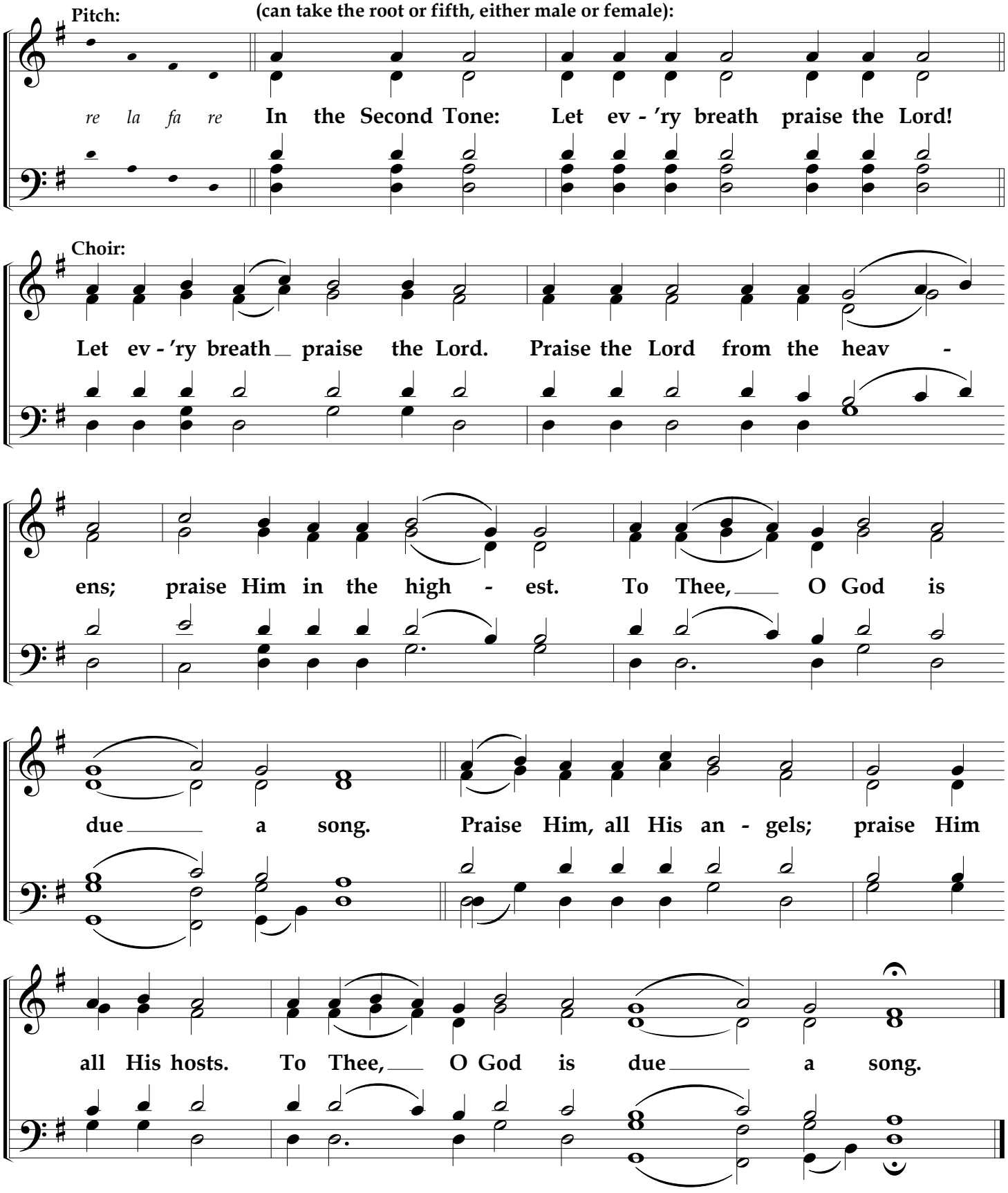
The Praises (Lauds)
Tone 2

Kievan Chant
after B. Ledkovsky
(Modern OCA Obikhod)

Soprano Melody

Canonarch (when desired)
(can take the root or fifth, either male or female):

Rev. John Joseph Kotalik IV – New World Kliros – jjkotalik@gmail.com

Laudatory Psalms (Psalms 148-150)

Omitted in many parishes; if being read, should be read antiphonally.

Praise him, sun and moon;
  praise him, all ye stars and light.
Praise him, ye heavens of heavens,
  and ye waters that are above the heavens.
Let them praise the name of the Lord;
  for he spake, and they were made;
    he commanded, and they were created.
He hath established them for ever and ever;
  he hath made a decree which shall not pass away.
Praise the Lord from the earth,
  ye dragons, and all deeps:
Fire, and hail; snow, and ice;
  stormy wind; fulfilling his word:
Mountains, and all hills;
  fruitful trees, and all cedars:
Beasts, and all cattle;
  creeping things, and flying birds:
Kings of the earth, and all peoples;
  princes, and all judges of the earth:
Both young men, and maidens;
  old men, and children:
Let them praise the name of the Lord;
  for his name alone is exalted.
His glory is above the earth and heaven;
  and he hath also exalted the horn of his people;
This is the praise for all his saints;
  for the children of Israel,
    for the people that draw near unto him.

