The Praises (Lauds)
Tone 5

Kievan Chant
arr. after B. Ledkovsky

Soprano Melody

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

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)

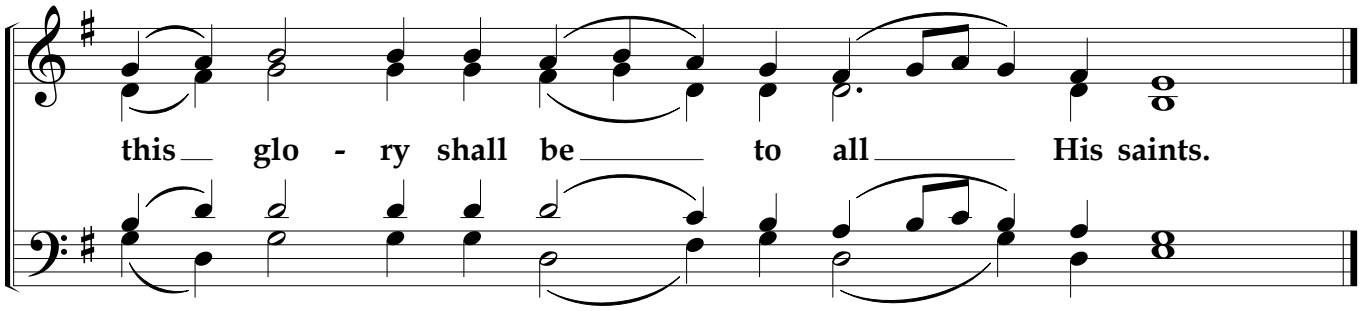
℣. Arise O Lord my God, lift up thy hand; *
  * forget not Thy poor for ever.
℣. I will praise Thee, O Lord, with my whole heart;
  * I will speak of all Thy marv'llous works.

We then conclude:

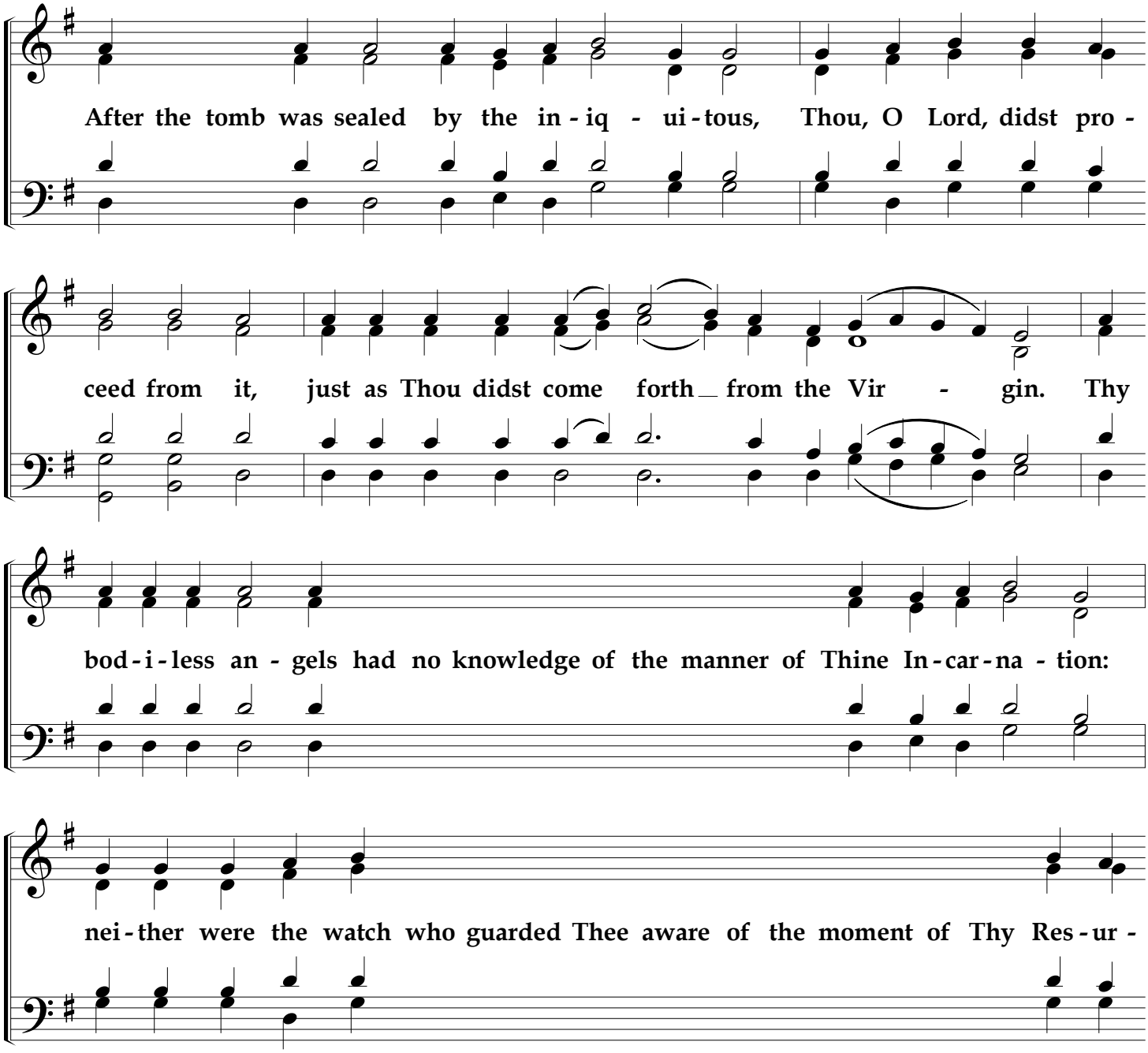
Glory to the Father, and to the Son, and to the
  Holy Spirit.

