

THE 10th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE DEPOSITION OF THE ROBE OF OUR GREAT LORD,
GOD AND SAVIOR JESUS CHRIST
AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the deposition, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Thy precious robe, O Master, * which covered thy divine * and most pure body, * hath imparted unto us a vesture of healings * and a well-spring pouring forth the grace * of living water. * We celebrate its deposition, * hymning Thee, ** the Creator of all. (Thrice)

Thy temple, O Master, * which holdeth Thy sacred robe * as a treasure of salvation, * sanctifieth all * who have recourse to it with faith * and ever hymn Thee * as is meet, * the hope, firm protection and dominion ** of our souls. (Thrice)

Invincible dominion * hath been given to us Christians: * Thy robe, O Jesus our Savior, * whereby alien nations are ever vanquished, * and peace overshadoweth Thy Church, O Christ. * Wherefore, venerating it with faith, * we worship Thee, Who lovest mankind, ** and pray that we be deemed worthy of the portion of Thy saints. (Twice)

Glory ..., Both now ..., in Tone VIII:

We bow down before Thy precious Cross and holy robe, O Supremely good One, and lovingly venerate them, glorifying Thy condescension, infinite mercy and rich goodness, which pass understanding, whereby thou grantest healings to the infirm and savest human nature, which hath been held fast in the darkness of transgressions, in that Thou lovest mankind.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE BOOK OF EXODUS

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying: “What shall we drink?” And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened. There He established to him ordinances and judgments, and there He proved him, and said: “If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee.” And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they

encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sin.

A READING FROM PROVERBS

My son, despise not the chastening of the Lord; nor faint when thou art rebuked of Him: for whom the Lord loveth, He rebuketh, and scourgeth every son whom He receiveth. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no evil thing shall resist her; she is well known to all who approach her, and no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceedeth righteousness, and she carrieth law and mercy upon her tongue. Her ways are good ways, and all her paths are peaceful. She is a tree of life to all who lay hold upon her; and she is a secure help to all who stay themselves on her, as on the Lord.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Thy gates shall be opened continually O Jerusalem: they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify My holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings; and shalt know that I am the Lord Who saveth thee and delivereth thee, the God of Israel.

At the Litiya, the Sticheron of the temple, and these Stichera, in Tone IV:

O Savior, Who lovest mankind, with Thy divine robe Thou dost ever defend the city and people of Moscow, which honor and glorify Thee as is meet, from ungodly aliens, from famine and earthquake, and from civil strife, and dost impart healing to the sick who have recourse to it with faith O Lord Who knowest the weakness of mortals, glory be to Thee!

O Christ our Master, Thou hast bestowed Thy divine robe upon Thy city of Moscow as riches which cannot be taken away, as a shelter, glory and an impregnable rampart, a treasury of healings, an ever-flowing spring of miracles, and a haven of salvation for the tempest tossed forever. Wherefore, we chant unto Thee: Glory to Thee, O Lord!

O ye people, draw forth salvation for your souls and healing for your bodies; for today there lieth before all the shrine wherein the precious robe of Christ our God hath been placed by the hands of the hierarch, the Chiton which poureth forth upon us streams of healing in abundance, washing away the darkness from our hearts and removing the stain of the passions with divine grace.

Glory ..., Both now ..., in Tone VI:

He Who is robed in light as in a garment standeth naked at the tribunal and accepteth buffeting on His cheeks from hands which He Himself made. Iniquitous men nailed the Lord of glory to the Cross. Then was the veil of the temple rent in twain; and the sun dimmed its rays, unable to bear the sight of God insulted, before Whom all things tremble. Him do we worship, saying: O long-suffering Lord, glory be to Thee!

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Let us exclaim with our voices, * let us chant with hymnody, * venerating the precious Cross, * and let us cry out to it: * O most blessed Cross, * sanctify our souls and bodies * by thy power; * and preserve those who piously bow down before thee ** from all the malice of the adversary.

Verse: God is our King before the ages, * He hath wrought salvation in the midst of the earth.

Approach, O ye people, * draw forth inexhaustible waters * which pour forth through the grace of the Cross. * For lo! the robe of Christ our God * is now set forth to be seen: a well-spring of gifts, * soaked with the divine blood of the Master of all, * Who doth clothe the heavens with clouds. * O Lord Whose good pleasure it was to be clad therein, ** glory be to Thee!

