Save, O God, Thy People...

(The anointing takes place at the end of this service)

Canticle One

Irmos: He Who of old gathered the waters into one at His divine behest/ and parted the sea for the people of Israel,/ is our

God and is most glorious.// To Him let us chant, for He hath been glorified.

Glory to Thy Holy Resurrection, O Lord.

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

Theotokion

All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

Glory to Thy Precious Cross, O Lord.

This is a day of festival: at the Awakening of Christ, death has fled away and the light of life has dawned; Adam has arisen and dances for joy. Therefore let us cry aloud and sing a song of victory.

This is the day for veneration of the Precious Cross. Now it is placed before us and shines with the brightness of Christ's Resurrection. Let us all draw near and kiss it with great rejoicing in our souls.

O mighty Cross of the Lord, manifest thyself: show me the divine vision of thy beauty, and grant me worthily to venerate thee. For I speak to thee and embrace thee as though thou wast alive.

Let heaven and earth give praise with one accord, for the all-blessed Cross is now set forth before us all, on which Christ's Body was nailed when He was offered in sacrifice. Let us venerate it with great rejoicing in our souls.

Most Holy Theotokos, save us!

O Mistress, let David thy forefather chant to thee, striking his spiritual harp: "Pay heed, O daughter, to the joyful voice of the angel; for he announceth to thee ineffable joy!"

The Angel saith:

"I cry to thee in gladness: Incline thine ear, and hearken unto me, who announce the seedless conception of God; for in God's sight thou hast found favor which no one else hath ever found, O most honored one!"

The Most Holy Theotokos saith:

"That I may understand the power of thy words, O angel, how shall what thou hast said come to pass? Speak more plainly: How shall I conceive, who am a virgin maiden? How shall I become the Mother of my Creator?"

The Angel saith:

"Thou thinkest, I suppose, that I am making a false declaration. I rejoice, beholding thy steadfastness. Yet be thou of good cheer, O Mistress, for, God willing, all-glorious things will easily come to pass."

C. Katavasia of the Feast (Tone 4)

I shall open my mouth and the Spirit will inspire it,/ and I shall utter the words of my song to the Queen and Mother:/ I shall be seen radiantly keeping feast// and joyfully praising her conceiving.

Canticle Three

Irmos: O Most High, Thou Ruler of all,/ Who out of non-existence/ hast brought all things, which are fashioned by Thy Word/ and made perfect by the Spirit;// Confirm me in Thy love!

Glory to Thy Holy Resurrection, O Lord.

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion

All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Glory to Thy Precious Cross, O Lord.

O come, let us sing a new song, celebrating the overthrow of hell, for Christ has risen from the tomb; death He has taken captive, and saved all the world.

O come, ye faithful, and let us drink, not from a well of earthly water that perishes, but from the fountain of light, as we venerate the Cross of Christ: for His Cross is our glory.

When now we venerate Thy Cross, which Moses once prefigured with his outstretched arms, we put to flight the invisible Amalek, O Christ our Master, and so we gain salvation.

O ye faithful, with pure eyes and lips let us venerate in joy the Cross of the Lord, singing a song of exultation.

The Most Holy Theotokos saith:

"A ruler hath failed from Judah! The latter time hath come, wherein Christ, the hope of the nations, shall appear! But tell me: how shall I, who am a virgin, give birth to Him?"

The Angel saith:

"O Virgin, thou seekest to learn from me the manner of thy conceiving; yet it is indescribable. The Holy Spirit, overshadowing thee, shall accomplish it by His creative power."

The Most Holy Theotokos saith:

"My first mother, accepting the serpent's knowledge, was driven away from divine sustenance; wherefore, I fear thy strange salutation, wary lest I stumble."

The Angel saith:

"I am sent as a divine intercessor to convey to thee the counsel of God. Wherefore fearest thou me who am even more in awe of thee, O most immaculate one? Why dost thou render homage to me who render homage to thee with honor, O Mistress?"

C. Katavasia of the Feast (Tone 4)

O Mother of God,/ thou living and plentiful fount,/ give strength to those united in spiritual fellowship,/ who sing hymns of praise to thee:/ And on this feast of thy holy conceiving// vouchsafe unto them crowns of glory.