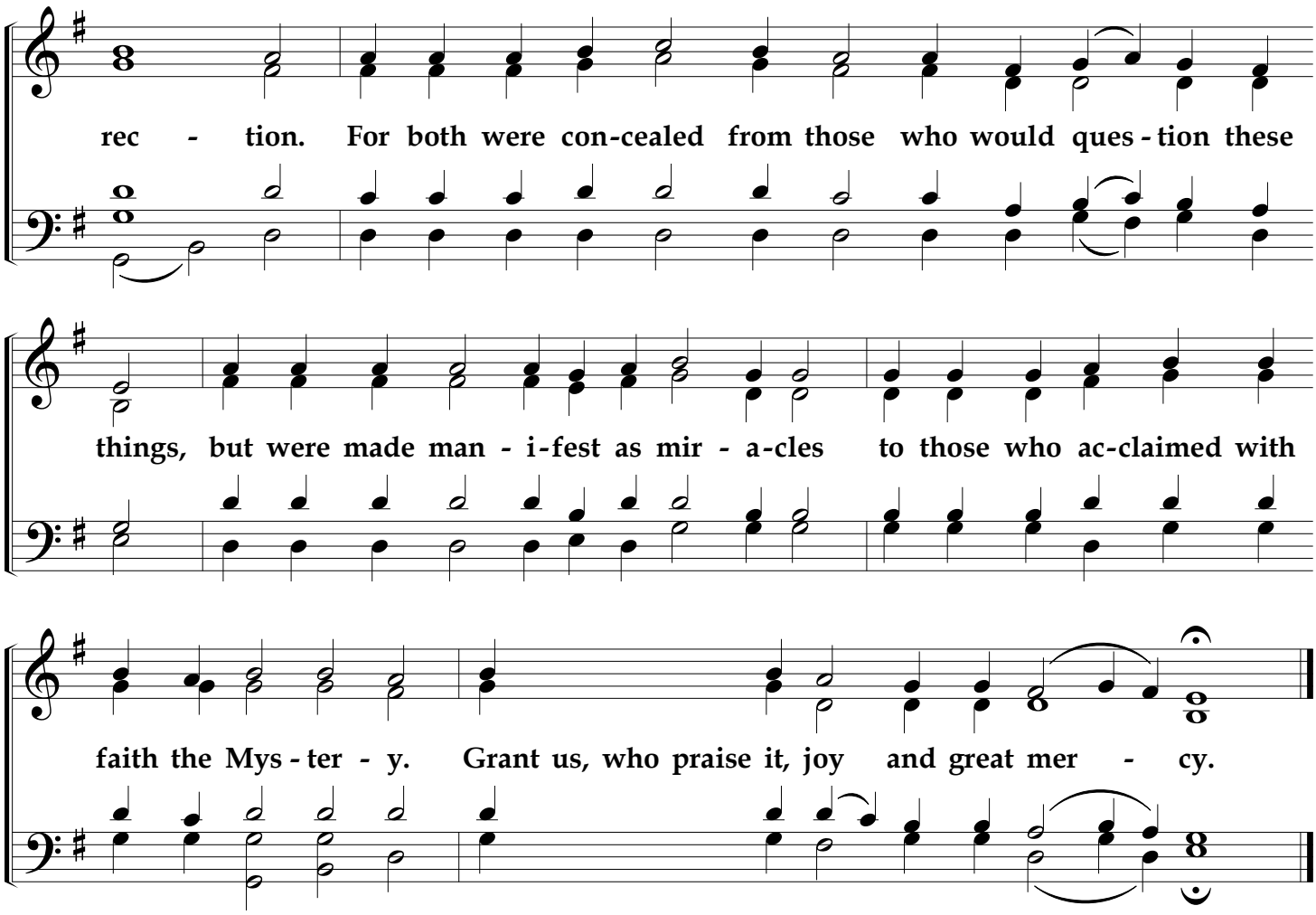
Now and ever, and unto ages of ages. Amen.

