

# ORTHODOX LITURGICAL HYMNS IN GREGORIAN CHANT - Volume 2

*Ancient Modal Tradition  
of the West*

*Additional Scores and  
Pointed Texts*



We wish to express our deepest gratitude to all those who have blessed, supported and encouraged this project from the beginning - most especially, our beloved shepherd, **His Eminence Irénée, Archbishop of Ottawa and Canada**.

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## **Recorded examples are currently available at:**

<https://thechoir.bandcamp.com/album/orthodox-hymns-in-gregorian-chant>

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## Introduction

In the first volume, we studied the historical background of Western plainchant, its roots in the ancient Jewish and Greek musical traditions, and its parallel development with Byzantine chant during the first millennium. Vol. 1 also contains sheet music for the major *idiomela* of the year's liturgical cycle.

The material presented here is mostly of a different type. These melodies are simple cantillations, intended for variable texts, namely: the stikhera, troparia, canticles and psalms which are the bread and salt of our daily worship. The texts, ancient and new, biblical and exegetical, dogmatic, pious, poetic, convey the mind and heart of the Church. Their meaning can only be appreciated to a very limited degree through literary analysis. They are *prayer*, and with the wings of song, we enter a supra-rational plane of expression and understanding. As drops of water will eventually pierce the hardest stone, so does the hymnographers' constant re-cycling of symbolic images, doctrinal elements and biblical allusions touch the heart - and these words of praise become our own. The simple music which serves this hidden work disguises a wealth of grace.

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We have previously discussed the marvel of the Hebrew "psalm tones", faithfully preserved through tradition for millennia. Their inimitable spirituality is the aspiration of all other cantillated melody. Although the scriptural psalms and canticles are usually notated by pointing (in Gregorian chant), even the most basic poetical compositions (i.e. antiphons, kontakia... which are often *prosomia* - common melodies based on an *automelon*, a well-known original model) will be written out with full music (in Byzantine chant as well). In one respect, this is an ideal approach, as it allows perfect adjustment of the melody to the wording. Our first task is, after all, to enhance the intelligibility of the text.<sup>1</sup> Apart from the volume of notation this requires, the only drawback is that it excludes those who cannot read music from participating, and we feel strongly that congregational singing is a living icon of our communion in Christ.

For approximately eight hundred years, the Church sang without notation.<sup>2</sup> Though skilled cantors and choirs had arisen during this time, who devoted themselves to memorizing a large body of often ornate melodies, it is generally surmised that the style of composition was much more formulaic than during the later era of pitch-specific notation, where

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<sup>1</sup> Neh. 8: 8 has been consistently understood in Jewish exegesis to imply a cantillated musical emphasis in reading.

<sup>2</sup> Remnants of Classical Greek notation persisted until at least the 3rd century, and the Armenians had already developed a form of musical writing by the 5th; but in practice, chant can be said to have been an oral tradition until the turn of the millennium.

idiosyncrasies could be conceived and recorded with ease. Early tonaries would simply give the mode of a piece, and the incipit of a well-known relative. That was enough to guide singers through. Congregational melodies were especially spare, repetitive, and theme-driven: basically compound psalm tones. The Russian *obikhod* method is a further distillation of this approach: its easily adapted melodies can be sung with any text, by anyone, with a minimum of pointed notation.

We have attempted to apply the obikhod principle to the Judaic/Graeco-Roman modal tradition, the sacred ancestor and archetype of our familiar western musical soundscape. To arrive at suitable melodies - simple, yet recognizably modal - we referred extensively to F. A. Gevaert's celebrated *Catalogue Thématique* and Dom Daniel Saulnier's analytical tables in *The Gregorian Modes*, as well as the substantial source material provided in the *Liber Usualis* and *Liber Responsorialis*.<sup>3</sup> Although our melodies are all composite (none is derived from a single Gregorian original, apart from Tone 5, which is almost entirely based on *Sanctus XI Orbis Factor*), every intonation, reciting tone, cadence and final is typical of its respective mode, and - we hope - combine to form an easily retained cyclical unit.

The obikhod system is straightforward: each tone has a "circular" section (indicated in the keys) which can be repeated as many times as required, and an end cadence for the last line of the text. The only complications for the singer are that the initial ornament of each line may be shortened or dropped (to place the musical emphasis on an operative word), and that any line may be followed by the ending. It might be helpful at first to learn these melodies without words (using *te-ri-rem*, for example), practicing each line with and without its intonation, and skipping from each line to the end. These tones are somewhat more elaborate than the Russian, because obikhod is a harmony-driven musical style, whereas modality is known by the play of melody against ison (whether heard, or implied). Modal music is rarely harmonized successfully, as the impact of this interplay is easily lost within a chord, and dissonant intervals occur frequently.<sup>4</sup>

This document contains two forms of pointed notation. One, for stikhera, troparia, etc.... is a set of graphic accentuations which we apply by hand to normal printed texts. Symbols include dots, underlining, melismas, arrows... Several colours are used, for clarity. **Red** is for any melodic movement, whereas **black** indicates a major stress. In context, these movements are self-explanatory, once the tones are well memorized. A third colour, **green** here, can be used to alter the time value of a word without changing its note. An "x" also

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<sup>3</sup> These have been generously made available for download by Watershed:

<http://www.cwatershed.org/blog/2013/mar/19/1961-solesmes-liber-usualis-online-free-pdf/>

<sup>4</sup> Before the introduction of European polyphony in the 17th century, Russian chant was, itself, modal. Along with the sacred rite and texts of Byzantium, Greek chanting had been adopted at the Baptism of Rus'; and it quickly naturalized, in a unique Slavic expression, known generically as *Znamenny*. Musicologists such as Andrei Kotov and Anatoly Gridenko are rediscovering the fascinating Orthodox music of this early period. The melodies of the Obikhod itself seem to come from folk song, hence their simple charm.

means an additional pulse on the same note before movement occurs, and so it usually appears in conjunction with a dot or line. A melisma over a syllable means at least three notes are to be sung on it.

The second form, for psalms and canticles, is based on the method used in the *Liber Usualis*: here movement is indicated by italics, and stresses are given in bold. All of the symbols mentioned above may appear, but colour is no longer necessary. When reading either form, rhythm should be a natural recitative, with lyrical stress and cadence. The melodies for the stikhera and psalm tones are quite flexible and, with care, can be made to conform to the syntax of virtually any sentence.

Concerning the sheet music, we would like to reiterate that the notation, however precise its specifications (dotted eighths, etc...), is not intended to be performed mathematically. Gregorian manuscripts contain four divisions each of long and short notes, without defining their time-value. A multitude of rhythmic, dynamic and ornamental symbols add nuance to the execution. Even so, the real flow of Gregorian melody simply cannot be adequately expressed by any semantic means.<sup>5</sup> Correct performance is ultimately a matter of absorbing the ethos of each mode, each melody, and rendering it accordingly. The notation is really just a guideline, or a memory-aid, but the singer or director must seek in their heart how the melody *should* sound.

Incidentally, dotted eighth notes are a convenient way to express a single unit of 4-over-3 or (less accurately) triplet time. These polyrhythms occur ubiquitously in our speech - musicians learn to play them using verbal mnemonics which illustrate them. The point of using dotted eighths is to emphasize that passages containing them must have the flowing, liquescent feel of unmetered poetry - ideally, these compositions should give the impression that we are simply speaking to God in song.

There are variant approaches to the ison, concerning frequency of movement, choice of tone, etc.... Two aspects which affect it are the register of the bass singers – can they reach an octave below? – and how securely the choir can maintain difficult intervals like a major or minor second. The progressions we have provided usually avoid all but passing tensions (though a well-tuned second is *not* dissonant!) and assume the *isokratai* are singing in the same octave as the melody (inversions are therefore also avoided). But if the choir director is familiar with the theory of ison, and the choir is able, there are other possible voicings.

\* \* \*

The wisdom of Solesmes' approach to plainchant shines in several salient features which escape the mainstream of devotional scholarship: their efforts were, in fact, not only towards renovation, but a deepening of their own tradition. From the first, they made the accessibility of chant as congregational music a deliberate goal in their editorial work. This

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<sup>5</sup> This is true of chant in general. Even in the age of notation, the oral tradition is indispensable.

is not a historical principle - as Gregorian, Byzantine and Synagoga singing all inclined, in time, to virtuosic elaborations, performed solo or by an elite *schola* - it is rather pastoral and theological: however uplifting such artistry may be, it only amounts to the sound of an individual, or isolated group. In the liturgical context, our whole drive is unity: “that with one mind, we may confess Father, Son and Holy Spirit.” The Divine Liturgy cannot be served by an individual; the Eucharist is a *communal* act. It is in the communion of Love, when we are gathered together in Christ’s Name, that He IS in our midst, and we are made worthy to receive His flesh and blood. Congregational singing is the musical icon of our unity in Christ; and this is, in fact, music’s highest function: to bring us *together*, in harmony, both symbolically and tangibly. Never has this function been so needful as today, for our shattered human identity is in crisis. Communion is the life of the Kingdom. It is the image and likeness of God. It is who we really are.

The monks of Solesmes also held forth that execution of text should flow from natural declamation, or recitative. Here again is a theological and practical point, as they were well aware of the whole gamut of rhythmic and ornamental accents which detailed the Gregorian manuscripts. Perhaps taking advantage of retrospect over the preceding few centuries of music, they maintained that intelligibility of the words of prayer was paramount.<sup>6</sup> Basic understanding is a necessary stepping stone towards the deeper contemplation and repentance that a sober and ascetic atmosphere of worship can conduce.

Although they are not typical of medieval performance, these two elements - congregational singing and intelligible, cantillated (recitative) melodies - belong to a far older historical background: they are known to be the practice of the early Church. As rational sheep, as a royal priesthood, we are commanded to love God with all our minds; not only our hearts and souls.

Much has changed since the popularization of the Solesmes method. As discussed in Vol. 1, their rendition also involved the rhythmic de-valuation of non-cantillated passages. This was now a scholarly, rather than a pastoral concern: they were exercising caution in unknown territory. Although much work remains to be done in this domain of palaeographic research, it is now clear that western plainchant was highly developed and differentiated, rhythmically, and musicologists are increasingly confident in their ability to recognize and transcribe rhythmic gestures. The resulting music comes as a surprise to those steeped in the 19th century tradition, but it clearly reveals the blood ties of Gregorian and Byzantine chant. In the Solesmes spirit, we have tried to keep ornamentation to a minimum, so that these melodies might remain congregationally accessible, but have made use of the rhythmic dynamism which was a genuine feature of western plainchant.

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<sup>6</sup> Palestrina was criticized for the incomprehensibility of his luxuriant counterpoint. Later composers featured the voice as an orchestral instrument, isolating key phrases for effect, but losing the train of coherent logic.

It is now generally acknowledged that the shared roots of eastern and western chant hold the key to their authentic performance. Gregorian study used to be a specialty which did not venture much beyond its immediate scope. Now, scholars seek as far afield as possible for perspective on their subject, turning to the living sister traditions of the east for elucidation. In the words of David Hiley:

Our experience of the rhythmic characteristics of music outside the tradition of Western art-music has opened our ears to the possibility of much more flexible patterns than can be recorded easily with conventional Western notation. One has only to look at transcriptions of, say, the chant of the Coptic Church to become suspicious of simple 'equalist' or 'mensuralist' interpretations. Might not the singing of the ninth century be equally difficult to capture in modern written form? <sup>7</sup>

\* \* \*

Gregorian chant is an inexhaustible wealth of spiritual richness. It is our hope that this material will serve as a basic introduction to the Orthodox tradition of modality in the west, and will enable those who wish to pray with it.

It is said that the angels, whose celestial hymns thunder like a raging torrent, fell silent in awe at the mystery of the Incarnation. At that very moment, Mary, the Virgin Mother of God, herself took up the song: "My soul magnifies the Lord..."

"Orthodox chant is the memory, the experience, the expression of the moment where the human voice came and filled the silence of the angels."<sup>8</sup>

\* \* \*

"What is commonly referred to as Byzantine music is the liturgical chant of Roman Christianity - both eastern and western, at first; later, the term applies specifically to the east. This music without music - vocal, not instrumental - stands at the great crossroads of history and geography from which the Gospel took flight. As the crucible of melodies from antiquity - Jewish, Persian, Pharaonic, Assyro-Mesopotamian... - it became a matrix for all the ulterior musical systems of that other "Europe" - the East, the Balkans... - where Christian mission was always strictly in the vernacular. There is a profound religious unity in the diversity of ethnic traditions which share common origins."

Lycourgos Angelopoulos

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<sup>7</sup> Hiley, D. *Western Plainchant: a Handbook*, Oxford, 1993

<sup>8</sup> Colosimo, J-F. *Le Silence des Anges*, Paris, 2001

## Comparisons

For those who would like to refer to the Gregorian originals from which the idiomela in Vol. 1 were drawn, we have included this list. It is not exhaustive, in that we often had to combine material from several sources to complete a single English hymn (in fact, thousands of Gregorian models were studied to arrive at this collection). Here, then, are but a few of the gems. These melodies are among the most ancient and beloved in Christendom (exact dating is not always possible, but many of these hymns appear in manuscripts from the tenth century or earlier).

### Hymns of Vespers:

As mentioned previously, the circular melodies for the **stikhera** and **troparia** are highly composite, and we refer the reader to the works cited above. One source that stands out, however, is the *Byzantine "Psalm Tone" for Mode 3*, which provided the first line of our melody in this mode. It preserves a unique Jewish cantillation not found in the Gregorian repertoire as such.

**O Gladsome Light** is one of the Church's oldest hymns. The themes of Introit *Gaudeamus Omnes* suited it marvellously.

- **St. Symeon's prayer**, and its counterpart at matins "**It Is Good**" are based on the Antiphon *Ut Queant Laxis*, written by Guido d'Arezzo (+1050). This antiphon is not only one of the great masterpieces of Gregorian art, it is also a landmark in the history of western music. One of the greatest medieval theorists, Guido perfected the technique of staff notation, and invented solfege.<sup>9</sup> Each line of this didactic composition begins on a successively higher note, with the syllables Ut (Do), Re, Mi, etc....

### Hymns of Matins:

- The **Polyeleos** is styled after the ancient Alleluia *Omnes Gentes Plaudite Manibus*
- The **Evlogitaria**, with its almost quintessential Byzantine melody, is to be found mirrored in a 13th century Scottish manuscript (the Herdmanston Breviary) containing the propers for the Feast of St. Patrick: Inv. *Laudemus Regem & Venite*
- **From my Youth** was entirely based on the Antiphon *Te Deum Patrem Ingenitum*. Many melodies lumped together under Mode 4 (Gregorian - our Tone 6) are actually in other modes but, predating the octoechos, end on other finals than their ison. Hymns assigned to

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<sup>9</sup> Many cultures have independently developed syllable names for scale degrees. This system has some natural advantages in learning the character of modal music; it is indispensable for Greek cantors reading *psaltic*, and is the only form of notation used in Indian classical raga.

this mode must be read with circumspection in Latin manuals. *Te Deum Patrem Ingenitum* is a classic example of true Dorian (E) modality.

- The cantillation of Canticle 9, the **Magnificat**, uses the *Tonus Peregrinus*, a psalm tone which has retained the particularly Jewish element of dual reciting tones. It is awe-inspiring to reflect on the history of such an ancient melody – very probably, the Theotokos herself knew and sang this tune, perhaps even while cradling her Son, Emmanuel... *Tonus Peregrinus* is always accompanied by antiphons of a particular type (i.e. *Nos Qui Vivimus*, *In Exitu Israel*, etc....) which provided the melody for More Honorable than the Cherubim.
- The Theotokion **You are Most Blessed** comes from the venerable Dorian (E) hymn *Salve Festa Dies*
- The **Great Doxology**, whose text is a legacy of the early Church, was set to the glorious *Sanctus VIII De Angelis*
- Fr. Columba Kelly, of St. Meinrad’s Archabbey in Indiana, is one of the world’s leading authorities on Gregorian chant. He has worked tirelessly on the technique of Gregorian adaptation in English, and among his innumerable compositions, St. Meinrad’s “*Modal Psalm Tones*” were a great inspiration to us. We thank him again for his kindness, wisdom, and generous permission to reproduce “Tone 1” here, which we use for **Festal Canons**.<sup>10</sup>
- We have provided an alternative melody for the **Lesser Doxology** in this volume.<sup>11</sup> The cantillated themes come from a Mozarabic (Old Spanish) *Gloria*, which demonstrates a unique modality in the family of Tone 5. We consider this to be a nearly ideal example of music for congregational chanting: simple, repetitive, limited in range, and yet beautiful, profound and engaging.

### **The Divine Liturgy:**

- The **Beatitudes**. Again, a composite, but those acquainted with the Gregorian repertoire will detect the characteristic formula of “*Mode 4 A*” *antiphons*. These are Aeolian (A), not Dorian (E) melodies, and are rather evasive of standard modal classification. Their characteristic use of the 4th suggests a Byzantine origin. This adaptation is a cross between a cantillation and an idiomelon. No human interpretation could do justice to this Earth-shattering revelation of the Gospel; but, at least, we wanted the music to respond to the words of God’s sermon to men.

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<sup>10</sup> More of Fr. Columba’s work is offered at the Archabbey’s website.

<sup>11</sup> The Lesser Doxology is typically read rather than sung, but in our monastery, we emphasize singing as it symbolizes our congregational unity: Liturgy, properly speaking, is “the work of the people”. The chanting of the reader and the priestly prayers are said on behalf of the assembly, and even in such spoken prayers as “I believe, O Lord, and I confess,” though we speak for ourselves, we speak together as one. Singing renders this unity tangible.

- **Only Begotten Son** was a joy to write. We noticed an affinity between the Greek melody for *O Monogenis Ios* and *Kyrie II Fons Bonitatis*. The English text and the music simply fell into place.
- The classic hymns *Crux Fidelis/Pange Lingua* are easily recognized in **O Come let us Worship**.
- The **Trisagion** is sung on Holy Friday in the Latin tradition, and we had to look no further. This ancient melody, which shares features with early Byzantine versions, is highly ambiguous from a medieval modal perspective. We have followed Ensemble Organum in situating it in the Aeolian (A) scale, and shortened the ornaments somewhat to simplify singing and clarify its modality.
- The alternative prayers **As Many as Have Been Baptized** and **Before Your Cross** also have exact equivalents in Latin hymnody: the Communion *Omnes Qui in Christo Baptizati Estis* and the Processional *Ecce Lignum Crucis* were thus ideally suited for adaptation (Ant.: *Crucem Tuam* is actually a direct translation of “Before Your Cross”, but the tone of *Ecce Lignum* seemed ideally suited to the ritual of Veneration of the Holy Cross)
- The **Cherubic Hymn** is mostly based on *Grad: Benedictus Qui Venit*, one of the few surviving examples of the common ancient form of Tone 3 - the Hypolydian (F with B natural)
- The **Credo** is entirely derived from *Credo IV*. This is one of the later Credos, but it is centonized from authentic formulae. We love its drive and energy.
- **Holy, Holy** draws equally from two noble antiphons *Viri Galilei* and *Hosanna Filio David*. Note the soaring perfect fifths. We are very close to the music of antiquity.
- We could think of no better source for the **Hymn to the Theotokos** than the well-loved simple tone for *Salve Regina*. The tune seems to embody her grace and purity.
- The **Anaphora**, the heart of the liturgy, contains a wealth of verbatim correspondence between the Greek and Latin rites, testifying to the great age of these prayers, and their sanctity. The dialogues between the priest and the congregation have a prescribed melody in the Latin Mass, which we have carefully preserved.
- The remaining short responses of the Liturgy are to be found in the *Jubilate Deo*, a basic collection of popular Gregorian hymns. The music for **Blessed is He that Comes in the Name of the Lord** is from the venerable antiphon of Holy Thursday *Ubi Caritas et Amor*. Both text and melody are beautiful and simple: “Where there is charity and love, God is also.” We take up this theme again for **Of Your Mystical Supper** on Holy Thursday, and for our regular **Hymn of Grace** at the evening meal.
- The **Our Father** (*Pater Noster*) has a beautiful, congregational melody, very Jewish in style (partial cadences on the 2nd, low range, avoidance of the 7th, etc...). This song is known to every Catholic child.

- The communion hymn **Receive the Body of Christ** was centonized from the fragmentary *Oxyrhynchus Hymn* (late 3rd century). Though this most ancient of notated Christian melodies is incomplete, enough is legible to give us a good idea of how it sounded. We have incorporated its major themes here.
- **Having Beheld the Resurrection of Christ** took the musical form of the paschal sequence *Victimae Paschali*. One of the most famous Gregorian compositions (by Wigbert of Burgundy +1050), it lent itself most felicitously to the English text.
- **We have seen the true light**. *Sanctus IV Cunctipotens Genitor Deus*. A truly majestic melody, and a classic example of Ionian (G) modality.
- **Let Our Mouths be Filled With Your Praise** is mostly based on *Kyrie VI Rex Genitor*. The ancient kernel of this Kyrie is its intonation, taken up again in the Alleluia.

### Idiomela:

- **O House of Ephrata**: the celebrated “*O Antiphons*” (*O Sapientia...*) lent themselves perfectly to our own hymn of Advent. These antiphons are considered to be among the finest examples of pure modality in the Gregorian repertoire.
- The Christmas Exapostilarion **Our Saviour, the Dayspring from the East**, is based on an Old Roman Introit: *Dominus Dixit Ad Me*. It is quite different from the standard Gregorian version, which we used for “Your Resurrection” at Pascha.
- **We Run to Your Mercy** was one of our first adaptations, drawn from - perhaps - our favourite Gregorian melody: the solemn tone for *Salve Regina*.
- **O Victorious Leader** worked naturally with the Mode 1 Antiphon *Ave Maria*.
- The late, but irresistible *Gloria VIII De Angelis* seemed appropriate for the magnification **With the Voice of the Archangel**.
- **O Heavenly King** is modelled after an original composition *Alleluia, Hosanna* by the great twentieth century Christian philosopher Lanza del Vasto. He also wrote a hymn to the Theotokos in French, *Je Te Salue, Marie* which we have adapted for **All of Creation**. Lanza del Vasto was a noted Gregorianist, and the modality of his work is flawless. We were struck by the similarity between the main themes in *Je Te Salue, Marie* and the 6th Hurrian hymn, found at Ugarit in Syria, dating to the 14th century BC (notated in cuneiform, it is the oldest known piece of written music). This sort of continuity, across oceans of time and space, speaks eloquently of the universal or archetypal quality of modal aesthetics.

## Hymns of Lent:

- Great Lent features two special melodies for prokeimena: 1) the **Great Prokeimenon**, sung on Sunday evenings, is an extract from the cantillated *Exsultet*, a profoundly metaphysical prayer for blessing the Paschal candle. 2) the **Daily Prokeimenon** is a very ancient Oriental Hebrew incipit for *Wayikra Moshe*, the beginning of the 1st canticle of Moses (in perfect keeping with Tone 6 modality).
- The **Lenten Endings** for Vespers and Matins comprise several variations on themes from *Gloria IX Cum Jubilo*, another fine example of the Ionian (G) mode. The cantillation for “**Confirm, O God..., More Honorable...**” is taken from the Ambrosian *Te Deum*, but it should be noted that the *Te Deum* is itself based on one of the most fundamental Jewish melodies, still to be heard in synagogues today.<sup>12</sup>
- For the **Hymn of Cassia**, the poem of Holy Wednesday, we drew upon the stunningly beautiful and mysteriously feminine Alleluia *Per Te, Dei Genetrix*. The original is in praise of the Mother of God, but its ethereal quality lent itself to the grace of repentance described here.
- The **Kontakion of Holy Friday** is also the most heart-rending of Theotokia. Never are we closer to the divine mystery of the Mother of God than on this day, as she shares in the supreme agony of her Son: His death for the life of the World. His body is pierced with nails and spear; her soul with the prophetic sword. *Stabat Mater* is a meditation on Mary’s infinite pathos at the foot of the Cross. Its melody is an overflowing catharsis, hidden in mode 7. For the text of the ikos, we have incorporated some verses from the Armenian hymn *Deeramayren*. Its powerful characterization of Christ’s passion, and His Mother’s response, is matchless.
- **They Have Stripped Me of My Garments** is derived from the Sequence *Dies Irae*. The symbolism seemed appropriate, as the Cross, the Throne, and the Dread Judgement Seat are not really different things. We appreciate the sobriety of this melody as, in this context, no human sentiment could possibly do the subject justice.
- After the storm of the Passion Gospels, The **Noble Joseph** rests in meditation on Christ’s sepulchre. The motif of Introit: *Requiem Aeternam* expresses the atmosphere beautifully (it reappears as Memory Eternal in prayers for the departed). We love the Gregorian music for funeral and requiem services because it expresses not grief, horror and woe, but rather

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<sup>12</sup> This melody also became the basis of the *Tropos Spondeiakos*, a mode popular with Greeks, but “sung after the manner of the Jews.” St. Ambrose’s congregation would have known it well.

the dawning light of the Resurrection, as celebrated on Holy Saturday.<sup>13</sup> By the same token, the funeral hymn **With the Saints** is based on the antiphon *In Paradisum*.

### Pascha:

- As previously mentioned, **Your Resurrection** begins with the incipit from Introit: *Dominus Dixit Ad Me*, but also touches upon elements from the Gradual *Haec Dies*. (This last is a melody we would have liked to evoke more fully, but its astonishing beauty lies partially in its complexity. It is best suited for skilled choirs, and we wanted to keep this collection within the reach of all).
- **In the Flesh** is recognizable as Alleluia: *Pascha Nostrum*. This ancient song appears in a more developed form in the Old Roman collections. The exact relationship between the ornate repertoire specific to Rome, and the widespread Gregorian style is unclear - many theories have been proposed. In any case, the Roman tradition sheds light on the matter of interpretation, as the 19th century norms are inapplicable here.<sup>14</sup> In general, we prefer the simplicity of these melodies in their “Gregorian” form, and assume that simplicity denotes the archaic version; but in this instance the ornament adds structurally to the composition.
- For the hymn to the Theotokos **The Angel Cried**, we chose *Kyrie VIII De Angelis*, for pure joy. This, again, is a late composition (from around the fifteenth century), but of timeless beauty.
- **Christ is Risen** is given in two forms. The Greek version is, of course, that Byzantine Hymn of Hymns *Christos Anesti*. Its slower pace gives opportunity for contemplation. The faster Gregorian melody is actually a popular medieval (13th century) air from France - Cantus: *Virga Iesse Floruit*.
- The text of the **Great Prokeimenon** was clothed in the simple but profound beauty of one of the oldest melodies in the repertoire: this is another classic Jewish cantillation, preserved in the *Short Responsories*.

### Adaptations From Other Modal Traditions:

We use three melodies from outside the Gregorian repertoire. These were chosen for their unique qualities, which we felt suited the specific ethos of the prayers to which they were applied. The Armenian selections are clearly in a different, but not entirely incompatible

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<sup>13</sup> Fr. Alexander Schmemmann called for a “moratorium on burials” until this connection was firmly established. (See *the Liturgy of Death*, New York, 2016)

<sup>14</sup> Whereas a Greek or Middle-Eastern approach to the ornaments renders them naturally. This strongly suggests that Hellenic influence can be generally assumed in European performance practice at the time.

modal sphere; whereas Byzantine melody seems right at home in the midst of authentic Gregorian chants - a sort of family reunion.

- The electrifying imagery of the Armenian masterpiece *Oor Es Mayr Im* leaves one speechless. Christ, alone on the cross, blinded with tears of pain, calls out: “O Mother, where are you? Come and quench my thirst.” Its otherworldly melody, adapted here to **Your Bridal Chamber**, typifies the atmosphere of Great Lent.
- **Behold the Bridegroom Comes at Midnight**, the hymn which sets the pitch for Holy Week, is also derived from the Armenian repertoire: *Horjam*, a requiem melody sung at the Entrance, is in the eastern chromatic scale. The architecture of chromatic modes in Armenian chant is quite distinct from Greek or Middle-Eastern usage. This composition is an outstanding example of the spirituality which this scale can evoke.
- As we receive, at last, the Holy Fire on the night of Pascha, we sing the hymn **Come, O Faithful and Take Light**. Its ardent and joyous melody comes from an Athonite *Trisagion*. The explosion of grace in this liturgical moment is reflected by the dynamic rhythm and melodic development.

Seasoned Gregorian chanters will be wondering about our psalmody for Tone 2. A brief apology is due here: the second mode (Mode 3 in Latin texts) has a circuitous history. For one thing, its reciting note was raised, around the turn of the millennium, from b to c, which radically changed its modality.<sup>15</sup> Although many of the ancient hymns have been restored to their original form, the psalm tone is still conventionally performed with recitation on the sixth. Several documents written before these changes took place contain variations of this psalm tone with its true reciting note, and the melody is also to be found in Jewish practice, confirming its antiquity. Why, then, do we not use it?

The typical form of this cantillation, both in Gregorian and Jewish tradition, does not include a critical note: f. Without a major or minor second, we have no term of reference as to whether the psalmody is Dorian (E) or Aeolian (A). As it was written ages before the theory of the Octoechos was defined, this was of no concern to its composer; but all of the other Gregorian psalm tones are explicit in their modality, and we wanted to emphatically maintain the modal ethos of each tone while alternating between psalmodic verses and stikhera. In Werner’s transcription of the Jewish form, it appears clearly as an Aeolian (A) melody, and it indeed responds convincingly to this designation.

Now, where do we find suitable material to construct an authentically Dorian (E) cantillation? The intonation is typical and was kept. The termination appears in Pseudo-Hucbald’s *Commemoratio* (10th century) as a variant ending for the doxology “Glory... Now and Ever... Amen.” This cadence is typical of Jewish cantillation in Dorian (E) modes. For

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<sup>15</sup> See Vol. 1

the mediant, we turned to *Cunctis Diebus* - an antiphon whose melody Gevaert believes is a remnant from antiquity. It follows the classic psalmodic pattern, but displays enharmonic architecture - the backbone of archaic Dorian modality. All of the melodic elements are thus of truly ancient provenance, and combine to form a modally unambiguous whole.

The psalmody for Mode 4 is a variant recorded in the Sarum manuscript - a rare vestige of English chant before the adoption of Roman practice throughout Europe.

\* \* \*

How the sing-song quality of cantillation breathes life into reading! Musical recitation of prayers and sacred texts is a universal practice among humans, from time immemorial. It has always served to clarify and amplify our expression of faith, and to unite us in the powerful symbol of harmony. We lift up our hearts and raise a hymn of praise to God with these same endless songs, which began long before us, and will continue after we are gone.

This concludes our exploration of Gregorian modality, which we feel is an appropriate and viable option for liturgical chant in Orthodox congregations in the west. At Pentecost, the Holy Spirit spoke in tongues of fire to every man, in his own language. The Apostles went out and preached everywhere in the vernacular. Should this be so in words only? We therefore offer this work humbly, and without pretension to those who would like to use or build upon it.

It is our hope that this music may serve as a vehicle of prayer and unity. We wish you all the joy and grace that we ourselves receive from singing these ancient hymns.

With Love in Christ and  
the All-Holy Spirit of Truth,  
the monks of Holy Transfiguration Hermitage

Pentecost 2018

# Intonations

**Tone 1** **Tone 5**

**Tone 2** **Tone 6**

**Tone 3** **Tone 7**

**Tone 4** **Tone 8**

(8) La - Fa - Mi - Re - Do - Re Do - Ti - La - Mi - So - La  
 3 (8) Ti - So - Mi - Fa - Mi Do - Re - Mi - So - Fa - Mi  
 5 (8) Do - La - Fa Mi - Re - Do - La - So - Re - Do  
 7 (8) Re - Ti - So - Fa - So Re - So - Ti - La - Fa - So

Note: For simplicity, intonations 1 - 4 can be used for their plagals as well, a third or so higher.