P. Small Ectenia

C. Kontakion from the Triodion Tone 7 (**See choir music**)

The fiery sword no longer guards the gates of Eden,/ for in a strange and glorious way the wood of the Cross has quenched its flames./ The sting of death and the victory of hell are now destroyed,/ for Thou art come, my Saviour, crying unto those in hell:// 'Return again to Paradise.'

R. Ikos of the Cross

Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, hell cried to those below: 'O my ministers and powers! Who is this that has fixed a nail in my heart? A wooden spear has pierced me suddenly, and I am torn apart. Inwardly I suffer; anguish has seized my belly and my senses. My spirit trembles, and I am constrained to cast out Adam and his posterity. A tree brought them to my realm, but now the Tree of the Cross brings them back again to Paradise.'

R. Sessional Hymns

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before thee: have mercy upon us.

The Word of God hath now come down to the earth,/ and the angel stood forth, crying out to the Virgin:/ 'Rejoice, O blessed one, receiving the pre-eternal Word and Lord in thy womb,// that, as God, He might save the human race from deception!'

Canticle Four

Irmos: Thou hast shown us constant love, O Lord,/ for Thou didst give Thine only-begotten Son over to death for us./ Wherefore, in thanksgiving we cry to Thee:// Glory to Thy power, O Lord.

Glory to Thy Holy Resurrection, O Lord.

In Thy mercy, Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord.

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion

Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all-glorious Mother, deliver it by Thy power, O Lord, visiting it in its affliction.

Glory to Thy Precious Cross, O Lord.

'Behold, Christ is risen,' the Angel said to the women bearing sweet spices. 'Lament not, but go and say to the apostles: Rejoice, today is the salvation of the world; for through Christ's death the tyranny of the enemy has been destroyed.'

As we celebrate today the joyful veneration of Thy life-giving Cross, O Christ our Saviour, we prepare ourselves for Thy most holy Passion; for Thou in Thine almighty power hast brought to pass the salvation of the world.

There is joy today in heaven and on earth, for the sign of the Cross is made manifest to the world. The thrice-blessed Cross is set before us, and to all who show it veneration it is a fount of ever-flowing grace.

What shall we offer Thee, O Christ? For Thou hast given us Thy Precious Cross to venerate, on which Thy holy Blood was shed, to which Thy flesh was fixed by nails. With love we kiss it and give thanks to Thee.

The Most Holy Theotokos saith:

"I have heard the prophet who of old prophesied that Emmanuel would come when a certain sanctified virgin giveth birth. Yet I wish to understand how human nature will endure mingling with divinity?"

The Angel saith:

"O joyous and most hymned one, the bush which was unconsumed when it received the flame revealed the all-glorious mystery which will be wrought in thee, for thou shalt remain a pure Ever-virgin after giving birth."

The Most Holy Theotokos saith:

"Illumined with the radiance of God Almighty, O Gabriel, thou herald of the Truth, speak thou things most true: How shall I give birth to the incorporeal Word in the flesh, while remaining in mine incorrupt purity?"

The Angel saith:

"As a servant I stand with awe and fear before thee, my Maiden Lady, and I am abashed to look upon thee; for as the rain descended upon the fleece, so will the Word of the Father descend upon thee, as is His good pleasure."

C. Katavasia of the Feast (Tone 4)

He Who sits in glory upon the throne of the Godhead,/ Jesus the true God,/ is come in a swift cloud,/ and with His pure hand He has saved those who cry:// Glory to Thy power, O Lord.

Canticle Five

Irmos: I rise at dawn unto Thee, the Creator of all,/ Who passest all worldly understanding;/ for Thy commandments are light,// wherein do Thou direct me.

Glory to Thy Holy Resurrection, O Lord.

Through the envy of the Jews Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion

O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Glory to Thy Precious Cross, O Lord.

From the tomb hast Thou arisen, O Light that never sets, and shone upon the world with the bright dawn of incorruption. In Thy compassion Thou hast driven out the dark sorrow of death from the farthest ends of the earth.