(6) To execute upon them the judgement written;



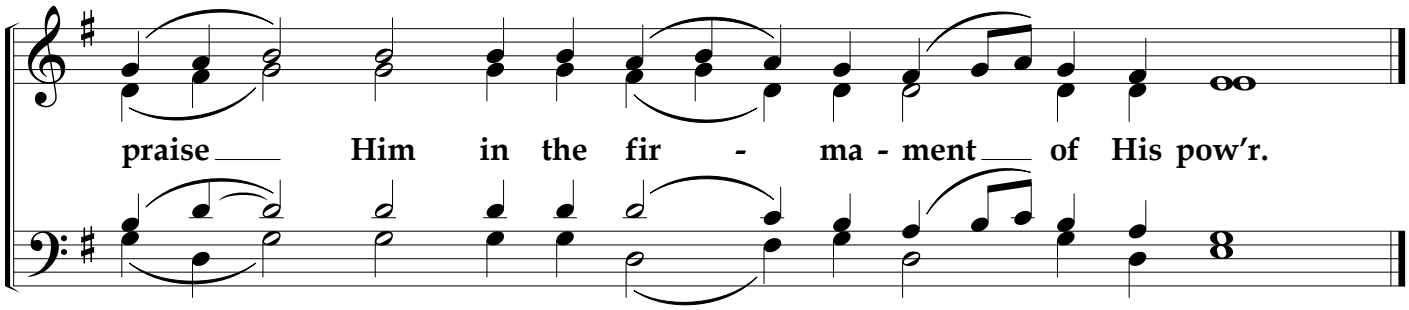
Resurrectional Sticheron 1:





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;



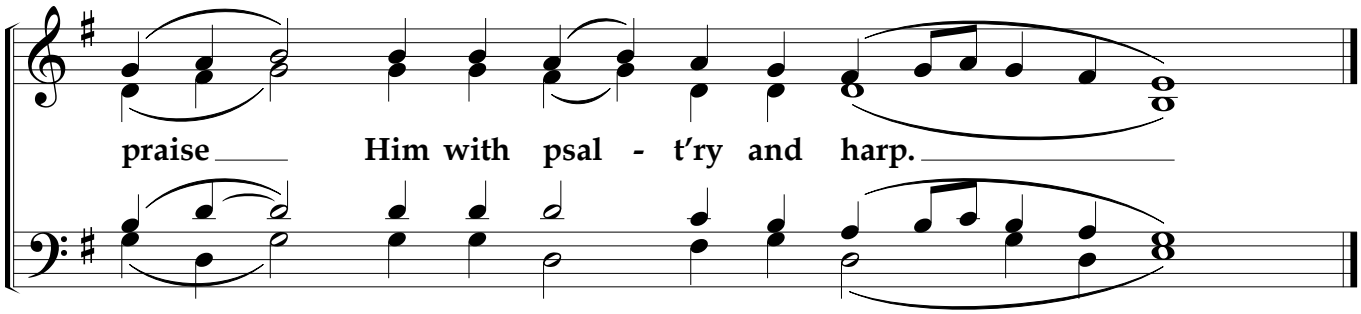
After shattering the everlasting chains
and bursting a*sund*er the bonds of hell,
Thou didst *rise* from the tomb, O Lord,
leaving Thy grave-clothes behind as witness to Thy **three**-*day*
burial;
and Thou didst go a*head* into Galilee,
while Thou wast being guarded in the cave.
Great is Thy mercy, //
O incomprehensible Saviour: have mercy on us.

(4) Praise Him for His mighty acts;

The women hastened to Thy tomb, O Lord
to see Thee, O ***Christ***, who suffered for our sake,
and when they arrived they found an angel seated on the stone,
who cried out to them, as they started back with dread:
'The *Lord* is risen.
Tell the disciples //
that *He* is risen from the dead, saving our souls.'