Sing unto the Lord a new song,
  let his praise be in the church of the saints.
Let Israel rejoice in him that made him;
  and let the children of Zion
    be joyful in their King.
Let them praise his name in the dance;
  let them sing praises unto him
    with the timbrel and harp.
For the Lord taketh pleasure in his people;
  and will exalt the meek with salvation.
The saints shall rejoice in glory;
  and shall be joyful upon their beds.
Let the high praises of God be in their mouth;
  and two-edgèd swords in their hands;
To execute vengeance upon the nations,
  and punishments among the peoples;
To bind their kings with chains,
  and their nobles with fetters of iron;

We then sing on up to six verses:
(with two additional verses added on Sundays and Feasts)

On Sundays and Feasts, we sing on 6:

(6) To execute upon them the judgement written;
  * this glory shall be to all his saints.
(5) Praise God in his sanctuary;
  * praise him in the firmament of his power.

At lesser commemorations, we sing on 4:
(and if abbreviating the Sunday Stichera)

(4) Praise him for his mighty acts;
  * praise him according to his
    excellent greatness.
(3) Praise him with the sound of the trumpet;
  * praise him with psalt'ry and harp.
(2) Praise him with the timbrel and dance;
  * praise him with strings and flutes.
(1) Praise him upon the well-tuned cymbals;
  praise him upon the cymbals of jubilation.
  * Let ev'ry breath praise the Lord.

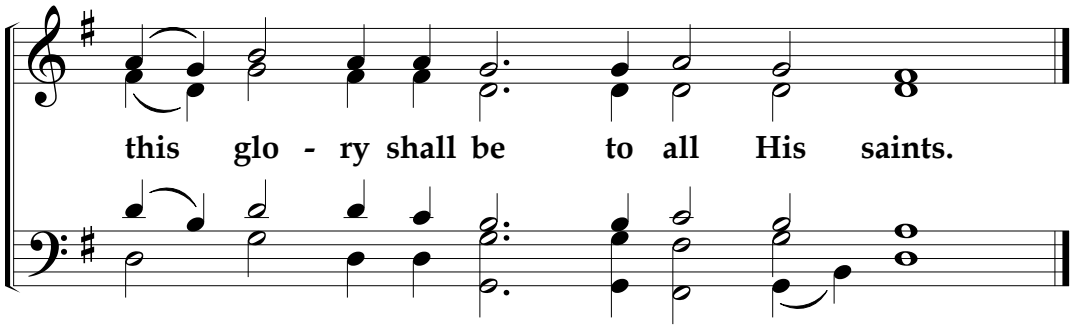
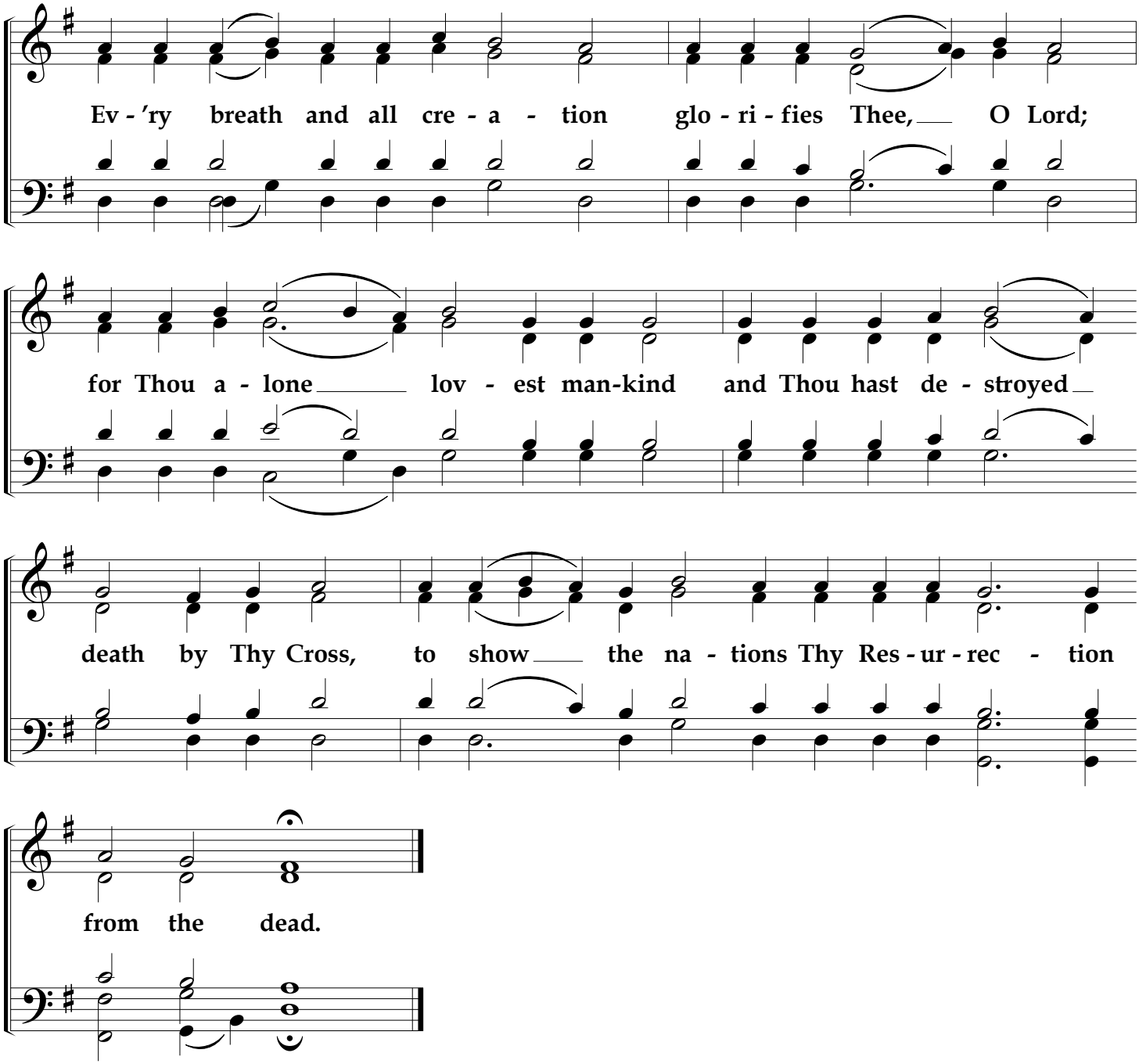
On Sundays, if not supplanted by festal verses, we add the following verses:
(omitted if abbreviating the Sunday Stichera)