Cleansed by abstinence let us draw near, and with fervent praise let us venerate the all-holy Wood on which Christ was crucified, when He saved the world in His compassion.

Today the ranks of angels dance with gladness at the veneration of Thy Cross. For through the Cross, Christ, Thou hast shattered the hosts of devils and saved mankind.

The Church has been revealed as a second Paradise, having within it, like the first Paradise of old, a tree of life, Thy Cross, O Lord. By touching it we share in immortality.

The Most Holy Theotokos saith:

"I cannot understand the purport of thy words; for there have been miracles in great numbers, wrought by divine power, and the signs and images of the law; yet never hath a virgin given birth without knowing man!"

The Angel saith:

"Thou dost marvel, O most immaculate one, for strange is the miracle of thee; for thou alone shalt receive the King of all incarnate in thy womb. Yea, the sayings and indistinct images of the prophets and the types of the law prefigure thee."

The Most Holy Theotokos saith:

"How can He, Whom nought can contain and is visible to no one, make His abode in a virgin's womb, which He Himself created? How shall I conceive God the Word, Who with the Father and the Spirit is equally without beginning?"

The Angel saith:

"A promise was given to David, thine ancestor, that the Fruit of thy loins would sit upon the throne of his kingdom. And God hath chosen thee alone, the beauty of Jacob, to be His reason endowed habitation."

C. Katavasia of the Feast (Tone 4)

The whole world was amazed at thy divine glory,/ for thou, O Virgin who hast not known wedlock,/ hast held in thy womb the God of all,/ and hast given birth to an eternal Son,// Who rewards with salvation all who sing thy praises.

Canticle Six

Irmos: The uttermost abyss of sins hath engulfed me,/ and my spirit doth perish./ But, stretching forth Thine upraised arm, O Master,// save me as Thou didst Peter, O Helmsman!

Glory to Thy Holy Resurrection, O Lord.

An abyss of mercy and compassion hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, o Master, Thou didst deify me, glorifying me with Thyself.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion

O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Glory to Thy Precious Cross, O Lord.

Thou hast crushed death, O Christ, and risen as a mighty King; Thou hast recalled us from the depths of hell and brought us to the land of immortality, granting us the joy of the Kingdom of Heaven.

O ye faithful, let us cry aloud with joy and sing triumphantly to God, as we greet the Cross of the Lord; for it is a fountain of holiness to all those in the world.

The words of the Psalmist are fulfilled: for see, we worship at the footstool of Thy most pure feet, O Lord all-powerful, at Thy Precious Cross, the thrice-blessed Wood.

We kiss the holy Cross, O Christ, which Thou wast pleased to bear upon Thy shoulders, on which Thou hast accepted to be lifted up and crucified in the flesh; and from it we receive strength against our invisible enemies.

The Most Holy Theotokos saith:

"Accepting the joyous sound of thy words, O Gabriel, I have been filled with divine gladness! For thou speakest of joy, and dost announce gladness without end!"

The Angel saith:

"To thee hath divine joy been given, O Mother of God! To thee doth all creation cry out "Rejoice!", O Bride of God! For thou alone hast been called beforehand the Mother of the Son of God, O pure one!"

The Most Holy Theotokos saith:

"Let the condemnation of Eve now be annulled! Let her debt now be repaid by me! Through me let the ancient loan be repaid in full!"

The Angel saith:

"God promised thine ancestor Abraham that the nations would be blessed in his seed, O pure one; and through thee hath this promise found its fulfillment this day!"

C. Katavasia of the Feast (Tone 4)

Prefiguring Thy three-day burial,/ the Prophet Jonah cried out in the belly of the whale:/ 'Deliver me from corruption,// O Jesus, King and Lord of hosts.'

P. Small Ectenia

C. Kontakion of the Feast (Tone 8)

To thee, the Champion Leader, we thy servants dedicate a feast of victory and thanksgiving,/ as ones rescued out of sufferings, O Theotokos./ But as thou art one with might which is invincible,/ from all dangers that can be do thou deliver us,// that we might cry to thee: Rejoice thou Bride unwedded!