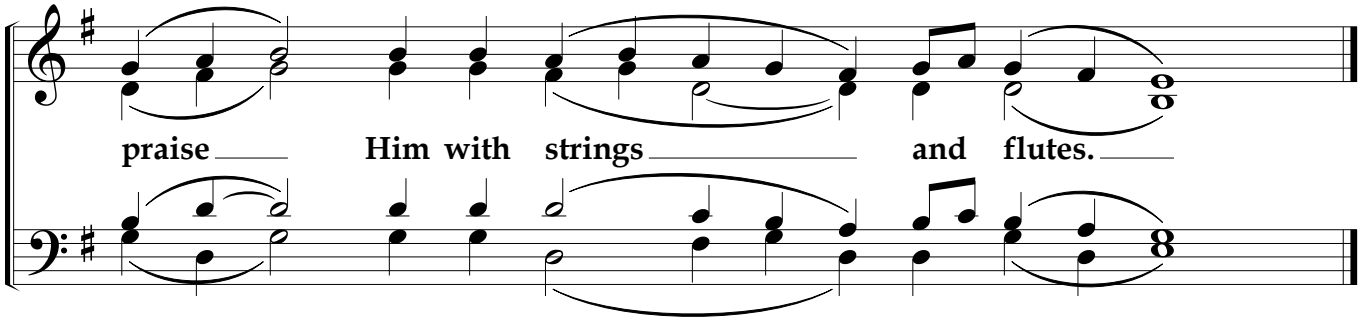
If there are stichera appointed by the Menaion/Triodion/Pentecostarion, they begin here, in place of the Resurrectional (Sunday) Stichera.

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



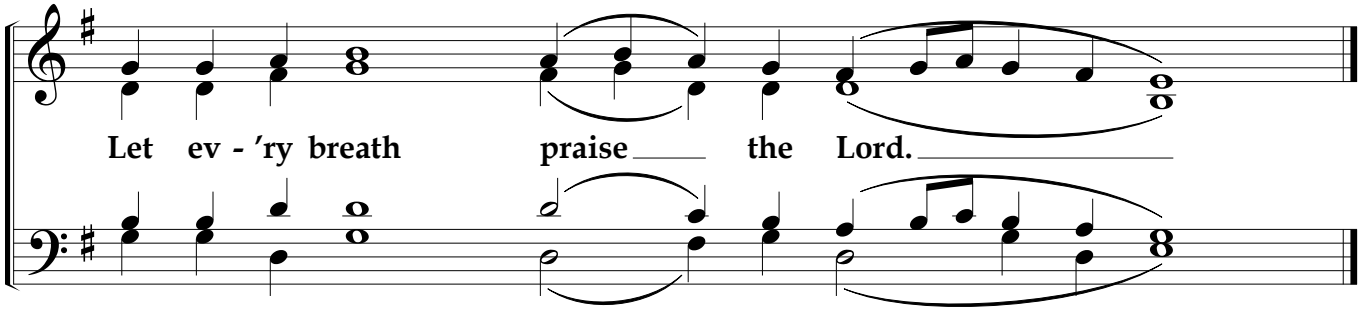
As Thou didst come forth from the sealed tomb,
so didst *Thou*, O Lord, / enter when the doors were closed
and stand in the midst of Thy disciples
showing them the *marks* of Thy Passion, O long-suffering Saviour.
Born of the seed of David and *having* endured the stripes,
Thou hast delivered the world as the Son of God.
Great is Thy *mercy*, O ineffable Saviour: //
have mercy and save us.

(2) Praise Him with the timbrel and dance;



O Lord, King of the ages
and Maker of all,
who for our sakes didst ac*cept* to be crucified and buried in the flesh,
that Thou mightest free us all from hell: //
Thou art our God, and we know none other but Thee.

