

# The Aposticha - "Let God Arise"

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Let God a - rise, let His e - ne-mies be scat - tered.

The first system of musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: "Let God a - rise, let His e - ne-mies be scat - tered." The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

The second system of musical notation continues the piece. It features two staves, treble and bass clef, with a key signature of one sharp. The lyrics are: "To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly". The piano accompaniment is more active, with many chords and moving lines in both hands.

Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of

The third system of musical notation continues the piece. It features two staves, treble and bass clef, with a key signature of one sharp. The lyrics are: "Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of". The melody is more melismatic, with long notes and ties.

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

The fourth and final system of musical notation concludes the piece. It features two staves, treble and bass clef, with a key signature of one sharp. The lyrics are: "ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er." The music ends with a final chord in the piano accompaniment.

A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.

A Pascha which has opened for us the gates of Pa - ra - dise.

A Pascha which sanc - ti - fies all the faith - - - ful.

As smoke van - ish - es so let them van - ish.

Come from that scene, O wo-men bear-ers of glad ti - dings,

and say to Zi - on: "Re-ceive from us the glad ti - dings of joy

of Christ's Re-sur - rec - tion. Ex-ult and be glad, and rejoice, O Je -

ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

like a bride - groom in pro - ces - - - sion.

So the sinners will perish before the face of God,

but let the right - eous be — glad. The myrrh - bear - ing wo - men

at the break of dawn, drew near to the tomb of the Life - giv - er.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

a - mong the dead? Why do you mourn the incor - rupt a - mid cor - rup - tion?

Go, pro-claim the glad ti - dings to His dis - ci - - - - - ples.

This is the day which the Lord has made! Let us re-joice, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho - nour has dawned for us. Pas - - - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles! Glory to the Father,

and to the Son, and to the Holy Spirit, now and ever and un - to a - ges of a -

ges - A - men. This is the day of Re - sur - rec - tion!

Let us be il - lu - mined by the feast! Let us em - brace each o - ther!

Let us call bro - thers even those that hate us and for - give all by the

Re - sur - rec - - - tion, and so let us cry:

Christ is ri - sen from the dead, tramp - ling down death by death,

and up - on those in the tombs be - stow - ing life!

Christ is ri - sen from the dead, tramp - ling down

death by death, and up - on those in the tombs be - stow - ing life!

### **The Kiss of Peace**

We exchange the Paschal kiss of joy with one another.

### **The Sermon of St. John Chrysostom**

We remain standing while the sermon is read.