℣. Arise O Lord my God, lift up thy hand; *
  * forget not Thy poor for ever.
℣. I will praise Thee, O Lord, with my whole heart;
  * I will speak of all Thy marv'llous works.

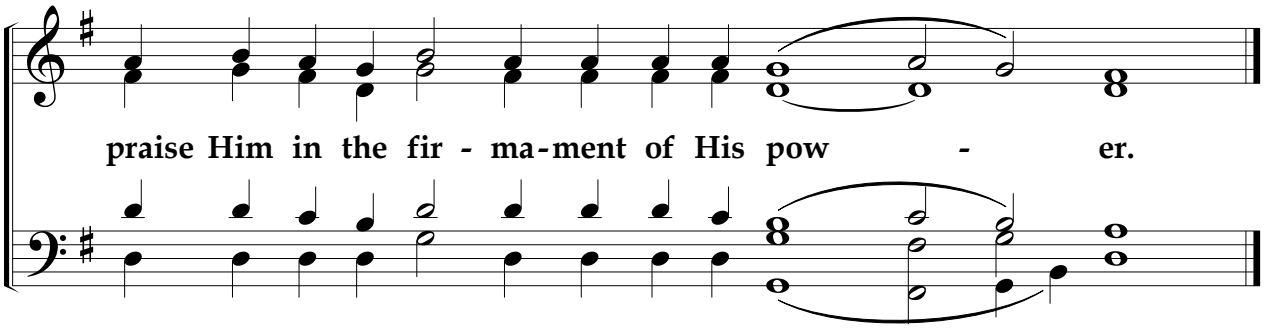
We then conclude:

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

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

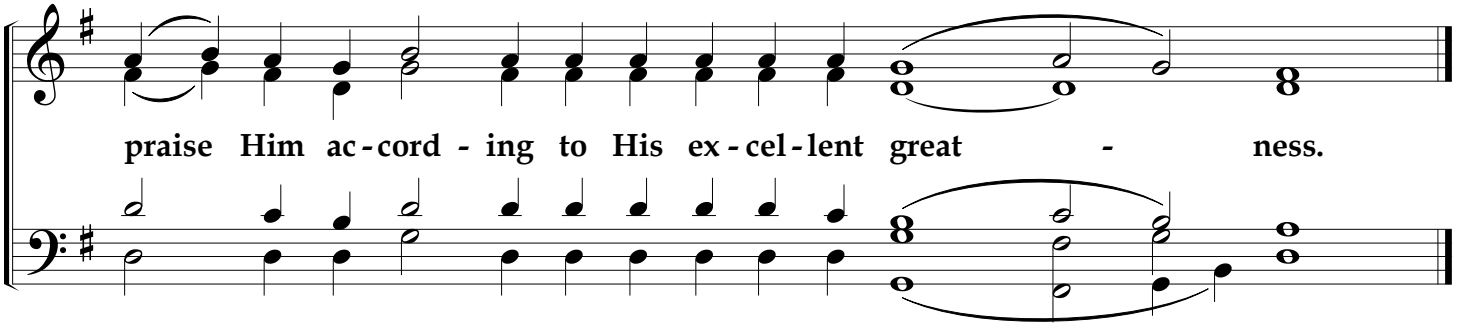
(6) To execute upon them the judgement written;

Resurrectional Sticheron 1:

In many parishes, the remaining Psalm verses and stichera are simply read.
If doing so, one reader should take the Psalm verses, and a second reader the stichera.