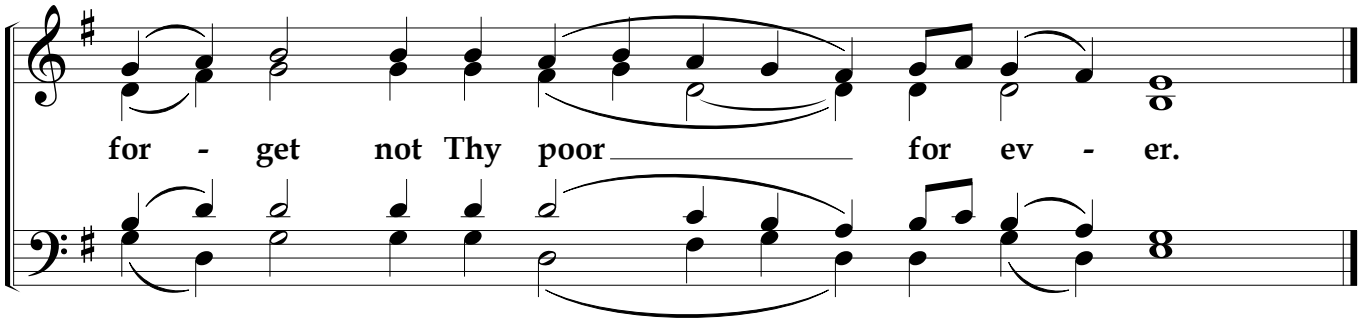
(1) Praise Him upon the well-tuned cymbals;
praise Him upon the cymbals of jubilation.



Who shall declare Thy dazzling wonders, O Lord?
Who shall pro*claim* Thine awesome mystery?
For it was Thy will to be*come* incarnate for our sakes,
Thou hast made manifest the height of Thy pow'r;
on the ***Cross*** Thou hast thrown open Paradise to the thief;
in Thy tomb Thou hast *torn* apart the chains of hell.
And Thou hast enriched us all with Thy Resurrection. //
Glory to Thee, O compassionate Lord.

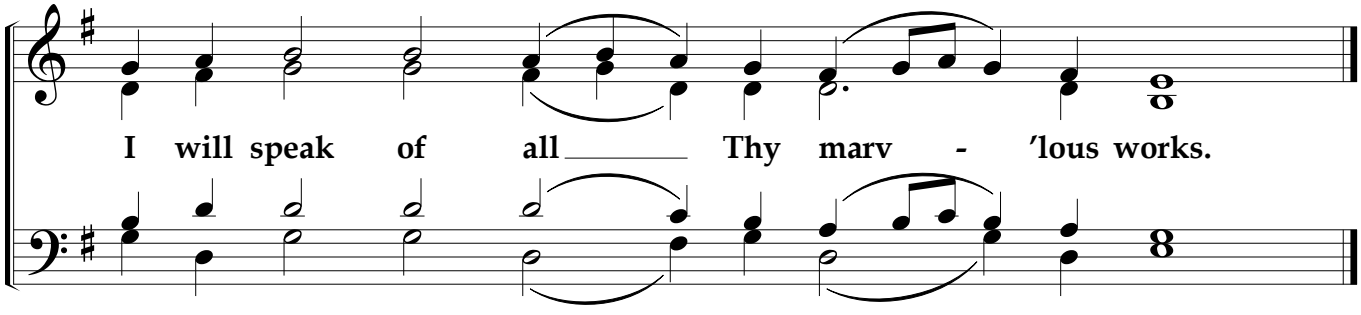
If a Vigil-Rank Commemoration falls on a Sunday, the Sunday verses, below, are replaced with the proper verses from the Aposticha of Festal Vespers.

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



Very early in the morning
the myrrh-bearing *wom*en hastened to Thy tomb
to a*noint* **Thee**, O Immortal Word and God.
But when the words of the angel, reached their ears,
they re*turned* rejoicing,
to make known to the apostles / that the Life of all had risen, //
granting the **world** reconciliation and great mercy.

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



The guards of Thy divine tomb
came to the Jews and said:
How foolish was your council.
Ye tried in vain to con**tain** Him whom nothing can contain;
by desiring to keep *hid*den the Resurrection of the Crucified,
ye showed it quite ***clear***ly for all to see.
How foolish is your assembly!
Do ye again ad*vise* us to **hide** that which cannot be hid?
Listen rather to us and be pre***pared*** to believe the truth.
An angel with lightning in his hand
came down from *heav*en and rolled away the stone,
as we *lay* **dead** with fear,
and he called to the myrrhbearing women, who were steadfast in mind,
and he said to them:
Do ye not see the ***guards*** lying as dead,
the *seal* broken,
and *hell* empty?
Why seek ye a*mong* the **dead**, the Victor over hell
and the Destroyer of the sting of death?
Go forth *quick*ly to proclaim the Resurrection to the apostles
*and cry *out* boldly:
The Lord, who has *great* mercy, //
is *ris*en indeed.