Verse: Exalt ye the Lord our God, and worship the footstool of His feet, * for He is holy.

O most precious Cross, * thou art the confirmation of the Church, * the dominion of kings, * and the boast and salvation of monastics. * Wherefore, we bow down before thee with heart and soul, * and are enlightened today, by the divine robe * which Christ our God was pleased to wear * for the sake of His descent in the flesh, ** and which He dyed with His own blood.

Glory ..., Both now ..., in Tone VIII:

While the soldiers mocked Thee before Thy precious Cross, O Lord, the noetic armies were amazed; for Thou Who gavest the flowers their hues wast compelled to wear a crown of mockery; Thou Who didst array the firmament in clouds wast clad in a mantle of ridicule. Yet it was in such a way that Thy loving-kindness was to be understood. Great is Thy mercy! Glory be to Thee!

After the blessing of the loaves, the Troparion of the deposition, in Tone IV:

O ye faithful, let us make haste * to the divine and healing robe of God our Savior,
* Whose good pleasure it was to wear it in the flesh, * and to shed upon the Cross
His holy blood, * wherewith He hath redeemed us from slavery to the enemy. *
Wherefore, giving thanks, let us cry aloud to Him: * Save our Orthodox hierarchs,
defend this city * and all the people by Thy precious robe, ** and save our souls, in
that Thou lovest mankind. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath
been revealed to those on earth through thee, O Theotokos: * God incarnate in an
uncommingled union, * Who willingly accepted the Cross for our sake, * and through
it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the deposition, in Tone IV:

O ye faithful, let us make haste * to the divine and healing robe of God our Savior, * Whose good pleasure it was to wear it in the flesh, * and to shed upon the Cross His holy blood, * wherewith He hath redeemed us from slavery to the enemy. * Wherefore, giving thanks, let us cry aloud to Him: * Save our Orthodox hierarchs, defend this city * and all the people by Thy precious robe, ** and save our souls, in that Thou lovest mankind. (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VI:

Today have the words of the prophet been fulfilled! For, lo! we worship the place where Thy feet stood, O Lord; and, tasting of the Tree of salvation, we have received freedom from sinful passions, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Beholding Thee, the never-setting Sun, suspended upon the Cross, the sun straightway dimmed its rays in fright; the earth trembled, the rocks quaked in fear, the veil of the temple was rent in twain, and the dead arose from their graves, glorifying the awesome and divine condescension of Thee Who alone art our God.

Glory ..., Both now ..., the foregoing is repeated.

Polyeleos, and this Magnification: We magnify Thee, O Christ, Bestower of life, and we all honor the venerable deposition of Thy divine robe.

Selected Psalm verse:

A: Judge them, O God, that do me injustice; war against those who war against me.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, our God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VI:

Thou wast lifted up upon the tree of the Cross in the loving-kindness of Thy mercy, O Savior, and Thy side was pierced by the spear, rending asunder the cruel record of our offenses, in that Thou art the almighty God. Wherefore, O Word, we piously hymn Thine ineffable providence.

Glory ..., Both now ..., the foregoing is repeated.

The Song of Ascents, first antiphon of Tone IV:

Prokeimenon, in Tone IV: They have parted My garments amongst them, * and for My vesture have they cast lots.

Verse: Oh God my God, hearken unto me, wherefore hast Thou abandoned me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, § 112 (MT. 27: 27-32)

At that time: the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee, before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

After Psalm 50, this Sticheron, in Tone VI:

They stripped Me of My vesture and arrayed me in a robe of purple; they set a crown of thorns upon My head and placed a reed in My right hand. I did not avert My face from their spittle. I stood before the judgment-seat of Pilate, and endured crucifixion for the salvation of the world.

Canon of the deposition, with 14 Troparia, including the Irmos, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O ye people, let us open our mouths and make our tongues eloquent on this appointed day of our festival, splendidly glorifying the deposition of the divine robe of Christ our God.

The Most High, desiring to make known His grace, took on the form of a servant for our sake, and to assure human nature He hath given His own precious robe to the faithful today.

Thou hast given us Thy precious robe, a Christ, as a sacred bulwark, for with the power of the Spirit it ever vanquisheth every assault of the adversaries.