R. Ikos of the Feast

An angelic captain was sent from heaven to cry to the Mother of God: "Rejoice!" with his incorporeal voice. And beholding Thee incarnate, O Lord, he was filled with awe and stood, crying to her such things as these:

Rejoice, thou through whom Joy will flash forth.
 Rejoice, thou through whom the curse will cease.
 Rejoice, revival of fallen Adam.
 Rejoice, redemption of the tears of Eve.
 Rejoice, height hard to climb for human thought.
 Rejoice, depth hard to contemplate even for the angels.
 Rejoice, thou who art the King's throne.
 Rejoice, thou who bearest Him Who bears all.
 Rejoice, star that causeth the Sun to appear.
 Rejoice, womb of the divine incarnation.
 Rejoice, thou through whom creation becomes new.
 Rejoice, thou through whom the Creator becomes a babe.
 Rejoice, unwedded Bride.

Canticle Seven

Irmos: As of old Thou didst bedew the three pious children/ in the Chaldean flame,/ with the radiant fire of Thy divinity/ illumine us who cry:// Blessed is the God of our fathers.

Glory to Thy Holy Resurrection, O Lord.

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon

Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Glory to Thy Precious Cross, O Lord.

Thou hast risen on the third day from the tomb as one awakening from sleep, O Lord, and by Thy divine power Thou hast struck down the gatekeepers of hell; Thou hast raised up all our ancestors from the beginning, O God of our fathers, Who alone art blessed and greatly glorified.

This day, ye peoples, let us dance and sing to the music of the harp, and greatly rejoice at the veneration of the Cross, giving glory to Christ Who was nailed upon it, the God of our fathers, Who alone is blessed and greatly glorified.

Thy Cross, O Lord all-merciful, is honored by the whole world, for Thou hast made the instrument of death into a source of life. Sanctify those who venerate it, O God of our fathers, Who alone art blessed and greatly glorified.

Thou alone, O only Jesus, art merciful and tenderhearted: illumine and sanctify those who venerate with faith Thy Cross and Thy divine Passion, O God of our fathers, Who alone art blessed and greatly glorified.

The Most Holy Theotokos saith:

"Declaring the splendid tidings, the divine announcement, that the immaterial Light Who, in His great loving-kindness, is uniting Himself to a material body, thou criest to me: "Blessed is the Fruit of thy womb, O most pure one!"

The Angel saith:

"Rejoice, O Virgin Mistress! Rejoice, O all-pure one! Rejoice, O receptacle of God! Rejoice, O lamp-stand of the Light, restoration of Adam, deliverance of Eve, holy mountain, all-manifest sanctuary and bridal-chamber of immortality!"

The Most Holy Theotokos saith:

"My soul hath been cleansed, my body sanctified; I am wrought a temple fit to hold God, a divinely adorned tabernacle, a temple rendered animate through the visitation of the all-holy Spirit, and the pure Mother of the Life!"

The Angel saith:

"I see thee now as a lamp of surpassing radiance, a bridal-chamber made by God, a golden ark. O Bride of God, receive the Giver of the law, Whose good pleasure it is to deliver corrupt human nature through thee!"

C. Katavasia of the Feast (Tone 4)

The Holy Children bravely trampled upon the threatening fire,/ preferring not to worship created things rather than the Creator,/ and they sang in joy:/ 'Blessed art Thou and praised above all,// O Lord God of our fathers.'

Canticle Eight

Irmos: United in the unbearable fire,/ yet unharmed by its flame,/ the pious youths chanted a divine hymn in intercession:/ Bless the Lord, all ye works of the Lord,// and exalt Him supremely for all ages!

Glory to Thy Holy Resurrection, O Lord.

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Theotokion

Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Glory to Thy Precious Cross, O Lord.

'Why do ye hold sweet-smelling spices in your hands? Whom are ye seeking?,' cries the young man at the tomb. 'Christ our God is risen, raising up the nature of mortal men from the hidden depths of hell.'

Rejoice, O Cross, thrice-blessed and divine Wood, a light to those in darkness. Shining on the four corners of the earth, thou dost prepare us for the dawn of Christ's Resurrection. O grant to all the faithful that they may come to the festival of Pascha.