(5) Praise God in His sanctuary;



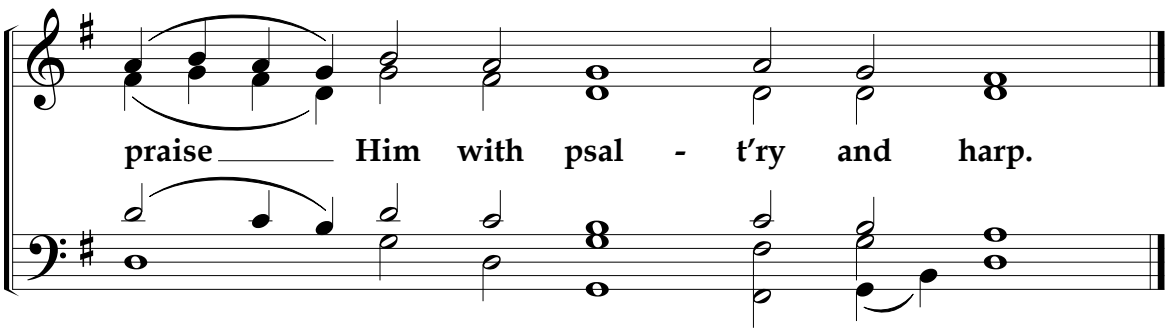
How did the *soldiers* lose the King whom they guarded,
O children of Israel?
Why did the *stone* fail to retain the Rock of Life?
Either give us the Buried One or worship with us the Risen One,
and cry out with us:
'Glory to the *mul*titude of Thy mercies; //
*glo*ry to Thee, O our Saviour.'

(4) Praise Him for His mighty acts;



'O ye people, rejoice and be glad.'
Cried the angel sitting on the stone.
'Christ, the Saviour of the world, is risen from the dead
and has filled all creation with fragrance. //
Re*joice* and be glad, O ye people.'

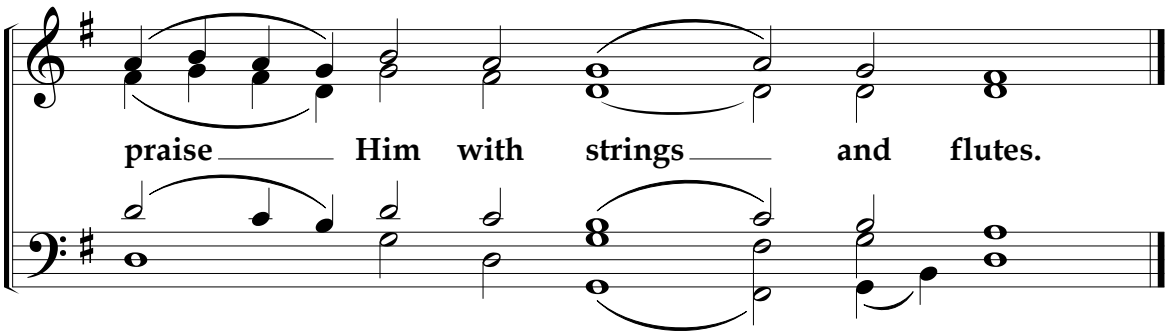
(3) Praise Him with the sound of the trumpet;



Before Thy conception, O Lord,
an angel brought the salutation 'Rejoice!'
to the *Virg*in, Full of Grace,
while at Thy Resurrection an *an*gel rolled away the stone of Thy glorious tomb.
The first, in place of sorrow,
an*nounced* the signs of joy,
while the other instead of death,
proclaimed to us the Master and Giver of Life.
Therefore we *cry* aloud to Thee: //
Glory to *Thee*, O Lord and Bene*fact*or of all!