Solfege is not necessary. Here it illustrates the relationships between the modes.

It may be helpful to modify these sequences, or add extra notes to help situate singers in certain compositions.

# Stikhera & Troparia

Keys to the Eight Tones

## Tone 1

Te rire-ri-re-ri-rem, terire ri-re - ri-re-rirem, terirerire ri-re - rem

te - ri-rerire-ri - re - ri - re - ri-rem, terirerireri re - ri - re - rem.

## Tone 2

Terirerire ri-re-rirem, te rirerire ri-re - ri-rem, te-ri rerire ri-re - ri-rem,

te-rirerire-ri - re - ri-rem, te-rirerire ri - re - ri - re - ri - rem.

(Recite on A after lines 1, 2 & 3, F after line 4)

## Tone 3

Te rirerireri re-ri-re-rirem, te-ri rerire ri-re-rirem, terire-ri-rerire ri-re-rem,

te - ri rerireri re - ri - re-rem, te rirerireri re - ri - re - ri - rem.

## Tone 4

Te rireri re - rem, terirerire ri - re - ri-rem, te rireri re - rem,

terirerire-ri-re - ri-rem, te rirem, te ri-re - ri-rem te rireri re-ri-re - ri-re-ri-rem.

**Tone 5**

22 A E G A

Terirerire ri-re - rirem, te-ri rerire ri-re - rirem, te-ri rerire ri-re - rirem,

25 E A E A

te rirerire ri - re - ri - rem, te rirerire ri - re - ri - re - ri - rem.

**Tone 6**

27 E D E D

Terire ri-re - ri-rem, terire ri-re - ri-rem, te rirerire ri-re - ri-rem,

30 E E D E

te rirerire ri - re - ri - rem, te-rirerire ri - re - ri - re - ri - rem.

**Tone 7**

32 Un. F C D

Te-ri rerireri re - ri-rem, teri re-ri-re-ri-rem, te rirerireri re - ri-rem,

35 D F G F C F

te - ri - rerireri - rem - te - ri - re - ri - re - rem.

**Tone 8**

36 Un. G F G

Te-ri rerireri re - rem, te-ri rerire ri-re - rirem, te-ri reri re-ri-re-rem,

39 E D E D G

te - ri - rerireri re - rirem te rirerire - ri - re - ri - re - ri - rem.

# Lord I Call

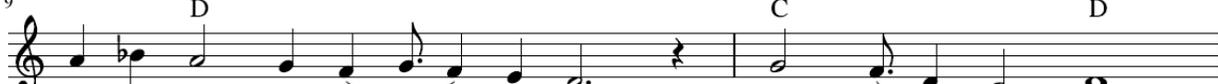
Tone 1

1 D  
  
 Lord I call upon You hear me, hear me, O Lord!

3 C E F D  
  
 Lord I call upon You hear me! Re-ceive the voice of my prayer.

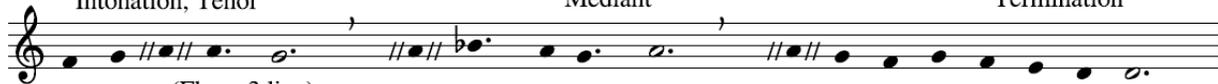
5 C D  
  
 When I call upon You hear me, O Lord.

6 D C E F  
  
 Let my prayer arise in Your sight as incense, and let the lifting up of my hands

9 D C D  
  
 be an evening sacrifice. Hear me, O Lord!

## Psalm Tone

11 D C D  
  
 Set a guard over my mouth, O Lord, keep watch over the door of my lips.

13 Intonation, Tenor Mediant Termination  
  
 (Flex - 3 line)

TONE 1

LORD I CALL

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!

Set a **guard** over my **mouth**, O Lord,  
 keep watch over the **door** of my lips.

Incline **not** my heart to any **evil**,  
 to busy myself with **wicked** deeds

in **company** with men who work **iniquity**;  
 and let me not partake of **their** delights.

+ Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** my head;  
 for my prayer is continually *against* **their** **wicked** deeds.

When they *are* **given** over to those who shall **condemn** them,  
 then they shall learn that the word of *the* **Lord** is true.

As a **rock** which one cleaves and **shatters** on the land,  
 so shall their bones be strewn at the *mouth* of **Sheol**.

But *my* **eyes** are toward **You**, O Lord God;  
 in You I seek refuge; leave me *not* **defenseless**.

Keep me from *the* **trap** which they have **laid** for me,  
 and from the snares of *evil***doers**.

Let *the* **wicked** together fall into their **own** nets,  
 ↓ *while* **I** escape.

*I* cry with my **voice** to the Lord,  
 with my voice I make *supplication* to the Lord,

+ *I* **pour** out my complaint before *Him*,  
 I tell my trouble *before* *Him*,  
 when my spirit is *faint*, You **know** my way.

LORD I CALL (cont.) TONE 1

In *the path* where I walk they have hidden a **trap** *for me*.  
I look *to the right* and watch,

but there *is none* who takes *notice of me*;  
no refuge remains to me, *no man cares for me*.

*I cry* to You, O Lord; I say, You are my *refuge*,  
my portion in the land *of the living*.

+ Give **heed** to my cry for I am **brought** very low.  
Deliver me from my persec<sup>u</sup>tors;  
for they *are too strong for me*.

Bring *my soul* out of **prison**,  
that I *may give thanks* to Your name.

*The righteous* will **surround** me;  
for You *will deal bountif'ly* with me.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** *my voice*.  
Let Your ears be attentive to the voice of my *supplication*.

*If You*, O Lord, should mark **iniquities**,  
↓ *Lord, who could* stand?

**But** there is *forgiveness with You*,  
↓ *that You may be* feared.

For Your *name's sake* I have waited for **You**, O Lord,  
my *soul has hoped on the* Lord;

from *the morning watch until night*,  
from the morning watch, let Israel **hope on the** Lord.

+ For with *the Lord* there is **steadfast** love,  
and with Him is plenteous red<sup>e</sup>mption,  
and He will deliver Israel from all *his iniquities*.

-----  
Praise *the Lord* all **nations**,  
praise *Him* all **peoples**.

-----  
For *His mercy* is **confirmed** *on us*  
and the truth of the Lord *endures forever*.

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THE OCTOECHOS: TONE ONE

SATURDAY VESPERS

LORD I CALL

ACCEPT OUR EVENING PRAYERS, O HOLY LORD!

GRANT US REMISSION OF SINS, //

FOR YOU ALONE HAVE MANIFESTED THE RESURRECTION TO THE WORLD

ENCIRCLE ZION

AND SURROUND HER, O PEOPLE!

GIVE GLORY IN HER TO THE ONE WHO ROSE FROM THE DEAD!

FOR HE IS OUR GOD, //

WHO HAS DELIVERED US FROM OUR TRANSGRESSIONS!

COME, O PEOPLE!

LET US HYMN AND FALL DOWN BEFORE CHRIST,

GLORIFYING HIS RESURRECTION FROM THE DEAD!

FOR HE IS OUR GOD, //

WHO HAS DELIVERED THE WORLD FROM THE DECEIT OF THE ENEMY!

GNE... (Theotokion)

LET US PRAISE THE VIRGIN MARY!

THE GATE OF HEAVEN, THE GLORY OF THE WORLD!

THE SONG OF THE ANGELS, THE BEAUTY OF THE FAITHFUL!

SHE WAS BORN OF MAN, YET GAVE BIRTH TO GOD!

SHE WAS REVEALED AS THE HEAVEN, AS THE TEMPLE OF THE GODHEAD!

SHE DESTROYED THE WALL OF ENMITY!

SHE COMMENCED THE PEACE, SHE OPENED THE KINGDOM!

SINCE SHE IS OUR FOUNDATION OF FAITH,

OUR DEFENDER IS THE LORD WHOM SHE BORE!

COURAGE! COURAGE! O PEOPLE OF GOD!

FOR CHRIST HAS DESTROYED THE ENEMY //

SINCE HE IS ALL POWERFUL.

THE OCTOECHOS: TONE ONE

SATURDAY VESPERS

APOSTIKHA

WE HAVE BEEN FREED FROM SUFFERINGS  
 BY YOUR SUFFERING, O CHRIST.  
 WE HAVE BEEN DELIVERED FROM CORRUPTION  
 BY YOUR RESURRECTION.//  
 O LORD, GLORY TO YOU.

VERSE: The Lord is King! He is robed in majesty!

LET CREATION REJOICE.  
 LET THE HEAVENS BE GLAD.  
 LET THE NATIONS CLAP THEIR HANDS WITH GLADNESS.  
 FOR CHRIST OUR SAVIOUR HAS NAILED OUR SINS TO THE CROSS.  
 SLAYING DEATH, HE HAS GIVEN LIFE.//  
 HE HAS RESURRECTED FALLEN ADAM AS THE LOVER OF MANKIND.

VERSE: For He has established the world so that it shall never be moved!

AS KING OF HEAVEN AND EARTH,  
 YOU WERE VOLUNTARILY CRUCIFIED IN YOUR LOVE FOR MANKIND.  
 HADES WAS ANGERED WHEN IT MET YOU BELOW.  
 ADAM ROSE SEEING YOU, THE CREATOR, UNDER THE EARTH.  
 O WONDER! HOW HAS THE LIFE OF ALL TASTED DEATH?  
 YOU ENLIGHTENED THE WORLD WHICH CRIES://  
 O LORD, WHO ROSE FROM THE DEAD, GLORY TO YOU!

VERSE: Holiness befits Your house, O Lord, forevermore!

THE MYRRH-BEARING WOMEN CAME WITH HASTE TO YOUR TOMB,  
 BEARING MYRRH AND LAMENTATIONS.  
 NOT FINDING YOUR MOST PURE BODY,  
 THEY LEARNED FROM THE ANGEL OF THE NEW AND GLORIOUS WONDER.  
 THEY TOLD THE APOSTLES://  
 THE LORD IS RISEN, GRANTING THE WORLD GREAT MERCY.

GNE... (Theotokion)

THE OCTOECHOS: TONE 1  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

BEHOLD IS<sup>~</sup>IAH'S PROP<sup>~</sup>HECY IS FULFILLED!  
 FOR THE VIRGIN GAVE BIRTH, YET REMAINED A VIRGIN!  
 GOD WAS BORN, AND SO NATURE WAS RESTORED ANEW!  
 BUT DO NOT DESPISE THE ENTREATIES OF YOUR SERVANTS, O MOTHER OF GOD!  
 WE OFFER THEM TO YOU IN YOUR TEMPLE!  
 SINCE YOU CARRIED IN YOUR ARMS THE COMPASSIONATE ONE,  
 HAVE COMPASSION ON YOUR SERVANTS //  
 AND PRAY THAT OUR SOULS MAY BE SAVED.

# Troparion

Tone 1

D

When the stone had been sealed, \_\_\_\_\_

2

while the soldiers were guarding Your most pure bo - dy,

3

C E F D

You rose on the third day, O Sa - viour, grant - ing life\_ to the

5

The powers of heaven therefore cried to You O, Gi - ver of Life,

6

C E F

Glory to your resur - rec - tion, O Christ, glory to Your King - dom,

8

C D

Glory to Your dispensation, O Lo - ver of man - kind.

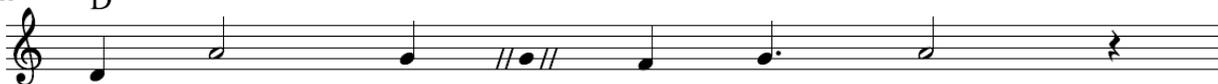
9

Glo - ry to the Father and to the Son and to the Holy Spi - rit

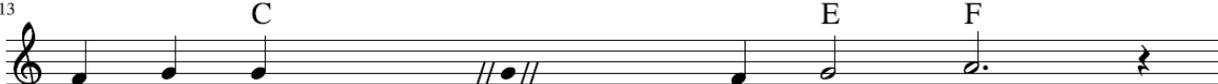
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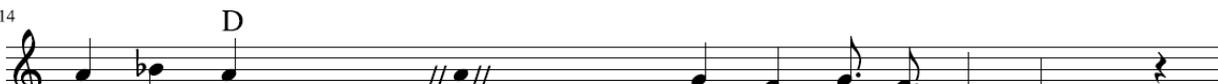
C D

now and ever and unto ages of a - ges, A - men.

11 **D**  
  
 When Ga - briel greeted you, O Vir - gin,

12  
  
 He cried out like the righteous Da - - vid,

13 **C** **E** **F**  
  
 for in you, O sacred ark was the Master of all in - car - nate

14 **D**  
  
 you were manifest as being more spacious than the hea - vens,

15  
  
 for you bore your Cre - a - tor. Glory to Him Who dwells in you!

17 **C** **E** **F**  
  
 Glo - ry to Him who comes forth from you!

18 **C** **D**  
  
 Glory to him who frees us through your Child!

- *Polyeleos or Psalm 118*
- *Evlogitaria*

HYPAKOE

THROUGH REPENTANCE THE THIEF STOLE PARADISE  
 AND BY LAMENTATION THE MYRRH-BEARING WOMEN BROUGHT THE JOY  
TO LIGHT  
 THAT YOU ARE RISEN, O CHRIST //  
 GRANTING THE WORLD GREAT MERCY.

PROKEIMENON     (*Your mercy, O Lord*)

**I** will now **arise**, *says the Lord* /  
 I will set Myself for salvation and *not draw* **back** *from it*.  
 - The Lord's **words** *are pure words*.

- *Matins Gospel reading*
- *"Having beheld the Resurrection"*
- *Psalm 50*

KONTAKION

AS GOD, YOU ROSE FROM THE TOMB IN GLORY,  
 RAISING THE WORLD WITH YOURSELF.  
 HUMAN NATURE PRAISES YOU AS GOD, FOR DEATH HAS VANISHED.  
 ADAM EXULTS, O MASTER!  
 EVE REJOICES, FOR SHE IS FREED FROM BONDAGE AND CRIES TO YOU:://  
 YOU ARE THE GIVER OF RESURRECTION TO ALL, O CHRIST!

IKOS

Let us sing the praises of the Almighty God,  
 who rose on the third day!  
 He shattered the gates of Hades,  
 raising those who had been dead from the ages.  
 He appeared to the Myrrhbearing Women,  
 in His good pleasure telling them first to rejoice.  
 He sent them to bring the good news to the apostles.  
 They announced the signs of victory to the disciples.  
 Hades groaned, death lamented,  
 while the world and all people rejoiced together:://  
 FOR YOU ARE THE GIVER OF RESURRECTION TO ALL, O CHRIST!

# the Praises

## Tone 1

1 D

Let ev - ery breath praise the Lord! Praise the Lord from Hea - ven!

3 C E F C D

Praise Him in the high - est! To You, O God, is due a song!

5

Praise Him all you an - gels of His! Praise Him all His hosts!

7 C D

To You, O God is due a song!

### Psalm Tone

8 D C D

Praise Him sun and moon! Praise Him all you stars and light!

10 Intonation, Tenor Mediant Termination

(Flex - 3 line)

## TONE 1

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, *all* you **stars** and light.

**Praise** Him, you highest **heavens**,  
 and you waters *above* the **heavens**.

Let *them* **praise** the **name** of the Lord.  
 For He spoke and *they* **came** to be.

+ He **commanded**, and they were **created**.  
 He established them for ever and **ever**;  
 He set a law which *cannot* **pass** away.

**Praise** the **Lord** *from the earth*,  
 you sea *monsters* **and** *all* deeps,  
**fire** and hail, **snow** and frost,  
 stormy winds *fulfilling* His word.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, creeping *things* and **flying** birds.

+ Kings of *the* **earth** and all **peoples**,  
 princes and **rulers** of *the* earth.  
 Young men and maidens together, old *men* and **children**.

Let *them* **praise** the **name** of the Lord,  
 for His name alone *is* **exalted**.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a horn *for* His **people**;

*a* **song** for **all** His saints:  
 the sons of Israel *who are* **near** to Him.

## THE PRAISES (cont.) TONE 1

**Sing** to the **Lord** *a new song*,  
His praise in the church *of the faithful*.

Let **Israel** be glad in His **ma<sup>~</sup>ker**,  
let the sons of Zion **re<sup>~</sup>joice** in their king.

Let *them* **praise** His name with **da<sup>~</sup>ncing**,  
making melody to *Him* with **ti<sup>~</sup>mbrel** and psalms.

For *the* **Lord** takes pleasure in His **pe<sup>~</sup>ople**,  
and exalts the humble *in* **sal<sup>~</sup>va<sup>~</sup>tion**.

Let *the* **faithful** exult in **gl<sup>~</sup>ory**,  
let them *sing* for **jo<sup>~</sup>y** on their beds.

Let the *high* **praises** of God be **in** *their throats*,  
and *two-edged* **sw<sup>~</sup>ords** in their hands,

to *wreak* **ven<sup>~</sup>geance** on the **na<sup>~</sup>tions**,  
and chastisement *on the* **pe<sup>~</sup>oples**.

To **bind** their **ki<sup>~</sup>ngs** with chains,  
and their nobles with *iron* **fe<sup>~</sup>tters**.

To execute on them the judgement **wri<sup>~</sup>tten**:  
this is glory for **al<sup>~</sup>l** **Hi<sup>~</sup>s** saints.

**Praise** **God** in His **san<sup>~</sup>ctuary**.  
+Praise Him in His *mighty* **fi<sup>~</sup>rmament**.

**Praise** Him for His **po<sup>~</sup>wers**.  
Praise Him according to His *exceeding* **gr<sup>~</sup>eatness**.

**Praise** Him with **tru<sup>~</sup>mpet** sound.  
Praise *Him* in **psal<sup>~</sup>ms** and harp.

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**Praise** Him with **ti<sup>~</sup>mbrel** and dance.  
Praise *Him* with **str<sup>~</sup>ings** and pipe.

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+ **Praise** Him with sounding **cy<sup>~</sup>mbals**.  
Praise Him with loud clashing **cy<sup>~</sup>mbals**.  
Let every *breath* **pr<sup>~</sup>aise** the Lord.

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THE PRAISES

O LORD, YOU HAVE ENDURED THE CROSS,  
 VOIDED DEATH AND RISEN FROM THE DEAD://  
 GRANT PEACE TO OUR LIVES AS THE ONLY ALL POWERFUL ONE!

WHEN YOU WERE NAILED TO THE TREE OF THE CROSS,  
 THE POWER OF THE ENEMY WAS BROKEN!  
 CREATION SHOOK WITH FEAR OF YOU  
 AND HADES WAS DESPOILED BY YOUR MIGHT!  
 YOU HAVE RAISED THE DEAD FROM THEIR GRAVES  
 AND OPENED PARADISE FOR THE THIEF://  
 O CHRIST OUR GOD, GLORY TO YOU!

WE HYMN YOU, O CHRIST, AND GLORIFY YOUR DIVINE CONDESCENSION!  
 YOU WERE BORN OF A VIRGIN, YET NOT PARTED FROM THE FATHER!  
 YOU SUFFERED AS MAN, AND FREELY WILLED TO ENDURE THE CROSS!  
 YOU ROSE FROM THE GRAVE AS FROM A BRIDAL CHAMBER, //  
 THAT YOU MIGHT SAVE THE WORLD: O LORD, GLORY TO YOU!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS,  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED.  
 THE CURSE HAS BEEN ANNULLED AND EVE SET FREE.  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE.//  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS. GLORY TO YOU!

# Lord I Call

## Tone 2

E D G D G

Lord, I call upon You hear me, hear me, O Lord!

3 A E D E

Lord, I call upon You hear me! Re-ceive the voice of my prayer

5 D E

when I call upon You hear me, O Lord.

6 E D G D G A E

Let my prayer a-rise in Your sight as in - cense and let the lift-ing up of my hands

9 D E D E

be an eve - ning sac - ri - fice. Hear me O Lord!

### Psalm Tone

11 E D E

Set a guard o- ver my mouth, O Lord, keep watch over the door of my lips.

13 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

TONE 2

LORD I CALL

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!

Set a **guard** over my **mouth**, O Lord,  
 keep watch over *the door* of my lips.

Incline **not** my heart to *any evil*,  
 to busy myself with **wicked** deeds

*in company* with men who work **iniquity**;  
 and let me not **partake** of *their delights*.

+ Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** my head;  
 for my prayer is continually against *their wicked* deeds.

When they *are given* over to those who shall **condemn** them,  
 then they shall learn that the word of *the Lord* is true.

As a **rock** which one *cleaves and shatters* on the land,  
 so shall their bones be strewn at the mouth of **Sheol**.

But *my eyes* are toward **You**, O Lord God;  
 in You I seek refuge; leave me not **defenseless**.

**Keep** me from the trap which *they have laid* for me,  
 and from the snares of **evildoers**.

Let *the wicked* together fall into *their own* nets,  
 while **I** escape.

*I cry* with my **voice** to the Lord,  
 with my voice I make supplication *to the Lord*,

+ *I pour* out my complaint before **Him**,  
 I tell my trouble *before Him*,  
 when my spirit is faint, *You know* my way.

LORD I CALL (cont.) TONE 2

In *the path* where I walk they have hidden a **trap** for me.  
I look to *the right* and watch,

but there *is none* who takes **notice** of me;  
no refuge remains to me, no *man* **cares** for me.

*I cry* to You, O Lord; I say, You *are my refuge*,  
my portion in the land of *the living*.

+ Give **heed** to my cry for I am **brought** very low.  
Deliver me from my *persecutors*;  
for they are *too strong* for me.

Bring *my soul* out of **prison**,  
that I may give **thanks** to Your name.

*The righteous* will surround me;  
for You will deal **bountifully** with me.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** my voice.  
Let Your ears be attentive to the voice of my *supplication*.

*If You*, O Lord, should mark **iniquities**,  
Lord, **who** could stand?

**But** there *is forgiveness* with You,  
that **You** may be feared.

For Your *name's sake* I have waited for **You**, O Lord,  
my soul has **hoped** on the Lord;

from *the morning watch* until night,  
from the morning watch, let Israel **hope** on the Lord.

+ For with *the Lord* there is **steadfast** love,  
and with Him is *plenteous redemption*,  
and He will deliver Israel from all his **iniquities**.

-----  
**Praise** the *Lord* all nations,  
praise Him all **peoples**.

-----  
For *His mercy* is **confirmed** on us  
and the truth of the Lord endures *forever*.

-----

THE OCTOECHOS: TONE 2

SATURDAY VESPERS

LORD I CALL

COME, LET US WORSHIP THE WORD OF GOD  
 BEGOTTEN OF THE FATHER BEFORE ALL AGES,  
 AND INCARNATE OF THE VIRGIN MARY!  
 HAVING ENDURED THE CROSS,  
 HE WAS BURIED AS HE HIMSELF DESIRED!!!  
 AND HAVING RISEN FROM THE DEAD, HE SAVED ME, THE ERRING ONE.

CHRIST OUR SAVIOUR  
 NAILED TO THE CROSS THE BOND AGAINST US,  
 HE VOIDED IT AND DESTROYED THE DOMINION OF DEATH!!!  
 WE FALL DOWN BEFORE HIS RESURRECTION ON THE THIRD DAY!

WITH THE ARCHANGELS  
 LET US PRAISE THE RESURRECTION OF CHRIST!  
 HE IS OUR SAVIOUR, OUR REDEEMER!  
 HE IS COMING WITH AWESOME GLORY AND MIGHTY POWER!!  
 TO JUDGE THE WORLD WHICH HE MADE!

GNE... (Dogmatic)

THE SHADOW OF THE LAW PASSED WHEN GRACE CAME!  
 AS THE BUSH BURNED, YET WAS NOT CONSUMED.  
 SO THE VIRGIN GAVE BIRTH, YET REMAINED A VIRGIN!  
 THE SUN OF RIGHTEOUSNESS HAS RISEN INSTEAD OF A PILLAR OF FLAME!!!  
 INSTEAD OF MOSES, CHRIST, THE SALVATION OF OUR SOULS!

APOSTIKHA

YOUR RESURRECTION, O CHRIST OUR SAVIOUR,  
 HAS ENLIGHTENED THE WHOLE UNIVERSE,  
 RECALLING YOUR CREATION.//  
 GLORY TO YOU, O ALMIGHTY LORD.

VERSE: The Lord is King, He is robed in majesty!

O SAVIOUR, BY THE TREE YOU DESTROYED THE CURSE OF THE TREE.  
 BY YOUR BURIAL YOU MORTIFIED THE MAJESTY OF DEATH.  
 YOU HAVE ENLIGHTENED OUR RACE BY YOUR RESURRECTION.//  
 O GIVER OF LIFE, CHRIST OUR GOD, GLORY TO YOU.

VERSE: For He has established the world, so that it shall never be moved!

O CHRIST, WHEN YOU WERE SEEN NAILED TO THE CROSS,  
 YOU RESTORED THE BEAUTY OF YOUR CREATURES.  
 THE SOLDIERS SHOWED THEIR INHUMANITY WHEN THEY PIERCED YOUR SIDE  
 WITH A SPEAR.  
 THE ELDERS NOT KNOWING YOUR POWER ASKED THAT YOUR TOMB MIGHT BE  
 SEALED,  
 BUT THROUGH THE MERCY OF YOUR COMPASSION,  
 YOU ACCEPTED THE TOMB AND ROSE ON THE THIRD DAY!!!  
 O LORD, GLORY TO YOU!

VERSE: Holiness befits Your house, O Lord, forevermore!

O CHRIST, THE GIVER OF LIFE,  
 FOR THE SAKE OF THE DEAD YOU VOLUNTARILY ENDURED DEATH,  
 DESCENDING INTO HADES AS THE MIGHTY ONE  
 TO SAVE THOSE WHO AWAITED YOUR COMING,  
 GRANTING THEM THE LIFE OF PARADISE INSTEAD OF DEATH.  
 GRANT ALSO TO US WHO GLORIFY YOUR RESURRECTION ON THE THIRD DAY//  
 CLEANSING OF OUR SINS AND GREAT MERCY.

GNE... (Theotokion)

THE OCTOECHOS: TONE 2  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

A NEW MIRACLE SURPASSES ALL ANCIENT MIRACLES!  
 WHO KNOWS OF A MOTHER WHO GAVE BIRTH WITHOUT A MAN,  
 WHO CARRIED IN HER ARMS HER CREATOR?  
 THIS BIRTH IS THE WILL OF GOD!  
 SINCE YOU CARRIED HIM AS AN INFANT IN YOUR ARMS, O MOST PURE ONE,  
 AND SINCE YOU POSSESS MOTHERLY BOLDNESS BEFORE HIM:  
 DO NOT CEASE PRAYING FOR US WHO HONOUR YOU, //  
 THAT HE MAY BE BOUNTIFUL AND SAVE OUR SOULS!

# Troparion

Tone 2

E D

When You de-scended to death, O Life im - mor - tal,

2 G D G

You des-troyed Hades with the power of Your God - head!

3 A E

And when from the depths You raised the dead,

4 D E

all the powers of Hea - ven cried out:

5 D E

Ogiver of life, Christ our God, — Glo - ry to You!

6

Glo - ry to the Father and to the Son and to the Ho - ly Spi - rit,

7 D E

now and ever and unto ages of a - ges, A - men.

8 E

Be-yond all thought and exceedingly glorious are your mysteries, O The-o - to - kos,

9 G D G

sealed in purity and preserved in vir - gi - ni - ty.

10 A E

You were re - vealed as truly the mother who bore the True God!

11 D E

Be - seech Him to save \_\_\_\_\_ our \_\_\_\_\_ souls!

HYPAKOE

AFTER THE PASSION, THE WOMEN WENT TO THE GRAVE  
 TO ANOINT YOUR BODY, O CHRIST OUR GOD.  
 THEY SAW ANGELS IN THE TOMB AND WERE AFRAID,  
 FOR THEY HEARD THEM SAY THAT THE LORD IS RISEN, //  
 GRANTING THE WORLD GREAT MERCY.

PROKEIMENON     (*The Lord is my strength*)

*Arise*, O Lord my God, in the decree which You *have commanded* /  
 and the assembly of peoples will *surround* You.

- O Lord my God, I have set my hope on You. **Save me.**

- *Matins Gospel reading*
- *“Having beheld the Resurrection”*
- *Psalm 50*

KONTAKION

HADES BECAME AFRAID, O ALMIGHTY SAVIOUR,  
 SEEING THE MIRACLE OF YOUR RESURRECTION FROM THE TOMB!  
 THE DEAD AROSE! CREATION, WITH ADAM, BEHELD THIS AND REJOICED  
 WITH YOU!!!  
 AND THE WORLD, O MY SAVIOUR, PRAISES YOU FOREVER!

IKOS

You are the Light of those in darkness;  
 You are the Resurrection of all; You are the Life of mortals.  
 O Saviour, when You despoiled the dominion of death  
 and shattered the gates of Hades, O Word,  
 You raised us all with Yourself.  
 The dead saw this and were in wonder at the miracle,  
 and all creation rejoiced together at Your Resurrection,  
 O Lover of mankind.  
 Therefore we also glorify and sing Your condescension, //  
 AND THE WORLD, O MY SAVIOUR, PRAISES YOU FOREVER!

# the Praises

Tone 2



## Psalm Tone



## TONE 2

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, all you **stars** and light.

**Praise** Him, you *highest heavens*,  
 and you waters above *the heavens*.

Let *them* **praise** the **name** of the Lord.  
 For He spoke and *they came* to be.

+ He **commanded**, and they were **created**.  
 He established them for *ever and ever*;  
 He set a law which cannot **pass** away.

**Praise** the **Lord** *from* the earth,  
 you *sea monsters and all deeps*,  
**fire** and *hail*, **snow** and frost,  
 stormy winds *fulfilling His word*.

**Mountains** and all hills, fruit trees *and all cedars*,  
 beasts and all cattle, creeping things *and flying birds*.

+ **Kings** of *the earth* and all **peoples**,  
 princes *and rulers* of the earth.  
 Young men and maidens together, old men *and children*.

Let *them* **praise** the **name** of the Lord,  
 for His name alone is *exalted*.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a horn for *His people*,

*a song* for **all His** saints:  
 the sons of Israel who *are near* to Him.

## THE PRAISES (cont.) TONE 2

**Sing to the Lord** a new song,  
His praise in the church of the **faithful**.

Let **Israel** be glad in His **maker**,  
let the sons of Zion **rejoice** in their king.

Let them **praise** His name with **dancing**,  
making melody to Him with **timbrel** and **psalms**.

For the **Lord** takes pleasure in His **people**,  
and exalts the humble in **salvation**.

Let the **faithful** exult in **glory**,  
let them sing for **joy** on their beds.

Let the **high praises** of **God** be in their throats,  
and two-edged **swords** in their hands,

to **wreak vengeance** on the **nations**,  
and chastisement on the **peoples**.

To **bind** their **kings** with chains,  
and their nobles with iron **fetters**.

To **execute** on them the **judgement written**:  
this is glory for **all** His saints.

**Praise God** in His **sanctuary**.  
Praise Him in His mighty **firmament**.

**Praise Him** for His **powers**.  
Praise Him according to His exceeding **greatness**.

**Praise Him** with **trumpet** sound.  
Praise Him in **psalms** and **harp**.

-----

**Praise Him** with **timbrel** and dance.  
Praise Him with **strings** and pipe.

-----

+ **Praise Him** with sounding **cymbals**.  
Praise Him with loud **clashing cymbals**.  
Let every **breath praise** the Lord.

-----

THE OCTOECHOS: TONE 2

SUNDAY MATINS

THE PRAISES

ALL THAT HAS BREATH GLORIFIES YOU, O LORD!  
 FOR BY YOUR CROSS YOU HAVE DESTROYED DEATH  
 MANIFESTING YOUR RESURRECTION FROM THE DEAD TO THE NATIONS//  
 AS THE ONLY LOVER OF MANKIND!