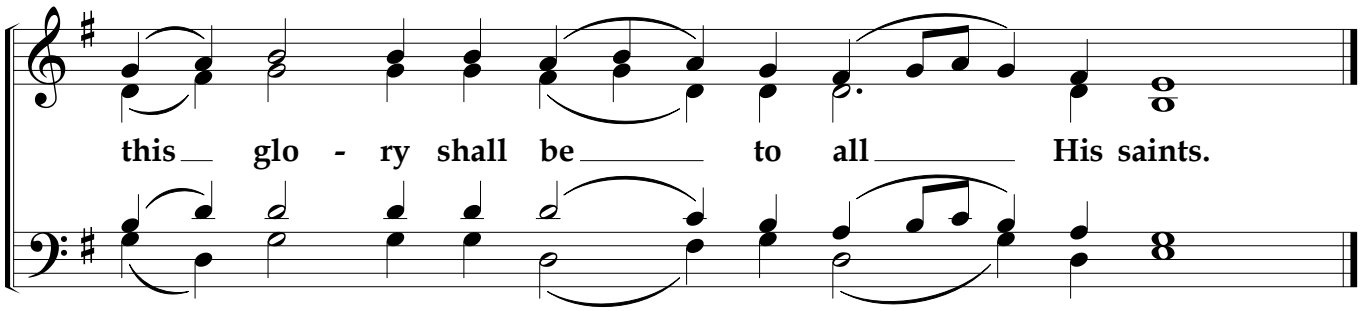
We then chant the Sticheron of the Resurrectional Gospel which was read, followed by the Resurrectional Theotokion, 'Most blessed art thou…'.

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

Laudatory Verses
Tone 5

Kievan Chant
arr. after B. Ledkovsky

(6) To execute upon them the judgement written;



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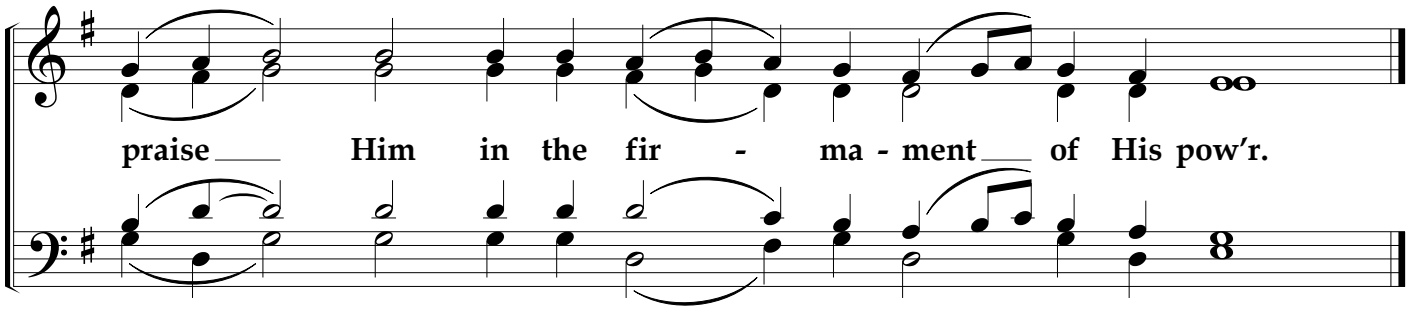

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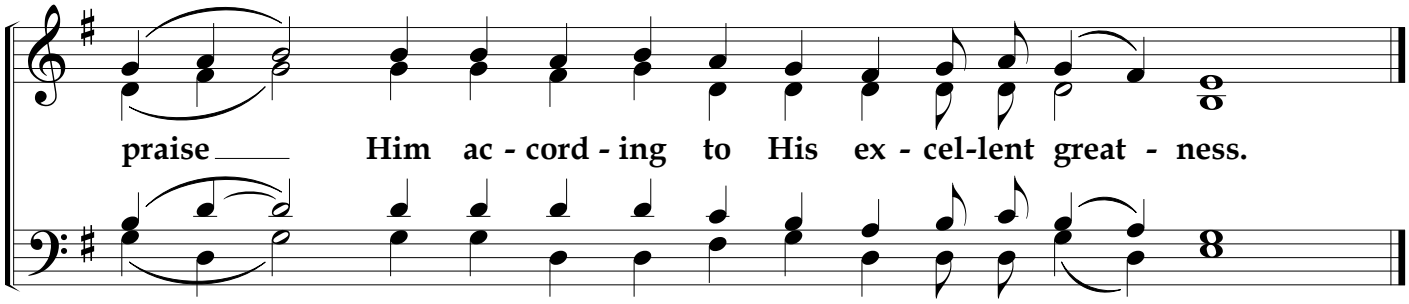