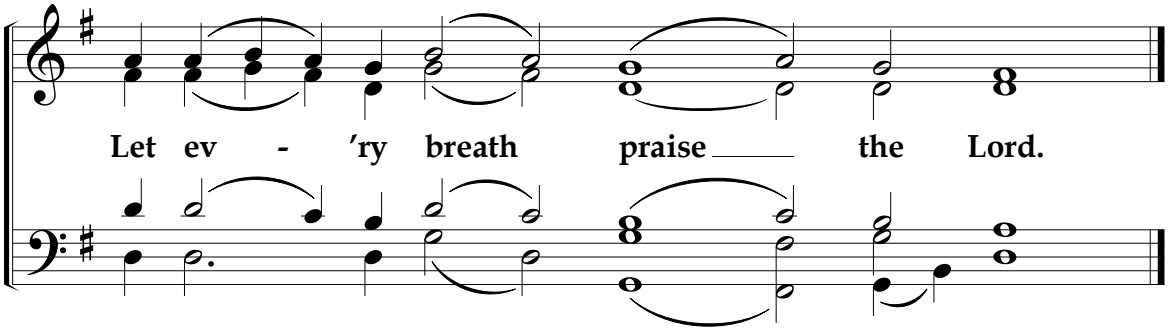
If there are stichera appointed by the Menaion/Triodion/Pentecostarion, they begin here, in place of the Resurrectional (Sunday) Stichera.

(2) Praise Him with the timbrel and dance;



With tears, the women poured forth myrrh upon Thy tomb,
but then their voices were filled with joy as they said: //
The *Lord* is risen.

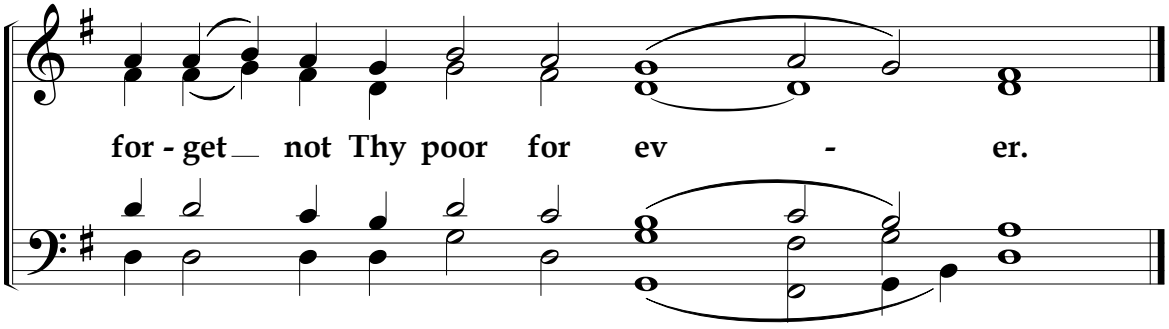
(1) Praise Him upon the well-tuned cymbals;
praise Him upon the cymbals of jubilation.



Let the Gentiles and the peoples *praise* Christ our God,
who for our sakes didst willingly suffer the Cross
and spend *three* days in hell.
And let them worship His *Res*urrection from the dead //
that en*light*ens the ends of the world.

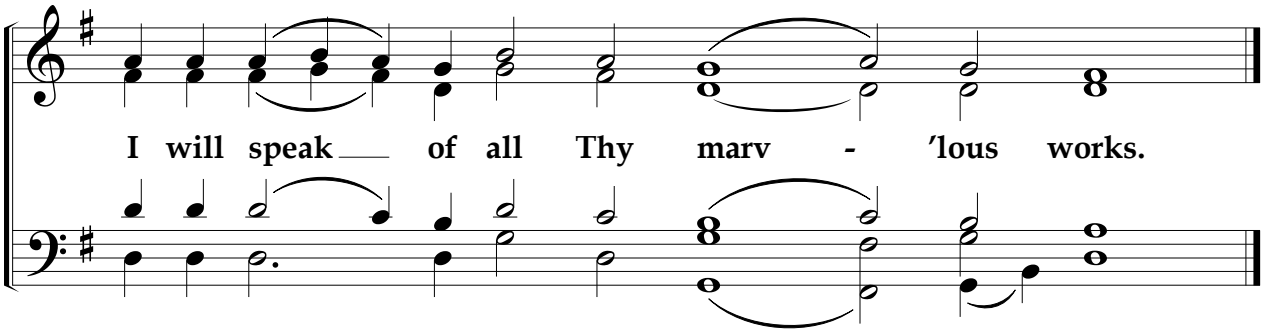
If a Vigil-Rank Commemoration falls on a Sunday, the Sunday verses, below, are replaced with the proper verses from the Aposticha of Festal Vespers.

℣. **Arise O Lord my God, lift up thy hand;**



Crucified and buried of Thine *own* will, O Christ,
Thou didst despoil death,
and didst rise in glory as *God* and Master, //
granting the *world* eternal life and great mercy.