COME, O PEOPLE: REJOICE AND BE GLAD!  
 THE ANGEL SITTING ON THE STONE HAS ANNOUNCED TO US THE GLAD TIDINGS:  
 CHRIST HAS RISEN FROM THE DEAD, AS THE SAVIOUR OF THE WORLD,  
 AND HAS FILLED ALL THINGS WITH SWEET FRAGRANCE://  
 O PEOPLE, REJOICE AND BE GLAD!

YOU WERE CRUCIFIED AND BURIED, O CHRIST,  
 AS YOU FREELY WILLED,  
 OVERTHROWING DEATH AND RISING AGAIN IN GLORY//  
 AS GOD AND MASTER YOU GRANT THE WORLD ETERNAL LIFE AND GREAT MERCY!

GNE... TONE 6 (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE//  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS. GLORY TO YOU!



TONE 3

LORD I CALL

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!

Set a **guard** over my **mouth**, *O Lord*,  
 keep watch over the **door** *of my lips*.

*Incline* **not** my heart to any *evil*,  
 to busy myself with **wicked deeds**

*in company* with men who work **iniquity**;  
 and let me not partake **of their delights**.

+ Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** *my* head;  
 for my prayer is continually against their **wicked deeds**.

When they *are* **given** over to those who shall **condemn** *them*,  
 then they shall learn that the word of the **Lord** *is true*.

As a **rock** which one cleaves and **shatters** on the land,  
 so shall their bones be strewn at the **mouth** *of Sheol*.

But *my eyes* are toward **You**, *O Lord God*;  
 in You I seek refuge; leave me **not** *defenseless*.

Keep me from *the* **trap** which they have **laid** *for* me,  
 and from the **snare** of **evildoers**.

Let *the* **wicked** together fall into their **own** *nets*,  
 ↘ **while** *I escape*.

*I cry* with my **voice** *to* the Lord,  
 with my voice I make supplication **to the Lord**,

+ *I pour* out my complaint **before** *Him*,  
 I tell my trouble **before** *Him*,  
 when my spirit is faint, You **know** *my way*.

LORD I CALL (cont.) TONE 3

In *the path* where I walk they have hidden a **trap** *for me*.  
I look to the **right** *and watch*,

but there *is* **none** who takes **notice** of me;  
no refuge remains to me, no man **cares** *for me*.

*I cry* to You, O Lord; I say, You are my **refuge**,  
my portion in the **land** *of the living*.

+ *Give heed* to my cry for I am **brought** *very low*.  
Deliver me from my persecutors;  
for they are too **strong** *for me*.

Bring *my soul* out of **prison**,  
that I may give **thanks** *to Your name*.

*The righteous* will surround **me**;  
for You will deal **bountifully** *with me*.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** *my voice*.  
Let Your ears be attentive to the **voice** of my **supplication**.

*If You*, O Lord, should mark **iniquities**,  
Lord, **who** *could stand?*

**But** there is **forgiveness** with You,  
that **You** *may be feared*.

For Your *name's sake* I have waited for **You**, O Lord,  
my soul has **hoped** *on the Lord*;

from *the morning watch* until night,  
from the morning watch, let Israel **hope** *on the Lord*.

+ For with *the Lord* there is **steadfast** love,  
and with Him is plenteous **redemption**,  
and He will deliver Israel from all his **iniquities**.

-----  
Praise *the Lord* all **nations**,  
praise **Him** *all peoples*.

-----  
For *His mercy* is **confirmed** *on us*  
and the truth of the **Lord** **endures** *forever*.

LORD I CALL

BY YOUR CROSS, O CHRIST OUR SAVIOUR,  
 DEATH'S DOMINION HAS BEEN SHATTERED;  
 THE DEVIL'S DELUSION DESTROYED!  
 THE HUMAN RACE, BEING SAVED BY FAITH, //  
 ALWAYS OFFERS YOU A SONG!

ALL HAS BEEN ENLIGHTENED BY YOUR RESURRECTION, O LORD!  
 PARADISE HAS BEEN OPENED AGAIN.  
 ALL CREATION PRAISING YOU, //  
 ALWAYS OFFERS YOU A SONG!

I GLORIFY THE POWER OF THE FATHER AND THE SON!  
 I PRAISE THE AUTHORITY OF THE HOLY SPIRIT!  
 THE UNDIVIDED, UNCREATED GODHEAD, //  
 THE CONSUBSTANTIAL TRINITY WHICH REIGNS FOREVER!

GNE... (Theotokion)

HOW CAN WE NOT WONDER  
 AT YOUR MYSTICAL CHILDBEARING, O EXALTED MOTHER?  
 FOR WITHOUT RECEIVING THE TOUCH OF MAN,  
 YOU GAVE BIRTH TO A SON IN THE FLESH, O IMMACULATE VIRGIN!  
 THE SON BORN OF THE FATHER BEFORE ALL AGES  
 WAS BORN OF YOU AT THE FULLNESS OF TIME, O HONOURED LADY!  
 HE UNDERWENT NO MINGLING, NO CHANGE, NO DIVISION,  
 BUT PRESERVED THE FULLNESS OF EACH NATURE.  
 ENTREAT HIM TO SAVE THE SOULS, O LADY AND VIRGIN AND MOTHER  
 OF THOSE WHO CONFESS YOU IN FAITH //  
 TO BE THE THEOTOKOS!

APOSTIKHA

THE SUN WAS DARKENED BY YOUR PASSION, O CHRIST,  
 BUT ALL CREATION WAS ENLIGHTENED BY THE LIGHT OF YOUR RESURRECTION! //  
 ACCEPT OUR EVENING SONG, O LOVER OF MANKIND.

VERSE: The Lord is King; He is robed in majesty!

YOUR LIFE-BEARING RESURRECTION, O LORD,  
 ENLIGHTENED THE WHOLE UNIVERSE,  
 RECALLING YOUR CREATION.  
 DELIVERED FROM ADAM'S CURSE, WE SING://  
 O ALMIGHTY LORD, GLORY TO YOU!

VERSE: For He has established the world, so that it shall never be moved.

YOU ARE THE CHANGELESS GOD,  
 WHO, SUFFERING IN THE FLESH WAS CHANGED!  
 CREATION COULD NOT ENDURE SEEING YOU ON THE CROSS.  
 IT WAS FILLED WITH FEAR WHILE PRAISING YOUR PATIENCE!  
 BY DESCENDING TO HADES AND RISING ON THE THIRD DAY, //  
 YOU HAVE GRANTED TO THE WORLD LIFE AND GREAT MERCY.

VERSE: Holiness befits Your house, O Lord, forevermore!

YOU ENDURED DEATH, O CHRIST,  
 TO DELIVER THE HUMAN RACE FROM DEATH.  
 YOU ROSE FROM THE DEAD ON THE THIRD DAY,  
 RAISING WITH YOURSELF THOSE WHO KNEW YOU AS GOD //  
 AND ENLIGHTENING THE WORLD: GLORY TO YOU!

GNE... (Theotokion)

THE OCTOECHOS: TONE 3  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

BY THE WILL OF THE FATHER,  
OF THE HOLY SPIRIT YOU CONCEIVED THE SON OF GOD, WITHOUT SEED!  
HE WAS BORN OF THE FATHER BEFORE ALL AGES WITHOUT A MOTHER,  
BUT NOW FOR OUR SAKE HE CAME FROM YOU WITHOUT A FATHER! //  
DO NOT CEASE ENTREATING HIM TO DELIVER OUR SOULS FROM HARM.

# Troparion

Tone 3

F D

Let the hea - vens re - jice! Let the earth be glad!

3 C E F

For the Lord has shown strength with His arm!

4

He has tram - pled down death by death!

5

He has be - come the first born of the dead.

6 D

He has de - livered us from the depths of hell,

7 C F

and has granted to the world great mer - cy!

8

Glo - ry to the Father and to the Son and to the Holy Spi - rit,

9 C F

now and ever and unto ages of a - ges, A - men.

10 F D

We praise you O The-o - to - kos, for ha-ving borne our sal - va - tion,

12 C E F

for by be - ing in- carnate of you and dy-ing on the cross,

13

your Son has saved us from cor - rup - tion,

14 C F

for He is God and the Lo - ver of man - kind.

HYPAKOE

THE MYRRH-BEARING WOMEN MARVELLED WHEN THEY BEHELD THE  
RADIANT ANGEL

AND THE DEW OF HIS WORDS FELL UPON THEM AS HE SAID:

"WHY DO YOU SEEK THE LIVING AMONG THE DEAD?

HE WHO HAS EMPTIED THE TOMB IS RISEN,

AND AS THE CHANGELESS ONE HAS CHANGED CORRUPTION.

SING TO GOD: HOW FEARFUL ARE YOUR WORKS!"//

FOR HE HAS SAVED MANKIND.

PROKEIMENON     *(Sing praises to our God)*

**Say** among the nations that the **Lord** is King; /

for He has established the world so that it shall **never be moved**.

-Sing to the Lord a new song. Sing to the **Lord**, *all* the earth.

- *Matins Gospel reading*

- *"Having beheld the Resurrection"*

- *Psalm 50*

KONTAKION

ON THIS DAY YOU ROSE FROM THE TOMB,  
 O MERCIFUL ONE,  
 LEADING US FROM THE GATES OF DEATH.  
 ON THIS DAY ADAM EXULTS AS EVE REJOICES;  
 WITH THE PROPHETS AND PATRIARCHS THEY UNCEASINGLY PRAISE //  
 THE DIVINE MAJESTY OF YOUR POWER.

IKOS

Let heaven and earth dance today,  
 and sing with one accord the praises of Christ.  
 He who sits on one throne with the Father and the Spirit,  
 has raised those held captive from the grave.  
 Together, all creation rejoices in its Deliverer  
 and brings every fitting song to the Creator of all.  
 For today, as the Giver of Life, He drew mortal man from Hades,  
 lifting him up with Himself into heaven.  
 He has trampled the pride of the enemy //  
 BY THE DIVINE MAJESTY OF HIS POWER!

# the Praises

Tone 3

F D

Let ev - erybreath praise the Lord! Praise the Lord from Hea - ven!

3 C E F C F

Praise Him in the high - est! To You, O God, is due a song!

5 D

Praise Him all you an - gels of His! Praise Him all His Hosts!

7 C F

To You, O God, is due a song!

## Psalm Tone

8 F C F

Praise Him sun and moon! Praise Him all you stars and light!

10 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

## TONE 3

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** *and* moon,  
 praise Him, all you **stars** *and* light.

**Praise** Him, you highest **heavens**,  
 and you **waters** *above* the heavens.

Let *them* **praise** the **name** *of* the Lord.  
 For He spoke and they **came** *to be*.

+ He **commanded**, and they were **created**.  
 He established them for ever and **ever**;  
 He set a law which cannot **pass** *away*.

**Praise** the **Lord** *from* the earth,  
 you sea **monsters** *and* all *deeps*,  
**fire** and hail, **snow** *and* frost,  
 stormy winds **fulfilling** *His* word.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, creeping things and **flying** *birds*.

+ Kings of *the* **earth** and all **peoples**,  
 princes and **rulers** of the earth.  
 Young men and maidens together, **old men** *and* children.

Let *them* **praise** the **name** *of* the Lord,  
 for His name **alone** *is* exalted.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a **horn** *for* *His* people,

*a* **song** for **all** *His* saints:  
 the sons of Israel who are **near** *to* Him.

## THE PRAISES (cont.) TONE 3

**Sing** to the **Lord** *a new song,*  
His praise in the church **of** *the faithful.*

*Let Israel* be glad in His **maker,**  
let the sons of Zion **rejoice** *in their king.*

Let *them* **praise** His name with **dancing,**  
making melody to Him with **timbrel** *and psalms.*

For *the Lord* takes pleasure in His **people,**  
and exalts the humble **in** *salvation.*

Let *the faithful* exult in **glory,**  
let them sing for **joy** *on their beds.*

Let the *high praises* of God be **in** *their throats,*  
and two-edged **swords** *in their hands,*

to *wreak* **vengeance** on the **nations,**  
and chastisement **on** *the peoples.*

To **bind** their **kings** *with chains,*  
and their nobles with **iron** *fetters.*

To **execute** on them the judgement **written:**  
this is glory for all *His saints.*

*Praise God* in His **sanctuary.**  
*Praise Him* in His mighty firmament.

**Praise** Him for His **powers.**  
*Praise Him* according to His **exceeding** *greatness.*

**Praise** Him with **trumpet** sound.  
*Praise Him* in psalms *and harp.*

-----

**Praise** Him with **timbrel** and dance.  
*Praise Him* with strings *and pipe.*

-----

+ **Praise** Him with sounding **cymbals.**  
*Praise Him* with loud clashing **cymbals.**  
Let every breath praise *the Lord.*

-----

THE PRAISES

COME, ALL PEOPLES,  
 AND LEARN THE POWER OF THE AWESOME MYSTERY!  
 FOR CHRIST OUR SAVIOUR, WHO IS THE WORD FROM THE BEGINNING,  
 WAS CRUCIFIED AND FREELY SUFFERED BURIAL FOR OUR SAKE,  
RISING FROM THE DEAD THAT HE MIGHT SAVE ALL THINGS:://  
COME, LET US WORSHIP HIM!

EVERETHING WAS FILLED WITH JOY  
 ON LEARNING THE PROOF OF THE RESURRECTION!  
MARY MAGDALENE CAME TO THE TOMB,  
 AND FOUND AN ANGEL IN RADIANT CLOTHING SITTING ON THE STONE, WHO SAID:  
WHY DO YOU SEEK THE LIVING AMONG THE DEAD?  
 HE IS NOT HERE BUT IS RISEN AS HE FORETOLD,//  
 GOING BEFORE YOU INTO GALILEE!

IN YOUR LIGHT, O MASTER, WE SEE LIGHT!  
 FOR YOU HAVE RISEN FROM THE DEAD,  
GRANTING US SALVATION AS THE LOVER OF MANKIND!  
 THE WHOLE CREATION GLORIFIES YOU, THE ONLY SINLESS ONE:://  
HAVE MERCY ON US!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE.//  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU!

# Lord I Call

Tone 4

G C G

Lord, I call upon You, hear me, hear\_\_\_\_\_ me, O Lord!

3 A G

Lord I call upon You, hear me! Re-ceive the voice of my prayer

5 A F G

When I call u- pon You, hear\_\_\_\_\_ me, O Lord.

6 G C G

Let my prayer arise in Your sight as in-cense, and let the lifting up of my hands

9 A G A F G

be an eve-ning sac - ri - fice. Hear\_\_\_ me\_\_\_ O\_\_\_ Lord!

## Psalm Tone

11 D G C G D

Set a **guard** over my **mouth**,\_ O Lord, keep watch over the **door** of my lips.\_

13 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

TONE 4

LORD I CALL

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.

*Set a **guard** over my **mouth**, O Lord,  
 keep watch over the **door** of my **lips**.*

*Incline **not** my heart to any **evil**,  
 to busy myself with **wicked deeds***

*in **company** with men who work **iniquity**;  
 and let me not **partake** of their **delights**.*

+ *Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** my head;  
 for my prayer is continually against their **wicked deeds**.*

*When **they are given** over to those who shall **condemn** them,  
 then they shall learn that the word of the **Lord** is **true**.*

*As a **rock** which one cleaves and **shatters** on the land,  
 so shall their bones be strewn at the **mouth** of Sheol.*

*But my **eyes** are toward **You**, O Lord God;  
 in You I seek refuge; leave me **not** defenseless.*

*Keep me **from the trap** which they have **laid** for me,  
 and from the snares of **evildoers**.*

*Let the **wicked** together fall into their **own** nets,  
 while **I** **escape**.*

*I **cry** with my **voice** to the Lord,  
 with my voice I make supplication to the **Lord**,*

+ *I **pour** out my complaint before Him,  
 I tell my trouble **before** Him,  
 when my spirit is faint, You **know** my **way**.*

LORD I CALL (cont.) TONE 4

*In the **path** where I walk they have hidden a **trap** for me.  
I look to the **right** and **watch**,*

*but there is **none** who takes **notice** of me;  
no refuge remains to me, no man **cares** for **me**.*

*I cry to You, O Lord; I say, You are my **refuge**,  
my portion in the **land** of the living.*

+ *Give **heed** to my cry for I am **brought** very low.  
Deliver me from my persec<sup>u</sup>tors;  
for they are too **strong** for **me**.*

*Bring my **soul** out of **prison**,  
that I may give **thanks** to Your **name**.*

*The **righteous** will surr<sup>o</sup>und me;  
for You will deal **bountif**ly with **me**.*

+ *Out of the **depths** I cry to **You**, O Lord.  
Lord, **hear** my voice.  
Let Your ears be attentive to the voice of my **supplication**.*

*If **You**, O Lord, should mark **iniquities**,  
Lord, **who** could stand?*

***But** there is **forgiveness** with You,  
that **You** may be **feared**.*

*For Your name's **sake** I have waited for **You**, O Lord,  
my soul has **hoped** on the **Lord**;*

*from the **morning watch** until night,  
from the morning watch, let Israel **hope** on the **Lord**.*

+ *For with the **Lord** there is **steadfast** love,  
and with Him is plenteous red<sup>e</sup>mption,  
and He will deliver Israel from **all** his **iniquities**.*

-----  
*Praise the **Lord** all **nations**,  
**praise** Him all peoples.*

-----  
*For His **mercy** is **confirmed** on us  
and the truth of the Lord **endures** forever.*

-----

THE OCTOECHOS: TONE 4

SATURDAY VESPERS

LORD I CALL

WE GLORIFY YOUR RESURRECTION ON THE THIRD DAY, O CHRIST GOD  
 BY ALWAYS HONOURING YOUR LIFE-GIVING CROSS;  
 BY IT YOU HAVE RENEWED THE CORRUPTED NATURE OF MANKIND  
 O ALMIGHTY ONE!  
 BY IT YOU HAVE RENEWED OUR ENTRANCE TO HEAVEN//  
 FOR YOU ARE GOOD AND THE LOVER OF MANKIND!

YOU LOOSED THE TREE'S VERDICT OF DISOBEDIENCE, O SAVIOUR,  
 BY BEING VOLUNTARILY NAILED TO THE TREE OF THE CROSS!  
 BY DESCENDING TO HADES, O ALMIGHTY GOD,  
 YOU BROKE THE BONDS OF DEATH!  
 THEREFORE, WE GLORIFY YOUR RESURRECTION FROM THE DEAD, SINGING IN JOY://  
 GLORY TO YOU, O ALL POWERFUL LORD!

YOU BROKE DOWN THE GATES OF HADES, O LORD,  
 AND BY YOUR DEATH YOU DESTROYED THE KINGDOM OF DEATH!  
 YOU DELIVERED THE HUMAN RACE FROM CORRUPTION, //  
 GRANTING TO THE WORLD LIFE, INCORRUPTION AND GREAT MERCY.

THE OCTOECHOS: TONE 4  
LORD I CALL (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

THE PROPHET DAVID,  
 HAVING BECOME, THROUGH YOU, O VIRGIN,  
 THE FOREFATHER OF THE LORD,  
 FORETOLD, IN SONG, TO HIM WHO WORKED WONDERS IN YOU:  
 "AT YOUR RIGHT HAND STOOD THE QUEEN!"  
 AND GOD REVEALED YOU TO BE THE MOTHER AND SOURCE OF LIFE,  
 WHEN HE WAS PLEASED TO BE INCARNATE OF YOU WITHOUT A FATHER,  
 TO RENEW IN US HIS IMAGE MADE CORRUPT IN PASSION.  
 FINDING THE LOST SHEEP, HE TOOK IT UPON HIS SHOULDERS AND BROUGHT  
 IT TO HIS FATHER,  
 JOINING IT TO THE HEAVENLY POWERS. //

CHRIST WHO HAS GREAT AND RICH MERCY HAS SAVED THE WORLD,  
 O THEOTOKOS!

THE OCTOECHOS: TONE 4

SATURDAY VESPERS

APOSTIKHA

BY ASCENDING THE CROSS, O LORD,  
 YOU HAVE ANNULLED OUR ANCESTRAL CURSE!  
 BY DESCENDING TO HADES, YOU HAVE FREED THE ETERNAL PRISONERS,  
 GRANTING INCORRUPTION TO THE HUMAN RACE!!!  
 THEREFORE IN SONGS WE GLORIFY YOUR LIFE-GIVING AND SAVING RESURRECTION!

VERSE: The Lord is King; He is robed in majesty!

BY HANGING UPON THE TREE, O ONLY POWERFUL LORD,  
 YOU SHOOK ALL OF CREATION!  
 BY BEING LAID IN THE TOMB YOU HAVE RAISED THOSE WHO DWELT IN THE TOMBS  
 GRANTING LIFE AND INCORRUPTION TO THE HUMAN RACE!!!  
 THEREFORE IN SONGS WE GLORIFY YOUR RISING ON THE THIRD DAY!

VERSE: For He has established the world, so that it shall never be moved!

THE LEADERS OF THE PEOPLE, O CHRIST,  
 HANDED YOU OVER TO PILATE, CONDEMNED TO BE CRUCIFIED  
 BUT VOLUNTARILY YOU ENDURED BURIAL,  
 RISING BY YOUR OWN POWER ON THE THIRD DAY AS GOD, //  
 GRANTING US LIFE EVERLASTING AND GREAT MERCY.

VERSE: Holiness befits Your house, O Lord, forevermore!

WITH TEARS THE WOMEN REACHED YOUR TOMB,  
 SEARCHING FOR YOU, BUT NOT FINDING YOU.  
 THEY WEPT WITH WAILING AND LAMENTED:  
 WOE TO US! O OUR SAVIOUR, KING OF ALL,  
 HOW WERE YOU STOLEN?  
 WHAT PLACE CAN HOLD YOUR LIFE-BEARING BODY?  
 AN ANGEL REPLIED TO THEM:  
 DO NOT WEEP BUT GO AND PROCLAIM THAT THE LORD IS RISEN, //  
 GRANTING US JOY AS THE ONLY COMPASSIONATE ONE!

GNE... (Theotokion)

THE OCTOECHOS: TONE 4  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

LOOK ON THE ENTREATIES OF YOUR SERVANTS, O BLAMELESS ONE!  
 STOP ALL THE TERRIBLE ATTACKS AGAINST US,  
 FREEING US FROM EVERY AFFLICTION,  
 FOR WE HAVE ONLY YOU AS OUR SURE AND FIRM ANCHOR!  
 O LADY, DO NOT LET US BE PUT TO SHAME,  
 FOR WE CALL ON YOU FOR OUR INTERCESSION!  
 HASTEN TO PRAY FOR THOSE WHO CALL IN FAITH:  
 REJOICE, O LADY, HELP OF ALL, //  
 THE JOY AND SHELTER AND SALVATION OF OUR SOULS!

# Troparion

Tone 4

1 G  
 When the women disciples of the Lord learned from the an - gel

2 C G  
 the joyous message of the re-sur - rec - tion,

3 A G  
 they cast away the an-ces - tral curse and elatedly told the A - po - stles:

5 C  
 Death is o - verthrown! Christ our God is Ri - sen,

7 A F G  
 Grant - ing the world great mer - - cy.

8 C  
 Glo - ry to the Father and to the Son and to the Holy Spi - rit,

9 G D  
 now and ever and unto ages of a - ges. A - men. \_\_\_\_\_



HYPAKOE

THE MYRRH-BEARERS HASTENED  
 TO PROCLAIM TO THE APOSTLES  
 THE GLAD TIDINGS OF YOUR ALL GLORIOUS RESURRECTION,  
 ANNOUNCING THAT YOU ARE RISEN AS GOD, O CHRIST, //  
 GRANTING THE WORLD GREAT MERCY.

PROKEIMENON     (*The Lord hears me*)

*Arise*, O Lord and **help** *us*. /  
 Deliver us for Your **name's sake**.

- We have heard with our ears, O God, and our fathers have **told us**.

- *Matins Gospel reading*
- *"Having beheld the Resurrection"*
- *Psalm 50*

KONTAKION

MY SAVIOUR AND REDEEMER

AS GOD ROSE FROM THE TOMB AND DELIVERED THE EARTH-BORN  
FROM THEIR CHAINS.

HE HAS SHATTERED THE GATES OF HADES, //  
AND AS MASTER, HE HAS RISEN ON THE THIRD DAY!

IKOS

Let all of us who are born on earth  
sing the praises of Christ, the Giver of life.

He rose from the dead,  
and coming forth from the tomb on the third day,  
today has smashed the gates of death  
by His strength.

He sets free Adam and Eve,  
slaying Hades and destroying the sting of death.

Let us cry aloud in thanksgiving: //

AS MASTER HE HAS RISEN ON THE THIRD DAY!

# the Praises

Tone 4

G C G

Letevery breath praise the Lord! Praise the Lord from Hea - ven!

3 A F G

Praise Him in the high - est! To You, O God, is due a song!

5 C G

Praise Him all you an - gels of His! Praise Him all His hosts!

7 A F G

To You, O God, is due a song!

## Psalm Tone

8 G C G D

Praise Him sun and moon! Praise Him all you stars and light!

10 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

## TONE 4

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, all you **stars** and **light**.

**Praise** Him, you highest **heavens**,  
 and you **waters** above *the heavens*.

*Let them praise the name of the Lord.*  
 For He spoke and they **came to be**.

+ *He commanded, and they were created.*  
 He established them for ever and **ever**;  
 He set a law which **cannot pass away**.

**Praise** the **Lord** *from the earth*,  
 you sea **monsters** and all **deeps**,  
**fire** and hail, **snow** and frost,  
 stormy winds **fulfilling His word**.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, creeping things and **flying birds**.

+ **Kings of the earth** and all **peoples**,  
 princes and **rulers of the earth**.  
 Young men and maidens together, **old men and children**.

*et them praise the name of the Lord,*  
 for His name **alone is exalted**.

He is **acknowledged in heaven and on earth**,  
 and He will raise up a **horn for His people**,

*a song for all His saints:*  
 the sons of Israel who are **near to Him**.

## THE PRAISES (cont.) TONE 4

**Sing** to the **Lord** *a new song*,  
His praise in the **church** *of the faithful*.

Let **Israel** be glad in His **má**ker,  
let the sons of Zion re**joice** *in their king*.

Let them **praise** His name with **dá**ncing,  
making melody to Him with **tim**brel and **psal**ms.

For the **Lord** takes pleasure in His **pé**ople,  
and exalts the **humble** *in salvation*.

Let the **faithful** exult in **gló**ry,  
let them sing for **joy** *on their beds*.

Let the **high praises** of God be **in** *their throats*,  
and two-edged **swords** *in their hands*,

*to wreak vengeance on the nátions,*  
and chastisement *on the peoples*.

To **bind** their **kings** *with chains*,  
and their nobles with **iron** *fetters*.

To **execute** on them the judgement **written**:  
this is glory for **all** *His saints*.

**Praise God** in His **sanctuary**.  
Praise Him in His **mighty** *firmament*.

**Praise** Him for His **powers**.  
Praise Him according to His **exceeding** *greatness*.

**Praise** Him with **trumpet** *sound*.  
Praise Him in **psalms** and **harp**.

-----

**Praise** Him with **tim**brel and *dance*.  
Praise Him with **strings** and **pipe**.

-----

+ **Praise** Him with sounding **cymbals**.  
Praise Him with loud clashing **cymbals**.  
Let every breath **praise** *the Lord*.

-----

THE PRAISES

BY YOUR CROSS, O CHRIST,  
 YOU HAVE DELIVERED US FROM THE ANCIENT CURSE,  
 AND BY YOUR DEATH YOU HAVE SUPPRESSED THE DEVIL  
 WHO WAS TYRANNIZING OUR NATURE!  
 BY YOUR RESURRECTION YOU HAVE FILLED EVERYTHING WITH JOY!  
 THEREFORE WE CRY OUT TO YOU://  
 O LORD, RISEN FROM THE DEAD, GLORY TO YOU!

INTERCEDING FOR OUR IMMORTALITY, O SAVIOUR,  
 YOU SUFFERED DEATH IN THE FLESH  
 AND YOU DWELT IN THE GRAVE, THAT YOU MIGHT DELIVER US FROM HADES,  
 RAISING US UP TOGETHER WITH YOU!  
 FOR AS MAN YOU SUFFERED, BUT HAVE RISEN AS GOD!  
 THEREFORE WE CRY OUT: O LORD AND GIVER OF LIFE://  
 GLORY TO YOU, O ONLY LOVER OF MANKIND!

O SAVIOUR, THE ROCKS TREMBLED,  
 WHEN YOUR CROSS WAS SET UP ON THE PLACE OF THE SKULL!  
 THE DOORKEEPERS OF HADES WERE FRIGHTENED BY THIS  
 SEEING YOU LAID IN THE TOMB AS DEAD,  
 FOR ABOLISHING THE STRONGHOLDS OF DEATH,  
 YOU HAVE GRANTED INCORRUPTION TO ALL THE DEAD BY YOUR RESURRECTION!!!  
 O SAVIOUR AND LORD, THE LIFE-GIVER: GLORY TO YOU!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE.//  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU.



TONE 5

LORD I CALL

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.

Set *a guard* over my **mouth**, *O Lord*,  
 keep watch over *the door* of my lips.

*Incline not* my heart to any **evil**,  
 to busy myself *with wicked* deeds

*in company* with men who work **iniquity**;  
 and let me not partake *of their* delights.

+ Let *a good* man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** *my* head;  
 for my prayer is continually against *their wicked* deeds.

When they *are given* over to those who shall **condemn** *them*,  
 then they shall learn that the word of *the Lord* is true.

As *a rock* which one cleaves and **shatters** on the land,  
 so shall their bones be strewn at the mouth of **Sheol**.

But *my eyes* are toward **You**, *O Lord God*;  
 in You I seek refuge; leave me not **defenseless**.

**Keep** me from the trap which they have **laid** *for* me,  
 and from the snares of **evildoers**.

Let *the wicked* together fall into their **own** *nets*,  
 while **I** escape.

*I cry* with my **voice** to the Lord,  
 with my voice I make *supplication* to the Lord,

+ *I pour* out my complaint before **Him**,  
 I tell my trouble before **Him**,  
 when my spirit is faint, *You know* my way.

LORD I CALL (cont.) TONE 5

In *the path* where I walk they have hidden a **trap** *for* me.  
I look to *the right and* watch,

but there *is* **none** who takes **notice** of me;  
no refuge remains to me, no *man* **cares** *for* me.

*I cry* to You, O Lord; I say, You are my **refuge**,  
my portion in the land of *the living*.

+ *Give heed* to my cry for I am **brought** *very* low.  
Deliver me from my persecutors;  
for they are *too strong* *for* me.

Bring *my soul* out of **prison**,  
that I may *give thanks* to Your name.

*The righteous* will surround *me*;  
for You will *deal bountifully* with me.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** *my* voice.  
Let Your ears be attentive to the voice of my *supplication*.

*If You*, O Lord, should mark **iniquities**,  
Lord, **who** *could* stand?

**But** there is *forgiveness* with You,  
*that You* may be feared.

For Your *name's sake* I have waited for **You**, O Lord,  
my soul *has hoped* on the Lord;

from *the morning watch* until night,  
from the morning watch, let Israel **hope** on the Lord.

+ For with *the Lord* there is **steadfast** love,  
and with Him is plenteous **redemption**,  
and He will deliver Israel from all his **iniquities**.

-----  
Praise *the Lord* all **nations**,  
praise Him *all* **peoples**.

-----  
For *His* **mercy** is **confirmed** on us  
and the truth of the Lord endures **forever**.