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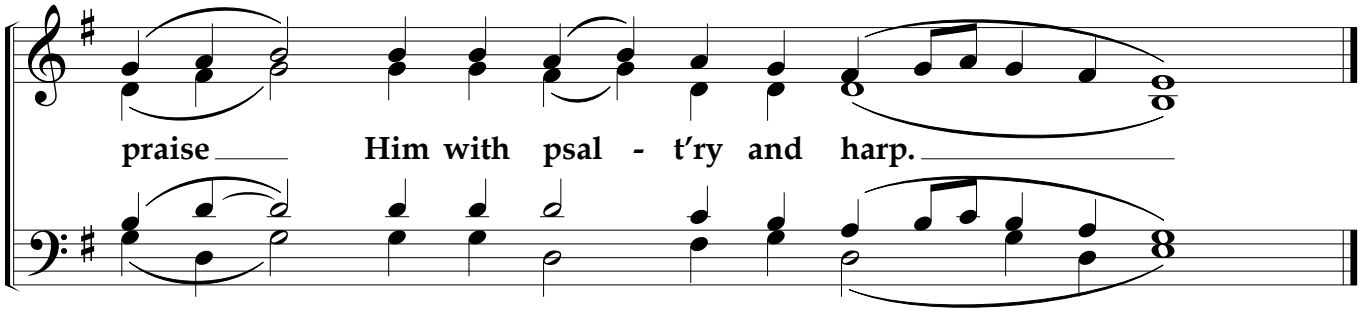

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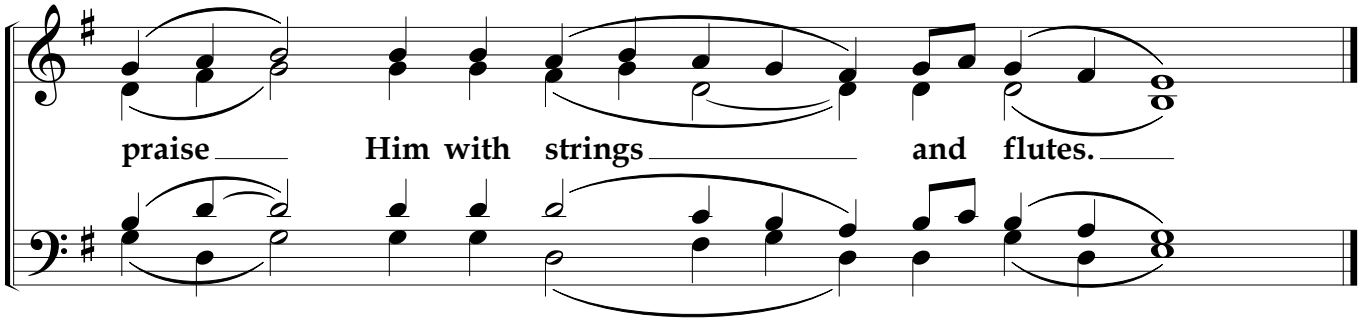

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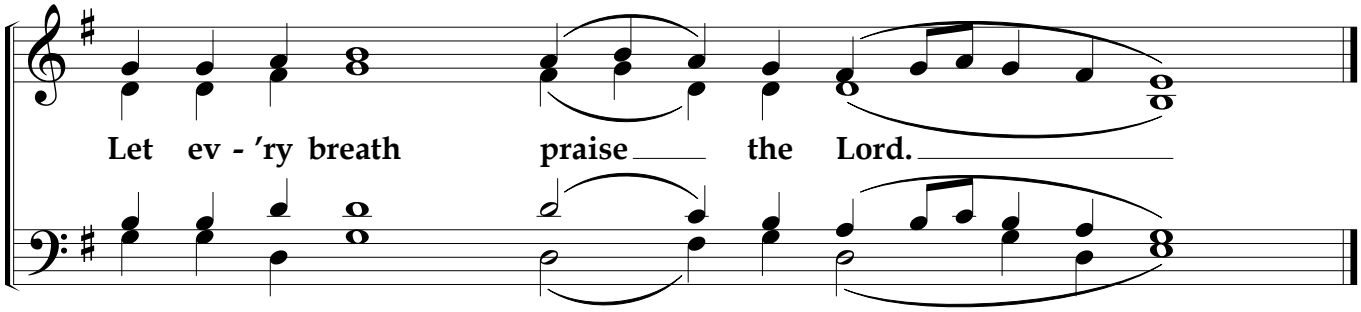