℣. **I will praise Thee, O Lord, with my whole heart;**



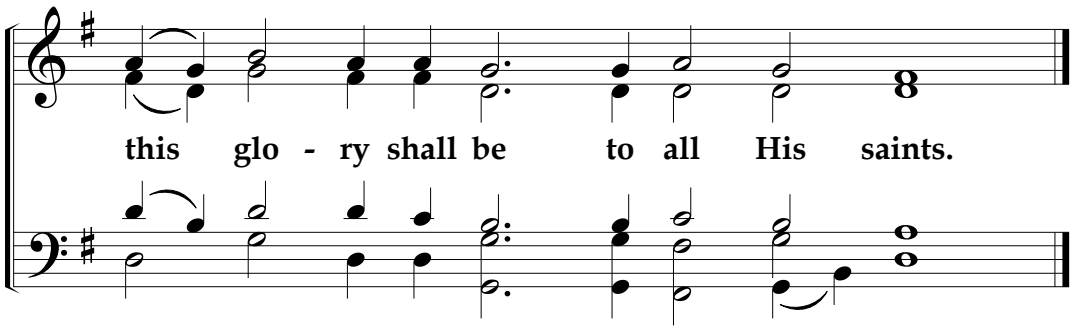
In truth, ye evil-doers who sealed the stone
have granted us a greater wonder;
the watch understood that Christ had come forth from the tomb
and they said: 'Ye tell us that while we slept, the disciples came
and stole Him away.
But who would steal the body of a dead man,
and especially a body that is naked?
He rose up of His *own* accord,
as *He* is God,
leaving His grave clothes behind in the tomb.
Come, ye Jews, and see how He left the seals unbroken,
having trampled *down* death,
and granting mankind everlasting life //
and *His* great mercy.'

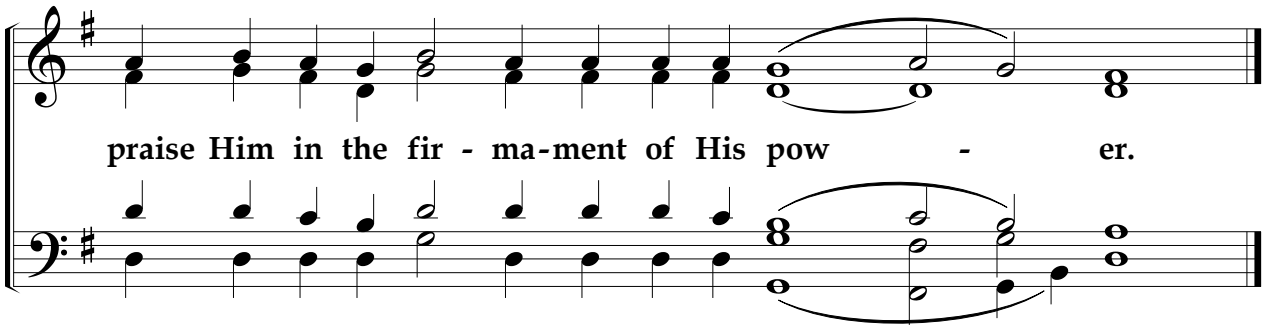
We then chant the Sticheron of the Resurrectional Gospel which was read, followed by the Resurrectional Theotokion, 'Most blessed art thou…'.

(if the Gospel Sticheron is replaced, it is chanted after the Dismissal of Matins, before the beginning of the First Hour)

Laudatory Verses
Tone 2

Kievan Chant
arr. after B. Ledkovsky
(Modern OCA Obikhod)

(6) To execute upon them the judgement written;

(5) Praise God in His sanctuary;



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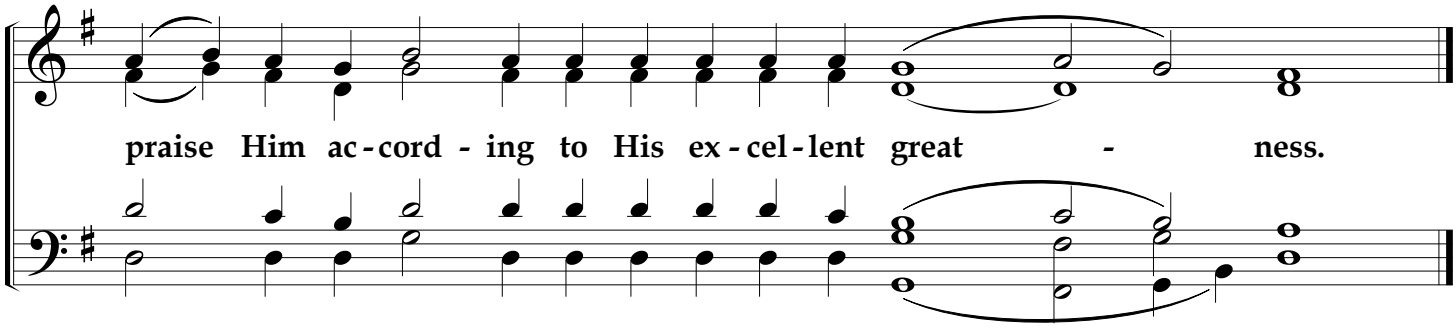
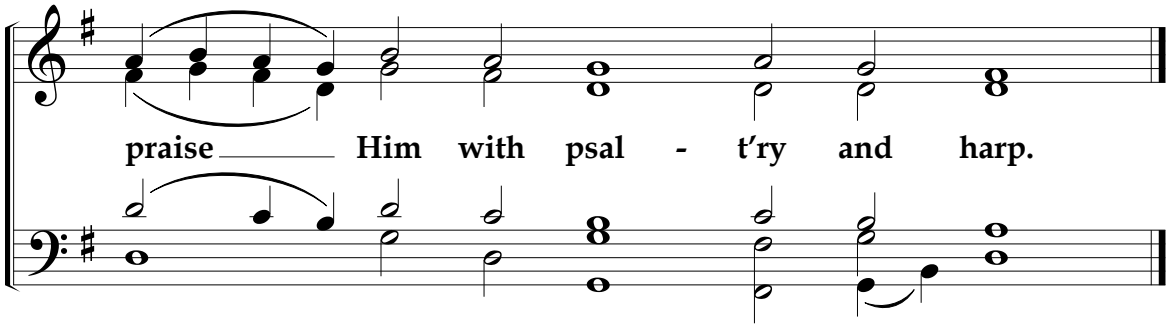

