

After the Small Entrance we sing the troparion and kontakion of the feast.

In place of the Trisagion we sing:

As many of you as were baptized into Christ, have put on Christ.  
Alleluia.

Prokimenon: TONE THREE

The Lord is my Light and my Saviour: whom then shall I fear?  
(Psalm 26: 1).

∩. The Lord is the defender of my life: of whom then shall I be afraid? (ibid.).

Epistle: Hebrews 12: 28-13: 8.

Alleluia: TONE FIVE

∩1. The Lord is King, and has put on glorious apparel (Psalm 92: 1).

∩2. He has made the world so sure that it cannot be moved (ibid.).

Gospel: John 11: 1-45.

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

In place of Truly it is right to call thee blessed, we sing the irmos from Canticle Nine of the first Canon, With all peoples let us honour (p. 485).

Communion verse: Out of the mouth of babes and sucklings hast Thou appointed praise. Alleluia (Psalm 8: 3).



## PALM SUNDAY

### GREAT VESPERS ON SATURDAY EVENING

After the Psalm of Introduction (Psalm 103) and the Great Litany, we <sup>sing</sup> ~~read~~ Blessed is the man (the first kathisma of the Psalter).  
To Lord, I have cried, ten stichera are sung:

TONE SIX

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest (twice).<sup>x2</sup>

Today the Word and coeternal Son of God the Father, whose throne is the heaven and whose footstool is the earth, humbles Himself and comes to Bethany, seated on a dumb beast, on a foal. Then the children of the Hebrews, holding branches in their hands, praise Him saying: 'Hosanna in the highest; blessed is He that comes, the King of Israel' (twice).<sup>x2</sup>

Let us also come today, all the new Israel, the Church of the Gentiles, and let us cry with the Prophet Zechariah: Rejoice greatly, O daughter of Zion; shout aloud, O daughter of Jerusalem; for behold, thy King comes unto thee: He is meek and brings salvation, and He rides upon the colt of an ass, the foal of a beast of burden. Keep the feast with the children, and holding branches in your hands sing His praises: Hosanna in the highest; blessed is He that comes, the King of Israel (twice).<sup>2</sup>

Prefiguring for us Thy holy Resurrection, loving Lord, by Thy command Thou hast raised up from death Lazarus Thy friend, who was without the breath of life; and after four days in the tomb he had begun to stink. Then, O Saviour, mounted on a foal, and as though riding in a chariot, Thou hast given a sign unto the Gentiles. Therefore also Israel Thy beloved offers Thee praise out of the mouth

<sup>1</sup> Isa. 66: 1.

<sup>2</sup> Zech. 9: 9; Matt. 21: 5-9.

x2 of innocent babes and sucklings, as they behold Thee, Christ, enter the Holy City six days before the Passover (twice).<sup>3</sup>

Six days before the Passover Jesus entered Bethany, and His disciples came to Him, saying: 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?' Then He sent them, saying: 'Go into the village opposite, and ye shall find a man bearing a pitcher of water; follow him, and tell the master of the house: The Teacher says, In thy house shall I eat the Passover with My disciples' (twice).<sup>4</sup>

Glory be to the Father. . . .

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

Both now. . . .

Repeat Today the grace. . . .

Entrance, O joyful Light, and the Prokimenon of the day, The Lord is King.

Lessons: Genesis 49: 1-2, 8-12.

Zephaniah 3: 14-19.

Zechariah 9: 9-15.

At the Lity:

#### TONE ONE

The All-Holy Spirit, who taught the apostles to speak in strange and different tongues, now inspires the innocent children of the Hebrews to cry aloud: Hosanna in the highest; blessed is He that comes, the King of Israel.<sup>5</sup>

Printed for Lity

#### SAME TONE

The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honour Him with palms and branches, and mystically they sing a hymn of praise: 'Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.'<sup>6</sup>

<sup>3</sup> John 11: 39; Ps. 8: 3; Matt. 21: 16.

<sup>4</sup> Matt. 26: 17; Mark 14: 13-14.

<sup>5</sup> Acts 2: 6.

<sup>6</sup> 'Hosanna to the Son of David': in the Slav text only.

#### SAME TONE

Six days before the Passover, O Lord, Thy voice was heard in the depths of hell, and from it Thou hast raised up Lazarus who was four days dead. Then the children of Hebrews cried aloud: 'Hosanna to our God: glory to Thee!'