-----

THE OCTOECHOS: TONE 5

SATURDAY VESPERS

LORD I CALL

BY YOUR PRECIOUS CROSS, O CHRIST,  
 YOU HAVE PUT THE DEVIL TO SHAME.  
 BY YOUR RESURRECTION, YOU HAVE BLUNTED THE STING OF SIN  
 AND SAVED US FROM THE GATES OF DEATH!!  
 WE GLORIFY YOU, THE ONLY BEGOTTEN ONE.

CHRIST WAS LED AS A SHEEP TO THE SLAUGHTER  
 IN ORDER TO GRANT RESURRECTION TO THE HUMAN RACE!  
 THE PRINCES OF HADES WERE FRIGHTENED BY THIS,  
 FOR THE GATES OF SORROW WERE LIFTED!  
 CHRIST THE KING OF GLORY HAD ENTERED,  
 SAYING TO THOSE IN CHAINS: GO FORTH!!  
 AND TO THOSE IN DARKNESS: COME TO THE LIGHT!

O GREAT WONDER!  
 THE CREATOR OF THE INVISIBLE SUFFERED IN THE FLESH IN HIS LOVE FOR  
 MANKIND  
 AND ROSE AGAIN IMMORTAL!  
 COME, O SONS OF NATIONS,  
 LET US WORSHIP HIM!  
 AND DELIVERED FROM ERROR BY HIS COMPASSION, //  
 WE HAVE LEARNED TO SING OF ONE GOD IN THREE PERSONS!

THE OCTOECHOS: TONE 5  
LORD I CALL (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

IN THE RED SEA OF OLD,  
A TYPE OF THE VIRGIN BRIDE WAS PREFIGURED.  
THERE MOSES DIVIDED THE WATERS;  
HERE GABRIEL ASSISTED IN THE MIRACLE.  
THERE ISRAEL CROSSED THE SEA WITHOUT GETTING WET,  
HERE THE VIRGIN GAVE BIRTH TO CHRIST WITHOUT SEED.  
AFTER ISRAEL'S PASSAGE, THE SEA REMAINED IMPASSABLE;  
AFTER EMMANUEL'S BIRTH, THE VIRGIN REMAINED A VIRGIN.  
O EVER EXISTING GOD, WHO APPEARED AS MAN, //  
O LORD, HAVE MERCY ON US!

APOSTIKHA

WE MAGNIFY YOU IN SONGS OF PRAISE,  
 O INCARNATE CHRIST AND SAVIOUR!  
 BY ACCEPTING THE CROSS AND DEATH FOR OUR SAKE,  
 AS THE LORD AND LOVER OF MANKIND  
 YOU OVERTHREW THE GATES OF HADES, //  
 AND AROSE ON THE THIRD DAY, SAVING OUR SOULS!

VERSE: The Lord is King; He is robed in majesty!

BY BEING PIERCED IN THE SIDE, O LOVER OF MANKIND,  
 YOU HAVE POURED OUT DROPS OF LIFE AND SALVATION FOR ALL.  
 BY ACCEPTING DEATH IN THE FLESH, YOU HAVE GRANTED US IMMORTALITY.  
 YOU HAVE FREED US BY BEING PLACED IN THE TOMB,  
 AND, AS GOD, HAVE RESURRECTED US IN GLORY WITH YOURSELF! //  
 GLORY TO YOU, O LORD AND LOVER OF MANKIND!

VERSE: For He has established the world, so that it shall never be moved!

YOUR CRUCIFIXION AND DESCENT INTO HADES ARE AWESOME, O LOVER  
 OF MANKIND!  
 YOU HAVE CAPTURED IT, RELEASING THE ANCIENT PRISONERS!  
 YOU HAVE OPENED PARADISE AND GIVEN IT TO US!  
 GRANT US PURIFICATION OF SINS,  
 WHO GLORIFY YOUR RESURRECTION ON THE THIRD DAY!  
 MAKE US WORTHY OF PARADISE //  
 AND SAVE US, O LOVER OF MANKIND!

VERSE: Holiness befits Your house, O Lord, forevermore!

FOR OUR SAKE, YOU ACCEPTED DEATH IN THE FLESH,  
 TO RISE FROM THE DEAD ON THE THIRD DAY!  
 HEAL US FROM OUR EARTHLY PASSIONS,  
 AND RESTORE US FROM OUR EVIL TRANSGRESSIONS; //  
 AND SAVE US, O LOVER OF MANKIND!

GNE...

THE OCTOECHOS: TONE 5  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

O MOST PRECIOUS VIRGIN!  
 YOU ARE THE GATE, THE TEMPLE,  
 THE PALACE, THE THRONE OF THE KING!  
 FROM YOU, MY REDEEMER, CHRIST THE LORD  
 APPEARED TO THOSE ASLEEP IN DARKNESS!  
 HE IS THE SUN OF RIGHTEOUSNESS  
 WHO DESIRED TO ENLIGHTEN HIS IMAGE, WHOM HE HAD CREATED!  
 SINCE YOU POSSESS MOTHERLY BOLDNESS BEFORE HIM, O ALL PRAISED LADY, //  
 PRAY UNCEASINGLY THAT OUR SOULS MAY BE SAVED!

# Troparion

Tone 5

Un.

Let us the faithful praise and wor - ship the Word,

2 A E

co - e - ternal with the Father and the Spi - rit,

3 G A

born for our salvation from the Vir - gin,

4 E A Un.

for He willed to be lifted up on the Cross in the flesh, to en - dure death,

6 A E A

and to raise the dead by His glorious resur - rec - tion!

8 Un. A

Glo - ry to the Father and to the Son and to the Holy Spi - rit,

9 G A

now and ever and unto ages of a - ges. A - men.

10 Un.  
 Re - joice, O Gate of the Lord which no one can force!

11 A E  
 Re - joice, O Rampart and shelter of those who come to you!

12 G A  
 Re - joice, O undisturbed Haven that ne - ver knew man!

13 E A  
 Since you gave birth in the flesh to your Ma - ker and God,

14 Un.  
 Ne - ver cease to in - ter - cede for those

15 A E A  
 who sing a hymn of praise to your Son and wor - ship Him!

HYPAKOE

THE SIGHT OF THE ANGEL DAZZLED THE MINDS OF THE MYRRH-BEARING WOMEN,  
 AND THEIR SPIRITS WERE ENLIGHTENED BY YOUR DIVINE RESURRECTION.  
 THEY PREACHED THE GOOD TIDINGS TO THE APOSTLES:  
 "ANNOUNCE TO THE NATIONS THE LORD'S RESURRECTION.//  
 HE HAS WROUGHT WONDERS AND GRANTS US GREAT MERCY!"

PROKEIMENON     (*Save me, O God, by Your name*)

**Arise**, O Lord my God! Let Your hand be **lifted** up, /  
 for You reign **forever**.

- I will give thanks to You with my whole heart, O Lord.  
 I will proclaim all Your **wonders**.

- *Matins Gospel reading*
- *"Having beheld the Resurrection"*
- *Psalm 50*

KONTAKION

YOU DESCENDED INTO HADES, O MY SAVIOUR,  
 SHATTERING ITS GATES AS ALMIGHTY;  
 RESURRECTING THE DEAD AS CREATOR,  
 AND DESTROYING THE STING OF DEATH,  
 YOU HAVE DELIVERED ADAM FROM THE CURSE, O LOVER OF MANKIND, //  
 AND WE ALL CRY TO YOU: O LORD, SAVE US!

IKOS

Hearing the words of the aNGEL,  
 the wOMEN laid aside their lAMENTATIONS,  
 and with aWE and joy beheld the RESURRECTION.  
 Christ drew near them and sAID: REJOICE!  
 Take cOURAGE, for I have overcome the world and set the pRISONERS free.  
 GO quickly to the dISCIPLES and say:  
 I go before you into Galilee to pROCLAIM the gOOD news //  
 AND WE ALL CRY TO YOU: O LORD, SAVE US!



## TONE 5

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, all *you* **stars** and light.

**Praise** Him, you highest **heavens**,  
 and you waters above *the* **heavens**.

Let *them* **praise** the **name** of the Lord.  
 For He spoke and *they* **came** to be.

- + He **commanded**, and they were **created**.  
 He established them for ever and **ever**;  
 He set a law which cannot **pass** away.

**Praise** the **Lord** *from* the earth,  
 you sea **monsters** and *all* deeps,  
**fire** and hail, **snow** and frost,  
 stormy winds *fulfilling* His word.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, creeping things and **flying** birds.

- + **Kings** of the earth and all **peoples**,  
 princes and **rulers** of the earth.  
 Young men and maidens together, old men and **children**.

Let *them* **praise** the **name** of the Lord,  
 for His name alone is **exalted**.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a horn for *His* **people**,

*a* **song** for **all** *His* saints:  
 the sons of Israel who *are* **near** to Him.

THE PRAISES (cont.) TONE 5

**Sing** to the **Lord** *a* new song,  
His praise in the church of *the faithful*.

*Let Israel* be glad in His **maker**,  
let the sons of Zion *rejoice* in their king.

*Let them praise* His name with **dancing**,  
making melody to Him *with timbrel* and psalms.

For *the Lord* takes pleasure in His **people**,  
and exalts the humble in *salvation*.

Let *the faithful* exult in **glory**,  
let them sing *for joy* on their beds.

Let the *high praises* of God be **in their** throats,  
and two-edged **swords** in their hands,

to *wreak vengeance* on the **nations**,  
and chastisement on *the peoples*.

*To bind* their **kings** *with* chains,  
and their nobles with *iron fetters*.

*To execute* on them the judgement **written**:  
this is glory *for all His* saints.

*Praise God* in His **sanctuary**.  
Praise Him in His mighty **firmament**.

**Praise** Him for His **powers**.  
Praise Him according to His *exceeding greatness*.

**Praise** Him with **trumpet** sound.  
Praise Him *in psalms and* harp.

-----

**Praise** Him with **timbrel** and dance.  
Praise Him *with strings and* pipe.

-----

+ **Praise** Him with sounding **cymbals**.  
Praise Him with loud clashing **cymbals**.  
Let every *breath praise* the Lord.

-----

THE PRAISES

O LORD, YOU DESTROYED THE GATES OF EVERLASTING HADES  
 AND BROKE IN SUNDER THE CHAINS OF THE GRAVE!  
 YOU ROSE FROM THE TOMB LEAVING YOUR BURIAL CLOTHES IN THE GRAVE  
 AS WITNESS OF YOUR THREE-DAY BURIAL.  
 LEAVING THE GUARDS WATCHING AT THE TOMB,  
 YOU WENT BEFORE YOUR DISCIPLES INTO GALILEE.  
 GREAT IS YOUR MERCY, O INCOMPREHENSIBLE LORD, //  
 O SAVIOUR, HAVE MERCY ON US!

O LORD, WHO SUFFERED FOR US,  
 THE WOMEN HASTENED TO YOUR TOMB TO BEHOLD YOU!  
 WHEN THEY ARRIVED, THEY SAW AN ANGEL SITTING ON THE STONE  
 OF THE GRAVE.

HE SAID TO THEM: THE LORD IS RISEN!  
 GO AND TELL THE DISCIPLES: //  
 THE SAVIOUR OF OUR SOULS IS RISEN FROM THE DEAD!

O LORD, THE KING OF AGES AND CREATOR OF ALL,  
 YOU ACCEPTED CRUCIFIXION AND BURIAL IN THE BODY FOR OUR SAKES,  
 TO DELIVER US ALL FROM HELL! //  
 YOU ARE OUR GOD, AND WE KNOW NO OTHER THAN YOU!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE. //  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU.

# Lord I Call

Tone 6

E D E

Lord, I call upon You, hear\_\_ me, hear\_\_ me, O Lord!

3 D Un. D E

Lord, I call upon You, hear\_\_ me. Receive the voice of my prayer

5 Un. E D E

when I call upon You hear\_\_\_\_\_ me O Lord.

6 E D E D Un.

Let my prayer arise in Your sight as in - cense, and let the lift-ing up of my hands

9 D > E D E

be an eve-ning sac - ri - fice hear me,\_\_\_ O\_\_\_ Lord.

## Psalm Tone

11 E D E

Set a guard o-ver my mouth, O Lord, keep watch o-ver the door\_ of my lips.

13 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

TONE 6

LORD I CALL

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.

Set a **guard** over my **mouth**, O Lord,  
 keep watch over the **door** of my lips.

Incline **not** my heart to *any evil*,  
 to busy myself with **wicked** deeds

in **company** with men who work **iniquity**;  
 and let me *not partake* of their delights.

+ Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** my head;  
 for my prayer is continually *against their wicked* deeds.

When they *are given* over to those who shall **condemn** them,  
 then they shall learn that the word of the **Lord** is true.

As a **rock** which one *cleaves and shatters* on the land,  
 so shall their bones be strewn at the *mouth of Sheol*.

But my **eyes** are *toward You*, O Lord God;  
 in You I seek refuge; leave me *not defenseless*.

✦ **Keep** me from the trap which *they have laid* for me,  
 and from the snares of *evildoers*.

Let *the wicked* together fall into *their own* nets,  
 while **I** *escape*.

I **cry** with my **voice** to the Lord,  
 with my voice I make *supplication to the Lord*,

+ I **pour** out my complaint **before Him**,  
 I tell my trouble **before Him**,  
 when my spirit is *faint*, You **know** my way.

LORD I CALL (cont.) TONE 6

In *the path* where I walk they have hidden a **trap** for me.  
I look to *the right* and watch,

**but** there is none *who takes notice* of me;  
no refuge remains to me, *no man cares* for me.

I **cry** to You, O Lord; I say, You *are my refuge*,  
my portion in the land *of the living*.

+ Give **heed** to my cry for I am **brought** very low.  
Deliver me from my *persecutors*;  
for they *are too strong* for me.

Bring *my soul* out of **prison**,  
that I *may give thanks* to Your name.

The **righteous** *will surround* me;  
for You *will deal bountifully* with me.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** my voice.  
Let Your ears be attentive to the voice of my *supplication*.

If **You**, O Lord, should *mark iniquities*,  
Lord, **who** *could stand*?

**But** there *is forgiveness* with You,  
that **You** *may be feared*.

For Your *name's sake* I have waited for **You**, O Lord,  
my *soul has hoped* on the Lord;

**from** the *morning watch* until night,  
from the morning watch, let Israel **hope** on the Lord.

+ For with *the Lord* there is **steadfast** love,  
and with Him is *plenteous redemption*,  
and He will deliver Israel from all *his iniquities*.

-----  
**Praise** the Lord *all nations*,  
praise Him *all peoples*.

-----  
For *His mercy is confirmed* on us  
and the truth of the Lord *endures forever*.

-----

THE OCTOECHOS: TONE 6

SATURDAY VESPERS

LORD I CALL

POSSESSING VICTORY OVER HADES, O CHRIST,  
 SINCE YOU ARE FREE AMONG THE DEAD,  
 YOU ASCENDED THE CROSS  
 RAISING WITH YOURSELF THOSE WHO SAT IN THE SHADES OF DEATH!  
 DRAWING LIFE FROM YOUR LIGHT, //  
 O SAVIOUR ALMIGHTY, HAVE MERCY ON US!

TODAY CHRIST TRAMPLES ON DEATH,  
 FOR HE IS RISEN AS HE SAID!  
 LET US ALL SING THIS SONG,  
 FOR HE HAS GRANTED JOY TO THE WORLD:  
 O LIGHT UNAPPROACHABLE, O FOUNTAIN OF LIFE!//  
 O SAVIOUR ALMIGHTY, HAVE MERCY ON US!

WHERE SHALL WE SINNERS HIDE FROM YOU,  
 FOR YOU ARE IN ALL CREATION?  
 IN HEAVEN YOU DWELL!  
 IN HADES YOU TRAMPLED ON DEATH!  
 IN THE DEPTHS OF THE SEA?  
 EVEN THERE IS YOUR HAND, O MASTER!  
 TO YOU WE FLEE, AND FALLING BEFORE YOU, WE PRAY://  
 AS YOU ROSE FROM THE DEAD, HAVE MERCY ON US!

THE OCTOECHOS: TONE 6  
LORD I CALL (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

WHO WILL NOT BLESS YOU, O MOST HOLY VIRGIN?  
 WHO WILL NOT SING OF YOUR MOST PURE CHILDBEARING?  
 THE ONLY-BEGOTTEN SON SHONE TIMELESSLY FROM THE FATHER,  
 BUT FROM YOU HE WAS INEFFABLY INCARNATE!  
 GOD BY NATURE, HE BECAME MAN FOR OUR SAKE!  
 NOT DIVIDED INTO TWO PERSONS BUT KNOWN AS ONE IN TWO NATURES.  
 ENTREAT HIM, O PURE AND ALL-BLESSED LADY, //  
 TO HAVE MERCY ON OUR SOULS!

APOSTIKHA

YOUR RESURRECTION, O CHRIST OUR SAVIOUR,  
 THE ANGELS IN HEAVEN SING!  
 ENABLE US ON EARTH //  
 TO GLORIFY YOU IN PURITY OF HEART!

VERSE: The Lord is King;// He is robed in majesty!

DESTROYING THE GATES OF HADES;  
 BREAKING THE CHAINS OF DEATH;  
 YOU RESURRECTED THE FALLEN HUMAN RACE AS ALMIGHTY GOD! //  
 O LORD, WHO ROSE FROM THE DEAD, GLORY TO YOU!

VERSE: For He has established the world, so that it shall never be moved!

DESIRING TO RETURN US TO PARADISE,  
 CHRIST WAS NAILED TO THE CROSS AND PLACED IN A TOMB.  
 THE MYRRH-BEARING WOMEN SOUGHT HIM WITH TEARS, CRYING,  
 WOE TO US, O SAVIOUR!  
 HOW DO YOU DEIGN TO DESCEND TO DEATH?  
 WHAT PLACE CAN HOLD YOUR LIFE BEARING BODY?  
 COME TO US AS YOU PROMISED!  
 TAKE AWAY OUR WAILING AND TEARS!  
 THEN THE ANGEL APPEARED TO THEM:  
 STOP YOUR LAMENTATIONS!  
 GO, PROCLAIM TO THE APOSTLES:  
 THE LORD IS RISEN, //  
 GRANTING US PURIFICATION AND GREAT MERCY!

VERSE: Holiness befits Your House, O Lord, forevermore!

HAVING BEEN CRUCIFIED AS YOU WILLED,  
 BY YOUR BURIAL YOU CAPTURED DEATH, O CHRIST,  
 AND ROSE ON THE THIRD DAY AS GOD IN GLORY, //  
 GRANTING THE WORLD UNENDING LIFE AND GREAT MERCY!

GNE... (Theotokion)

THE OCTOECHOS: TONE 6  
Apostikha (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

MY MAKER AND REDEEMER, CHRIST THE LORD,  
WAS BORN OF YOU, O MOST PURE VIRGIN!  
BY ACCEPTING MY NATURE, HE FREED ADAM FROM HIS ANCIENT CURSE!  
UNCEASINGLY WE MAGNIFY YOU AS THE MOTHER OF GOD!  
REJOICE, O CELESTIAL JOY!  
REJOICE, O LADY! //  
THE PROTECTION, INTERCESSION AND SALVATION OF OUR SOULS!

# Troparion

Tone 6

E D E

The angelic powers were at Your tomb, the guards became as dead men,

3 D Un. D E

Ma - ry stood by Your grave seeking Your most pure bo - dy.

5 D E

You cap - tured Ha - des, not be - ing tempt - ed by it,

7 D Un. D

You came to the Vir - gin grant - ing life,

8 E D E

O Lord Who rose from the dead glo - ry to You!

9

Glory to the Father and to the Son and to the Ho - ly Spi - rit,

10 D E

now and ever and unto ages of a - ges. A - men.

11 E  

 As the One Who called Your Mother bles - sed,

12 D E  

 You came of your own free will to the pas - sion,

13 D Un. D  

 You shone on the Cross seeking to recall A - dam,

14 E  

 and say-ing to the an - gels: re-joice with Me for the lost coin is found!

16 Un. E D E  

 You have ordered all things in wisdom, O our God,— Glo - ry to You!

HYPAKOE

AS GOD, YOU HAVE SHATTERED THE GATES OF HADES, O CHRIST,  
 AND BY YOUR VOLUNTARY AND LIFE-GIVING DEATH  
 YOU HAVE OPENED TO US THE FORMER PARADISE.//  
 BY RISING FROM THE DEAD, YOU HAVE DELIVERED OUR LIVES FROM  
 CORRUPTION!

PROKEIMENON     *(My help comes from the Lord)*

**O Lord**, raise up Your **might** /  
 and come to **save** us!

- Give ear, O Shepherd of Israel, You who lead **Joseph** like a flock.

- *Matins Gospel reading*
- *"Having beheld the Resurrection"*
- *Psalm 50*

KONTAKION

WHEN CHRIST GOD THE GIVER OF LIFE  
 RAISED ALL THE DEAD FROM THE VALLEYS OF MISERY WITH HIS MIGHTY HAND,  
 HE BESTOWED RESURRECTION ON THE HUMAN RACE.//  
 HE IS THE SAVIOUR OF ALL, THE RESURRECTION, THE LIFE, AND THE GOD OF ALL.

IKOS

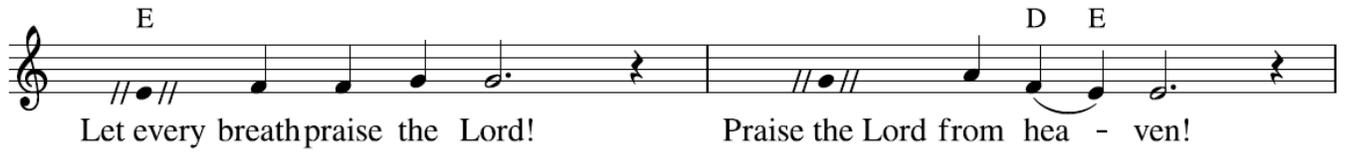
Let us, O faithful, praise and venerate  
 the tomb of the Giver of Life!  
 For You, O Immortal One, have bound Hades as Almighty God,  
 raising up the dead with Yourself and destroying the gates of death.  
 You have saved us from the deceit of the enemy, O Immortal One.  
 Therefore we sing the praises of Your rising from the dead,  
 through which You have saved us.//

YOU ARE THE RESURRECTION, THE LIFE, AND THE GOD OF ALL!

# the Praises

## Tone 6

E D E



Let every breath praise the Lord! Praise the Lord from heaven!

3 D Un. D E D E



Praise Him in the highest! To You, O God, is due a song!

5 D E



Praise Him all you angels of His! Praise Him all His hosts!

7 Un. E D E



To You, O God, is due a song!

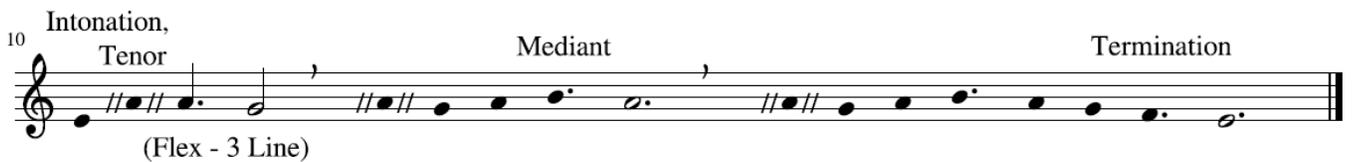
### Psalm Tone

8 E D E



Praise Him sun and moon! Praise Him all you stars and light!

10 Intonation, Tenor Mediant Termination



(Flex - 3 Line)

## TONE 6

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, *sun and moon,*  
 praise Him, *all you stars and light.*

**Praise** Him, you *highest heavens,*  
 and you waters *above the heavens.*

Let *them* **praise** the **name** of the Lord.  
 For He spoke *and they came to be.*

+ He **commanded**, and they were **created**.  
 He established them for *ever and ever*;  
 He set a law which *cannot pass away*.

**Praise** the **Lord** *from* the earth,  
 you *sea monsters and all deeps,*  
**fire** and *hail, snow and frost,*  
 stormy winds *fulfilling His word.*

**Mountains** and all hills, fruit trees *and all cedars,*  
 beasts and all cattle, creeping *things and flying birds.*

+ **Kings** of the earth and all **peoples**,  
 princes *and rulers* of the earth.  
 Young men and maidens together, old *men and children.*

Let *them* **praise** the **name** of the Lord,  
 for His name alone *is exalted.*

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a horn *for His people,*

a **song** for **all** *His* saints:  
 the sons of Israel *who are near to Him.*

## THE PRAISES (cont.) TONE 6

**Sing to the Lord** a new song,  
His praise in the church of the **faithful**.

Let **Israel** be glad in *His maker*,  
let the sons of Zion **rejoice** in their king.

Let them **praise** His name with **dancing**,  
making melody to *Him* with **timbrel** and psalms.

For *the Lord* takes pleasure in *His people*,  
and exalts the humble in *salvation*.

Let *the faithful* exult in **glory**,  
let them sing for **joy** on their beds.

Let the *high praises* of God be **in** their throats,  
and *two-edged swords* in their hands,

to *wreak vengeance* on the **nations**,  
and chastisement on the **peoples**.

To **bind** their **kings** with chains,  
and their nobles with *iron fetters*.

To **execute** on them the *judgement written*:  
this is glory for **all** *His saints*.

Praise **God** in *His sanctuary*.  
Praise Him in *His mighty firmament*.

**Praise** Him for *His powers*.  
Praise Him according to *His exceeding greatness*.

**Praise** Him with **trumpet** sound.  
Praise Him in **psalms** and harp.

-----

**Praise** Him with **timbrel** and dance.  
Praise Him with **strings** and pipe.

-----

+ **Praise** Him with sounding **cymbals**.  
Praise Him with loud *clashing cymbals*.  
Let every *breath* **praise** the Lord.

-----

THE OCTOECHOS: TONE 6

SUNDAY MATINS

THE PRAISES

WE PLACE OUR TRUST IN YOUR CROSS, O LORD,  
 AS LIFE AND RESURRECTION FOR YOUR PEOPLE!  
 WE PRAISE YOU, OUR RISEN GOD://  
 O SAVIOUR ALMIGHTY, HAVE MERCY ON US!

YOUR BURIAL, O MASTER,  
 HAS OPENED PARADISE FOR THE HUMAN RACE,  
 AND HAVING BEEN DELIVERED FROM CORRUPTION,  
 WE PRAISE YOU, OUR RISEN GOD://  
 O SAVIOUR ALMIGHTY, HAVE MERCY ON US!

YOU ROSE FROM THE GRAVE ON THE THIRD DAY, O CHRIST,  
 AS IT HAD BEEN WRITTEN,  
 RAISING OUR FOREFATHER WITH YOURSELF.  
 THEREFORE ALL MANKIND GLORIFIES YOU, //  
 AND PRAISES YOUR RESURRECTION!

GNE... (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE. //  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU!

# Lord I Call

Tone 7

1 F C

Lord, I call upon You, hear\_\_ me, hear me, O Lord!\_\_

3 D Un. F

Lord, I call upon You, hear\_\_ me! Re-ceive the voice of my prayer.

5 D F Bb C F

When I call u-pon You,\_\_\_ hear\_\_\_ me O Lord.

6 Un. F C D

Let my prayer\_\_ arise in Your sight as in - cense, and let the lifting up of my hands

9 Un. F Bb C F

be an eve - ning sac - ri - fice. Hear\_\_\_ me,\_\_\_ O Lord!

## Psalm Tone

11 F C F

Set a **guard** over my **mouth**,\_ O Lord, keep watch o - ver the **door** of my lips.

13 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

TONE 7

LORD I CALL

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.

Set a **guard** over my **mouth**, *O Lord*,  
 keep watch *over the door* of my lips.

*Incline not* my heart to any *evil*,  
 to busy *myself with wicked* deeds

*in company* with men who work **iniquity**;  
 and let me not *partake of their* delights.

+ Let a **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoil** *my head*;  
 for my prayer is continually *against their wicked* deeds.

When they *are given* over to those who shall **condemn** *them*,  
 then they shall learn that the **wor**d of the **Lord** is true.

As a **rock** which one cleaves and **shatters** *on the land*,  
 so shall their bones be strewn *at the mouth of Sheol*.

But *my eyes* are toward **You**, *O Lord God*;  
 in You I seek refuge; leave *me not defenseless*.

Keep me from *the trap* which they have **laid** *for me*,  
 and from the snares of *evildoers*.

Let *the wicked* together fall into their **own** *nets*,  
**while** I escape.

*I cry* with my **voice** *to the Lord*,  
 with my voice I *make supplication* to the Lord,

+ *I pour* out my complaint before **Him**,  
 I tell my trouble **before** *Him*,  
 when my spirit is **faint**, *You know* my way.

LORD I CALL (cont.) TONE 7

In *the path* where I walk they have hidden a **trap** *for me*.  
I look *to the right* and watch,

but there *is none* who takes *notice of me*;  
no refuge remains *to me*, *no man cares for me*.

*I cry* to You, O Lord; I say, You are my **refuge**,  
my portion in the *land of the living*.

+ Give **heed** to my cry for I am **brought** *very low*.  
Deliver me from my persec<sup>u</sup>tors;  
for *they are too strong* for me.

Bring *my soul* out of **prison**,  
that *I may give thanks* to Your name.

*The righteous* will surr<sup>o</sup>und me;  
for You *will deal bountiflly* with me.

+ Out of *the depths* I cry to You, O Lord.  
Lord, **hear** *my voice*.  
Let Your ears be attentive to the voice *of my supplication*.

*If You*, O Lord, should mark **iniquities**,  
**Lord**, who *could* stand?

**But** there is *forgiveness with You*,  
→ that **You** may *be feared*.

For Your *name's sake* I have waited for **You**, O Lord,  
*my soul has hoped* on the Lord;

from *the morning watch* until night,  
from the morning watch, let *Israel hope* on the Lord.

+ For with *the Lord* there is **steadfast** love,  
And with Him is plenteous red<sup>e</sup>mption.  
And He will deliver Israel from all *his iniquities*.  
-----  
x-

**Praise** the Lord all *nations*,  
praise *Him* all **peoples**.  
-----  
x-

For *His mercy* is **confirmed** *on us*  
and the truth of the Lord *endures forever*.  
-----

LORD I CALL

COME, LET US REJOICE IN THE LORD  
 WHO DESTROYED THE DOMINION OF DEATH!  
 LET US SING TO HIM WITH THE BODILESS HOSTS,  
 FOR HE ENLIGHTENED THE HUMAN RACE! //  
 O OUR MAKER AND SAVIOUR, GLORY TO YOU!

YOU ENDURED THE CROSS AND BURIAL FOR OUR SAKE!  
 BY YOUR DEATH, YOU DESTROYED DEATH AS GOD!  
 WE FALL DOWN BEFORE YOUR RESURRECTION ON THE THIRD DAY, //

✠ O SAVIOUR, GLORY TO YOU!

WHEN THE APOSTLES BEHELD THE RESURRECTION OF THE MAKER,  
 THEY WERE AMAZED AND SANG THE ANGELIC PRAISE!  
 THIS IS THE GLORY OF THE CHURCH!  
 THIS IS THE RICHNESS OF THE KINGDOM! //  
 O LORD, CRUCIFIED FOR OUR SAKE, GLORY TO YOU!

GNE... (Theotokion )

NO TONGUE CAN SPEAK OF YOUR WONDROUS CHILDBEARING  
 FOR THE ORDER OF NATURE WAS OVERRULED BY GOD!  
 YOU WERE REVEALED TO BE A MOTHER ABOVE NATURE,  
 FOR YOU REMAINED A VIRGIN BEYOND REASON AND UNDERSTANDING!  
 YOUR CONCEIVING WAS MOST GLORIOUS, O THEOTOKOS!  
 THE MANNER OF YOUR GIVING BIRTH WAS INEFFABLE, O VIRGIN!  
 KNOWING YOU TO BE THE MOTHER OF GOD,  
 DEVOUTLY WE PRAY TO YOU://

✠ BESEECH HIM TO SAVE OUR SOULS!