Theotokion: Seeing Thy long-suffering as Thou didst hang upon the Cross, she who gaveth birth to Thee lamented, saying: “How is it that Thou art seen to be condemned, Who art the Lord of glory Who wilt come to judge all?”

Katavasia: I shall open my mouth, ...

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

As Thou art Master in Thine essence, Thou didst unite Thyself to Thy servants in the flesh, and thus didst accomplish our salvation, O Christ. And mindful thereof at this time, Thou workest wonders for us through Thy divine robe.

O Thou Who didst manifest Thyself on the earth in the flesh for our sake, Thou hast hallowed us by the approach of Thy divine robe; and, venerating it, O Christ, we hymn Thee.

Now Thou hast tasted death in the flesh, a hypostatic Life, and hast poured forth life upon the dead through Thine arising, O Christ; and now, as the Mediator of life, Thou hast bestowed upon us the robe of the raiment of Thy divine body.

Theotokion: **T**he God Who was truly born of thee in the flesh and was lifted up upon the Cross, hath manifestly shown Himself to be our restoration, casting down the demons, O divinely joyous Virgin Lady.

Sessional Hymn of the deposition, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

O compassionate Savior Who descended from heaven in the loving-kindness of Thy mercy, today Thou hast bestowed the divine robe of Thy most holy flesh upon the city and Christian people who worship thee, as a strong armament; and drawing forth sanctification therefrom, we all fervently honor it with faith.

Glory ..., Both now ..., the foregoing is repeated.

ODE IV

Irmos: **P**erceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * **G**lory to Thy power, O Lord!

The city of Moscow, which honoreth Thee, O Christ, having acquired Thy robe as a priceless treasure, doth venerate it with faith and receiveth grace, O Master.

O all ye people, behold the miracles, and rejoice now in spirit, hymning Christ Who hath given us the vesture of His divine flesh as a priceless treasure.

Of old, Moses, shining with light, was deemed worthy to behold Thy back-parts in a divine vision of Thy glory, which was but a shadow; but we, the New Israel, now manifestly behold thy precious robe face to face.

Theotokion: **“T**he record of Adam’s sin hath been rent asunder as Thou art pierced by the spear, O Master!” the Theotokos exclaimed, standing at the foot of the Cross, O Lord, crying aloud in pain.

ODE V

Irmos: **A**ll creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

The assemblies of the Orthodox are illumined today, and the hordes of the heretics are put to shame, seeing the divine robe of Thee Who appeared to us in the flesh, venerated, O Master.

Thou, O Master, hast given us, Thy servants, the robe of Thy divine manhood, as a confirmation, a divine bulwark, salvation for our souls and healing for our bodies.

Let us clap our hands today and cry out to the Lord with a voice of praise; for, behold! He is come and hath appeared, illumining all the faithful by the deposition of His divine robe.

Theotokion: As Thou didst see the Son to Whom thou hast given birth in the flesh lifted up upon the Tree, O divinely joyous one, thou wast filled with weeping and truly marveled at His long-suffering. Wherefore, thou didst magnify His condescension.

ODE VI

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Life hath shone forth for the dead; light hath come forth for the blind; healing hath been made available to those who are cruelly afflicted; and salvation hath drawn nigh today for all.

O Master, we know Thee to be a well-spring ever flowing with the waters of life, and we honor Thy divine robe, from whence we, the faithful, ever draw forth healing.

Every mind is at a loss, beholding the divine vesture of Thy life-bearing flesh, which poureth forth illumination upon all who worship Thee.

Theotokion: O all-immaculate one, be thou a haven for me who sail upon the abyss of evils, for by thy birthgiving, O Birthgiver of God, thou hast saved all creation, which is oppressed.

Kontakion of the deposition, in Tone IV:

The Chiton, the precious robe * wherewith Thou wast well pleased to clothe * the life-bearing and holy flesh of Thy divine manhood, * the vesture of incorruption, of salvific healing, * hast Thou given to all mankind * as a divine treasure, O Master. * And receiving it with gratitude, we celebrate it with splendor, awe and love, * chanting to Thee as our Benefactor, O Christ, crying aloud: * Preserve in peace * our Orthodox hierarchs and all peoples, ** according to Thy great mercy.