#### TONE TWO

Entering, O Lord, into the Holy City, seated upon a foal, Thou hast drawn near with haste unto Thy Passion, to fulfil the Law and the Prophets. Then the children of the Hebrews, foretelling the victory of the Resurrection, came to meet Thee with palms and branches, saying: 'Blessed art Thou, O Saviour; have mercy upon us.'<sup>7</sup>

#### SAME TONE

Glory be to Thee, O Christ, who art seated in the heights upon Thy throne, and whom we now await with Thy precious Cross. Therefore the daughter of Zion is glad, and the nations of the earth rejoice exceedingly. The children hold branches and the disciples spread their garments in the way; and all the inhabited earth is taught to cry aloud to Thee: Blessed art Thou, O Saviour; have mercy upon us.

Glory be to the Father. . . . Both now. . . .

#### TONE THREE

Six days before the Passover Jesus came to Bethany, to call back Lazarus who was four days dead, and to proclaim the coming Resurrection. The women Martha and Mary, sisters of Lazarus, came to meet Him, crying: 'Lord, if Thou hadst been here, our brother had not died.' Then He answered them: 'Did I not say to you before: He who believes in Me, though he were dead, yet shall he live? Show Me where ye have laid him.' And the Maker of all cried unto him, 'Lazarus, come forth.'<sup>8</sup>

Aposticha:

#### TONE EIGHT

Rejoice and be glad, O city of Zion; exult and be exceedingly joyful, O Church of God. For behold, thy King has come in righteousness, seated on a foal, and the children sing His praises: Hosanna in

<sup>7</sup> Matt. 5: 17; 21: 4; Luke 18: 31; 24: 25-6.

<sup>8</sup> John 11: 21, 25, 32, 34, 43.

People gathered together...

the highest! Blessed art Thou who showest great compassion have mercy upon us.

V. Out of the mouth of babes and sucklings hast Thou appointed praise (Psalm 8: 3).

The Saviour has come today to the city of Jerusalem, to fulfil the Scriptures; and all have taken palms into their hands and spread their garments before Him, knowing that He is our God, to whom the cherubim sing without ceasing: Hosanna in the highest! Blessed art Thou who showest great compassion: have mercy upon us.

V. O Lord, our Lord, how wonderful is Thy Name in all the earth (Psalm 8:2).

O Thou who ridest on the cherubim and art praised by the seraphim, Thou hast sat, O gracious Lord, like David on a foal, and the children honoured Thee with praise fitting for God; but the Jews blasphemed unlawfully against Thee, Thy riding on a foal prefigured how the Gentiles, as yet untamed and uninstructed, were to pass from unbelief to faith. Glory be to Thee, O Christ, who alone art merciful and lovest mankind.

T. 6 Glory be to the Father. and to the Son and to the Holy...

TONE SIX

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

Both now. . . .

Repeat Today the grace. . . .

Now lettest Thou..

Apolytikion (tr

By raising Lazarus

Sing from music

x 2

When we were buried

x 1

Priest's blessing

Blessed be the name

Ps. 33

Giving us resurrection, Thou hast shown us the way of life. Therefore, like the children, cry to Thee, O Christ our God, O Christ our God, O Christ our God, Hosanna in the highest; and Thou hast shown tender compassion for him in Thy love towards mankind. Learning of Thy coming, O Saviour, a multitude of children went out today, bearing palms in their hands and crying to Thee:

9 Ps. 17: 11; Isa.

Another troparion:

TONE FOUR

Buried with Thee through Baptism, O Christ our God, we have been granted immortal life by Thy Resurrection, and we sing Thy praises, saying: Hosanna in the highest! Blessed is He that comes in the Name of the Lord (once).<sup>10</sup>

And the rest of Vespers.

MATTINS

After the Six Psalms and the Great Litany we sing The Lord is God, followed by the two troparia (apolytikia) as at Vespers.

After the first reading from the Psalter, the sessional hymn:

Glory :

TONE FOUR

With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Saviour, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.<sup>11</sup>

Glory be to the Father. . . . Both now. . . .

TONE FOUR

O Lord, Thou hast raised from the tomb Lazarus who was four days dead, and then hast taught us all to cry to Thee with palms and branches: Blessed art Thou that comest.

After the second reading from the Psalter, the sessional hymn:

TONE FOUR

O Christ, mystically Thou hast shed tears over Thy friend, and hast raised from the dead Lazarus who lay without life; and Thou hast shown tender compassion for him in Thy love towards mankind. Learning of Thy coming, O Saviour, a multitude of children went out today, bearing palms in their hands and crying to Thee:

<sup>10</sup> Rom. 6: 4.