THE OCTOECHOS: TONE 7

SATURDAY VESPERS

APOSTIKHA

AS THE SAVIOUR OF THE WORLD YOU AROSE FROM THE TOMB!  
 AS GOD YOU RESURRECTED THE HUMAN RACE WITH YOUR FLESH!!!  
 ✦ O LORD, GLORY TO YOU!

VERSE: The Lord is King; He is robed in majesty!

COME, LET US WORSHIP THE ONE WHO ROSE FROM THE DEAD,  
 AND ENLIGHTENED ALL CREATION!  
 BY HIS DEATH, HE HAS SAVED US FROM THE TORMENTS OF HELL!!!  
 BY HIS RESURRECTION HE HAS GRANTED US ETERNAL LIFE AND GREAT MERCY!

VERSE: For He has established the world, so that it shall never be moved!

YOU DESCENDED INTO HADES, CAPTURING DEATH, O CHRIST!  
 IN THREE DAYS YOU AROSE AGAIN  
 RESURRECTING US WHO GLORIFY YOUR RESURRECTION!!!  
 O LORD AND LOVER OF MANKIND!

VERSE: Holiness befits Your house, O Lord, forevermore!

WHEN YOU WERE PLACED IN THE TOMB AS ONE ASLEEP,  
 THE SIGHT WAS GREAT AND AWESOME!  
 BUT WHEN YOU ROSE ON THE THIRD DAY AS ALMIGHTY GOD,  
 YOU RESURRECTED ADAM WITH YOURSELF!!!  
 GLORY TO YOUR RESURRECTION, O ONLY LOVER OF MANKIND!

GNE... (Theotokion)

ALL THE EARTH BORN RUN TO YOUR PROTECTION, O LADY!  
 O THEOTOKOS, YOU ARE OUR HOPE!  
 DELIVER US FROM OUR COUNTLESS SINS, //  
 ✦ AND PRAY THAT OUR SOULS MAY BE SAVED!

9 Un. F  
O wo - man wor - thy of all praise,

10 C  
since you are the treasury of our re - sur - rec - tion,

11 D  
lift up from the pit of sins those who have their trust in you;

12 Un. F  
for by gi - ving birth to our Sal - va - tion,

13 C  
you have saved those who were weighed down by the re - sults of sin.

14 D  
You were a virgin before giving birth, a Virgin as you brought forth,

15 F B $\flat$  C F  
and a vir - gin af - ter you had gi - ven birth!

THE OCTOECHOS: TONE 7

SUNDAY MATINS

HYPAKOETONE 7

SA·VE ME BY YOUR RESURRECTION, O CHRIS·T GOD!

YOU HAVE PUT ON OUR HUMAN FORM

AND SUFFERED ON THE CROSS IN THE FLESH //

✦ AS THE LOVER OF MANKIND!

PROKEIMENON*(You, O God, are my helper)**Arise, O Lord my God and let Your hand be **lifted up!****Do not forget Your poor forever.**- I will give thanks to You with my whole heart, O Lord.**I will proclaim all Your **wonders.****- Matins Gospel reading**- "Having beheld the Resurrection"**- Psalm 50*

KONTAKION

THE DOMINION OF DEATH

CAN NO LONGER HOLD MEN CAPTIVE,

FOR CHRIST DESCENDED SHATTERING AND DESTROYING ITS POWERS!

HADES IS BOUND, WHILE THE PROPHETS REJOICE AND CRY:

“THE SAVIOUR HAS COME TO THOSE IN FAITH, //

ENTER, YOU FAITHFUL, INTO THE RESURRECTION!”

IKOS

Today death and Hades and the lowest depths of the earth  
shake in terror at the presence of One of the Trinity.

The earth quakes and the gatekeepers of Hades are struck with terror  
at beholding You.

But all creation, rejoicing with the prophets,  
sings a song of victory to You, our Redeemer and God,  
as You destroy forever the power of death.

Let us also shout and cry aloud:

“The Cross has brought back Adam and those who are sprung from him! //

ENTER, YOU FAITHFUL, INTO THE RESURRECTION!”

# the Praises

Tone 7

Un. F C

Let ev - ery breath praise the Lord! Praise the Lord from hea - ven!

3 D F B $\flat$  C F

Praise Him in the high - est! To\_\_ You, O God, is\_\_ due\_\_ a song!

5 F C

Praise Him all you an - gels of his! Praise Him\_\_ all His hosts!

7 D F B $\flat$  C F

To\_\_ You, O God, is\_\_ due\_\_ a song!

## Psalm Tone

8 F C F

Praise Him sun\_\_ and moon! Praise Him all you stars and light!

10 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

## TONE 7

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, all you **stars** and light.

**Praise** Him, you highest **heavens**,  
 and you waters above the **heavens**.

Let them **praise** the **name** of the Lord.  
 For He spoke and they **came** to be.

- + He **commanded**, and they were **created**.  
 He established them for ever and **ever**;  
 He set a law which cannot **pass** away.

**Praise** the **Lord** from the earth,  
 you sea monsters and all **deeps**,

**fire** and hail, **snow** and frost,  
 stormy winds **fulfilling** His word.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, *creeping things* and **flying** birds.

- + **Kings** of the earth and all **peoples**,  
 princes and **rulers** of the earth.  
 Young men and maidens together, **old men** and **children**.

Let them **praise** the **name** of the Lord,  
 for His name **alone** is **exalted**.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a **horn** for His **people**,

a **song** for **all** His **saints**:  
 the sons of Israel who are **near** to Him.

**Sing** to the **Lord** a new song,  
 His praise in the church of the **faithful**.

## THE PRAISES (cont.) TONE 7

Let **Israel** be glad in His **măker**,  
let the sons of **Zion rejoice** in *their* king.

Let *them* **praise** His name with **dăncing**,  
making melody to Him with **timbrel** and **psalms**.

For *the* **Lord** takes pleasure in His **peôple**,  
and exalts the *humble* in **salvation**.

Let *the* **faithful** exult in **glôry**,  
let them sing for **joy** on *their* **beds**.

Let the *high* **praises** of God be **in** *their* **throats**,  
and two-edged **swords** in *their* **hands**,

to *wreak* **vengeance** on the **nătions**,  
and *chastisement* on the **peoples**.

To **bind** their **kings** with *chains*,  
and their *nobles* with *iron* **fetters**.

To **execute** on them the judgement **written**:  
this is glory for *all* His **saints**.

**Praise** **God** in His **sanctuary**.  
**Praise** *Him* in His *mighty* **firmament**.

**Praise** Him for His **pôwers**.  
**Praise** Him according to His *exceeding* **greatness**.

**Praise** Him with **trumpet** *sound*.  
**Praise** *Him* in **psalms** and harp.

-----

**Praise** Him with **timbrel** and *dance*.  
**Praise** *Him* with **strings** and pipe.

-----

+ **Praise** Him with sounding **cymbals**.  
**Praise** Him with loud clashing **cymbals**.  
Let every *breath* **praise** *the* Lord.

-----

THE PRAISES

CHRIST IS RISEN FROM THE DEAD,  
 HAVING DESTROYED THE BONDS OF DEATH!  
 O EARTH, PROCLAIM GREAT JOY! //  
 O HEAVENS, PRAISE THE GLORY OF GOD!

HAVING BEHELD THE RESURRECTION OF CHRIST,  
 LET US WORSHIP THE HOLY LORD JESUS, //  
 THE ONLY SINLESS ONE!

WE CEASELESSLY PRAISE THE RESURRECTION OF CHRIST,  
 FOR HE HAS SAVED US FROM OUR SINS:  
 THE HOLY LORD JESUS //  
 WHO HAS MANIFESTED THE RESURRECTION!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED, AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE. //  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU!

# Lord I Call

Tone 8

G F G

Lord, I call upon You, hear me, hear me, O Lord!

3 E D E

Lord, I call u-pon You, hear me! Re-ceive the voice of my prayer.

5 D G

When I call upon You hear me, O Lord.

6 Un. G F G

Let my prayer\_ arise in Yoursight as in-cense, and let the lifting up of my hands

9 E D E D G

be an eve - ning sac - ri - fice. Hear me, O Lord.

## Psalm Tone

11 G A F G

Set a **guard** over my **mouth**, O Lord, keep watch o-ver *the door* of my lips.

13 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

TONE 8

LORD I CALL

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.

Set *a* **guard** over my **mouth**, *O* Lord,  
 keep watch over *the* **door** of *my* lips.

*Incline* **not** my heart to any *evil*,  
 to busy myself with **wicked** deeds

*in* **company** with men who work **iniquity**;  
 and let me not partake of **their** delights.

+ Let *a* **good** man strike or rebuke me in **kindness**,  
 but let the oil of the wicked never **anoint** *my* head;  
 for my prayer is continually *against* **their** **wicked** deeds.

When they *are* **given** over to those who shall **condemn** *them*,  
 then they shall learn that the word of *the* **Lord** is true.

As *a* **rock** which one cleaves and **shatters** on the land,  
 so shall their bones be strewn at the *mouth* of **Sheol**.

But *my* **eyes** are toward **You**, *O* Lord God;  
 in You I seek refuge; leave me *not* **defenseless**.

Keep me from *the* **trap** which they have **laid** *for* me,  
 and from the snares of *evildoers*.

Let *the* **wicked** together fall into their **own** *nets*,  
 while **I** escape.

*I* **cry** with my **voice** to the Lord,  
 with my voice I make *supplication* to *the* Lord,

+ *I* **pour** out my complaint before *Him*,  
 I tell my trouble before *Him*,  
 when my spirit is *faint*, *You* **know** my way.

LORD I CALL (cont.) TONE 8

In *the path* where I walk they have hidden a **trap** *for* me.  
I look *to the right and* watch,

but there *is* **none** who takes **notice** of me;  
no refuge remains to me, *no man* **cares** *for* me.

*I cry* to You, O Lord; I say, You are my **refuge**,  
my portion in the land *of the living*.

+ *Give heed* to my cry for I am **brought** *very* low.  
Deliver me from my persecutors;  
for they *are too* **strong** *for* me.

Bring *my soul* out of **prison**,  
that I *may give* **thanks** to *Your* name.

*The righteous* will **surround** *me*;  
for You *will deal* **bountifully** *with* me.

+ Out of *the depths* I cry to **You**, O Lord.  
Lord, **hear** *my* voice.  
Let Your ears be attentive to the voice of my *supplication*.

*If You*, O Lord, should mark **iniquities**,  
*Lord, who* could stand?

**But** there is *forgiveness* with You,  
that **You** may *be* feared.

For Your *name's* **sake** I have waited for **You**, O Lord,  
my *soul* has **hoped** on *the* Lord;

from *the morning* **watch** until night,  
from the morning watch, let Israel **hope** on *the* Lord.

+ For with *the* **Lord** there is **steadfast** love,  
And with Him is plenteous **redemption**.  
And He will deliver Israel from all *his* **iniquities**.

-----  
**Praise** the Lord all **nations**,  
praise *Him* all **peoples**.  
-----

For *His* **mercy** is **confirmed** *on* us  
and the truth of the Lord *endures* **forever**.  
-----

THE OCTOECHOS: TONE 8

SATURDAY VESPERS

LORD I CALL

WE OFFER TO YOU, O CHRIST,  
 OUR EVENING SONG AND REASONABLE SERVICE!  
 FOR YOU WILLED TO HAVE MERCY ON US //  
 BY YOUR RESURRECTION!

THE WORD OF GOD THE FATHER,  
 BEGOTTEN BEFORE THE AGES  
 IN THE LATTER TIMES WILLED TO BE INCARNATE OF THE VIRGIN  
 AND ENDURED CRUCIFIXION UNTO DEATH.  
 HE HAS SAVED MORTAL MAN //  
 BY HIS RESURRECTION!

WE GLORIFY YOU, O LORD  
 FOR YOU VOLUNTARILY ENDURED THE CROSS FOR OUR SAKE.  
 WE FALL DOWN IN WORSHIP BEFORE YOU, O ALMIGHTY SAVIOUR.  
 DO NOT CAST US AWAY FROM YOUR FACE  
 BUT HEAR US AND SAVE US, O LOVER OF MANKIND //  
 BY YOUR RESURRECTION!

GNE...(Theotokion)

THE KING OF HEAVEN,  
 BECAUSE OF HIS LOVE FOR MANKIND,  
 APPEARED ON EARTH AND DWELT WITH MEN.  
 HE TOOK FLESH FROM THE PURE VIRGIN  
 AND AFTER ASSUMING IT, HE CAME FORTH FROM HER.  
 THE SON IS ONE: TWO NATURES, YET ONE PERSON.  
 PROCLAIMING HIM AS PERFECT GOD AND PERFECT MAN,  
 WE CONFESS CHRIST OUR GOD!!!  
 ENTREAT HIM, O VIRGIN MOTHER, TO HAVE MERCY ON OUR SOULS!

APOSTIKHA

DESCENDING FROM HEAVEN TO ASCEND THE CROSS,  
 THE ETERNAL LIFE HAS COME FOR DEATH  
 TO RAISE THOSE WHO ARE FALLEN;  
 TO ENLIGHTEN THOSE IN DARKNESS! //  
 O LORD, OUR SAVIOUR AND ILLUMINATOR, GLORY TO YOU!

VERSE: The Lord is King! He is robed in majesty!

WE GLORIFY CHRIST, WHO ROSE FROM THE DEAD!  
 HE ACCEPTED THE HUMAN BODY AND SOUL,  
 AND FREED BOTH FROM SUFFERING!  
 HIS MOST PURE SOUL DESCENDED TO HADES, WHICH HE SPOILED!  
 HIS HOLY BODY DID NOT SEE CORRUPTION IN THE TOMB! //  
 HE IS THE REDEEMER OF OUR SOULS!

VERSE: For He has established the world, so that it shall never be moved!

IN PSALMS AND SONGS WE GLORIFY YOUR RESURRECTION FROM THE DEAD,  
 O CHRIST!  
 BY IT, YOU HAVE FREED US FROM THE TORMENTS OF HELL//  
 AND AS GOD HAVE GRANTED ETERNAL LIFE AND GREAT MERCY!

VERSE: Holiness befits Your house, O Lord, forevermore!

O MASTER OF ALL, INCOMPREHENSIBLE CREATOR OF HEAVEN AND EARTH!  
 BY YOUR SUFFERING ON THE CROSS YOU HAVE GAINED PASSIONLESSNESS  
 FOR ME!  
 ACCEPTING BURIAL AND ARISING IN GLORY,  
 YOU RESURRECTED ADAM WITH YOURSELF BY YOUR ALMIGHTY HAND!  
 GLORY TO YOUR RISING ON THE THIRD DAY!  
 BY IT YOU HAVE GRANTED US ETERNAL LIFE AND CLEANSING OF SINS //  
 AS THE ONLY COMPASSIONATE ONE!

GNE... (Theotokion)

THE OCTOECHOS: TONE 8  
APOSTIKHA (cont.)

SATURDAY VESPERS

GNE... (Theotokion)

Ο UNWEDDED VIRGIN,

YOU INEFFABLY CONCEIVED GOD IN THE FLESH!

Ο MOTHER OF GOD-MOST-HIGH!

ACCEPT THE CRIES OF YOUR SERVANTS, Ο BLAMELESS ONE!

GRANT CLEANSING OF TRANSGRESSIONS TO ALL! //

RECEIVE OUR SUPPLICATIONS AND PRAY FOR THE SALVATION OF OUR SOULS!

# Troparion

Tone 8

Un. G

You de - scended from on high, O Mer - ci - ful One,

2 F G

You ac - cepted the three day burial to free us from our suf - fer - ings

3 D G

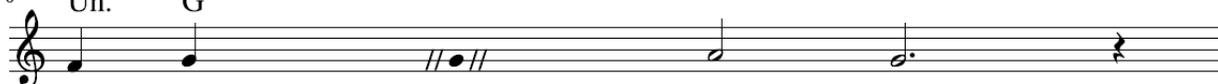
O Lord, our life and resurrection, Glo - ry to You!

4 A

Glo - ry to the Father and to the Son and to the Holy Spi - rit,

5 F G

now and ever and unto a - ges of a - ges. A - men.

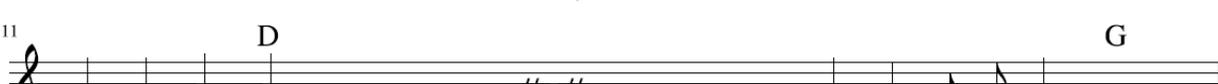
6 Un. G  
  
 O Good One Who for our sake were born of a Vir - gin,

7 F G  
  
 Who suf - fered crucifixion and des - poiled death through death,

8  
  
 and as God re - vealed the re - sur - rec - tion,

9 E D E  
  
 do not des - spise those whom You have created with Your own hand.

10 Un. G  
  
 Show forth Your Love for mankind, O Mer - ci - ful One!

11 D G  
  
 Ac - cept the prayers of the Theotokos and save your despair - ing peo - ple!

HYPAKOETONE 8

BEFORE THE DAWN, MARY AND THE WOMEN  
 CAME AND FOUND THE STONE ROLLED AWAY FROM THE TOMB.  
 THEY HEARD THE ANGELIC VOICE: "WHY DO YOU SEEK AMONG THE DEAD  
 AS A MAN  
 THE ONE WHO IS EVERLASTING LIGHT?  
 BEHOLD THE CLOTHES IN THE GRAVE! GO AND PROCLAIM TO THE WORLD:  
 THE LORD IS RISEN! HE HAS SLAIN DEATH, //  
 AS HE IS THE SON OF GOD, SAVING THE RACE OF MEN!"

PROKEIMENON*(Behold, now bless the Lord)*

*The Lord will reign forever; /  
 your God, O Zion, to all generations.*

- Praise the Lord, O my soul. I will praise the Lord as **long** as I live.

- *Matins Gospel reading*
- *"Having beheld the Resurrection"*
- *Psalm 50*

KONTAKION

BY RISING FROM THE TOMB, YOU RAISED THE DEAD AND RESURRECTED ADAM.

EVE EXULTS IN YOUR RESURRECTION, //

AND THE WORLD CELEBRATES YOUR RISING FROM THE DEAD, O GREATLY

MERCIFUL ONE!

IKOS

You despoiled the kingdom of death, O long-suffering Lord;

You raised the dead with Your all-mighty hand!

You met the Myrrh-bearing women and gave them joy instead of sorrow,  
revealing to the apostles the signs of victory, O my Saviour and Giver of Life.

You gave light to all of creation, O Lover of mankind //

AND THE WORLD CELEBRATES YOUR RISING FROM THE DEAD, O GREATLY

MERCIFUL ONE!

# the Praises

Tone 8

Un. G F G

Let ev - ery breath praise the Lord! Praise the Lord from hea - ven!

3 D G

Praise Him in the high - est! To You, O God, is due a song!

5 F G

Praise Him all you an - gels of His! Praise Him all His hosts!

7 D G

To You, O God, is due a song!

## Psalm Tone

8 A F G

Praise Him, sun and moon! Praise Him, all you stars and light!

10 Intonation, Tenor Mediant Termination

(Flex - 3 Line)

## TONE 8

THE PRAISES

LET EVERY BREATH PRAISE THE LORD.  
 ↗ PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 ↗ PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him, **sun** and moon,  
 praise Him, *all you stars and light.*

**Praise** Him, you highest **heavens**,  
 and you waters *above the heavens.*

Let *them* **praise** the **name** of the Lord.  
 For He spoke *and they came* to be.

+ He **commanded**, and they were **created**.  
 He established them for ever and **ever**;  
 He set a law which *cannot pass* away.

**Praise** the **Lord** *from* the earth,  
 you sea **monsters** and **all** deeps,

**fire** and hail, **snow** and frost,  
 stormy *winds fulfilling His* word.

**Mountains** and all hills, fruit trees and all **cedars**,  
 beasts and all cattle, creeping *things and flying* birds.

+ **Kings** of the earth and all **peoples**,  
 princes and **rulers** of the earth.  
 Young men and maidens together, old *men and children*.

Let *them* **praise** the **name** of the Lord,  
 for His name alone *is exalted*.

He is **acknowledged** in **heaven** and on earth,  
 and He will raise up a horn *for His people*,

*a song* for **all His** saints:  
 the sons of Israel *who are near* to Him.

## THE PRAISES (cont.) TONE 8

**Sing** to the **Lord** *a new song,*  
His praise in the church *of the faithful.*

*Let Israel* be glad in His **maker**,  
let the sons of Zion **rejoice** in *their* king.

Let *them* **praise** His name with **dancing**,  
making melody to *Him* with **timbrel and** psalms.

For *the Lord* takes pleasure in His **people**,  
and exalts the humble *in salvation*.

Let *the faithful* exult in **glory**,  
let them *sing for joy* on *their* beds.

Let the *high praises* of God be **in** *their* throats,  
and *two-edged swords* **in** *their* hands,

to *wreak vengeance* on the **nations**,  
and chastisement *on the peoples*.

To **bind** their **kings** *with* chains,  
and their nobles with *iron fetters*.

To **execute** on them the judgement **written**:  
this is *glory for all* His saints.

*Praise God* in His **sanctuary**.  
Praise Him in His *mighty firmament*.

**Praise** Him for His **powers**.  
Praise Him according to His *exceeding greatness*.

**Praise** Him with **trumpet** sound.  
Praise *Him in psalms and* harp.

-----

**Praise** Him with **timbrel** and dance.  
Praise *Him with strings and* pipe.

-----

+ **Praise** Him with sounding **cymbals**.  
Praise Him with loud clashing **cymbals**.  
Let every *breath* **praise** *the* Lord.

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THE OCTOECHOS: TONE 8

SUNDAY MATINS

THE PRAISES

O LORD, STANDING BEFORE THE JUDGMENT SEAT OF PILATE,  
 YOU DID NOT COME DOWN FROM THE THRONE WHERE YOU SIT  
 WITH THE FATHER!

AND RISING FROM THE DEAD,  
 YOU HAVE DELIVERED THE WORLD FROM BONDAGE TO THE ENEMY, //  
 AS THE COMPASSIONATE ONE AND THE LOVER OF MANKIND!

O LORD, YOU HAVE GIVEN US YOUR CROSS,  
 AS A WEAPON AGAINST THE DEVIL,  
 FOR HE TREMBLES AND QUAKES, UNABLE TO BEAR THE SIGHT OF ITS POWER,  
 AS IT RAISES THE DEAD, ABOLISHING DEATH! //  
 THEREFORE WITH JOY WE PROCLAIM YOUR BURIAL AND RESURRECTION!

I PRAISE, HYMN AND GLORIFY YOUR RESURRECTION FROM THE GRAVE,  
 O CHRIST,  
 BY WHICH YOU HAVE FREED US FROM THE UNBREAKABLE CHAINS OF HADES; //  
 AS GOD, GRANTING THE WORLD ETERNAL LIFE AND GREAT MERCY!

GNE...      TONE 6      (Special Melody)

YOU ARE MOST BLESSED, O VIRGIN THEOTOKOS!  
 FOR THROUGH THE ONE WHO WAS BORN OF YOU,  
 HADES HAS BEEN CAPTURED AND ADAM RECALLED!  
 THE CURSE HAS BEEN ANNULLED AND EVE SET FREE!  
 DEATH HAS BEEN SLAIN, SO WE ARE GIVEN LIFE. //  
 BLESSED IS CHRIST OUR GOD, WHOSE GOOD WILL IT WAS, GLORY TO YOU!

# Polyeleos

(Two line verses)

F C F G D C F

Te-ri-ri-ri-ri-re-ri-re-ri-rem, te-ri-ri-ri-ri-re-ri-re-ri-rem, Al-le-lu-ia.

(Three line verses)

4 F C F G F

Te - ri-ri-ri-ri-re - ri - re - ri - rem, te - ri - ri-ri - re - ri - rem,

6 F D C F

for His steadfast Love endures for - e - ver! Al-le-lu - ia.

(Ending)

8 F

Al - le - lu - ia, Al - le - lu - ia,

10 D C F

for His steadfast Love endures for - e - ver! Al-le-lu - ia.

POLYELEOS

Praise *the name* of the Lord, give praise, O *servants of the Lord*,  
You *that stand* in the house of the Lord, in the courts of the **house** of our God. Alleluia.

Praise *the Lord*, for the Lord is good; sing to His name, for He is **gracious**,  
For *the Lord* has chosen Jacob for Himself, Israel as His own **possession**. Alleluia.

For *I know* that the Lord is great, and that our Lord is **above all** gods.  
*Whatever* the Lord pleases He does, in heaven and on earth, in the **seas and all** deeps.  
Alleluia.

He *it is* who makes the clouds rise at the **end** of the earth.  
Who *makes lightnings* for the rain and brings forth the wind from His **storehouses**.  
Alleluia.

He *it was* who smote the first-born of Egypt, both of **man and of** beast;  
Who in *your midst*, O Egypt, sent signs and wonders against Pharaoh and **all his**  
*servants*. Alleluia.

Who *smote many* nations and slew **mighty** kings,  
**Sihon**, King of the Amorites, and Og, **King** of Bashan. Alleluia.

*And all* the kingdoms of Canaan, and gave their land as a **heritage**,  
A **heritage** to His people **Israel**. Alleluia.

*Your name*, O Lord, endures forever, Your renown, O Lord, throughout **all ages**.  
For *the Lord* will vindicate His people, and have compassion on *His servants*. Alleluia.

*The idols* of the nations are silver and gold, the **work of men's** hands.  
They *have mouths*, but they speak not, they have eyes, but they **see** not. Alleluia.

They *have ears*, but they hear not, nor is there any **breath** in their mouths.  
**Like** them be those who make them – yea, **everyone** who trusts in them. Alleluia.

*O house* of Israel, bless the Lord. *O house* of **Aaron**, *bless the* Lord.  
*O house* of Levi, bless the Lord, you that fear the **Lord**, *bless the* Lord. Alleluia.

Blessed **be** the Lord from **Zion**,  
 He *who dwells* in **Jerusalem**. Alleluia.

*O give thanks* to the Lord, for He is good, *O give thanks* to the **God** of gods,  
*O give thanks* to the **Lord of Lords**,  
 For *His steadfast love endures* for **ever**. Alleluia.

*To Him* who alone does great **wonders**,  
*To Him* who by understanding made the **heavens**,  
 For *His steadfast love endures* for **ever**. Alleluia.

*To Him* who spread out the earth upon the **waters**,  
*To Him* who made the **great lights**  
 For *His steadfast love endures* for **ever**. Alleluia.

*The sun* to rule **over** the day,  
*the moon* and stars to rule **over** the night,  
 For *His steadfast love endures* for **ever**. Alleluia.

*To Him* who smote the first-born of Egypt, and brought Israel out from **among** them,  
 With a *strong hand* and an *outstretched arm*,  
 For *His steadfast love endures* for **ever**. Alleluia.

*To Him* who divided the Red Sea in sunder, and made Israel pass **through** the midst of it,  
*But overthrew* Pharaoh and his host in the **Red Sea**,  
 For *His steadfast love endures* for **ever**. Alleluia.

*To Him* who led His people through the **wilderness**,  
*To Him* who smote great kings, and slew *famous kings*,  
 For *His steadfast love endures* for **ever**. Alleluia.

**Sihon**, King of the **Amorites**,  
*and* **Og**, **King of Bashan**,  
 For *His* **steadfast love endures** for **ever**. Alleluia.

*And* **gave** their land as a **heritage**,  
 a **heritage** to Israel His **servant**,  
 For *His* **steadfast love endures** for **ever**. Alleluia.

It is **He** who remembered us in our low estate, and rescued us **from our** foes,  
 He who *gives* **food** to **all** flesh,  
 For *His* **steadfast love endures** for **ever**. Alleluia.

*O* give **thanks** to the God of **heaven**,  
 For *His* **steadfast love endures** for **ever**. Alleluia.

*Alleluia!* *Alleluia!*  
 For *His* **steadfast love endures** for **ever**. Alleluia.

PSALM 118

O *give thanks* to the Lord, for **He** *is* good,  
For *His steadfast love endures* for **ev**er. Alleluia.

Let *the house* of Israel say: “**He** *is* good,  
For *His steadfast love endures* for **ev**er. Alleluia.

Let *the house* of Aaron say: “**He** *is* good,  
For *His steadfast love endures* for **ev**er. Alleluia.

Let **all** who fear the Lord say: “**He** *is* good,  
For *His steadfast love endures* for **ev**er. Alleluia.

Out of my *distress* I called on the Lord; the Lord answered me and **set** me free.  
*The Lord* is my helper; I will not fear what **man** *can do* to me. Alleluia!

*The Lord* is my **helper**;  
I shall look *in triumph* over my **en**emies. Alleluia!

It *is better* to trust in the Lord than to **trust** *in* man;  
it *is better* to hope in the Lord than to hope *in* **pr**inces. Alleluia!

*All nations* **sur**rounded me;  
but *in the name* of the Lord I with**stood** them! Alleluia!

They *surrounded* me, surrounded me on **ev**ery side;  
but *in the name* of the Lord I with**stood** them! Alleluia!

They *surrounded* me like bees, they blazed like a **fire** of thorns;  
but *in the name* of the Lord I with**stood** them! Alleluia!

I was *pushed hard*, so that I was falling, but the Lord **helped** me.  
*The Lord* is my strength and my song; He has become my **sal**vation. Alleluia!

*The voice* of exultation and salvation is in the tents of the **righteous**:  
“*The right hand* of the Lord has worked **won**ders! Alleluia!

The *right hand* of the Lord has exalted me;  
the *right hand* of the Lord has worked wonders!" Alleluia!

I shall *not die*, but I shall live, and recount the **deeds** of the Lord.  
*The Lord* has chastened me sorely, but He has not given me **over** to death.  
Alleluia!

Open to **me** the gates of righteousness;  
I will enter through them and confess the Lord. Alleluia!

This is *the gate* of the Lord; the righteous shall enter through it.  
I will thank You, for You have answered me and have become my salvation.  
Alleluia!

*The stone* which the builders rejected has become the head of the corner.  
This is the *Lord's doing* and it is marvelous in our eyes. Alleluia!

This is *the day* which the Lord has made! Let us rejoice and be glad in it!  
Save us now, O Lord! O Lord, lead us to victory! Alleluia!

Blessed is he that comes in the name of the Lord!  
We bless you from the house of the Lord! Alleluia!

God is *the Lord* and has revealed Himself to us!  
Celebrate *the feast* with many branches, up to the horns of the altar. Alleluia!

You are *my God*, and I will confess You; You are my God, and I will extol You.  
I will praise You, for You have heard me, and have become my salvation. Alleluia!

O give thanks to the Lord, for He is good,  
For His steadfast love endures for ever. Alleluia.

Alleluia! Alleluia!  
For His steadfast love endures for ever. Alleluia.



**EVLOGITARIA OF THE DEPARTED****TONE 5**

**Blessed are You, O Lord! Teach me Your statutes!**

*The choir of saints has found the fountain of life  
and the door of paradise.*

*May I also find the right way,  
through repentance.*

*I am the lost sheep. //*

↗ **Call me back, O Saviour, and save me!**

**Blessed are You, O Lord! Teach me Your statutes!**

*O saints and martyrs*

*who preached the lamb of god, and like lambs were slain,  
who now are translated to the eternal life that knows no age:*

*Pray fervently to Him //*

*that He may grant us the forgiveness of our sins.*

**Blessed are You, O Lord! Teach me Your statutes!**

*All you who in this life*

*have trod the narrow way of sorrow,  
bearing the cross as a yoke and following me in faith,*

*Come and receive with joy*

*the honours and the heavenly crowns //*

↗ **which I have prepared for you.**

**Blessed are You, O Lord! Teach me Your statutes!**

*I am an image of Your ineffable glory,  
even though I bear the marks of sin.*

*Show Your compassion upon Your creature, O Master,  
and purify me in Your loving-kindness;*

*Grant me the fatherland for which I long, //*

↗ **making me again a citizen of paradise.**

**Blessed are You, O Lord! Teach me Your statutes!**

EVLOGITARIA (cont.)