Ikos: O most glorious wonder! What a divine gift hath been given to the Russian land: the robe wherewith the sinless Lord was clothed! For ungrateful people from far-off lands brought this as a gift to the sovereign city of Moscow. Upon which the right-believing Tsar Michael and his father, the Patriarch Philaret, accepted it joyfully, with great gratitude, not as an earthly gift, but as heavenly life, as a spiritual witness; and with godly worship unto the Master, Christ our God, they offered up praises of thanksgiving, saying thus: “Glory to Thee, O Lord, for in Thine exceeding great goodness Thou dost regard our Russian land with mercy! Glory to Thee, O Master, for Thou dost enrich the realm which Thou hast given us as with a goodly treasure of Thy holiness! Glory to Thee, O Holy One, for Thou hast bestowed upon us the robe of Thy divine body for our salvation, according to Thy great mercy!”

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Every city rejoiceth with the New Sion, kings and princes, rich and poor, faithfully celebrating the divine vesture, O Christ, which hath been revealed today through radiant healings.

With faith we honor as a shelter of piety Thy robe, O Master, which hath been enshrined by sanctified hierarchal hands in this honored chamber, the chosen chamber of God.

Everyone who doth approach and venerate the coffer which holdeth Thy splendid garment, O Christ our Master, is renewed.

Thy divine garment which covered Thy life-bearing and most pure body, O Christ our Master, washeth away every spiritual stain.

O all ye priests, vest yourselves in righteousness! Ye venerable, rejoice with splendor! For, lo! Christ hath given us light, the vesture of His own holy flesh, for the salvation of our souls and bodies.

Theotokion: O Virgin Birthgiver of God, from famine and earthquake, from all tribulation, the assaults of the heathen and the harm wrought by the adversary, save the city which honoreth thee!

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Being perfect God in Thine essence, Thou wast also seen to be perfect man, truly preserving the traits of both Thy natures; for, assuring us, as God, of Thy divine and human guise, Thou hast given us the robe of Thy divine flesh as a rampart and protection.

O Word of God, exalt the horn of those who confess Thee to be God and man, and who venerate Thy divine robe, whereby Thou hast granted healing to all the faithful; and set at naught the arrogance of the pagans, who are ignorant of Thy divine glory.

Thy universal and apostolic Church is made radiant by the deposition of Thy robe; for Thou hast given us the light of glory in the vesture of Thy divine flesh, wherewith do Thou illumine us unto salvation, for we venerate it with faith and love.

Theotokion: Seeing Christ, Who giveth to all divine and salvific vigilance, dead upon the Tree, the all-immaculate Mother wept and cried out, exclaiming: “What is this new wonder? He Who giveth life to all desireth to die!”

ODE IX

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Let us chant a hymn of thanksgiving unto God Whose pleasure it was to bestow upon us the greatest riches, an insuperable rampart, a sure foundation: the vesture of His own divine flesh. And honoring it, O ye faithful, let us magnify Him.

O how beyond understanding are the miracles which Thou hast wrought, O Lord, for us who set our hope on Thee! For as Thy nativity was ineffable, so also hast Thou strangely shown the robe of Thy divine flesh unto all, for the healing and enlightenment of those who worship Thee.

The precious coffer which holdeth the divine robe of Christ our Redeemer, which we venerate, lieth now before us, emitting beams of healing like a well-spring of light, dispelling the darkness of infirmities.

Theotokion: O pure Maiden, illumine those who honor and magnify thee with love; free us from our passions, still the tempest; drive from our midst the wiles of the evil one; and by thy supplications subject the Moslems to the pious.

Exapostilarion of the deposition:

In that Thou art the Physician of bodies and souls, O Savior, heal the wounds of my heart which have grown because of my many sins; and, granting forgiveness of transgressions and healing of all infirmities to all who ask, grant us grace from the precious robe of Thy divine body, in that Thou art good and all-merciful.

Glory ..., Both now ..., the foregoing is repeated.

On the Praises, 4 Stichera of the deposition, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

The iniquitous ones * purchased the Creator of the law from a disciple * as though He were a malefactor; * and they set Him before the tribunal of Pilate, crying: * “Crucify Him Who gave manna to those in the wilderness!” * And we, O Christ, * venerating Thy sufferings * and Thy precious robe with faith, cry out: “O Savior, ** have mercy upon us!” (Twice)

Thy life-bearing side, * pouring forth a stream as from Eden, * watereth Thy Church, O Christ, * as if it were a noetic garden of paradise, * dividing thence into the four Gospels, as though into sources, * irrigating the world and gladdening creation. * Wherefore, we all hasten to venerate Thy holy robe, * crying out with faith: ** “O Savior, have mercy upon us!”