On this day the Wood anointed with life, the Cross of Christ, fills all things with the perfume of divine grace. Let us smell its God-given fragrance, venerating it with faith for ever.

Come, Elisha the prophet, and tell us plainly: What was the wood that thou hast cast into the water? 'It was the Cross of Christ, which draws us up from the depths of corruption: and we venerate it with faith for ever.'

The Most Holy Theotokos saith:

"Every earthly mind is vanquished, pondering the all-glorious things thou declarest unto me," answered the Virgin; "I have heard thy words, yet am in fear and terror, lest through deception thou send me far away from God. Yet, behold! I cry out: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

The Angel saith:

"Behold, thy perplexity hath been resolved," Gabriel said to this; "for thou hast said well that this is a matter hard to comprehend. Yet, submitting to the words of thy mouth, doubt not that this is true, but believe it. For, rejoicing, I cry: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"

The Most Holy Theotokos saith:

"This is God's law for men," the immaculate one straightway said, "Birthgiving cometh from mutual love. I am utterly ignorant of the

pleasure of a spouse. How then sayest thou that I will give birth? I fear that thou speakest falsehood. Yet do I cry out: `Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"'

The Angel saith:

"The words thou declarest to me, O pure one, apply in general to the birthgiving of mortal men," the angel said again; "I promise thee that the true God, incarnate in manner past recounting and comprehension, as He knoweth, will come forth from thee. Wherefore, rejoicing, I cry aloud: 'Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"'

The Most Holy Theotokos saith:

"Thou showest thyself to me as a herald of the truth," the Virgin said, "for thou hast come as a harbinger of common joy. I have therefore cleansed soul and body. Be it unto me according to thy word, that God may dwell in me, to Whom I cry out with thee: `Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!'"'

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

C. Katavasia (Tone 4)

Hearken, O pure Virgin **Maiden!**/ Let Gabriel give utterance unto the true and ancient counsel of the **Most** high:/ "Make **ready** to **receive** God,/ for through thee hath the Infinite One come to **dwell** with men!"/ Wherefore, rejoicing, I **cry** out:// Bless the Lord, all ye **works** of the Lord!

P. Magnificat

C. Song of the Most Holy Theotokos.

Canticle Nine

Irmos: A wonder new and divine:/ the Lord manifestly passeth through the closed door of the Virgin,/ naked at His entry;/ and God doth reveal Himself as corporeal as He issueth forth;/ and yet the gate remaineth shut.// Ineffably let us magnify her as the Mother of God.

Glory to Thy Holy Resurrection, O Lord.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion

Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Glory to Thy Precious Cross, O Lord.

Thou hast gone down into the tomb, O God the Giver of Life, and Thou hast broken all the bolts and bars, raising up the dead who cry aloud: Glory to Thy Resurrection, O Christ, the Saviour all-powerful.

Thy tomb, O Christ, has brought me life: for Thou, the Lord of life, hast come and cried to those who were dwelling in the grave: 'O all who are in bonds, be loosed: for I am come, the Ransom of the world.'

Let all the trees of the forest dance and sing, as they behold their fellow-tree, the Cross, today receiving veneration: for Christ, as holy David prophesied, has exalted it on high.

I died through a tree, but I have found in thee a Tree of Life, O Cross of Christ. Thou art my invincible protector, my strong defense against the demons. Venerating thee this day, I cry aloud: Sanctify me by thy glory.

O Most Holy Theotokos, save us!

Conceiving God in manner past understanding, O Mistress, thou didst elude the custom of nature; for in giving birth thou didst escape corrupt maternal nature, transcending it. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

O Most Holy Theotokos, save us!

No earthly tongue can explain how thou pourest forth milk, O pure Virgin; for thou showest forth a thing strange to nature and dost transcend the rule of lawful birthgiving. Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

O Most Holy Theotokos, save us!

Mystically wast thou spoken of in the sacred Scriptures, O Mother of the Most High; for Jacob of old, seeing thee in figure as a ladder, said: "This is the ladder of God!" Wherefore, thou hearest as is meet: Rejoice, O thou who art full of grace! The Lord is with thee!