<sup>11</sup> 1 Cor. 15: 45.

Both now. . . .

Today Christ enters. . . .

T. 6 Have mercy upon me. . . .

*Have mercy on me, O God,  
according to Thy great mercy!  
And according to the multitude  
of Thy compassion,  
blot out my transgressions.*

TONE SIX

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

After the litany, O Lord, save Thy people, *the faithful kiss the Book of the Gospels, and the priest distributes to them the palms and branches, which they hold in their hands with lighted candles until the end of the service.*

*The Canon of the Feast, by Kosmas the Monk<sup>15</sup>*

In each canticle, the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung again as katavasia at the end of each canticle. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE FOUR

CANTICLE ONE

(Irmos) The springs of the deep were seen bereft of water, and the foundations of the storm-tossed sea were laid bare; for in Thy power Thou hast rebuked its fury and saved Thy chosen people; as they sang to Thee, O Lord, a hymn of victory.<sup>16</sup>

Out of the mouth of Thy servants, the innocent babes and sucklings, Thou hast received praise. Thou hast overthrown the adversary and by Thy Passion on the Cross Thou hast avenged Adam's fall of old; with the Tree Thou hast raised him up, and he sings to Thee, O Lord, a hymn of victory.

The Church of the saints offers praise to Thee, O Christ, who dwellest in Zion, and Israel rejoices in Thee that made him. The mountains, figuring the stony-hearted Gentiles, exult before Thy face, and they sing to Thee, O Lord, a hymn of victory.<sup>17</sup>

<sup>15</sup> According to some texts, by St. Andrew of Crete.

<sup>16</sup> Ps. 17: 16; 106: 29.

<sup>17</sup> Ps. 9: 12; 149: 2; 113: 6-7; 97: 8.

CANTICLE THREE

(Irmos) The people of Israel drew water from the stony rock, for it became at Thy command a flowing stream. O Christ, Thou art Thyself our rock and life; on Thee the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.<sup>18</sup>

Trembling at Thy command, hell yielded up Lazarus who was four days dead. For Thou, O Christ, art the resurrection and the life; on Thee the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.<sup>19</sup>

O ye people, sing in Zion a hymn fitting for God, and offer prayer to Christ in Jerusalem. For He comes in power and glory: on Him the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.<sup>20</sup>

LHM x 3

Read: Ypakoë

TONE SIX

First they sang in praise of Christ our God with branches, but then the ungrateful Jews seized Him and crucified Him on the Cross. But with faith unchanging let us ever honour Him as Benefactor, crying always unto Him: Blessed art Thou that comest to call back Adam.

CANTICLE FOUR

(Irmos) 'Christ comes', the Prophet said of old, 'revealing Himself as our God; He shall come and shall not tarry, from the mountain overshadowed by the forest, born of a Maiden who has not known man.' Therefore we all cry aloud: Glory to Thy power, O Lord.

Let the mountains and all the hills break forth into great rejoicing at the mercy of God, and let the trees of the forest clap their hands. Give praise to Christ, all ye nations, and magnify Him, all ye peoples, crying: Glory to Thy power, O Lord.<sup>21</sup>

<sup>18</sup> Exod. 17: 6; Num. 20: 11; Ps. 77: 15-16; 1 Cor. 10: 4.

<sup>19</sup> John 11: 25.

<sup>20</sup> Ps. 64: 2.

<sup>21</sup> Isa. 49: 13; 55: 12.

King of the ages, the Lord comes clothed in strength. The surpassing splendour of His beauty and His glory is revealed in Zion. Therefore we all cry aloud: Glory to Thy power, O Lord.