When Thou wast crucified, O Christ, * all creation, beholding it, trembled: * the foundations of the earth quaked * with fear of Thy might; * but the soldiers divided Thy garments amongst themselves, * and cast lots for Thy vesture; * and we, the faithful, seeing it now laid forth before us, * cry out with fear and love: ** “For its sake, O Savior, have mercy upon us!”

Glory ..., Both now ..., in Tone V:

O my sinless Christ, desiring to acquire salvation for all, for our sake Thou wast pleased to give us Thy most pure blood as the great price of our deliverance. Wherefore, we hymn Thy glorious desire and, bowing down in worship, we honor the spear, the sponge and the reed, and with them Thy holy and precious robe, which Thou didst wear on the flesh of Thy divine body for the sake of us sinners, whereby Thou grantest incorruption and life, enlightenment and great mercy unto us all.

Great Doxology. Litanies. Dismissal. First Hour, and final dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI of the canon of the deposition of the precious robe of the Lord.

As Thou art Master in Thine essence, Thou didst unite Thyself to Thy servants in the flesh, and thus didst accomplish our salvation, O Christ. And mindful thereof at this time, Thou workest wonders for us through Thy divine robe. (Twice)

O Thou Who didst manifest Thyself on the earth in the flesh for our sake, Thou hast hallowed us by the approach of Thy divine robe; and, venerating it, O Christ, we hymn Thee.

Now Thou hast tasted death in the flesh, a hypostatic Life, and hast poured forth life upon the dead through Thine arising, O Christ; and now, as the Mediator of life, Thou hast bestowed upon us the robe of the raiment of Thy divine body.

Life hath shone forth for the dead; light hath come forth for the blind; healing hath been made available to those who are cruelly afflicted; and salvation hath drawn nigh today for all.

O Master, we know Thee to be a well-spring ever flowing with the waters of life, and we honor Thy divine robe, from whence we, the faithful, ever draw forth healing.

Every mind is at a loss, beholding the divine vesture of Thy life-bearing flesh, which poureth forth illumination upon all who worship Thee.

Theotokion: O all-immaculate one, be thou a haven for me who sail upon the abyss of evils, for by thy birthgiving, O Birthgiver of God, thou hast saved all creation, which is oppressed.

Troparion of the deposition, in Tone IV:

O ye faithful, let us make haste * to the divine and healing robe of God our Savior, * Whose good pleasure it was to wear it in the flesh, * and to shed upon the Cross His holy blood, * wherewith He hath redeemed us from slavery to the enemy. * Wherefore, giving thanks, let us cry aloud to Him: * Save our Orthodox hierarchs, defend this city * and all the people by Thy precious robe, ** and save our souls, in that Thou lovest mankind.

Kontakion of the deposition, in Tone IV:

The Chiton, the precious robe * wherewith Thou wast well pleased to clothe * the life-bearing and holy flesh of Thy divine manhood, * the vesture of incorruption, of salvific healing, * hast Thou given to all mankind * as a divine treasure, O Master. * And receiving it with gratitude, we celebrate it with splendor, awe and love, * chanting to Thee as our Benefactor, O Christ, crying aloud: * Preserve in peace * our Orthodox hierarchs and all peoples, ** according to Thy great mercy.

Prokeimenon, in Tone VII: Exalt ye the Lord our God, and worship the footstool of His feet; * for He is holy.

Verse: The Lord is king, let the peoples rage.

EPISTLE TO THE CORINTHIANS, § 125 (I COR. 1: 18-24)

Brethren: For the preaching of the cross is to those who perish, foolishness; but unto us which are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Alleluia, in Tone I: Remember Thy congregation which Thou hast purchased from the beginning.

Verse: God is our king before the ages. He hath wrought salvation in the midst of the earth.

GOSPEL ACCORDING TO MARK, § 67 (MK. 15: 16-32)

At that time, the soldiers led Jesus away into the hall, called Pretorium; and they called together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute, Hail, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh; but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, The King of the Jews. And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us.