Glory... The bush and the fire showed forth a wondrous miracle to Moses, who was manifest in sanctity; and seeking the end thereof in the passage of time, he said: "I perceive it in the pure Maiden!" Unto her, as the Theotokos, let it be said: Rejoice, O thou who art full of grace! The Lord is with thee!

Both... Daniel called thee the mystical mountain, and Isaiah called thee the birth-giver of God. Gideon saw thee as a fleece, David called thee a sanctuary, and another called thee a door. But Gabriel crieth out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

C. Katavasia (Tone 4)

May the **hands** of the profane in nowise touch the Theotokos,/ the animate **ark** of God;/ but **let** the lips of the **faithful**,/ unceasingly chanting the cry of the angel, **joyfully** cry out:// Truly thou art more highly exalted than all, O pure **Virgin**!

P. Small Ectenia

C. Holy is the Lord our God...

R. Exapostilarion Eleven, (John 21:15-25)

After the divine Resurrection, the Lord, asking Peter three times: 'Lovest thou Me?' proposed him as chief shepherd of His own sheep. Seeing him whom Jesus loved following in His footsteps, he asked the Master: 'What is this?' 'If I wish,' said He 'for him to tarry till I come again, what is that to thee, friend Peter?'

Glory... Exapostilarion of the Cross (from the Triodion)

Seeing the Precious Cross of Christ placed this day before us, let us venerate it and rejoice in faith; with love let us greet the Lord Who by His own free choice was crucified upon it, asking Him to grant us all uncondemned to adore His Holy Passion and to attain the Resurrection.

Both now... Exapostilarion for the Feast

The captain of the angelic hosts was sent by God Almighty to the pure Virgin, to announce the good tidings of a strange and secret wonder: That, as man, God would be born a babe of her without seed, fashioning again the whole race of man. O ye people, announce the good tidings of the refashioning of the world.

C. Lauds: Tone 3 Stichera

Let every bre-ath **praise** the Lord/
Praise the Lord from the **Heavens**/
Praise Him in the **highest**/
 To **Thee** is due a **hymn**, O God/
Praise Him, all ye His **Angels**://
Praise Him, all **ye** His hosts.//
 To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,
 Fire, hail, snow, ice, blast of tempest, which perform His word,
 The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name
 of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of
 His people.

This is the hymn for all His saints, for the sons of Israel, and for the
 people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.
 Let Israel be glad in Him that made him, let the sons of Sion rejoice in
 their king.

Let them praise His name in the dance; with the timbrel and the psaltery
 let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek
 with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.
 The high praise of God shall be in their throat, and two-edged swords shall
 be in their hands.

To do vengeance among the heathen, punishments among the peoples,
 To bind their kings with fetters, and their nobles with manacles of iron,

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

1. O **come** all ye nations, perceive the might of this awful **mystery**./ Our
Saviour Who in the **beginning** was the Word,/ has been **crucified** for us
 and of His own Will suffered **burial**,/ on the third **day** He rose again
 that He might **save** us all.// Therefore let us **worship** Him.

V. Praise ye God in His saints,/ praise Him in the firmament of His
power.

2. The **watch** that **guarded** Thee, O Lord,/ **related** all the wonders that had
come to pass,/ but the vain **assembly** of the Sanhedrin filled their
hands with gifts,/ thus **thinking** to hide Thy Resurrection that the
 whole world **glorifies**.// Have **mercy** upon us.

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

3. All **things** were filled with joy at receiving the tidings of Thy
 Resurrection,/ **for** Mary Magdalene, when she **went** to Thy tomb,/ found an
angel in shining raiment seated upon the **stone** who said:/ '**Why** do ye
 seek the living **among** the dead?/ He is not **here**, but risen, **as** He
 said,// and He goes before you into **Galilee**.'

V. Praise Him with the sound of trumpet,/ praise Him with **psaltery**
 and harp.

4. O **Master** Who **lovest** mankind,/ in Thy **light** do we **see** light./ For **Thou** art risen from the dead and hast bestowed salvation on **mankind**./ Let all the creation give glory to Thee Who alone art without sin// and do Thou have **mercy** upon us.