The Lord is here, who measures the heaven with a span and the earth in the hollow of His hand. For He has chosen Zion; there has He been pleased to dwell, ruling over the peoples that cry aloud with faith: Glory to Thy power, O Lord.<sup>22</sup>

## CANTICLE FIVE

(Irmos) Go up the mountain, / Thou that bringest good tidings to Zion; / and Thou that preachest to Jerusalem, / lift up Thy voice with strength. / Glorious things are spoken of thee, O City of God; / Peace be upon Israel and salvation to the Gentiles.<sup>23</sup>

God who is enthroned on high upon the cherubim and yet cares for the lowly, is Himself come in power and glory, and all things shall be filled with His divine praise. Peace be upon Israel and salvation to the Gentiles.<sup>24</sup>

O Zion, holy mountain of God, and Jerusalem, lift up thine eyes round about and behold thy children, gathered in thee. For lo, they have come from afar to worship thy King. Peace be upon Israel and salvation to the Gentiles.<sup>25</sup>

## CANTICLE SIX

(Irmos) The spirits of the righteous cried aloud in joy: / 'Now is a new covenant granted to the world; / let the people be renewed through sprinkling / with the Blood of God.'<sup>26</sup>

O Israel, receive God's Kingdom; let him that walks in darkness see the great light; and let the people be renewed through sprinkling with the Blood of God.<sup>27</sup>

Set free thy prisoners, O Zion, and let them go; bring them out

<sup>22</sup> Isa. 40: 12; Ps. 131: 13.

<sup>23</sup> Isa. 40: 9; Ps. 86: 3; 127: 6.

<sup>24</sup> Ps. 17: 11; 137: 6; Hab. 3: 3 (Sept.).

<sup>25</sup> Ps. 2: 6; Isa. 49: 18; 60: 4.

<sup>26</sup> The Song of the Three Children, verse 64; Matt. 26: 28; Heb. 12: 23-4.

<sup>27</sup> Isa. 9: 2.

of the waterless pit of ignorance; and let the people be renewed through sprinkling with the Blood of God.<sup>28</sup> LHM x 3

Kontakion *Sing from music*  
TONE SIX

Seated in heaven upon Thy throne and on earth upon a foal, O Christ our God, Thou hast accepted the praise of the angels and the songs of the children who cried out to Thee: Blessed art Thou that comest to call back Adam.

Ikos *Read*

O immortal Lord, Thou hast bound hell, slain death, and raised the world: therefore the children, carrying palms, sing praise to Thee as Victor, O Christ, and they cry aloud to Thee this day: 'Hosanna to the Son of David! For no more', say they, 'shall the little children be slain because of Mary's Child; but Thou alone art crucified for all, both young and old. No more shall the sword be drawn against us, for Thy side is pierced by a spear. With great rejoicing, then, we cry: Blessed art Thou that comest to call back Adam.'<sup>29</sup>

## CANTICLE SEVEN

(Irmos) Thou hast saved the children of Abraham / in the fire / and slain the Chaldaeans, who plotted unrighteously against the righteous. / Blessed art Thou, O Lord / God of our fathers, / and praised above all.

With palms in their hands, the people knelt and they rejoiced with the disciples, crying: 'Hosanna to the Son of David: blessed art Thou, O Lord God of our fathers, and praised above all.'

The innocent children sang to Thee a hymn fitting for God, O King of Israel and of the angels: 'Blessed art Thou, O Lord God of our fathers, and praised above all.'

With palms and branches the multitude greeted Thee, O Christ, and cried: 'Blessed art Thou who comest, O King of the ages; blessed art Thou, O Lord God of our fathers, and praised above all.'

<sup>28</sup> Isa. 42: 7; Zech. 9: 11.

<sup>29</sup> Matt. 2: 16; John 19: 34.

## CANTICLE EIGHT

(*Irmos*) Rejoice, O Jerusalem, and ye that love Zion, keep feast. For He who rules unto all ages, the Lord of Hosts, is come. Let all the earth stand in reverence before His face and cry aloud: O all ye works of the Lord, praise ye the Lord.

Riding upon a young foal, Christ thy King is at hand, O Zion. For He has come to destroy the senseless error of idolatry and to restrain the untamed wilfulness of all the Gentiles, teaching them to sing: O all ye works of the Lord, praise ye the Lord. *We bless Father son and Holy spirit*

Greatly rejoice, O Zion, for Christ thy God shall reign for ever. As it is written, He is meek and brings salvation. Our righteous Deliverer has come riding on a foal, that He may destroy the proud arrogance of His enemies who will not cry: O all ye works of the Lord, praise ye the Lord. *Both now*

The lawless company of disobedient men was driven out from the precincts of the temple, for they had made God's house of prayer into a den of thieves, and they rejected from their hearts the Redeemer unto whom we cry aloud: O all ye works of the Lord, praise ye the Lord.<sup>30</sup> *We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages + Katavasia*

## CANTICLE NINE

*We do not sing the Magnificat and Greater in honour than the cherubim. . . .*

(*Irmos*) The Lord is God and has appeared to us; let us keep the feast together. Come, and with great rejoicing let us magnify Christ with palms and branches, and let us cry aloud. Blessed is He that comes in the Name of the Lord our Saviour.<sup>31</sup>

Why do ye rage, ye heathen? Ye scribes and priests, why do ye imagine vain things, saying: 'Who is this to whom children cry aloud with palms and branches, Blessed is He that comes in the Name of the Lord our Saviour?'<sup>32</sup>

This is our God, and there is none other like Him; He has found out every righteous way and given it to Israel His beloved; and

<sup>30</sup> Mark 11: 15-17.