*Of old* You created me *from* **nothing**  
and **honoured** me with Your **Divine Image**;  
*but when* I disobeyed Your **commandment**,  
You **returned** me to the earth *whence* **I** was **taken**:  
Lead me **back** again to Your **likeness**, //  
*refashioning my* **ancient beauty**.

**Blessed are You, O Lord! Teach me Your statutes!**

*Give rest*, O God, to Your **servants**  
and *establish them* in **paradise**,  
where *the choirs* of the saints and of *the righteous*  
**shine** as the stars *of* **heaven**.  
*Give rest*, O Lord, to Your servants who *have* **fallen** asleep,  
and **overlook all** their **offences**.

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

*With reverence* let us praise the threefold radiance of the *one* **Godhead**,  
and *let us* cry aloud:

**Holy** are You, O Unoriginate **Father**,  
Co-**eternal** Son and **Holy Spirit!**  
*Illumine us who* **worship** You in faith, //  
and **rescue us from** the **eternal fire**.

↘ **Now and ever** and **unto ages of ages**. Amen.

*Rejoice*, O Holy **Virgin**,  
who for the *salvation* of all *have* **borne God** in *the* flesh.  
Through **you** mankind has found *salvation*:  
through **you** *may we find* **paradise**,  
O Theotokos, O **pure and blessed one**.

↘ **Alleluia**, alleluia, alleluia! **Glory to You, O God!**

↘ **Alleluia**, alleluia, alleluia! **Glory to You, O God!**

↗ **Alleluia**, alleluia, alleluia! ↘ **Glory to You, O God!**

## Canon Melodies

### Canticles 1 - 7

Un. A C G A

Terirerire ri-re-ri-rem, te-rirerireri-re-ri-rem, te-ri rerireri re-ri-rem,

4 Un. E A G A

terirerireri re - ri - rem, terire-ri-rem - te - ri - re - ri - rem.

### Canticle 8

C E F G F D G

Terireri-re-ri-rem, Singpraise to Him and high-ly ex-alt Him for e-ver!

3 C F G D E F G

Te-rirerireri-re-ri-rem, SingpraisetoHimandHigh-ly ex-alt\_Him for-e-ver!

### Canticle 9

D F D C D

Te-ri-rerire-ri-re-ri-re-rem, te-rirerire-ri-re-ri-rem.

Let *us* **sing** to the Lord, for gloriously has He *been glorified*:  
*the horse* and his rider He has thrown into *the sea*.  
*The Lord* is my **strength** and *my song*,  
 and He has *become my salvation*.

this is *my God*, and I *will praise* Him;  
*my father's* God, and I *will exalt* Him.  
*The Lord* bringing **wars** to *nought*,  
*the Lord* is *His name*.

Pharaoh's **chariots** and his host *He cast* into *the sea*.  
 and *his picked* officers are sunk in *the Red Sea*.  
*The sea* covered them;  
 they *went down* into *the depths* like a stone.

Your *right hand*, O Lord, is glorious in **power**!  
 Your *right hand*, O Lord, has shattered *the enemy*!  
 In *the greatness* of Your **majesty**  
 You *have overthrown* Your **adversaries**;  
 You *sent forth* Your **fury**;  
 it *consumed* them like **stubble**.

By *the Spirit* of Your anger, the *waters parted*;  
*the waves* stood as a wall in *the midst* of *the sea*.  
*The enemy* said, "I will pursue, I will **overtake**,  
 I will **divide** the spoil, my desire shall have its **fill** of them.  
 I will draw *my sword*, my hand *shall destroy* them."

You *sent forth* Your **Spirit**;  
*the sea* covered them;  
 they **sank** as lead in the mighty **waters**.  
 Who is *like You*, O Lord, **among** *the gods*?  
 Who is *like You*, glorified in **holiness**,  
 praised for marv'lous **deeds**, working **wonders**?

You **stretched** out *Your right* hand,  
*the earth* swallowed them.  
 In **mercy** You have guided the people whom You **have redeemed**;  
 in **strength** You have called them to *Your holy* abode.

The **nations** heard *and trembled*;  
 pangs *have seized* on the inhabitants of **Philistia**.  
 Now are *the chiefs* of **Edom** *dismayed*;  
 the **princes** of Moab, *trembling seizes them*.  
 all the inhabitants of **Canaan** *have melted away*.

**Terror** and dread fall *upon them*;  
 by *the greatness of Your* arm,  
 let them *become* as **still** as a stone;  
 till *Your people, O Lord, pass by*,  
 till Your people *pass by*, whom *You have purchased*.

Bring *them in* and plant them on the mountain of Your *inheritance*;  
*the place*, O Lord, *which You have prepared*.  
*The sanctuary*, O Lord, which Your hands have *established*.  
 The Lord reigns *forever and ever*.

Give **ear**, O heavens *and I will speak*;  
 and let *the* **earth** hear *the* **words** of *my* mouth.  
 May *my* **teaching** drop as the rain, my speech distil *as the dew*,  
 as *the* **gentle** rain upon the *tender* grass,  
 and as *the* **showers upon** *the herb*.

For **I** will proclaim *the* **name** of *the* Lord;  
 ascribe **greatness to** *our* God.  
 He *is* **God**, His works are true and all His ways are **ju**stice;  
 a God of **faithfulness** and without **ini**quity:  
 righteous *and* **h**oly *is the* Lord.

**Remember** the days of old, consider the years of many **genera**tions;  
 ask *your* **father**, and he will show you; your elders and they *will* **te**ll you:  
 when the *Most* **High** divided the **na**tions,  
 when He *dispersed* the sons of **A**dam,  
 He **fixed** the boundaries of the **na**tions  
 according to *the* **number** of *the* **angels** of God.

For *the* **Lord's** portion is *His* **peo**ple,  
 ↗ **Jacob** His allotted **in**heritance.  
 He *provided* for him in the desert and in the burning heat of the arid **wilderness**;  
 He *encircled* him, He *instructed* him;  
 He **guarded** him *as the* **apple** of *His* eye.

Like *an* **eagle** that *protects* *its* nest,  
 that **watches** with **care** for *its* young,  
 ↗ **spreading** out its wings, taking them up, bearing them **upon** *its* back,  
 so *the* **Lord** alone did **lea**d them,  
 and there was *no* **for**eign **god** with them.

He **raised** them on *the* **strength** of *the* land,  
 He **fed** them on *the* **produce** of *the* field;  
 He **suckled** them on **honey** from *the* rock,  
 and **oil** out of *the* **flinty** rock.

Curds from *the* **herd** and **milk** from *the* flock,  
 with **fat** of **lambs** and rams,  
 ↗ **herds** of **Bashan** and goats,  
 with *the* **finest** of *the* wheat –  
 and of the blood of *the* **grape**, *you* **drank** wine.

## 2nd CANTICLE

(cont)

So **Jacob** ate and was filled – but the *beloved* kicked;  
he *waxed fat*, he grew thick, he became **heavy**.

Then he *forsook* the God who **made** him,  
and **scoffed** at God, his *salvation*.

They **stirred** Him to jealousy with **strange** gods,  
with abominations *they embittered* Him.

And *He said*: I will turn *My face* from them,  
I will make **known** what *their end* will be,  
for *they are* a perverse *generation*,  
↗ **children** in whom **is** no faith.

They *have stirred* me to jealousy with *what is* no god;  
they *have provoked* me with *their idols*,  
so I *will stir* them to jealousy with those who are no **people**;  
I will *provoke* them with a *foolish nation*.

I would *have said*, “I *will scatter* them afar,  
I will make *the memory* of them cease from **among** men,”  
had I *not feared* the anger of their **enemies**,  
lest *their adversaries* make a **joint attack**,  
lest they *should say*, “Our hand is **triumphant**!  
*The Lord has not wrought* all this.”

For *the Lord* will judge *His people*,  
and have *compassion* on *His servants*,  
for *He sees* that their **power is gone**,  
worn from *attacks* and left **weakened**.

**See**, now **that I AM**,  
and *there is* no god **beside** me;  
*I kill* and I make alive; **I wound** and *I heal*;  
and there is none that can *deliver* out of **My hand**.

**Rejoice**, O heavens, *together with* Him,  
and **worship** Him, all you **angels** of God!  
**Rejoice**, O nations, with His **people**,  
and *let all* the children of God find their **strength** in Him,  
for He avenges *the blood* of His **children**.

The **Lord** will take vengeance on *His enemies*,  
↘ and will purify *the land* of His **people**.

My **heart** *exults in the* Lord;  
*my strength* is *exalted in the* Lord.  
*My mouth* derides my *enemies*,  
 because I *rejoice* in *Your salvation*.

There is *none holy like the* Lord,  
 there *is none besides* You:  
 ↘ there is *no god like our* God.

Talk *no more* so very **proudly**,  
 let *not arrogance* **come** from *your* mouth;  
 for *the Lord* is a God of **knowledge**  
 and by **Him** *acts are weighed*.

He *has broken* the bows of *the mighty*,  
 and *has girded the weak* with strength.  
 Those who *were full* have hired themselves **out for bread**,  
 but those who *were hungry* have *ceased to hunger*.

The **barren** has *borne seven*,  
 but **she** who has many children **is forlorn**.  
*The Lord* kills and **brings to life**,  
 He brings down to **Sheol** and **raises up**.

The **Lord** makes poor *and makes rich*;  
 He *brings low*, *He also exalts*.  
*He raises up the poor* from *the dust*,  
 He **lifts** the needy from the **ash heap**,  
 to make them sit *with princes* and inherit a *throne of glory*.

He hears *the prayer* of *the one who prays*;  
*He blesses* the years of *the righteous*;  
 for not by **might** shall a **man** prevail.  
 The **Lord** Himself will weaken his **adversary**;  
*the Lord is holy*.

Let not *the wise* boast in *his wisdom*,  
 let not *the mighty* boast in *his might*,  
 let not *the rich* boast in *his riches*;  
 but let **him** who boasts, **boast in this**:  
 to **understand** and **know the Lord**  
 and to execute **judgement** and **righteousness upon the earth**.

3rd CANTICLE  
(cont)

TUESDAY MATINS

The **Lord** ascended into heaven *and thundered,*  
*the Lord* will judge the ends of the earth, for He is **righteous.**  
He will *give* **strength to His king,**  
and exalt *the* **power of His anointed.**

O **Lord**, I have heard the report of You *and was afraid*;  
 I *considered* Your works *and was amazed*.  
 You shall be *made known* between the two living **creatures**:  
 You shall be *acknowledged* when the **years** *draw near*,  
 You shall *be manifested* when the **time** *has come*;  
 when my soul *is troubled*, You will in wrath remember **mercy**.

↗ **God** shall come from **Teman**,  
 and *the Holy One* from the mountain overshadowed by *the forest*.  
*His virtue* covered the **heavens**,  
 and *the earth was full of His* praise.

His **brightness** *was like the light*,  
 ↗ **rays** *flashed forth* from *His hands*  
 and *His strength* was a **mighty love**.  
 Before His face, shall go **forth** *the Word*;  
 and *instruction* shall **follow in His steps**.

He **stood** and the earth was shaken **to and fro**;  
 He **looked** and the **nations melted**.  
*The mountains* were broken to **pieces by force**;  
 the everlasting **hills** wasted away at His *eternal going forth*.

I **saw** the tents of Cushan in **affliction**;  
*the curtains* of the land of Midian **did tremble**.  
 Was *Your wrath* against the **rivers**, O *Lord*?  
 Was *Your anger* against the **rivers**,  
 or *Your fury* against *the sea*,  
 when You rode upon *Your horses* and Your chariot of **salvation**.

You **stretched** Your bow against *the mighty*;  
 You **cleft** the earth *with rivers*;  
 many **nations** saw You and were **in travail**  
 as *You scattered* the waters in **Your approach**;  
 the deep gave forth *its voice*, it lifted *its hands* on high.

The **sun** arose, but the moon **stood still** *in its place*.  
 Your **arrows** *sped forth* in the light,  
 in *the lightning* flash of Your gleaming **weapons**.  
 You **terrified** the earth in Your **fury**,  
 in *Your anger*, You trampled *the nations*.

4th CANTICLE  
(cont)

WEDNESDAY MATINS

You *went forth* for the salvation of Your **people**,  
for the *salvation* of Your *anointed* ones.  
You *brought death* upon the heads of the **wicked**;  
You **fettered them up** to the neck.

In **rage**, You cut off the heads of *the princes*  
they *were shaken to the core* –  
*their mouths* gaped **open**  
like *the poor* devoured by **terror**.

You **trampled** the sea with *Your horses*,  
↗ **churning up** the many **waters**.  
I *kept watch* and my heart **trembled**;  
while on *my lips*, a **prayer** was born.  
**Trembling** entered into *my bones*,  
and my very **being** was **shaken**.

I *will rest* in the day of **tribulation**  
when I *go up* to the people of *my sojourning*.  
Then *the fig* tree shall **bear no fruit**,  
and there shall be *no bud* on the vine,

the **produce** of *the olive* fail  
and *the fields* yield **no food**,  
*the flock* be cut off **from the fold**  
and there be *no herd* in the stalls,

↗ **yet** I will **glory** in the Lord,  
I will **rejoice** in God *my Saviour*.  
The Lord **God** is *my strength*,  
He will **direct** my feet **until the end**;  
He sets me in *the heights* that I may conquer and **chant His song**.

5th CANTICLE      THE SONG OF ISAIAH IS.26: 8 - 21  
MATINS

THURSDAY

In *the* **night** my spirit rises early toward **You, O God**,  
for Your *commandments* are a **light** on *the* earth.  
*Learn* **righteousness**, you *inhabitants of the earth*,  
for *the* **wicked one** has **come** to an end.

**He** who has not *learned* **righteousness**  
will **not** *practice* truth.  
Let *the* **wicked one** be **taken away**;  
he will never see *the* **glory of the Lord**.

O **Lord**, Your hand is lifted up, but *they* **knew it not**,  
but when *they* **see** it, they shall *be* **put** to shame:  
*the* **wrath** of God shall fall upon a disobedient **people**,  
fire shall *at* **once** consume *Your* **enemies**.

O **Lord** our *God*, **give us peace**,  
for You *have* **granted all things** to us.  
O **Lord our God**, take possession of *us*!  
O **Lord** our God, we know no **other than You** –  
we **call on** *Your name*.

They *are* **dead**, they will not live, they are shades, they *will* **not arise**;  
to *that* **end** You have visited them *with* **evils**  
*and* **wiped** out all **memory of them**.  
Add *more* **evils upon** them, *O Lord*;  
add *more* **evils** upon the **glorious ones** of *the* earth.

O **Lord**, in affliction we *remembered* **You**,  
in a short **affliction**, Your chastening was **upon** us.  
Like a **woman** with child who is in pain and **cries** out in *her pangs*  
when **she** is **near her time**,  
so have we **become** for *Your* **beloved**.

In *the* **fear of You, O Lord**,  
we have **conceived** in our womb, suffered pangs, *and* **given** birth.  
We have **brought forth** on the earth the Spirit of *Your* **salvation**.  
**We shall not fall**,  
but all that *inhabit* **the earth** shall fall.

5th CANTICLE  
(cont)

THURSDAY MATINS

The **dead** shall *arise*;  
those in *the tombs shall be* raised,  
those dwelling in *the earth* shall **sing** *for joy*.  
For *Your dew* will be their **healing**,  
and the land of *the wicked shall come to an end*.

**Come**, my people, enter *your chambers*,  
*and shut* your doors **behind** you;  
hide *yourselves* for a **little while**  
until *the wrath of the Lord is past*.

I **called** to the Lord, out of *my distress*,  
 and *He answered* me;  
 out of *the belly* of **Sheol** I *cried*,  
 and **You** *heard* my voice.

For *You cast* me *into the deep*,  
 into *the heart* of the seas,  
 and *the flood* was round **about** me;  
 all Your waves and *Your billows* *passed over* me.

Then *I said*, “I am cast out from *Your presence*;  
 how shall I **again** look upon Your holy **temple**?”  
*The waters* closed in *over* me,  
*the deep* was round **about** me;

**Weeds** were wrapped **about** my head  
 at *the roots* of the **mountains**.  
 I *went down* to the land whose bars closed upon me **forever**;  
 yet You brought up my life from *corruption*, **O Lord** my God.

When *my soul* fainted within me, I *remembered* the Lord;  
 and *my prayer* came to You, into Your holy **temple**.  
 Those *who cleave* to **vanity** and *lie*  
 have *forsaken* mercy **for** *themselves*,  
 but I will sacrifice *to You* with the voice of **thanksgiving** and praise.

All that I *have vowed*, I will **pay** to You:  
*the Lord* of **salvation**.

**Blessed** are You, O Lord, God of our fathers, *and worthy of praise;*  
and *Your name* is glorified *forever*.

For You *are just* in all that You have **done** *to us,*  
and all *Your works* are true and Your **ways** *right,*  
*and all Your judgements* are truth.

You *have executed* true judgements in all that You have brought **upon** *us*  
and upon *Jerusalem,* the holy city of *our fathers,*  
for *in truth* and justice You have brought all this **upon** *us*  
*because of our sins.*

For we *have sinfully* and lawlessly **departed** *from You,*  
and *have sinned* in all things and have not obeyed Your **commandments;**  
we have not *observed* them or **done** *them,*  
as You have *commanded* us that it *might go well* *with us.*

So **all** that You have brought upon us, and all that You *have done* *to us,*  
You *have done* in **true judgement.**  
You *have given* us into the hands of lawless enemies, most hateful **rebels,**  
and to an *unjust king,* the most wicked *in all the world.*

And **now** we cannot *open our* mouths;  
shame and **disgrace** have befallen Your servants *and worshippers.*  
For Your *name's sake* do not give us up **utterly**  
and do *not break* *Your covenant,*

and *do not* withdraw *Your mercy* from us,  
for *the sake* of Abraham Your **beloved**  
and for *the sake* of Isaac Your **servant**  
*and Israel* Your **holy one,**

to **whom** You promised to make their descendants as many as the stars of **heaven**  
and as *the sand* on *the shore* of *the sea.*

For **we,** O Lord, have become fewer than any **nation,**  
and are *brought low* this day in all the world *because of our sins.*

And **at** this time *there is no prince,*  
or **prophet,** or **leader,**  
no *burnt offering,* or sacrifice, or oblation, or **incense,**  
no place to make *an offering* before You or *to find* **mercy.**

Yet with *a* **contrite** heart and a humble spirit may we be **accepted**,  
*as though* it were with burnt offerings of **rams** and bulls,  
 and *with* **tens** of thousands of **fat** lambs;  
 such may *our* **sacrifice** be in Your **sight** *this day*,  
 and **may** we wholly **follow** You,  
 for there will be *no* **shame** for *those who* **trust** in You.

And **now** with all our heart *we* **follow** You,  
*we* **fear** You and **seek** Your face.  
**Do** not **put** us *to shame*,  
 but **deal** with us in Your forbearance and in Your abundant **mercy**.  
 Deliver us in accordance with Your **marv'ulous** works,  
 and *give* **glory** to Your **name**, *O Lord!*

Let **all** who do harm to Your servants *be* **put** *to shame*;  
 let them be **disgraced** and deprived of all power and **dominion**,  
*and let* their strength be **broken**.  
 Let *them* **know** that You are the Lord, the **only** God,  
**glorious** over the **whole** world.

**Blessed** are You, O Lord, God of *our* **fathers**,  
 and to *be* **praised** and highly exalted *for* **ever**;  
*and* **blessed** is Your glorious, **holy** name  
 and to *be* highly **praised** and highly exalted *for* **ever**.

**Blessed** are You in the temple of Your holy **glory**  
 and to *be* **extolled** and highly glorified *for* **ever**.  
**Blessed are** You, who sit upon the cherubim and look **upon** *the deeps*,  
 and to *be* **praised** and highly exalted *for* **ever**.

**Blessed** are You upon the throne of Your **kingdom**,  
 and to *be* **extolled** and highly exalted *for* **ever**.  
**Blessed are** You in the firmament of **heaven**,  
 and to *be* sung *and* **glorified** *for* **ever**.

8th CANTICLE THE SONG of THE 3 HOLY YOUTHS DAN.3:35-66

(Sung Daily in Lent, except Saturdays)

Bless the Lord, *all works* of the Lord,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, you *heavens*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, you *angels* of the Lord,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, all waters above *the heaven*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, *all powers*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *sun* and moon,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, stars of *heaven*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *all rain* and dew,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *all winds*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *fire* and heat,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, winter cold and *summer heat*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *dews* and snows,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, *nights* and days,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, light and *darkness*,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless the Lord, *ice* and cold,  
*Sing praise* to Him and *highly exalt* Him *forever*.

Bless *the Lord*, *frosts* and snows,  
*Sing praise* to Him and *highly exalt* Him *forever*.

8th CANTICLE  
(cont)

Bless the Lord, **lightnings** and clouds,  
*Sing <sup>x-</sup>praise* to Him and **highly exalt** Him **forever**.  
 Let *the earth* bless the Lord;  
 Let it *sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, **mountains** and hills,  
*Sing <sup>x-</sup>praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, all things that **grow** on the earth,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless *the Lord*, you **springs**,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, seas and **rivers**,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, you whales and all creatures that move in *the waters*,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, all **birds** of the air,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, all beasts and **cattle**,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, you **sons** of men,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, *O Israel*,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, you **priests** of the Lord,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, you **servants** of the Lord,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, spirits and souls of *the righteous*,  
*Sing praise* to Him and **highly exalt** Him **forever**.

Bless the Lord, you who are holy and **humble** in heart,  
*Sing praise* to Him and **highly exalt** Him **forever**.  
 Bless *the Lord*, Hananiah, Azariah, and **Mishael**,  
*Sing praise* to Him and **highly exalt** Him **forever**.

8th CANTICLE  
(cont)

Bless the Lord, you prophets, apostles, *and martyrs of the Lord,*  
*Sing praise to Him and highly exalt Him forever.*  
 Let us bless the Father, the Son and the Holy Spirit, the Lord.  
*Sing praise to Him and highly exalt Him forever.*

We praise, bless *and worship* the Lord:  
*Sing praise to Him and highly exalt Him forever.*

Te - ri - re - ri - re - ri - re - rem, te - ri - re - ri - re - ri - re - rem.

9th CANTICLE (A) THE SONG OF MARY DAILY MATINS  
(*Tonus Peregrinus*)

**Dn:** The **Theotokos** and the **Mother of the Light**,  
let us **magnify** in song.

More hon'orable than the Cheru - bim  
and more glorious beyond compare than the Se - ra-phim,  
in vir-gi-ni-ty you gave birth to God the Word, true The o - to - kos, we mag-ni-fy you!

**All:** *F* My soul **magnifies** the Lord  
and my **spirit** rejoices in God my **Saviour**.

For He has **regarded** the low estate of His **handmaiden**,  
for **behold**, henceforth all generations will call me **blessed**.

For He who is **mighty** has done **great things** for me  
and **holy** is His name,

and His **mercy** is on those who **fear** Him  
from generation to generation.

*F* He has **shown strength** with His arm,  
He has **scattered** the proud in the imagination of their hearts.

He has **put down** the mighty **from** their thrones,  
and **exalted** those of **low degree**;

He has **filled** the hungry with **good things**,  
and the **rich** He has **sent empty** away.

He has **helped** His servant **Israel**,  
in remembrance of His **mercy**,

as He **spoke** to our **fathers**,  
to **Abraham** and to his posterity **forever**.

More Honorable than the Cherubim...

9th CANTICLE (A)  
(cont.)

DAILY MATINS

(During Great Lent, is added:)

It is truly **fitting** to bless you, O Theot<sup>o</sup>kos,  
ever-**blessed** and most pure and *the* **Mother** of our God

9th CANTICLE (B)

THE SONG OF ZACHARIAS

**Blessed** be the Lord God of Israel,  
for He *has* **visited** and redeemed His people,  
and *has* **raised** up a horn of *salvation* for us  
in *the* **house** of His servant David.

+ As He **spoke** by the mouth of His holy **prophets** from of old,  
that we should be saved from *our* enemies  
and from *the* **hand** of all *who* hate us;

to *perform* the mercy promised to *our* fathers,  
and to *remember* His holy **covenant**.

+ *The* **oath** which He swore to our father **Abraham**,  
to grant us that we, delivered from the hand of *our* enemies,  
might **serve** Him without fear, in holiness and righteousness before Him all  
*the* **days** of *our* life.

*And* **you**, child, will be called the prophet of *the* **Most** High;  
for you *will* **go** before the Lord to *prepare* His ways,

+ to *give* **knowledge** of salvation to His people in the **forgiveness** of their sins,  
through the tender **mercy** of *our* God,  
with which *the* **Days**pring from on high *has* **visited** us.

To *give* **light** to those who sit in darkness and in *the* **shadow** of death,  
and to **guide** our feet into *the* **way** of peace.

- On Sundays: "**Holy is the Lord our God**", followed by the Exapostilarion.

# the Lesser Doxology

Mozarabic

*A (or unison, as appropriate)*

Glo - ry to God in the high - est!

2  
And on Earth, Peace to men u - pon whom His fa - vour rests.

3  
We praise\_ You, we bless You, we worship You we glo - ri - fy\_ You,

5  
we thank\_ You for Your great glo - ry. O Lord, Hea - ven - ly King

7  
God the Fa - ther Al - migh - ty, O Lord, the On - ly Be - got - ten Son

9  
Je - sus Christ, and You, O Ho - ly Spi - rit.

11  
O Lord\_ God, Lamb of God, Son\_ of the Fa - ther,

13  
Who take a - way the sin of the world, have mer - cy on us!

15  
You Who take a - way the sin of the world, ac - cept\_ our prayer.

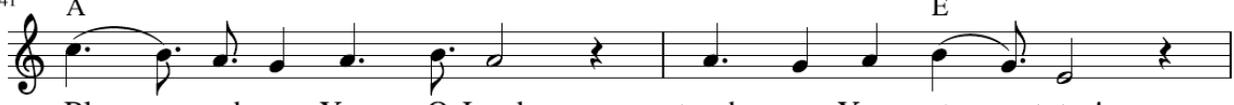
17  
You Who sit at the righ - t hand of the Fa - ther, have mer - cy on us!



36  E  
Bles - sed are You, O Lord God of our fa - thers,

37  A E A  
and praised\_ and\_ Glo - ri - fied is Your Name for - e - ver. A - men.\_

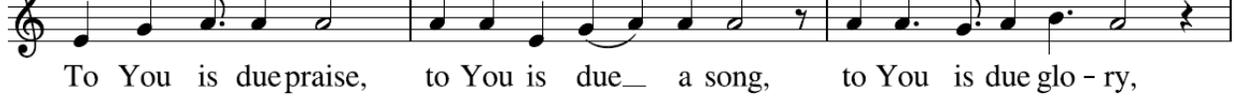
39 Un.  // //  
Let Your mercy, O Lord, be u - pon us, as we have set our hope on You.

41  A E  
Bles - sed are You, O Lord, teach me Your sta - tutes!

43  A E  
Bles - sed are You, O Mas - ter, let me un - der stand Your sta - tutes!

45  A E A  
Bles - sed are You, O Ho - ly One, en - ligh - ten me with Your sta - tutes!

47 Un.  // //  
Your mercy, O Lord, endures fore - ver, do not des - pise the works\_ of Your hands.

49  A  
To You is due praise, to You is due\_ a song, to You is due glo - ry,

52   
Fa - ther, Son and Ho - ly Spi - rit, now and e - ver

54  E A  
and un - to a - ges of a - ges, A - men.\_\_\_\_\_

# Vouchsafe, O Lord

Mozarabic

Daily Version

*A (or unison)*

Vouch-safe, O Lord, to keep us this eve - ning with-out sin.

Blessed are You, O Lord God of our fathers, and praised and Glo-ri-fied

is Your Name for - e - ver. A - men.\_\_\_\_\_

Let Your mercy, O Lord, be u-pon us, as we have set our hope on You.

Bles - sed are You, O Lord, teach me Your sta - tutes! Bles - sed are You, O Master,

let me un-derstand Your sta - tutes! Bles - sed are You, O Ho - ly One,

en - ligh - ten me with Your sta - tutes!

Your mercy, O Lord, endures fore-ver, do not despise the works of Your hands.

To You is due praise, to You is due a song, to You is due glo - ry,

Father, Son and Ho - ly Spi - rit, now and e - ver and unto a - ges of a - ges. Amen.\_\_\_\_\_

**First Antiphon (Ps102)      Tone 7(Ps)**

13 Intonation, Tenor      Mediant      Termination

(Flex - 3 Line)

**Bless the Lord, O my soul.**  
*Blessed are You, O Lord.*

**Bless the Lord, O my soul,**  
 and all that is within me, *bless His holy* name.

**Bless the Lord, O my soul,**  
 and forget *not all His* benefits

who *forgives* all your iniquity,  
 who heals *all your diseases*,

who *redeems* your **life** *from the pit*,  
 who crowns you with *steadfast love and mercy*.

who *satisfies* you with good as **long** *as you live*  
 so that your youth is renewed *like the eagle's*.

+ *The Lord* works vindication and **justice** for the oppressed.  
 He made known His ways to **Moses**,  
 His acts to the *people of Israel*.

*The Lord* is compassionate and **merciful**,  
 long-suffering and *of great goodness*.

He will not **always** *chide*,  
 nor will He keep His **anger** *forever*.

*The Lord* has established His throne in the **heavens**  
 and His Kingdom **rules** *over* all.

+ **Bless** the Lord, O you His **angels**,  
 you mighty ones who **do** *His word*,  
 hearkening to the **voice** of *His word*.

**Bless** the Lord, *all His hosts*,  
 His ministers that **do** *His will*.

**Bless** the Lord, *all His works*,  
 in all places of *His dominion*.

**Bless** the Lord, *O my soul*  
 and all that is within *me*, *bless His holy Name!*

// *Blessed are You, O Lord!*





# the Magnification

Nativity of the Theotokos

Tone 1

Un. D C D

We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O most ho - ly Vir - gin!

4 F D

We\_ ho - nor your ho - ly pa - rents,

5 C D

and we praise your all glorious na - ti - vi - ty.

# the Magnification

Exaltation of the Cross

Tone 1

Un. D C D

We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O\_ Christ\_ Gi - ver of Life!

4 F D

And we ho - nor Your\_ pre - cious Cross

6 C D

By which we have been saved from the bondage of the E - ne - my.

# the Magnification

Entry of the Theotokos

Tone 1

Un. D C D

We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O most ho - ly Vir - gin!

4 F D

And we ho - nor your en - trance in - to the tem - ple,

6 C D

O Mai - den, cho - sen of God.

Detailed description: This musical score is for the 'Entry of the Theotokos' Magnification. It consists of three staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a single line. The lyrics are: 'We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O most ho - ly Vir - gin!'. Above the first staff are the chord markings 'Un. D', 'C', and 'D'. The second staff starts at measure 4 and continues the melody. The lyrics are: 'And we ho - nor your en - trance in - to the tem - ple,'. Above the second staff are the chord markings 'F' and 'D'. The third staff starts at measure 6 and concludes the piece. The lyrics are: 'O Mai - den, cho - sen of God.'. Above the third staff are the chord markings 'C' and 'D'. The piece ends with a double bar line.