(3) Praise Him with the sound of the trumpet;



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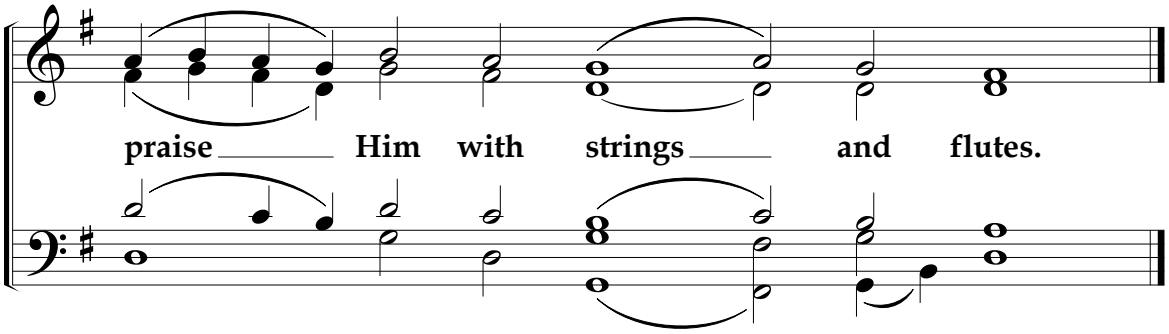

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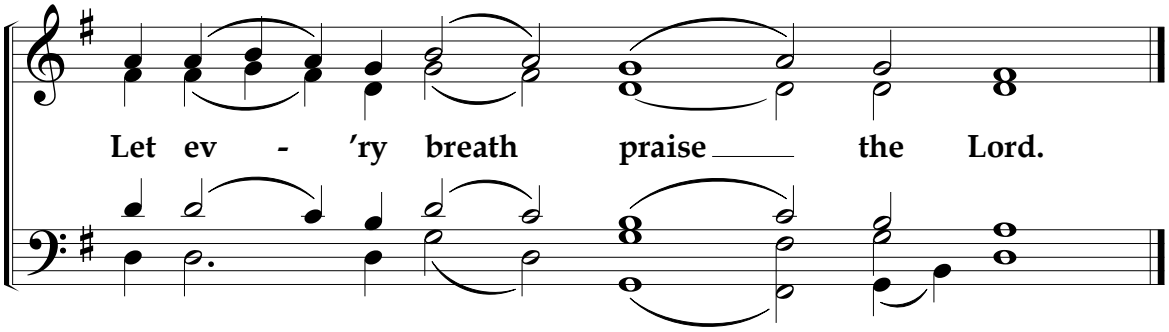
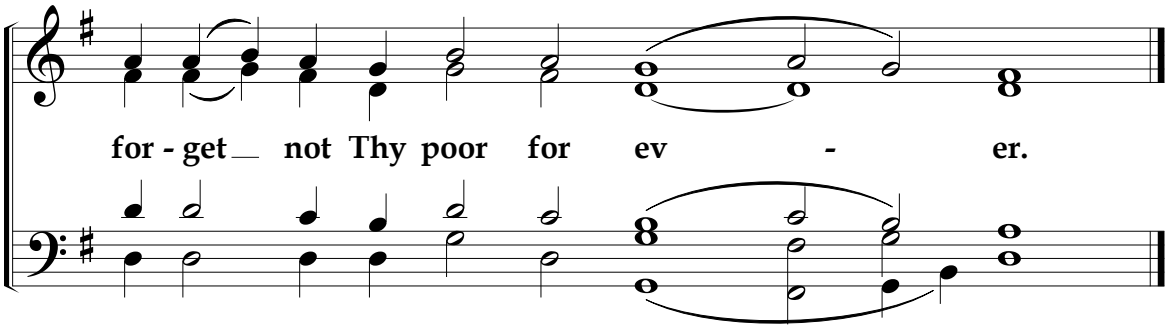
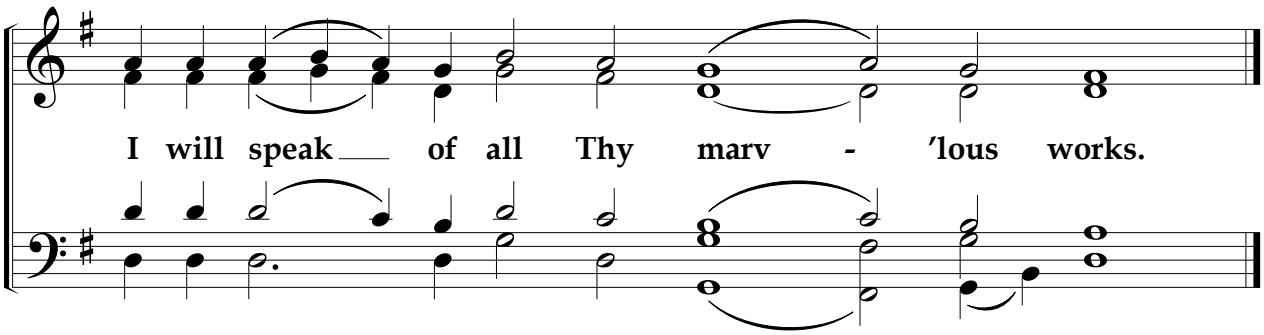