<sup>31</sup> Ps. 117: 27 (Sept.).

<sup>32</sup> Ps. 2: 1; Matt. 21: 10, 15-16.

afterward He has shewn Himself upon earth and lived among men. Blessed is He that comes in the Name of the Lord our Saviour.<sup>33</sup>

O disobedient nation, why do ye set stumbling-blocks upon our path? Your feet are swift to shed the blood of the Master, but He shall rise again, to save all those who cry: Blessed is He that comes in the Name of the Lord our Saviour.<sup>34</sup>

*There is no special exapostilarion, but we sing (as usual on Sundays) Holy is the Lord our God (three times) in TONE FOUR.*

*Lauds. Six stichera are sung:*

## TONE FOUR

A very great multitude spread their garments in the way, O Lord; others cut down branches from the trees and carried them. Walking before and after Thee, they cried: 'Hosanna to the Son of David: blessed art Thou who hast come and shalt come again in the Name of the Lord' (twice).<sup>35</sup> *x2*

When Thou wast about to enter the Holy City, O Lord, the multitude carried branches from the trees and sang to Thee, the Master of all. They saw Thee riding on a foal as though upon the cherubim and they cried: 'Hosanna in the highest! Blessed art Thou who hast come and shalt come again in the Name of the Lord' (twice). *x2*

Come forth, ye nations, and come forth, ye peoples; look today upon the King of heaven, who enters Jerusalem seated upon a humble colt as though upon a lofty throne. O unbelieving and adulterous generation of the Jews, draw near and look on Him whom once Isaiah saw: He is come for our sakes in the flesh. See how He weds the New Zion, for she is chaste, and rejects the synagogue that is condemned. As at a marriage pure and undefiled, the pure and innocent children gather and sing praises. Let us also sing with them the hymn of the angels: Hosanna in the highest to Him that has great mercy.<sup>36</sup>

Before Thy voluntary Passion, Christ our God, Thou hast given to all men an assurance of the general resurrection; for at Bethany Thou hast raised by Thine almighty power Lazarus who was four days dead,

<sup>33</sup> Baruch 3: 35-7.

<sup>34</sup> Prov. 1: 16; Rom. 3: 15.

<sup>35</sup> Rev. 22: 20.

<sup>36</sup> Matt. 12: 39; Isa. 6: 1; Rev. 21: 2.

and as Giver of Light, O Saviour, Thou hast made the blind to see/ With Thy disciples Thou hast entered the Holy City, seated upon the foal of an ass as though upon the cherubim, and so Thou hast fulfilled the preaching of the prophets. The children of the Hebrews with palms and branches came to meet Thee. Therefore we also, bearing palms and olive branches, cry aloud to Thee in thanksgiving: Hosanna in the highest; blessed is He that comes in the Name of the Lord.<sup>37</sup>

T.6 Glory be to the Father. . . . Both now. . . . *ages*

### TONE SIX

Six days before the Passover Jesus entered Bethany, and His disciples came to Him, saying: 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?' Then He sent them, saying: 'Go into the village opposite, and ye shall find a man bearing a pitcher of water; follow him and tell the master of the house: The Teacher says, In thy house shall I eat the Passover with My disciples.'<sup>38</sup>

The Great Doxology, ending with the troparion Buried with Thee through Baptism (p. 493).

The two Litanies, and the Dismissal of the Feast: May He who consented to ride on the foal of an ass for our salvation, Christ our true God. . . .

## LITURGY

### Antiphon One

#### TONE TWO

✓1. I am filled with love, for the Lord will hear the voice of my supplication (*Psalms 114: 1*).

At the prayers of the Theotokos, save us, O Saviour.

✓2. The anguish of death encompassed me, the perils of hell beset me (*ibid.*, 3).

At the prayers of the Theotokos. . . .