# the Magnification

Nativity

Tone 1

Un. D C D

We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O\_ Christ\_ Gi - ver of Life!

4 F D

Who\_ for\_ our sakes now are born\_ in the flesh

6 C D

of the Vir - gin Ma - ry, un - wed - ded and\_ most\_ pure.

Detailed description: This musical score is for the 'Nativity' Magnification. It consists of three staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in a single line. The lyrics are: 'We\_ Mag - ni - fy, we\_ Magni - fy\_ You, O\_ Christ\_ Gi - ver of Life!'. Above the first staff are the chord markings 'Un. D', 'C', and 'D'. The second staff starts at measure 4 and continues the melody. The lyrics are: 'Who\_ for\_ our sakes now are born\_ in the flesh'. Above the second staff are the chord markings 'F' and 'D'. The third staff starts at measure 6 and concludes the piece. The lyrics are: 'of the Vir - gin Ma - ry, un - wed - ded and\_ most\_ pure.'. Above the third staff are the chord markings 'C' and 'D'. The piece ends with a double bar line.

# the Magnification

Theophany

Tone 1

Un. D C D

We\_ Mag - ni-fy, we\_ Magni-fy\_ You, O\_ Christ\_ Gi - ver of Life!

4 F D

Who\_ for\_ our sakes to-day are baptized in the flesh\_ by\_ John

6 C D

in the wa - ters of the Jor - dan.

# the Magnification

Meeting of the Lord

Tone 1

Un. D C D

We\_ Mag - ni-fy, we\_ Magni-fy\_ You, O\_ Christ\_ Gi - ver of Life!

4 F D

And we ve - ne - rate Your most\_ pure\_ Mo - ther

6

who this day ac - cor - ding to the law

7 C D

has\_ brought you into the tem - ple of the Lord.

## With the Voice of the Archangel

Tone 3

Musical score for 'With the Voice of the Archangel' in G major, 3/4 time. The score consists of two staves of music. The first staff begins with a treble clef and a key signature of one flat (Bb). The melody is written on a single line. Chords are indicated above the staff: F, C, and F. The lyrics are: 'With the voice of the Arch-a - gel, we cry a - loud to you,'. The second staff begins with a treble clef and a key signature of one flat. It starts with a measure rest marked '3'. Chords are indicated above the staff: Bb, F, G, F, C, and F. The lyrics are: 'O Pure Vir - gin: Re-joyce, O Full of Grace, the Lord is with you!'.

With the voice of the Arch-a - gel, we cry a - loud to you,  
O Pure Vir - gin: Re-joyce, O Full of Grace, the Lord is with you!

## the Magnification

Palm Sunday

Tone 1

Musical score for 'the Magnification' in D major, 3/4 time. The score consists of three staves of music. The first staff begins with a treble clef and a key signature of two sharps (D major). The melody is written on a single line. Chords are indicated above the staff: Un. D, C, and D. The lyrics are: 'We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!'. The second staff begins with a treble clef and a key signature of two sharps. It starts with a measure rest marked '4'. Chords are indicated above the staff: F and D. The melody includes a triplet of eighth notes. The lyrics are: 'Ho - san - na in the high - est! And we cry un - to You'. The third staff begins with a treble clef and a key signature of two sharps. It starts with a measure rest marked '7'. Chords are indicated above the staff: C and D. The melody includes a double bar line with repeat dots. The lyrics are: 'bles - sed is He that comes in the Name of the Lord.'.

We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!  
Ho - san - na in the high - est! And we cry un - to You  
bles - sed is He that comes in the Name of the Lord.

# the Magnification

Ascension

Tone 1

Un. D C D

We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!

4 F D

And we ve - ne - rate Your Di - vine A - scen - sion

6 C D

with Your most pure flesh into Hea - ven.

Detailed description: This is a musical score for a voice part. It consists of three staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody starts on a whole note G4, followed by quarter notes A4, Bb4, and C5. The lyrics 'We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!' are written below the notes. Chord symbols 'Un. D', 'C', and 'D' are placed above the staff. The second staff starts at measure 4 and continues the melody with quarter notes D5, E5, F5, and G5. The lyrics 'And we ve - ne - rate Your Di - vine A - scen - sion' are written below. Chord symbols 'F' and 'D' are placed above. The third staff starts at measure 6 and concludes the piece with a double bar line. It features a repeat sign (//) and then continues with quarter notes G5, F5, E5, and D5. The lyrics 'with Your most pure flesh into Hea - ven.' are written below. Chord symbols 'C' and 'D' are placed above.

# the Magnification

Pentecost

Tone 1

Un. D C D

We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!

4 F D

And we ho - nor Your most Ho - ly Spi - rit

6 C D

Whom You sent from the Father to Your dis - ci - ples.

Detailed description: This is a musical score for a voice part, similar in format to the first score. It consists of three staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody starts on a whole note G4, followed by quarter notes A4, Bb4, and C5. The lyrics 'We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!' are written below the notes. Chord symbols 'Un. D', 'C', and 'D' are placed above the staff. The second staff starts at measure 4 and continues the melody with quarter notes D5, E5, F5, and G5. The lyrics 'And we ho - nor Your most Ho - ly Spi - rit' are written below. Chord symbols 'F' and 'D' are placed above. The third staff starts at measure 6 and concludes the piece with a double bar line. It features a repeat sign (//) and then continues with quarter notes G5, F5, E5, and D5. The lyrics 'Whom You sent from the Father to Your dis - ci - ples.' are written below. Chord symbols 'C' and 'D' are placed above.

# the Magnification

Transfiguration

Tone 1

Un. D

We Mag - ni - fy, we Magni - fy You, O Christ Gi - ver of Life!

4 F D

And we ve - ne - rate the all - Glo - ri - ous

6 C D

Trans - fig - ur - a - tion of Your most pure flesh.

# the Magnification

Dormition

Tone 1

Un. D

We Mag - ni - fy, we Mag - ni - fy You,

3 C D

O un - defiled Mo - ther of Christ our God,

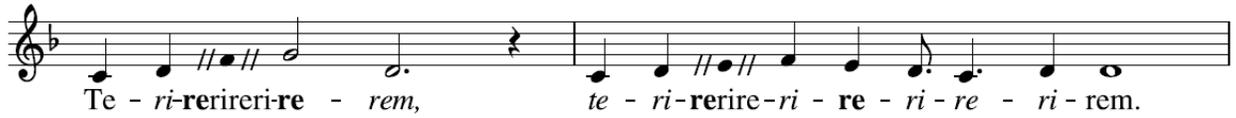
4 C D

and we praise your all glorious Dor - mi - tion.

# Daily & Festal Antiphons

Tone 5

Verses: (Reader)



Te - ri-ri-ri-ri-re - rem, te - ri-ri-ri-ri-re - ri-re - ri-rem.

## 1st Antiphon



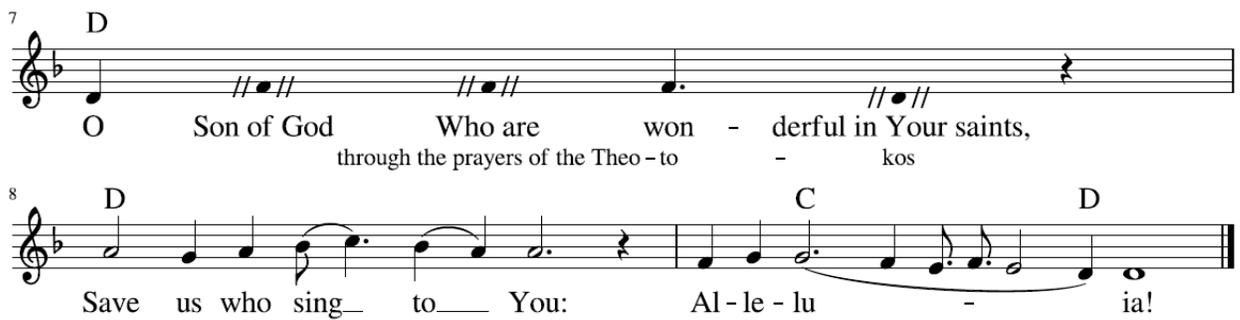
Through the prayers of the The-o - to - kos, O Sa - viour, save us!

## 2nd Daily Antiphon



Through the prayers of Yoursaints, O Sa - viour, Save us!

## 3rd Daily Antiphon / 2nd Festal Antiphon



O Son of God Who are won - derful in Your saints,  
through the prayers of the Theo - to - kos

Save us who sing to You: Al - le - lu - ia!

FIRST ANTIPHON

*O Lord*, remember David and all his **meekness**,  
how *he* **swore** to the Lord and vowed to the God of **Jacob!**

Through *the* **prayers** of the *Theotokos*,  
*O Saviour*, **save** us. (*and after each verse*)  
..

Lo, we **heard** of it in **Ephrata**,  
we **found** it in *the* **fields** of *the* wood.  
..

**Glorious** things have been **spoken** of you,  
**O city** of God.

+ **God** is in the **midst** of her,  
she shall **not** *be* moved;  
God *will* **help** her with *His* **countenance**.

Through the prayers...

Glory to *the* **Father** and to the Son and to the *Holy* **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.

Through the prayers...

SECOND ANTIPHON

The **Lord** swore in truth to **David**,  
 from **which** He will **not** turn back.

O **Son** of God, through the prayers of the Theotokos,  
 save us who **sing** to You: *Allelúia!*  
 (and after each verse)

Of the **fruit** of your **body**,  
 I will **set upon** your throne.

There I will **make** a horn to sprout for **David**;  
 I have **prepared** a lamp for My *anointed*.

For the **Lord** has chosen **Zion**;  
 He has **desired** it for His *habitation*.

O Son of God, through the prayers of the Theotokos...

GNE...

TONE 2

1 E  
 On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va-tion

4 D E  
 willed to be in-carnate of the ho-ly-The-o-to-kos and e-ver Virgin Ma-ry

5  
 Who with-out change be-came man and were cru-ci-fied,

7 G E  
 Who are one of the Ho-ly Tri-ni-ty, glo-ri-fied with the Fa-ther

9 G Un. E  
 and the Ho-ly Spi-rit, O Christ our God tramp-ling down death by death,

1 D E  
 save us.

THIRD ANTIPHONTONE 4

**Rd:** This *is* My **resting** place *fore*ver;  
here I will dwell, for **I** *have* desired it.

TROPARION

YOUR NATIVITY, O VIRGIN,  
HAS PROCLAIMED JOY TO THE WHOLE UNIVERSE!  
THE SUN OF RIGHTEOUSNESS, CHRIST OUR GOD,  
HAS SHONE FROM YOU, O THEOTOKOS!  
BY ANNULLING THE CURSE, HE BESTOWED A BLESSING. //  
BY DESTROYING DEATH, HE HAS GRANTED US ETERNAL LIFE.  
(and after each verse)

The Most **High** has sanctified  
His tabernacle.

**Holy** is Your temple,  
wonderful in righteousness.

(There is no entrance verse)

TONE 1

O come let us worship and fall down before Christ!

O Son of God Through the prayers of the Theotokos,

save us who sing to You: Alleluia, Alleluia,

Alleluia!

FIRST ANTIPHON

*O God*, my God, **attend** to me!  
**Why** have You *forsaken* me?

Through *the prayers* of the *Theotokos*,  
*O Saviour*, **save** us. (*and after each verse*)  
 ..

**Why** are You so far from **helping** me,  
*from the words* of my *groaning*?

*O my God*, I cry by day, but You do not **answer**;  
*and by night*, but **find** *no* rest.  
 .. \_.

You  **dwell** in the **sanctuary**,  
*the praise* of *Israel*.

Through the prayers...

Glory to *the Father* and to the Son and to the *Holy Spirit*,  
*now and ever* and unto ages of *ages*. Amen.  
 ..

Through the prayers...

SECOND ANTIPHON

O God,  
why *do* You **cast** us off *fore*ver?

O **Son** of God, **crucified** in the flesh,  
**save** us who **sing** to You: *Allelúia!*  
(and after each *verse*)

Remember Your congregation,  
**which** You have **gotten** of old.

Remember Mount **Zion**,  
**where** You have dwelt.

God *is our* **king** before the **ages**;  
He has *worked salvation* in the **midst** of the earth.

O **Son** of God, **crucified** in the flesh...

GNE...

TONE 2

E  
On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion

4 D E  
willed to be in-carnate of the ho-ly-The-o - to - kos and e-ver Virgin Ma - ry

5  
Who with - out change be - came man and were cru - ci - fied,

7 G E  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther

9 G Un. E  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,

11 D E  
save us.

THIRD ANTIPHONTONE 1

**Rd:** *The Lord* **reigns**; let the peoples **tremble**!  
He sits enthroned upon the cherubim; *let the* **earth** quake!

TROPARION

O LORD, SAVE YOUR PEOPLE,  
AND BLESS YOUR INHERITANCE.  
GRANT VICTORIES TO THE ORTHODOX CHRISTIANS  
OVER THEIR ADVERSARIES;  
AND BY VIRTUE OF YOUR CROSS, //  
PRESERVE YOUR HABITATION.  
(and after each verse)

*The Lord* is great in **Zion**;  
He is exalted over *all the* **peoples**.

*Bow down* in **worship** to the Lord  
in His **holy** court.

ENTRANCE VERSETONE 1(ps)

**Dn:** *Extol* the **Lord** our God;  
worship at his footstool, for *He is* **holy**!

D

O come let us wor - ship and fall down be - fore Christ!

3

C

O Son of God cru - ci - fied in the flesh

4

D C D C

save us who sing to You: Al - le - lu - ia, Al - le - lu - ia,

7

D C D

Al - le - lu - ia!

NOVEMBER 21: THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE    DIVINE LITURGY

FIRST ANTIPHON

**Great** is the Lord and **greatly** to be praised:  
in *the* **city** of our God and in His holy **mó**untain!

Through *the* **prayers** of the Theotokos,  
**O Saviour, sáve** us. (*and after each verse*)  
..

**Glorious** things have been **spoken** of you,  
**O city** of God.

**God** is known in her **palaces**,  
when *He* **undertakes** to **hélp** her.

As we *have* **heard**, so **have** we seen  
in *the* **city** of the Lord of hosts, in *the* **city of our** God

Through the prayers...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.

Through the prayers...

## NOVEMBER 21: THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE DIVINE LITURGY

SECOND ANTIPHON

The *Most High* has sanctified  
 ↗ His tabernacle.

O Son of God, through the prayers of the Theotokos,  
 save us who sing to You: Allelúia!  
 (and after each verse)

Holiness and majesty  
 are in His sanctuary.

This is the gate of the Lord;  
 the righteous shall enter through it.

Holy is Your temple,  
 wonderful in righteousness.

O Son of God, through the prayers of the Theotokos...

GNE...

TONE 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
 4 willed to be in-carnate of the ho-ly-The-o-to - kos and e-ver Virgin Ma - ry  
 5 Who with - out change be - came man and were cru - ci - fied,  
 7 Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther  
 9 and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
 1 save us.

## NOVEMBER 21: THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE DIVINE LITURGY

THIRD ANTIPHONTONE 4

**Rd:** *Even the rich* among the *peóple* / shall **seek** *your favour!*

TROPARIONTONE 4

TODAY IS THE PRELUDE OF THE GOOD WILL OF GOD,  
OF THE PREACHING OF THE SALVATION OF MANKIND.  
THE VIRGIN APPEARS IN THE TEMPLE OF GOD,  
IN ANTICIPATION PROCLAIMING CHRIST TO ALL.  
LET US REJOICE AND SING TO HER:  
REJOICE, O FULFILLMENT //  
OF THE CREATOR'S DISPENSATION!  
(and after each verse)

**Rd:** *The King's daughter* is all *glorious within*,  
her robes are of **cloth** *of gold.*

**Clad** in many colours she is **led** *to the King*:  
after her, the virgins, her companions, are **brought** *to You.*

(There is no entrance verse)

TONE 1

O come let us worship and fall down before Christ!

O Son of God Through the prayers of the The - o - to - kos,

save us who sing to You: Al-le-lu - ia, Al-le-lu - ia,

Al - le - lu - ia!

DECEMBER 25: NATIVITY OF OUR LORD

LITURGY

FIRST ANTIPHON

I will *give* **thanks** to You, O Lord, with my **whole** *heart*;  
I will **make** all Your **wonders** known.

Through *the* **prayers** of the Theotokos,  
O Saviour, *s*ave us. (*and after each verse*)  
..

In *the* **company** of the upright, in the **congregation**,  
**great** are *the* **works** of the Lord.  
..

**They** are **studied**  
by **all** who *have* **pleasure** in them.  
..

*His* **work** is glory and **beauty**,  
and *His* **righteousness** endures *for*ever.

Through the prayers...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
..

Through the prayers...

DECEMBER 25: NATIVITY OF OUR LORD

LITURGY

SECOND ANTIPHON

**Blessed** is the man who **fears** *the* Lord,  
who **greatly** delights in His *comm*andments.

O **Son** of God, born of the **virgin**,  
**save us who sing to You: Alleluia!**  
(and after each verse)

His *descendants* will be **mighty** in the land;  
the *generation* of the upright will be **ble**ssed.

**Glory** and wealth are **in** *his* house,  
and *his* **righteousness** endures *fore*ver.

**Light** rises in the darkness for the **upright**;  
the Lord *is* **merciful**, compassionate and **righteous**.

O **Son** of God, born of the **virgin**...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
willed to be in-carnate of the ho-ly-The-o-to - kos and e-ver Virgin Ma - ry  
Who with - out change be - came man and were cru - ci - fied,  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
save us.

DECEMBER 25: NATIVITY OF OUR LORD

LITURGY

THIRD ANTIPHONTONE 4**Rd:** *The **L**ord said to my **L**ord:**“Sit at My right hand until I make Your **e**nemies *Your footstool.*”*TROPARION

YOUR NATIVITY, O CHRIST OUR GOD,  
 HAS SHOWN TO THE WORLD THE LIGHT OF WISDOM!  
 FOR BY IT THOSE WHO WORSHIPPED THE STARS,  
 WERE TAUGHT BY A STAR TO ADORE YOU,  
 THE SUN OF RIGHTEOUSNESS,  
 AND TO KNOW YOU, THE ORIENT FROM ON HIGH.//  
 O LORD, GLORY TO YOU. (and after each verse)

*The **L**ord sends forth from Zion Your mighty **s**cēptre.  
 Rule in the **m**idst of Your **f**oes.*

*With **Y**ou is dominion on the **d**ay of Your birth,  
 in the **r**adiance of **h**oliness.*

ENTRANCE VERSETONE 1(ps)**Rd:** + Out of *the womb*, before the morning star, have I begotten You.The Lord has sworn and will not **change** His mind.You are a priest forever after the order of **Melchizedek**.**All:**

D

O come let us wor - ship and fall down be - fore Christ!

3 C D C D

O Son of God Born of the Vir - gin save us who sing to You:

5 C D C D

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

JANUARY 6: THEOPHANY OF OUR LORD

LITURGY

FIRST ANTIPHON

When **I**srael went forth from **E**gypt,  
The **h**ouse of Jacob from a people of *strange lã*nguage

Through *the* **p**rayers of the Theotokos,  
*O* Saviour, *sã*ve us. (*and after each verse*)  
••

**J**udah became His **s**anctuary,  
**I**srael His *dom*in<sup>ã</sup>ion.

*The* **s**ea **l**ooked *and* fled,  
**J**ordan was *dr*iv<sup>ã</sup>en back.

*What* **a**ils you, **O** **s**ea, *that* you flee?  
**O** **J**ordan, *that* you *t*urn back?

Through *the* **p**rayers of the Theotokos...

Glory to *the* **F**ather and to the Son and to the Holy **S**pirit,  
*now and ever* and unto ages of **ã**ges. Amen.

Through *the* **p**rayers of the Theotokos...

SECOND ANTIPHON

**I love** *the* Lord  
because He has heard the voice of my supplic<sup>~</sup>ation.

O **Son** of God, baptized in the **Jordan**,  
**save** us who **sing** to You: Allel<sup>~</sup>uia!  
(and after each verse)

Because He inclined His **ear** to me,  
therefore I will call on Him as **long** as I live.

The **snares** of death **encompassed** me;  
the **pangs** of Hades **laid hold** on me,

I **suffered** distress and **anguish**,  
then I **called** upon the **Name** of the Lord.

**Gracious** and **righteous** is the Lord,  
**and** our God is **merciful**.

O **Son** of God, baptized in the **Jordan**...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va-tion  
will-ed to be in-carnate of the ho-ly-The-o-to-kos and e-ver Virgin Ma-ry  
Who with-out change be-came man and were cru-ci-fied,  
Who are one of the Ho-ly Tri-ni-ty, glo-ri-fied with the Fa-ther  
and the Ho-ly Spi-rit, O Christ our God tramp-ling down death by death,  
save us.

JANUARY 6: THEOPHANY OF OUR LORD

LITURGY

THIRD ANTIPHONTONE 1

**Rd:** O give **thanks** to the Lord, for **He** is good,  
for His mercy endures for<sup>e</sup>ver.

TROPARIONTONE 1

WHEN YOU, O LORD, WERE BAPTIZED IN THE JORDAN,  
THE WORSHIP OF THE TRINITY WAS MADE MANIFEST.  
FOR THE VOICE OF THE FATHER BORE WITNESS TO YOU,  
AND CALLED YOU HIS BELOVED SON.  
AND THE SPIRIT, IN THE FORM OF A DOVE,  
CONFIRMED THE TRUTHFULNESS OF HIS WORD.  
O CHRIST, OUR GOD, WHO HAVE REVEALED YOURSELF //  
AND HAVE ENLIGHTENED THE WORLD, GLORY TO YOU!  
(and after each verse)

Let the **house** of Israel say: **He** is good,  
for His mercy endures for<sup>e</sup>ver.

Let the **house** of Aaron say: **He** is good,  
for His mercy endures for<sup>e</sup>ver.

Let **all** those who fear the Lord say: **He** is good,  
for His mercy endures for<sup>e</sup>ver.

ENTRANCE VERSETONE 1(Ps)

**Rd:** + **Blessed** is He that comes in the **Name** of the Lord!  
We bless you from the **House** of the Lord!  
God is the Lord and has revealed **Himself** to us!

D  
O come let us wor - ship and fall down be - fore Christ!

3 C  
O Son of God Bap - tized in the Jor - dan,

4 D C D C  
save us who sing to You: Al - le - lu - ia, Al - le - lu - ia,

7 D C D  
Al - le - lu - ia!

FIRST ANTIPHON

*My heart overflows with a **goodly** theme;  
I address my verses to the king.*

Through *the* **prayers** of the Theotokos,  
O Saviour, **save** us. (*and after each verse*)  
..

*My tongue is like the pen  
of a **ready** scribe.*

You are *the* **fairest** of the **sons** of men  
**grace** is **poured** upon Your lips.

**Therefore** God has **blessed** You  
**forever**.  
-•

Through the prayers...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
..

Through the prayers...

SECOND ANTIPHON

Gird *Your sword* upon Your thigh, O **Mighty** One  
in *Your glory and mājesty*.

O **Son** of God, carried in the arms of Simeon the **Righteous**,  
**save us who sing to You: Allelūia!**  
(and after each verse)

Draw *Your bow*, ride forth in **triumph**,  
and **reign** for the sake of truth and meekness and **righteousness**.

You love **righteousness** and hate **iniquity**;  
therefore **God**, Your God, has **anointed** You.

The **sceptre of righteousness**  
is the **sceptre of Your kingdom**.

O **Son** of God, carried in the arms of Simeon the **Righteous**...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
willed to be in-carnate of the ho-ly-The-o-to - kos and e-ver Virgin Ma - ry  
Who with - out change be - came man and were cru - ci - fied,  
Who are one of the Ho - ly Tri-ni - ty, glo - ri - fied with the Fa - ther  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
save us.

## FEBRUARY 2: THE MEETING OF OUR LORD

## LITURGY

THIRD ANTIPHONTONE 1

**Rd:** Hear, *O daughter* and see, and *incline* your ear;  
forget your people *and your father's* house.

TROPARION

REJOICE, O VIRGIN THEOTOKOS, FULL OF GRACE!  
FROM YOU SHONE THE SUN OF RIGHTEOUSNESS, CHRIST OUR GOD,  
ENLIGHTENING THOSE WHO SAT IN DARKNESS!  
REJOICE AND BE GLAD, O RIGHTEOUS ELDER;  
YOU ACCEPTED IN YOUR ARMS THE REDEEMER OF OUR SOULS, //  
WHO GRANTS US THE RESURRECTION.

(and after each verse)

Even *the rich* among the *people*  
shall *seek your favour*.

I *will cause* your name to be *celebrated*  
in all *generations*.

ENTRANCE VERSETONE 1 (Ps)

**Rd:** *The Lord* has made known His *salvation*;  
He has revealed His righteousness *before the nations*.

D

O come let us worship and fall down before Christ!

3 C

O Son of God carried in the arms of Simeon the righteous,

4 D C D C

save us who sing to You: Al-le-lu-ia, Al-le-lu-ia,

7 D C D

Al-le-lu-ia!

MARCH 25: THE ANNUNCIATION

LITURGY

FIRST ANTIPHON

**Give** the King Your **judgement**, O God,  
and Your **righteousness** to the **King's** Son.

Through *the* **prayers** of the Theotokos,  
O Saviour, **save** us. (*and after each verse*)  
..

He will **judge** the world with **righteousness**,  
and the **peoples with His** truth.  
.. ..

**From day to day**,  
**proclaim** the *salvation of our* God.

+ *The* **Lord** swore in truth to **David**,  
from which He will **not** turn back.  
“*Of the* **fruit** of your body I will **set** upon your throne.”

Through the prayers...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
..

Through the prayers...

SECOND ANTIPHON

**He** shall come down as **dew** upon a fleece  
and as the **rain** which **falls** upon the earth.

O **Son** of God, incarnate of the **Virgin**,  
save us who **sing** to You: *Allelúia!*  
(and after each verse)

The *Most* **High** has sanctified  
↗ His **tabernacle**.

**God** our God shall come **openly**,  
and shall **not** keep **silence**.

In His **days** shall righteousness **flourish**,  
and **peace** abound till the **moon** be no more.

O **Son** of God, incarnate of the **Virgin**...

GNE...

TONE 2

E  
On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion

4 D E  
willed to be in-carnate of the ho-ly-The-o - to - kos and e-ver Virgin Ma - ry

5  
Who with - out change be - came man and were cru - ci - fied,

7 G E  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther

9 G Un. E  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,

1 D E  
save us.

THIRD ANTIPHONTONE 4

**Rd:** *May His name* be blessed *fore<sup>~</sup>ver!*  
His name shall endure **longer** than *the sun*.

TROPARION

TODAY IS THE BEGINNING OF OUR SALVATION,  
THE MANIFESTATION OF THE ETERNAL MYSTERY!  
THE SON OF GOD BECOMES THE SON OF THE VIRGIN  
AS GABRIEL ANNOUNCES THE COMING OF GRACE.  
TOGETHER WITH HIM LET US CRY TO THE THEOTOKOS:  
REJOICE, O FULL OF GRACE, //  
THE LORD IS WITH YOU.  
(and after each verse)

**Blessed** be the Lord, the God of Israel,  
who alone does **wond**rous things.

**Blessed** be His glorious name *fore<sup>~</sup>ver*;  
all the earth will be **filled** with *His glory*.

ENTRANCE VERSETONE 1 (Ps)

**Rd:** **From day to day,** / proclaim *the salvation of our God*.

D

O come let us wor - ship and fall down be - fore Christ!

3 C D C D

O Son of God In - carnate of the Vir - gin save us who sing to You:

5 C D C D

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!



FIRST ANTIPHON

**I love** *the* Lord  
**because** He has heard the voice of my supplic<sup>~</sup>ation.

Through *the* **prayers** of the Theotokos,  
*O Saviour, s<sup>~</sup>ave* us. (*and after each verse*)  
 ..

**Because** He inclined His **ear** *to* me,  
**therefore** I will call on Him *as long as I* live.  
 ..

*The snares* of death **encompassed** me;  
 the **pangs** of Hades *laid h<sup>~</sup>old* on me,

*I suffered* distress and **anguish**,  
 then *I called* upon *the Name* of the Lord.  
 ..

Through *the* **prayers** of the Theotokos...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
 ..

Through *the* **prayers** of the Theotokos...

SECOND ANTIPHON

I **believed**, therefore I spoke;  
but I was **greatly humiliated**.

O **Son** of God, who sat upon *the* foal,  
**save us who sing to You: Allelúia!**  
(and after each verse)

What shall I **render** to the Lord  
for **all** that he *has* **given** me?

I will **take up** the cup of salvation  
and **call on the name** of the Lord.

I will **pay my vows** to the Lord  
in *the* **presence** of all His **people**.

O **Son** of God, who sat upon *the* foal...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
willed to be in-carnate of the ho-ly-The-o-to - kos and e-ver Virgin Ma - ry  
Who with - out change be - came man and were cru - ci - fied,  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
save us.

THIRD ANTIPHONTONE 1

**Rd:** O give **thanks** to the Lord, for **He** is good,  
for His mercy endures *fore<sup>ver</sup>*.

TROPARION

BY RAISING LAZARUS FROM THE DEAD BEFORE YOUR PASSION,  
YOU CONFIRMED THE UNIVERSAL RESURRECTION, O CHRIST GOD.  
LIKE THE CHILDREN WITH THE PALMS OF VICTORY,  
WE CRY OUT TO YOU: O VANQUISHER OF DEATH.  
HOSANNA IN THE HIGHEST! //

BLESSED IS HE THAT COMES IN THE NAME OF THE LORD. (*and after each verse*)

Let the **house** of Israel say: **He** is good,  
for His mercy endures *fore<sup>ver</sup>*.

Let the **house** of Aaron say: **He** is good,  
for His mercy endures *fore<sup>ver</sup>*.

Let **all** those who fear the Lord say: **He** is good,  
for His mercy endures *fore<sup>ver</sup>*.

ENTRANCE VERSETONE 1(Ps)

**Rd:** + **Blessed** is He that comes in the **Name** of the Lord!  
We bless you from the **House** of the Lord!  
God is the Lord and has revealed *Himself<sup>self</sup>* to us!

D

O\_\_ come\_\_ let\_\_ us\_\_ wor - ship and\_\_ fall\_\_ down be - fore\_\_ Christ!

3 C D C D

O\_\_ Son of God Who sat u - pon the foal\_\_ save\_\_ us who\_\_ sing to\_\_ You:

5 C D C D

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

THE PENTECOSTARION: SIXTH WEEK  
THE ASCENSION

THURSDAY LITURGY

FIRST ANTIPHON

Clap your **hands** all **peoples**,  
Shout to **God** with loud **songs** of joy.

Through *the* **prayers** of the Theotokos,  
*O Saviour, save* us. (and after each verse)  
..

For *the* **Lord**, the Most High, is **terrible**!  
A great **God** over **all** the earth.

He *subdued* peoples **under** us,  
and **nations** **under** our feet.  
..

**God** has gone **up** with a shout,  
*the* **Lord**, with the sound of a **trumpet**.

Through *the* **prayers** of the Theotokos...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever and unto ages of* **ages**. Amen.  
..

Through *the* **prayers** of the Theotokos...

THE PENTECOSTARION: SIXTH WEEK  
THE ASCENSION

THURSDAY LITURGY

SECOND ANTIPHON

Great is *the* **Lord** and **greatly** to be praised  
in *the* **city of our** God.

O **Son** of God, who ascended in **glory**,  
**save us who sing to** You: *Allelúia!*  
(and after each verse)

**Mount Zion**,  
the **city of the great** king!

Within *her* **citadels God** is known  
when He *defends* her.

