**APRIL 12**

**Palm Sunday**

**Vespers (sung on Sunday)**

*(As Matins of the first three days of Holy Week, commonly called the “Bridegroom Service,” is customarily served in anticipation on Sunday, Monday, and Tuesday evenings, Sunday Vespers is usually celebrated in the late afternoon, prior to the Bridegroom Matins.)*

**"Lord I Call..." Tone 8**

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

Rejoice and be glad, O City of Zion!

Exult and be joyful, O Church of God!

Your King is coming in righteousness.

He rides on a colt, the foal of an ass.

The children sing His praises:

“Hosanna in the highest!//

Blessed are You, O greatly merciful One! Have mercy on us!”

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

(Repeat: “Rejoice, and be glad, O City of Zion…”)

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

Today the Savior comes to Jerusalem,

fulfilling the Scriptures.

He is greeted with palms and a carpet of clothes.

All know it is He:

the Lord, Whom the Cherubim praise.

Hosanna in the highest!//

Blessed are You, O greatly merciful One! Have mercy on us!

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

(Repeat: “Today the Savior comes to Jerusalem…”)

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

O gracious Lord, Who rides upon the Cherubim,

and are praised by the Seraphim,

now You ride like David on the foal of an ass.

The children sing hymns worthy of God,

while the priests and scribes blaspheme against You.

By riding an untamed colt, You have prefigured the salvation of the Gentiles,

those wild beasts, who will be brought from unbelief to faith.

Glory to You, O merciful Christ,//

our King and the Lover of man!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures forever.*

(Repeat: “O gracious Lord, Who rides… “)

*Glory to the Father, and to the Son, and to the Holy Spirit;*

Rejoice and be glad, O City of Zion!

Exult and be joyful, O Church of God!

Your King is coming in righteousness.

He rides on a colt, the foal of an ass.

The children sing His praises:

“Hosanna in the highest!//

Blessed are You, O greatly merciful One! Have mercy on us!”

*now and ever, and unto ages of ages. Amen.*

O gracious Lord, Who rides upon the Cherubim,

and are praised by the Seraphim,

now You ride like David on the foal of an ass.

The children sing hymns worthy of God,

while the priests and scribes blaspheme against You.

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**Tone 8 Prokeimenon**

Behold, now, bless the Lord, / all you servants of the Lord! *(Ps 133/134:1a)*

*v: You that stand in the temple of the Lord, in the courts of the house of our*

*God! (Ps 133/134b)*

**Aposticha**

**Tone 2** *(from the Lenten Triodion)*

Come, O faithful,

let us pass from one holy feast to another!

Let us hasten from the palms and branches

to the solemn celebration of Christ’s saving Passion!

We shall see Him voluntarily suffer for our sake.

Let us offer Him a fitting hymn of thanksgiving:

“O Fountain of tender mercy and haven of salvation,//

O Lord, glory to You!”

*v: Sing to the Lord a new song, for He has done marvelous things! (Ps 97/98:1)*

**Tone 3**

It is a fearful thing to fall into the hands of the living God.

He is the Judge of the heart’s intentions and thoughts.

Let no one treat His boundless love with presumption,

but let us approach Christ in meekness and fear,

that we may receive mercy,//

and find grace to help us in our time of need!

*v: All the ends of the earth have seen the salvation of our God. (Ps 97/98:3b)*

**Tone 7**

O evil and adulterous generation,

why have you treated your Lord so faithlessly?

How can you cling to the Old Testament,

and not become heirs of its promises?

How can you glory in the Father, but reject the Son?

Why have you rejected the Prophets who proclaimed the Son?

Your own children sang to your shame today:

“Hosanna to the son of David!//

Blessed is He Who comes in the name of the Lord!”

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 2**

Come, O faithful,

let us pass from one holy feast to another!

Let us hasten from the palms and branches

to the solemn celebration of Christ’s saving Passion!

We shall see Him voluntarily suffer for our sake.

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**Tone 8** **The Lenten Troparia**

Rejoice, O Virgin Theotokos, Mary full of grace! The Lord is with you.

Blessed are you among women, and blessed is the Fruit of your womb; //

for you have borne the Savior of our souls.

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

O Baptiser of Christ, remember us all,

that we may be delivered from our iniquities;//

for to you is given grace to intercede for us!

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

Intercede for us, O holy Apostles and all the saints,

that we may be delivered from perils and sorrows;//

for we have acquired you as fervent intercessors before the Savior!

Beneath your compassion we take refuge, O Theotokos.

Do not despise our supplications in adversity,//

but deliver us from perils, O only pure and only blessed one!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.