



6th Saturday of the Fast, Resurrection of the Righteous Lazarus

Liturgy of St. John Chrysostom

Typica (Psalms 102 and 145) and Beatitudes. With the Beatitudes we sing four troparia from Canticle Three of the Canon at Orthros and four troparia from Canticle Six.

Displaying Thy two energies, O Saviour, Thou hast made manifest Thy two natures: for Thou art both God and man.

Though Thou art the Abyss of knowledge, Thou dost ask where they have laid the body of Lazarus. For it was Thy purpose, O Giver of Life, to raise him from the dead.

Going from one place to another, Thou hast, as mortal man, appeared circumscribed; but, as God uncircumscribed, Thou fillest all things.

At Thy divine word, Thou hast raised Lazarus, O Christ. I pray Thee, raise me also, dead through my many sins.

Love led Thee, Master, to Lazarus at Bethany; and as God Thou hast raised him, though his corpse already stank, and hast delivered him from the bonds of hell.

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

As true God Thou hast known of the falling asleep of Lazarus and hast announced it beforehand to Thy disciples, giving them a proof, O Master, of the infinite power of Thy divinity.

Thou who art by nature uncircumscribed was circumscribed in the flesh; coming to Bethany, O Master, as man Thou dost weep over Lazarus, and by Thy power as God Thou dost raise him on the fourth day from the dead.

Troparion of the feast, tone 1: In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy passion. Wherefore, we also, like the children bearing the symbols of victory, cry to Thee the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the name of the Lord.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion of the feast, tone 2: Christ, the Joy of all, the Truth, the Light, the Life, the Resurrection of the world, hath, of His goodness, appeared to





those on earth, and become the archetype of the Resurrection, granting divine forgiveness unto all.

In place of the Trisagion: As many as have been baptised into Christ, have put on Christ. Alleluia.

Prokeimenon, tone 3: The Lord is my light and my saviour; whom then shall I fear? *(Ps. 26:1)*

Verse: The Lord is the defender of my life; of whom then shall I be afraid? *(Ps. 26:1)*

Epistle: Hebrews (12:28-13:8) pericope 333, from the mid-point.

Alleluia, tone 5: The Lord is King, he is clothed with majesty. *(Ps. 92:1)*

Verse: For He established the world which shall not be shaken. *(Ps. 97:7)*

Gospel: Mark (11:1-45) pericope 39.

In place of "It is truly meet", we sing the irmos from Canticle Nine of the first Canon, tone 8: With all peoples let us honour and glorify the pure Theotokos, who conceived within her womb the divine Fire and yet was not consumed; and let us magnify her in never-silent hymns.

Kinonikon: Out of the mouths of babes and sucklings hast Thou perfected praise. *(Ps. 8:3)*