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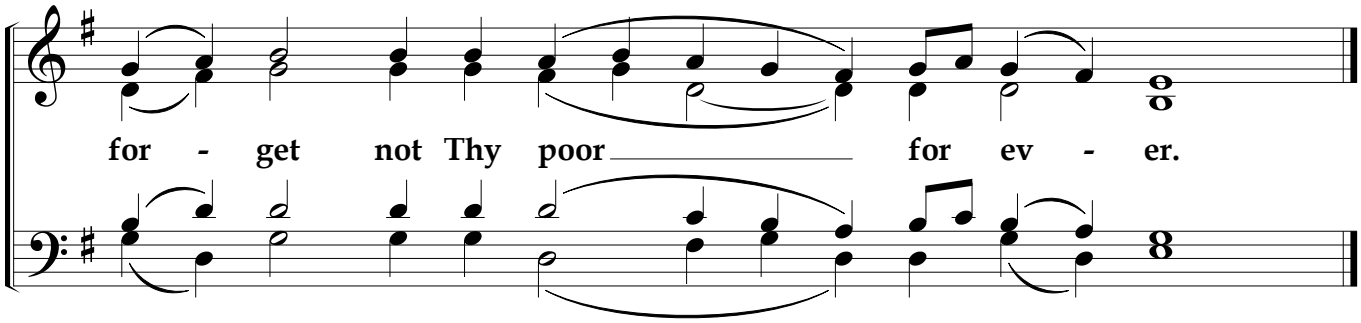
℣. **Arise O Lord my God, lift up thy hand;**



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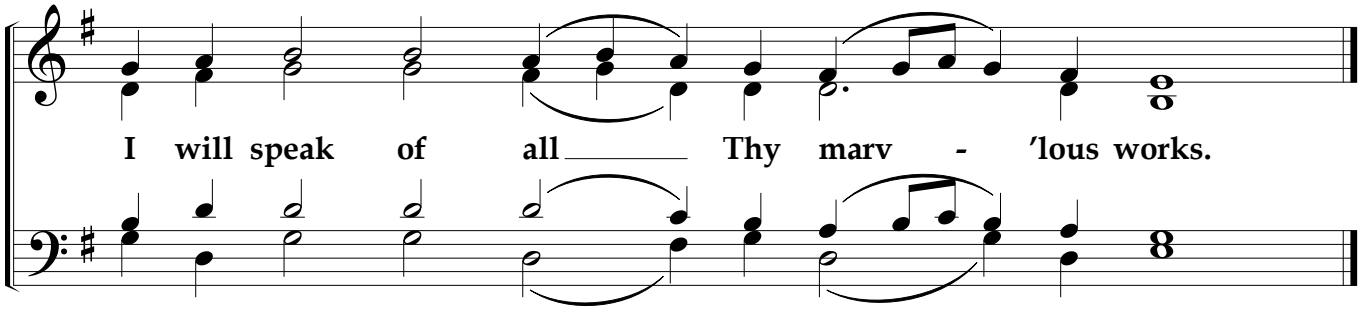
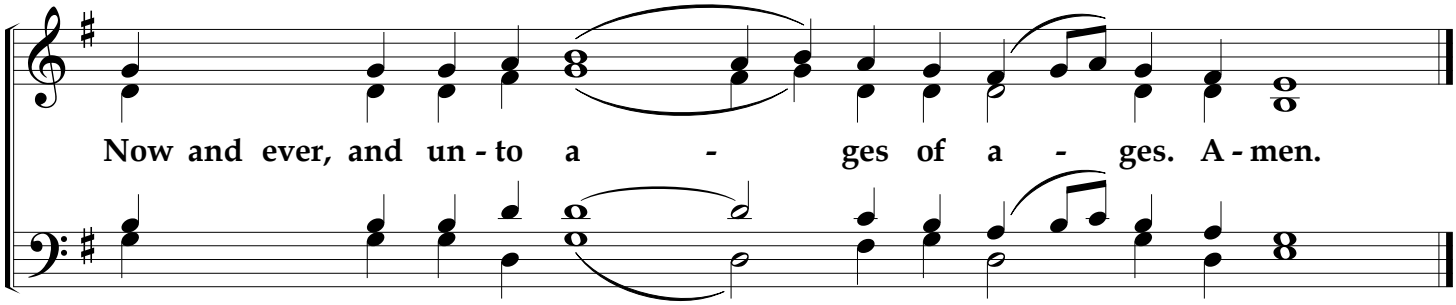


[*If there is a Doxasticon*: Glory, in the Fifth Tone:]

Glory, Now and Ever, in the Fifth 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 Fifth Tone:]