On Sundays, if not supplanted by festal verses, we add:

℣. **Arise O Lord my God, lift up thy hand;**

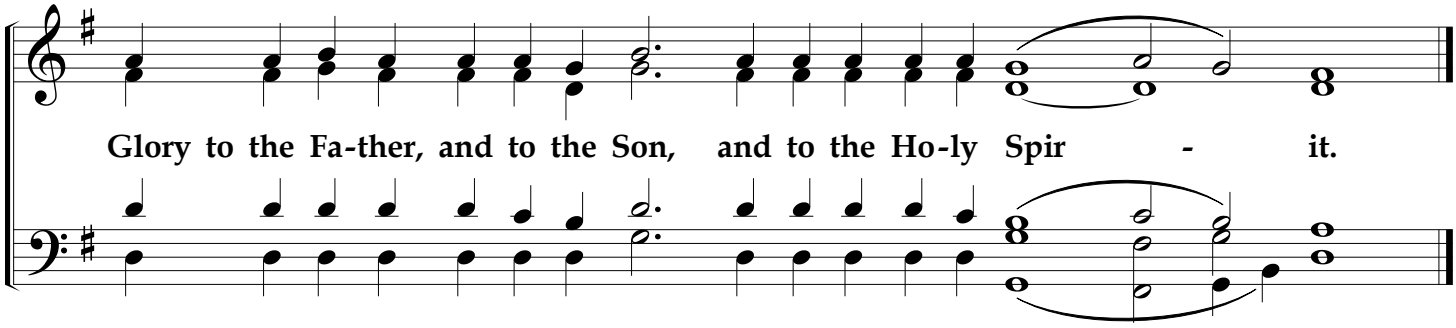
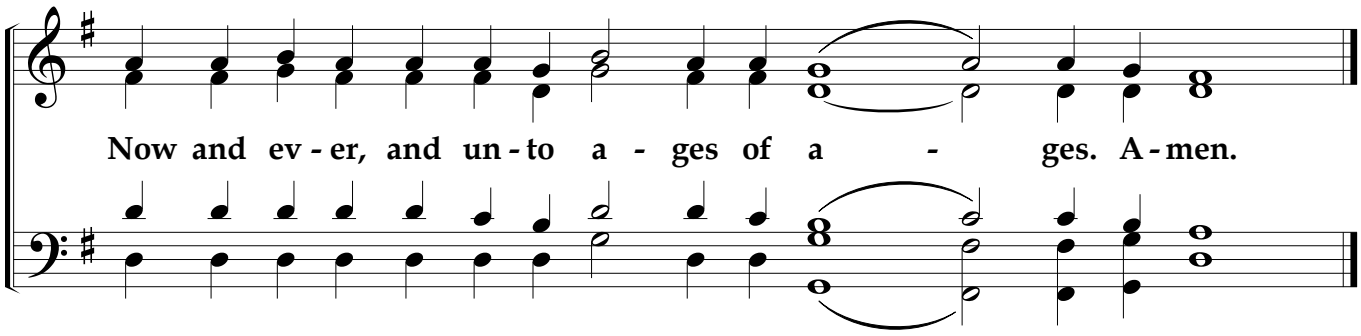


℣. **I will praise Thee, O Lord, with my whole heart;**



Laudatory Verses – Tone 2 – Kievan

[*If there is a Doxasticon*: Glory, in the Second Tone:]



Glory, Now and Ever, in the Second Tone:
Glory to the Father, and to the Son, and to the Holy Spirit;
[*or, if there was a Doxasticon*: Now and ever, in the Second Tone:]