✓3. I found tribulation and anguish, and I called upon the Name of the Lord (*ibid.*, 3-4).

At the prayers of the Theotokos. . . .

<sup>37</sup> John 11: 44; 9: 1-7; Matt. 20: 34; Ps. 17: 11; Zech. 9: 9.

<sup>38</sup> Matt. 26: 17; Mark 14: 13-14.

✓4. I will walk acceptably before the Lord in the land of the living (*ibid.*, 9).

At the prayers of the Theotokos. . . .

Glory be to the Father. . . . Both now. . . .

At the prayers of the Theotokos. . . .

### Antiphon Two

#### SAME TONE

✓1. I believed, and therefore have I spoken: but I was deeply humiliated (*Psalms 115: 1*).

O Son of God, who wast seated on the foal of an ass, save us who sing to Thee: Alleluia.

✓2. What shall I render unto the Lord, for all His benefits unto me? (*ibid.*, 3).

O Son of God. . . .

✓3. I will take the cup of salvation, and I will call upon the Name of the Lord (*ibid.*, 4).

O Son of God. . . .

✓4. I will pay my vows unto the Lord in the presence of all His people (*ibid.*, 9).

O Son of God. . . .

Glory be to the Father. . . . Both now. . . .

O only-begotten Son and Word of God. . . .

### Antiphon Three

#### TONE ONE

✓1. O give thanks unto the Lord, for He is good: for His mercy endures for ever (*Psalms 117: 1*).

The troparion of the feast, Giving us before Thy Passion (p. 492).

✓2. Let the house of Israel now say that He is good: for His mercy endures for ever (*ibid.*, 2).

The troparion of the feast.

✓3. Let the house of Aaron now say that He is good: for His mercy endures for ever (*ibid.*, 3).

The troparion of the feast.

✓4. Let all that fear the Lord now say that He is good: for His mercy endures for ever (*ibid.*, 4).

The troparion of the feast.

## Troparion for Lazarus Saturday and Palm Sunday

Tone 1  
Russo-Greek

By rais - ing La - - - - za - rus from the dead be - fore Thy Pas - sion,

Thou didst con - firm the un - i - ver - sal Re - sur - rec - tion, O Christ God.

Like the child - - - ren, with the palms of vic - to - ry, We cry out to



Thee, O Van-qui-sheer of Death: Ho-san---na in the High-est!

Bless-ed is He who comest in the name of the Lord!

# Palm Sunday Troparion

## Tone 4

Carpatho-Russian

When we were buried with Thee in baptism O Christ our God

we were made worthy of eternal life by Thy Res - ur - rec - tion!

Now we praise Thee and sing: Ho - san - na in the high - est!

Blessed is He that com - eth in the Name of the Lord!"

**Palm Sunday  
Kontakion, Tone 6**

Obikhod  
N. Bakhmetev

MNR

S  
A

Being borne upon a throne in hea - ven, and up - on a

T  
B

Detailed description: This system shows the vocal parts for Soprano (S) and Alto (A). The music is in a minor key with a single flat (B-flat). The Soprano part begins with a half note G4, followed by quarter notes A4, B4, and a half note C5. The Alto part begins with a half note G3, followed by quarter notes A3, B3, and a half note C4. The lyrics are "Being borne upon a throne in hea - ven, and up - on a".

colt on the earth, O Christ — God, Thou didst accept the praise of the

Detailed description: This system continues the vocal parts. The Soprano part has quarter notes D5, E5, F5, and a half note G5. The Alto part has quarter notes D4, E4, F4, and a half note G4. The lyrics are "colt on the earth, O Christ — God, Thou didst accept the praise of the".

an - gels and the laud - a - tion of the child - ren as they

Detailed description: This system continues the vocal parts. The Soprano part has quarter notes G5, A5, B5, and a half note C6. The Alto part has quarter notes G4, A4, B4, and a half note C5. The lyrics are "an - gels and the laud - a - tion of the child - ren as they".

cry to Thee: Bless-ed is He that cometh to re-call — A - dam.

Detailed description: This system concludes the vocal parts. The Soprano part has quarter notes D6, E6, F6, and a half note G6. The Alto part has quarter notes G4, A4, B4, and a half note C5. The lyrics are "cry to Thee: Bless-ed is He that cometh to re-call — A - dam.".

English text: "The Divine Liturgy for Choir and Laity", R-monk Laurence  
Holy Trinity Monastery, Jordanville, NY, 1992.