V. Praise Him with timbrel and dance,/ praise Him with **strings** and flute.

Stichera of the Feast (Tone 1)

5. **Gabriel** flew down from the vault of heaven and came to **Nazareth**;/ and standing before the Virgin Mary, he **cried** to her:/ '**Rejoice!** Thou shalt conceive a Son, more ancient than **Adam**,/ the Maker of all things and the Deliverer of those who **cry** to thee:// Hail, pure **Virgin**.'

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

6. The co-**eternal** Word of the Father without **beginning**,/ not being parted from the **things** on high,/ has now **descended** here below, in His infinite **compassion**// taking pity upon **fallen** men;/ and **assuming** the poverty of **Adam**// He has put on a form that is **alien** to Him.

V. Proclaim from day to day the good tidings of the salvation of our God.

7. **Gabriel** brought from heaven good tidings to the **Virgin**,/ and he **cried out** to her:/ '**Hail!** Thou shalt conceive in thy womb Him Whom the world **cannot** contain,/ Who yet shall be **contained** in thee:// and thou shalt be the bearer of Him Who shone forth from the Father before the **morning** star.'

V. O sing unto the Lord a new song, sing unto the Lord all the earth.

(Tone 2)

8. Today is revealed the mystery that is from all **eternity**./ The Son of God becomes the **Son** of man,/ that, **sharing** in what is worse, He may make me share in what is **better**./ In times of old Adam was **once** deceived:/ he sought to become God, but received **not** his desire./ Now God becomes man, that He may make **Adam** God./ Let creation rejoice, let **nature** exult:/ for the Archangel stands in fear before the **Virgin**/ and, saying to her 'Hail,' he brings the joyful greeting whereby our sorrow **is** assuaged.// O Thou Who in Thy merciful compassion wast made man, our Go-od, **glory** to Thee.

V. Arise, O Lord my God, let Thy hand be lifted high;/ forget not Thy paupers to the end.

Sticheron for the Cross (Tone 8)

9. The **Lord** of all has taught us in a **parable**/ to shun the boastful thoughts of the evil **Pharisees**;/ and He has instructed all of us not to think more **highly** than we should./ He Himself became our pattern and **example**,/ for He emptied Himself even unto **death** upon the Cross./ Let

us therefore render thanks with the **Publican** and say:/ O God Who hast suffered for us and yet remained **impassible**,// deliver us from the passions and **save** our souls.

Glory... (Tone 8)

The **Lord** of all has taught us in a **parable**/ to shun the boastful thoughts of the evil **Pharisees**;// and He has instructed all of us not to think more **highly** than we should./ He Himself became our pattern and **example**,/ for He emptied Himself even unto **death** upon the Cross./ Let us therefore render thanks with the **Publican** and say:/ O God Who hast suffered for us and yet remained **impassible**,// deliver us from the passions and **save** our souls.

Both now and ever... (Tone 2)

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** to Thee.

The Great Doxology

*(During the stichera of Lauds the officiating priest puts on all his vestments. While the choir sings the Great Doxology, he takes incense and goes three times around the Holy Table, on which lies the Precious Cross upon a tray with branches of basil or flowers; and he censes the Cross from the four sides. Then, while the choir sings the concluding **Holy God** to a slow and solemn melody, he takes the Cross with the tray and, placing it upon his head, he proceeds round the Holy Table and out of the sanctuary through the north door, preceded by candles and by the deacon with the incense. The priest stops in front of the Holy Doors, facing to the east, and when the final **Holy God** has ended, he says:)*

P. Wisdom, let us attend.

Troparion of the Cross, (Tone 1) x3

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory to the Orthodox Christians/ over their adversaries,/ and by the virtue of Thy Cross,// preserve Thy habitation.

(The priest proceeds to the center of the Church, and places the Cross on a table or analogion especially prepared for it; and he censes the Cross from the four sides of the table, going around it three times. Then the priest sings three times:)

P. (Tone 6) (**See Choir Music**) x3

We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection.

(This is repeated three times by the choir and people. Meanwhile the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the

other clergy in order of rank and by all the faithful. During the veneration of the Cross and the anointing, the choir sings the following:)

C. (Tone 2)

Come, ye faithful, and let us venerate the **life**-giving Wood,/ on which Christ, the King of Glory, stretched out His hands of His **own** Will./ To the ancient **blessedness** He **raised** us up,/ whom the enemy despoiled of old through pleasure, making us exiles **far** from God./ Come, ye faithful, and let us venerate the **Wood** whereby/ we have been counted worthy to crush the heads of our invisible **enemies**./ Come, all ye kindred of the **nations**,/ and let us honor in hymns the **Cross** of the Lord./ Rejoice, O Cross, perfect redemption of fallen **Adam**./ Glorifying in thee, our faithful kings laid low by thy might the people of **Ishmael**./ We Christians kiss thee **now** with awe,/ and glorifying God Who was nailed on thee, we **cry** aloud:/ O Lord, Who on the Cross was crucified, have mercy **upon** us,// for Thou art good and **lovest** mankind.

(Tone 8)

Today the Master of the creation and the Lord of **Glory**/ is nailed to the Cross and His **side** is pierced;/ and He Who is the sweetness of the Church tastes gall and **vinegar**./ A crown of thorns is put upon Him Who covers the **heaven** with clouds./ He is clothed in a cloak of **mockery**,/ and He Who formed man with His hands is struck by a **hand** of clay./ He Who wraps the heaven in clouds is smitten **upon** His back./ He accepts spitting and scourging, reproach and **buffeting**;/ and all these things my Deliverer and God endures for me that **am** condemned,// that in His compassion He may save the world from **error**.

Glory... (Tone 8)

Today He Who is in essence un**approachable**,/ becomes approachable for me and suffers His Passion, delivering me from **passions**./ He Who grants light unto the blind is spat upon by the mouths of the **transgressors**,/ and He gives His back to scourging for the sake of those that are held **captive**./ When the pure Virgin His Mother saw Him on the Cross, she cried **aloud** in pain:/ 'Woe is me, my Child! What is this that **Thou** hast done?/ Thou Who wast in beauty fairer than all **mortal** men,/ dost now appear without life and form, having neither shape nor **comeliness**./ Woe is me, **my** Light!/ I cannot bear to look upon Thee sleeping, and I am wounded **inwardly**,/ a harsh sword has **pierced** my heart./ I sing the praises of Thy Passion, I venerate Thy merciful **kindness**:// O long-suffering Lord, **glory** to Thee!

Both now and ever... (Tone 6)

Today the words of the **Prophet** are fulfilled:/ For see, we worship at the place on which Thy feet have **stood**, O Lord;/ and tasting from the Tree of **salvation**,/ we have been delivered from our sinful **passions**/ at the intercessions of the Theotokos,// O Thou Who alone **lovest** mankind.

P. Litanies
Dismissal

G/B... Gospel Sticheron, (Tone 8)

Appearing after the Resurrection to Thy disciples,/ O Saviour, Thou hast given Peter the **tending** of Thy sheep,/ as a repayment of love asking for him to pasture **them** with care./ And therefore **hast** Thou said:/ 'If Thou lovest Me feed My sheep, **tend** My lambs.'/ And he straightway pointing to the beloved friend, asked about the other **disciple**:// By their prayers, O Christ, preserve Thy flock from the wolves that **damage** it.

R. Hours:
 Tropar: Resurrection & Cross/Feast alternating
 Kontak: Cross/Feast alternating

At Liturgy of St. Basil:

Order of Troparia & Kontakia:
 Tropar Sunday
 Tropar Cross
 Tropar Feast
 Glory... Kontak Cross
 Both... Kontak Feast

Instead of the Trisagion do "Before Thy Cross..."

Prokimenon for the Feast (Tone 4)
 Proclaim from day to day the good tidings...

Prokimenon for the Cross (Tone 6)
 Save, O Lord, Thy people...

Epistle(s): Heb 2:11-18 & Heb 4:14-5:6

Alleluia (Tone 6 & Tone 8)

Gospel(s): Luke 1:24-38 & Mark 8:34-9:1

Instead of All Creation rejoiceth, do Ode 9 (Let no profane hand...)

Communion Hymns: The Lord hath elected Zion, He hath chosen her to be a habitation for Himself & The light of Thy countenance, O Lord, hath been signed upon us.