For **lo**, the kings **assembled**;  
they **came** on *together*.

O **Son** of God, who ascended in **glory**...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
willed to be in-carnate of the ho-ly-The-o - to - kos and e-ver Virgin Ma - ry  
Who with - out change be - came man and were cru - ci - fied,  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
save us.



FIRST ANTIPHON

*The heavens are telling the glory of God;  
and the firmament proclaims His handiwork.*

Through *the prayers* of the Theotokos,  
*O Saviour, save us. (and after each verse)*  
..

**Day** to day pours forth speech,  
and **night** to night declares knowledge.

Their proclamation has gone out into **all** the earth,  
and their **words** to the ends of the universe.

Through *the prayers* of the Theotokos...

Glory to *the Father* and to the Son and to the Holy **Spirit**,  
*now and ever and unto ages of ages. Amen.*  
..

Through *the prayers* of the Theotokos...

SECOND ANTIPHON

The **Lord** answer you in the day of **trouble**;  
the **name** of the God of Jacob *protect* you.

O Gracious **Comforter**,  
save us who **sing** to You: *Alleluia!*  
(and after each *verse*)

May He **send** you help from the **sanctuary**  
and **give** you support from **Zion**.

May He **remember** all your **offerings**,  
and **fulfill** *all* your plans.

O Gracious **Comforter**...

GNE...

Tone 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion  
willed to be in-carnate of the ho-ly-The-o - to - kos and e-ver Virgin Ma - ry  
Who with - out change be - came man and were cru - ci - fied,  
Who are one of the Ho - ly Tri-ni-ty, glo - ri-fied with the Fa - ther  
and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,  
save us.

## THE PENTECOSTARION : PENTECOST

## SUNDAY LITURGY

THIRD ANTIPHONTONE 8

**Rd:** In *Your strength* the king **rejoices**, O Lord,  
and greatly exults in *Your salvation*.

TROPARION

BLESSED ARE YOU, O CHRIST OUR GOD,  
WHO HAVE REVEALED THE FISHERMEN AS MOST WISE,  
BY SENDING DOWN UPON THEM THE HOLY SPIRIT;  
THROUGH THEM YOU DREW THE WORLD INTO YOUR NET.//  
O LOVER OF MANKIND, GLORY TO YOU. (*and after each verse*)

You *have* **given** him his **heart's** desire,  
and have not withheld *the request* of his lips.

For *You* **meet** him with goodly **blessings**;  
You have placed upon his head a *crown of* **precious** stones.

ENTRANCE VERSETONE 1(Ps)

**Rd:** Be *exalted*, O **Lord**, in *Your strength*!  
We will sing and *praise* Your **pôwer**!

The musical notation consists of three staves of music in a single system, written in treble clef. The first staff begins with a D chord and contains the lyrics "O come let us worship and fall down before Christ!". The second staff begins with a 3-measure rest, followed by C and D chords, with lyrics "O Gracious Com-for-tor, save us who sing to You: Al-le-lu - ia,". The third staff begins with a 6-measure rest, followed by C, D, and C chords, with lyrics "Al - le - lu - ia, Al - le - lu - ia!". A triplet of eighth notes is marked over the final "lu - ia!" of the second staff.

AUGUST 6: THE TRANSFIGURATION OF OUR LORD

LITURGY

FIRST ANTIPHON

Make a **joyful** noise to **God**, *all* the earth!  
Sing of *His name*, give **glory** to *His* praise!

Through *the prayers* of the Theotokos,  
*O Saviour*, **save** us. (*and after each verse*)  
..

*The crash* of Your thunder was in the **whirlwind**;  
*Your lightning* lighted up the world; the *earth trembled* and shook.  
..

You *are clothed* with honour and **majesty**,  
*who cover* Yourself with light as with a **garment**.

Through the prayers...

Glory to *the Father* and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
..

Through the prayers...

SECOND ANTIPHON

**Mount Zion,**  
the city of the **great** king!

O **Son** of God who were trans**figured** on the mount,  
**save us who sing to You: Allelúia!**  
(and after each verse)

And **He brought** them to the mountain of **His holiness,**  
this **mountain** which **His right** hand had won!

**He chose** the tribe of **Judah,**  
**Mount Zion** which He loved, He fashioned for **His holy** abode.

O Son of God who were transfigured on the mount...

GNE...

TONE 2

E

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va - tion

4 D E

willed to be in-carnate of the ho-ly-The-o - to - kos and e-ver Virgin Ma - ry

5

Who with - out change be - came man and were cru - ci - fied,

7 G E

Who are one of the Ho - ly Tri-ni - ty, glo - ri - fied with the Fa - ther

9 G Un. E

and the Ho - ly Spi - rit, O Christ our God tramp - ling down death by death,

1 D E

save us.

AUGUST 6: THE TRANSFIGURATION OF OUR LORD

LITURGY

THIRD ANTIPHONTONE 7

**Rd:** Those *who trust* in the Lord are like Mount *Zion*,  
he that dwells in Jerusalem will *never be shaken*.

TROPARION

YOU WERE TRANSFIGURED ON THE MOUNT, O CHRIST GOD,  
REVEALING YOUR GLORY TO YOUR DISCIPLES AS FAR AS THEY COULD BEAR IT.  
LET YOUR EVERLASTING LIGHT SHINE UPON US SINNERS.  
THROUGH THE PRAYERS OF THE THEOTOKOS, //  
O GIVER OF LIGHT, GLORY TO YOU. (*and after each verse*)

+ As *the mountains* are round about *Jerusalem*,  
so the Lord is round about His *people*,  
from this time *forth and forevermore*.

*O Lord*, who shall sojourn in Your *tabernacle*?  
Who shall dwell *on Your holy mountain*?

Who shall *ascend* the *mountain of the Lord*?  
And who shall *stand in His holy place*?

YOU WERE TRANSFIGURED ON THE MOUNT, O CHRIST GOD...

ENTRANCE VERSETONE 1(ps)

**Dn:** *O Lord*, send out Your *light and Your truth*;  
let them lead me, let them bring me to Your *holy mountain*.

D

O come let us wor - ship and fall down be - fore Christ!

3 C

O Son of God Who were Trans-fig-ured on the mount,

4 D C D C

save us who sing to You: Al-le-lu - ia, Al-le-lu - ia,

7 D C D

Al - le - lu - ia!

AUGUST 15: DORMITION OF THE THEOTOKOS

LITURGY

FIRST ANTIPHON

Make a **joyful** noise to **God**, *all* the earth!  
Sing of *His* **Name**, give **glory** to *His* praise!

Through *the* **prayers** of the *Theotokos*,  
*O* **Saviour**, **save** us. (*and after each verse*)  
..

O give **thanks** to the Lord, **call** on His name,  
make *known* His **deeds** among *the* **peoples**.

In *the* **city** of the **Lord** *of* hosts,  
*in the* **city** **of** *our* God.  
.. -.

His **abode** has been in **Salem**,  
*and His* **dwelling** place in **Zion**.

Through the prayers...

Glory to *the* **Father** and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.  
..

Through the prayers...

AUGUST 15: DORMITION OF THE THEOTOKOS

LITURGY

SECOND ANTIPHON

The **Lord** loves the gates of **Zion**  
**more** than all the tabernacles of **Jācob**.

O **Son** of God, through the prayers of the Theotokos,  
**save us who sing to You: Allelūia!**  
*(and after each verse)*

**Glorious** things have been **spoken** of you,  
**O city** of God.

**God** has established her **forever**:  
 we have thought of **Your mercy**, O God, in the midst of **Your people**.

The **Most High** has **sanctified**  
 ↗ **His tabernacle**.

O Son of God, through the prayers of the Theotokos...

GNE...

TONE 2

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va-tion  
 willed to be in-carnate of the ho-ly-The-o-to-kos and e-ver Virgin Ma-ry  
 Who with-out change be-came man and were cru-ci-fied,  
 Who are one of the Ho-ly Tri-ni-ty, glo-ri-fied with the Fa-ther  
 and the Ho-ly Spi-rit, O Christ our God tramp-ling down death by death,  
 save us.

AUGUST 15: DORMITION OF THE THEOTOKOS

LITURGY

THIRD ANTIPHON

**Rd:** *My heart* is ready, O God, my heart is *reády!*  
I will sing and chant psalms *in my glóry.*

TROPARION      TONE 1

IN GIVING BIRTH YOU PRESERVED YOUR VIRGINITY,  
IN FALLING ASLEEP YOU DID NOT FORSAKE THE WORLD, O THEOTOKOS.  
YOU WERE TRANSLATED TO LIFE, O MOTHER OF LIFE, //  
AND BY YOUR PRAYERS, YOU DELIVER OUR SOULS FROM DEATH.  
(*and after each verse*)

**What** shall I **render** to the Lord  
for all that *He has* **gíven** me?

I will **take up** the cup of **salvátion**  
and call *on the* **name** of the Lord.

(*There is no entrance verse*)

TONE 1

O come let us worship and fall down before Christ!

O Son of God Through the prayers of the The - o - to - kos,

save us who sing to You: Al-le-lu - ia, Al-le-lu - ia,

Al - le - lu - ia!

## THE AKATHIST HYMN TO THE THEOTOKOS

### IKOS 1

*“Ora pro nobis”*

Te - ri - reri - re - ri - re - rem,                      te - ri - reri - re - ri - rem.

*(chanted by Priest)*

(OPN): An **archangel** was sent from **heaven** / to say to the Theotokos: **Rejoice!**

An **archangel** was sent from **heaven** / to say to the Theotokos: **Rejoice!**

(Ps. 3): An **archangel** was sent from **heaven** / to say to the Theotokos: **Rejoice!**

And seeing You, O Lord, taking bodily form, he stood amazed, crying  
to her such things as these:

*(sung by all)*

**Rejoice**, for *through you*, **Joy** shall shine forth!

**Rejoice**, for through you, the curse shall cease!

**Rejoice**, recalling of *fallen Adam*!

**Rejoice**, deliverance of weeping Eve!

**Rejoice**, height hard to climb *for the thoughts* of men!

**Rejoice**, depth hard to scan even for the eyes of angels!

**Rejoice**, for you are the **throne** of the King!

**Rejoice**, for you hold Him *who holds all*!

**Rejoice**, star causing the **Sun** to shine!

**Rejoice**, womb of the Divine *Incarnation*!

**Rejoice**, for through you, *the creation* is made new!

**Rejoice**, for through you, the Creator becomes a newborn child!

Re - joice,                      O                      Un - wed - ded                      Bride!

KONTAKION 2

Aware that she was living in chastity, the Holy Virgin said boldly to Gabriel: "Your strange message is hard for my soul to accept. How is it that you speak of childbirth from a seedless conception?" And she cried, "Alleluia!"

(Ps. 3): *Alleluia! Alleluia! / Alleluia!*

IKOS 2

Seeking to know the incomprehensible, the Virgin cried to the ministering spirit: "Tell me, how can a son be born from a chaste womb?" And in fear, he answered, crying out:

*Rejoice*, initiate of God's *secret counsel*:

*Rejoice*, faith in that which must be guarded by silence.

*Rejoice*, prelude of *Christ's* **miracles**:

*Rejoice*, crown of *His* teachings.

*Rejoice*, heavenly Ladder by which **God** came down:

*Rejoice*, Bridge which conveys men from earth to Heaven.

*Rejoice*, wonder of Angels, **blazed** abroad.

*Rejoice*, wound of demons bewailed afar.

*Rejoice*, for ineffably you **bore** the Light:

*Rejoice*, for you revealed your secret to none.

*Rejoice*, Wisdom surpassing the **knowledge** of the wise:

*Rejoice*, Dawn that illumines the minds of the faithful.

*Rejoice*, O Unwedded Bride!

KONTAKION 3

The power of the Most High then overshadowed the Virgin that she might conceive: and He made her fruitful womb a fertile field for all who wish to reap the harvest of salvation, as they sing: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 3

Bearing God within her womb, the Virgin hastened to Elizabeth; whose unborn babe at once recognized her greeting, rejoiced and, leaping up as if in song, cried to the Theotokos:

*Rejoice*, Vine of *the undying* Branch:

*Rejoice*, Orchard of *Pure Fruit*.

*Rejoice*, for you *tend the Husbandman* of mankind:

*Rejoice*, for you have borne the *Gardener of our life*.

*Rejoice*, Earth yielding a rich harvest of *compassion*:

*Rejoice*, Table laden with mercy *in abundance*.

*Rejoice*, for through you the fields of *Eden flower* again:

*Rejoice*, for you make ready a *Haven for our souls*.

*Rejoice*, acceptable incense of *intercession*:

*Rejoice*, purification of *all the world*.

*Rejoice*, loving-kindness of *God to mortals*:

*Rejoice*, access of *mortals to God*.

*Rejoice*, O *Unwedded Bride!*

KONTAKION 4

Having an inner storm of doubting thoughts, the chaste Joseph was troubled: For knowing you to have no husband, O Immaculate One, he suspected a secret union. But when he learned that your conception was of the Holy Spirit, he exclaimed: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 4

The shepherds heard the Angels carolling Christ's Incarnation and running like sheep to their Shepherd, they beheld Him as an innocent Lamb, that had been pastured in Mary's womb; and they sang praises to her, saying:

*Rejoice*, Mother of the *Lamb and Shepherd*:

*Rejoice*, Fold of *spiritual sheep*.

*Rejoice*, protection against *invisible enemies*:

*Rejoice*, key to the *door of Paradise*.

*Rejoice*, for *Heaven exults with earth*:

*Rejoice*, for earth joins *chorus with Heaven*.

*Rejoice*, never-silent voice of *the Apostles*:

*Rejoice*, never-conquered courage *of the martyrs*.

*Rejoice*, *firm foundation* of the Faith:

*Rejoice*, shining *revelation of grace*.

*Rejoice*, for *through you Hades* was stripped bare:

*Rejoice*, for through you we are *clothed in glory*.

*Rejoice*, O *Unwedded Bride!*

KONTAKION 5

Seeing the divinely moving star, the Magi followed its light and keeping it as a beacon, they sought the mighty King. As they approached the Unapproachable, they rejoiced and cried to Him: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 5

The Children of the Chaldeans saw the Virgin holding in her hands Him Who with His hands fashioned man. And knowing Him to be the Master, even though He had taken the form of a servant, they hastened to fall down and worship Him with their gifts and cried to the Blessed Virgin:

*Rejoice*, Mother of the *never-setting* Star:

*Rejoice*, Dawn of the *mystic Day*.

*Rejoice*, you who extinguished the furnace of *deception*:

*Rejoice*, you who enlightened the initiates of the *Trinity*.

*Rejoice*, you who banished from power the tyrant who **hates** mankind:

*Rejoice*, you who showed us Christ the Lord who *loves mankind*.

*Rejoice*, you who redeem us from pagan **idolatry**:

*Rejoice*, you who drag us from the *mire of works*.

*Rejoice*, you who have *quenched* the **worship** of fire:

*Rejoice*, you who have put out the flames of the *passions*.

*Rejoice*, guide of the faithful to **chastity**:

*Rejoice*, joy of all *generations*.

*Rejoice*, O Un**wedded** Bride!

KONTAKION 6

Becoming God's messengers, the Magi returned to Babylon. Having fulfilled the prophecy concerning You, and preaching You to all, O Christ, they left Herod to his raving, for he knew not how to sing: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 6

By shining upon Egypt the light of Your Truth, You dispelled the darkness of falsehood, O Saviour, for its idols have fallen, unable to endure Your strength and all were delivered from them who cried to the Theotokos:

*Rejoice*, uplifting of **men**:

*Rejoice*, downfall of demons.

*Rejoice*, for you have trampled upon the delusion of **error**:

*Rejoice*, for you have exposed the *fraud* of idols.

*Rejoice*, Sea that drowns the invisible **Pharaoh**:

*Rejoice*, Rock that gives drink to all who *thirst* for Life.

*Rejoice*, Pillar of fire, guiding *those in darkness*:

*Rejoice*, Shelter of the world, wider than the Cloud *in the wilderness*.

*Rejoice*, Food that replaces **manna**:

*Rejoice*, Minister of *Holy Joy*.

*Rejoice*, **Promised** Land:

*Rejoice*, source of *milk and honey*.

*Rejoice*, O Un**wedded** Bride!

KONTAKION 7

When Simeon was about to depart this world of error, he received You as an infant in his arms. But he recognized You as perfect God; and marvelling at Your unspeakable wisdom, he cried: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 7

The Creator has shown us a new creation, manifesting Himself to us, His creatures. From a seedless womb He was born, preserving it as it was before: that, beholding the miracle, we might sing her praises, crying aloud:

*Rejoice*, Flower of *incorruption*:

*Rejoice*, Crown of *chastity*.

*Rejoice*, bright foreshadowing of the *Resurrection glory*:

*Rejoice*, mirror of the *Angels' life*.

*Rejoice*, Tree of glorious Fruit on which the *faithful are nourished*:

*Rejoice*, Bush of shady leaves by which many are *sheltered*.

*Rejoice*, for you *conceived a Guide* for the lost:

*Rejoice*, for you gave birth to the *Deliverer of captives*.

*Rejoice*, Intercessor with the **Righteous** Judge:

*Rejoice*, Forgiveness for many *who have stumbled*.

*Rejoice*, Robe of freedom for the **naked**:

*Rejoice*, Love surpassing *all desire*.

*Rejoice*, O Unwedded *Bride!*

KONTAKION 8

Seeing this strange birth, let us become strangers to the world, and set our minds on things in Heaven; for God descended to earth as lowly man to raise to Heaven those who cry to Him: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 8

The Uncircumscribed Word was wholly present here below, yet in no wise absent from the realm above: for this was a Divine Condensation and not a change in place. He was borne from a Virgin, who was overshadowed by the Divine Power and who heard words like these:

*Rejoice*, Container of the *Uncontainable* God:

*Rejoice*, Gate of *hallowed* Mystery.

*Rejoice*, report doubted by *unbelievers*:

*Rejoice*, boast undoubted by *the faithful*.

*Rejoice*, most-holy Chariot of Him who rides upon *the Cherubim*:

*Rejoice*, most-glorious Temple of Him who is *above* *the Seraphim*.

*Rejoice*, you who bring opposites *into harmony*:

*Rejoice*, you who join *virginity to motherhood*.

*Rejoice*, you through whom our sin *is remitted*:

*Rejoice*, you through whom *Paradise is opened*.

*Rejoice*, Key to *Christ's Kingdom*:

*Rejoice*, Hope of *eternal* blessings.

*Rejoice*, O *Unwedded* Bride!

KONTAKION 9

The Angelic Hosts marvelled at the great work of Your Incarnation; for they saw the Unapproachable God as a Man approachable to all, dwelling with us and hearing from our lips: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

Ikos 9

The mind falls silent before you, O Theotokos, for it cannot comprehend how you remain a virgin and yet have power to bear a child at the same time. Therefore, from the depths of our love, marvelling at the Mystery, we cry aloud in faith:

*Rejoice*, receptacle of God's **Wisdom**:

*Rejoice*, treasury of His Providence.

*Rejoice*, fountain of life-giving waters!

*Rejoice*, bestower of divine goodness.

*Rejoice*, vesture of them that are *stripped of boldness*:

*Rejoice*, help of them that pray.

*Rejoice*, raising up of *all the fallen*:

*Rejoice*, confirmation of all.

*Rejoice*, assuagement of our sorrows:

*Rejoice*, healing of our afflictions.

*Rejoice*, support of the oppressed:

*Rejoice*, assurance of the salvation of sinners.

*Rejoice*, O Unwedded Bride!

KONTAKION 10

Wishing to save the world, the Fashioner of all freely came to His own. Though as God He is our Shepherd, yet He appeared to us as Man; and having called Mankind to salvation by a like Manhood, as God He hears: "Alleluia!"

*Alleluia! Alleluia! / **A**lleluia!*

IKOS 10

You are a wall to virgins and to all who run to you, O Virgin Theotokos. For the Maker of heaven and earth prepared you, O Immaculate One, and dwelt in your womb, teaching all to sing to you:

*Rejoice, Pillar of **virginity**:*

*Rejoice, Gate of **salvation**.*

*Rejoice, Source of the **renewed creation**:*

*Rejoice, Provider of the **mercy of God**.*

*Rejoice, for you gave new birth to **those conceived** in the flesh:*

*Rejoice, for you gave understanding to those robbed of **their senses**.*

*Rejoice, you who foiled **the corrupter** of minds:*

*Rejoice, you who gave birth to the **Sower of chastity**.*

*Rejoice, Bridal Chamber of a **virgin marriage**:*

*Rejoice, you who wed the faithful **to the Lord**.*

*Rejoice, fair nursing-mother of **virgins**:*

*Rejoice, betrother of **holy souls**.*

*Rejoice, O Un**wedded** Bride!*

KONTAKION 11

No hymn can recount the multitude of Your many mercies, O Holy King; for though we offer You songs as numberless as the sand, yet we still do nothing worthy of the blessings You have given us, who sing to you: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 11

We see the Holy Virgin as the torch of living Light, shining upon those in darkness. Having kindled the Immaterial Fire, she leads all to divine knowledge; she illumines our minds with light, and we sing these praises in her honour:

*Rejoice*, beam of the **spiritual** Sun:  
*Rejoice*, ray of the unwaning Moon.

*Rejoice*, lighting-flash that **illumines** our souls:  
*Rejoice*, thunder that terrifies our enemies.

*Rejoice*, for you caused the much-shining **Light** to dawn:  
*Rejoice*, for you caused the many-streamed River to flow.

*Rejoice*, for you prefigure the **Baptismal** Font:  
*Rejoice*, for you remove the *filth of sin*.

*Rejoice*, for you wash the **conscience** clean:  
*Rejoice*, Cup for mixing the *Wine of joy*.

*Rejoice*, Aroma of the **fragrance** of Christ:  
*Rejoice*, Life of mystical feasting.

*Rejoice*, O Unwedd Bride!

KONTAKION 12

Wishing to restore all mankind to His grace, the Absolver of all debts came of His own will to dwell among those who had fallen from His favour; having torn up the handwriting of their sins, He hears from all: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 12

We all sing in honour of your Son, O Theotokos, and praise you as a living temple. For the Lord who holds all things in His hand dwelt in your womb; He hallowed and glorified you, and taught all to cry aloud to you:

*Rejoice*, Tabernacle of **God** the Word:  
*Rejoice*, greater than the Holy of Holies.

*Rejoice*, Ark made golden by the **Spirit**:  
*Rejoice*, Inexhaustible Treasury of Life.

*Rejoice*, precious crown of holy **hierarchs**:  
*Rejoice*, honoured boast of devoted *priests*.

*Rejoice*, unshaken **fortress** of the Church:  
*Rejoice*, unconquered wall of the *Kingdom*.

*Rejoice*, you through whom we obtain **victory**:  
*Rejoice*, you before whom the enemy is cast down.

*Rejoice*, Healing of my **body**:  
*Rejoice*, Salvation of my *soul*.

*Rejoice*, O Unwedded *Bride*!

KONTAKION 13

O all-praised Mother, who bore the Word, the Holy of Holies:  
 O all-praised Mother, who bore the Word, the Holy of Holies:  
 O all-praised Mother, who bore the Word, the Holy of Holies:  
 accept this our offering and deliver from every ill and from  
 future torment those who cry aloud to you: "Alleluia!"

*Alleluia! Alleluia! / Alleluia!*

IKOS 1

An archangel was sent from heaven to say to the Theotokos: Rejoice!  
 And seeing You, O Lord, taking bodily form, he stood amazed, crying  
 to her such things as these:

*Rejoice*, for *through you*, **Joy** shall shine forth!

*Rejoice*, for through you, the curse shall cease!

*Rejoice*, recalling of *fallen Adam*!

*Rejoice*, deliverance of weeping Eve!

*Rejoice*, height hard to climb *for the thoughts* of men!

*Rejoice*, depth hard to scan even for the eyes of angels!

*Rejoice*, for you are the **throne** of the King!

*Rejoice*, for you hold Him *who holds all*!

*Rejoice*, star causing the **Sun** to shine!

*Rejoice*, womb of the Divine *Incarnation*!

*Rejoice*, for through you, *the creation* is made new!

*Rejoice*, for through you, the Creator becomes a newborn child!

*Rejoice*, O Unwedded *Bride*!

## MATINS OF PASCHA

- Priest sings "Your Resurrection" (x3) and then is joined by the congregation.

A G A Tone 5

Your Re - sur - rec - tion, O Christ, our Sa - viour,

3 G F

the an - gels in Hea - ven\_ sing!\_ En - a - ble us on earth

5 G A G A

to glo - ri - fy You in pu - ri - ty of heart.

- As each comes forward to light their candle, the following is sung:

F Tone 3

Come, O faith - ful, and take light

3

from the Light that ne - ver fades!

4 G C

Come and glo - ri - fy Christ,

5 D C F x 3

Who Is Ri - sen from the dead!

3rd Time

6 G C D.C. al Fine

Come and glo - ri - fy Christ

**Pr:** Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always, now and ever, and unto ages of ages.

**All:** Amen.

(Gregorian)

**Pr:**

Christ is ri - sen from the dead, tramp - ling down death by death,  
and u - pon those in the tombs be - stow - ing life! x 3

**All:** *Christ is risen... (x3)*

TONE 1 (Ps)

**Pr:** Let God *arise*, let His enemies be *scattered*,  
let those who hate Him flee from *before* His face.

**All:** Christ is risen... (*once, and after each verse*)

**Pr:** As *smoke vanishes*, so let them *vanish*,  
as *wax melts before* the fire.

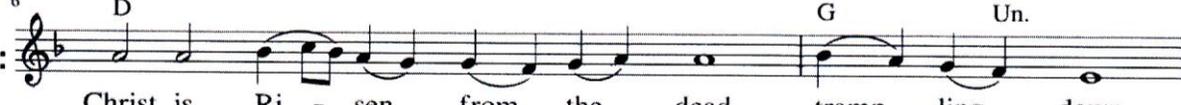
So *the sinners* will perish before the *face* of God,  
*but let the righteous* be glad.

This is *the day* which the *Lord* has made.  
Let us *rejoice and be glad* in it.

Glory to *the Father*, and to the Son, and to the Holy *Spirit*,  
now and ever and unto *ages of ages*. Amen.

**All:** Christ is risen... (*once*)

6 D G Un.

Pr: 

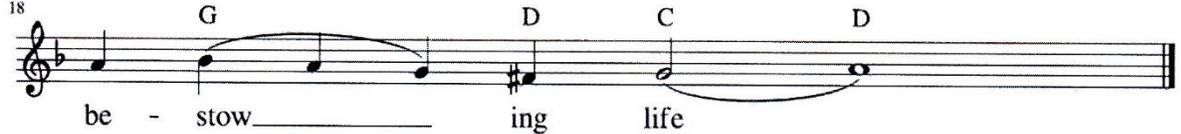
12 G D



12 G D

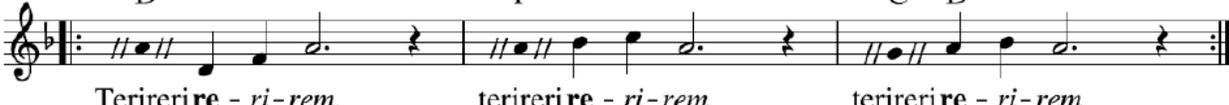
All: 

18 G D C D



## The Paschal Canon

3 D F C D



6 C D

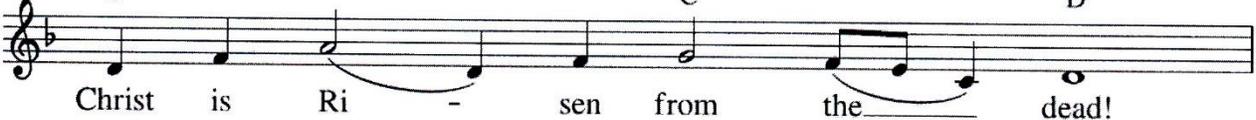


Note: the Festal Canon melody is based on Fr. Columba Kelly's first modal psalm tone, used here with permission  
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### CANTICLE ONE:

IRMOS: THIS IS THE DAY OF RESURRECTION.  
LET US BE ILLUMINED, O PEOPLE.  
PASCHA, THE PASCHA OF THE LORD.  
FOR FROM DEATH TO LIFE  
AND FROM EARTH TO HEAVEN  
HAS CHRIST OUR GOD LED US, //  
AS WE SING THE SONG OF VICTORY.

5 D C D



Let us purify our senses and we shall see Christ  
shining in the unapproachable light of His Resurrection.  
We shall clearly hear Him say: Rejoice! //  
as we sing the song of victory.

Let the heavens be glad, and let the earth rejoice.  
 Let the whole world, visible and invisible, keep the feast. //  
 For Christ is risen, our eternal joy.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

CANTICLE THREE:

IRMOS: COME, LET US DRINK,  
 NOT MIRACULOUS WATER DRAWN FORTH FROM A BARREN STONE,  
 BUT A NEW VINTAGE FROM THE FOUNT OF INCORRUPTION,  
 SPRINGING FROM THE TOMB OF CHRIST. //  
 IN HIM WE ARE ESTABLISHED.

CHRIST IS RISEN FROM THE DEAD.

Now all is filled with light:  
 heaven and earth and the lower regions.  
 Let all creation celebrate the rising of Christ. //  
 In Him we are established.

Yesterday I was buried with You, O Christ.  
 Today I arise with You in Resurrection.  
 Yesterday I was crucified with You. //  
 Glorify me with You, O Saviour, in Your Kingdom.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

HYPAKOE  TONE 8

BEFORE THE DAWN, MARY AND THE WOMEN  
 CAME AND FOUND THE STONE ROLLED AWAY FROM THE TOMB.  
 THEY HEARD THE ANGELIC VOICE: "WHY DO YOU SEEK AMONG THE DEAD AS A MAN.  
 THE ONE WHO IS EVERLASTING LIGHT?  
 BEHOLD THE CLOTHES IN THE GRAVE. GO AND PROCLAIM TO THE WORLD:  
 THE LORD IS RISEN. HE HAS SLAIN DEATH. //  
 AS HE IS THE SON OF GOD, SAVING THE RACE OF MEN."

CANTICLE FOUR:

IRMOS: THE INSPIRED PROPHET HABAKKUK  
 NOW STANDS WITH US IN HOLY VIGIL.  
 HE IS LIKE A SHINING ANGEL WHO CRIES WITH A PIERCING VOICE:  
 TODAY SALVATION HAS COME TO THE WORLD, //  
 FOR CHRIST IS RISEN AS ALL-POWERFUL.

CHRIST IS RISEN FROM THE DEAD.

Christ our Pascha has appeared as a male child,  
 the Son that opens a virgin womb.  
 He is called the Lamb as one destined to be our food,  
 unblemished, for He has not tasted of defilement, //  
 and perfect, for He is our true God.

Christ, the crown with which we are blessed,  
 has appeared as a yearling lamb.  
 Freely He has given Himself as our cleansing paschal sacrifice.  
 From the tomb He has shone forth once again, //  
 our radiant sun of righteousness.

David, the ancestor of God,  
 leapt and danced before the ark which prefigured You.  
 Now let us, the holy people of God,  
 rejoice in piety,  
 seeing the fulfillment of all figures, //  
 for Christ is risen as all-powerful.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

CANTICLE FIVE:

IRMOS: LET US ARISE AT THE RISING OF THE SUN  
 AND BRING TO THE MASTER A HYMN INSTEAD OF MYRRH,  
 AND WE SHALL SEE CHRIST, THE SUN OF RIGHTEOUSNESS, //  
 WHO CAUSES LIFE TO DAWN FOR ALL.

CHRIST IS RISEN FROM THE DEAD.

The souls bound in the chains of Hades, O Christ,  
 seeing Your compassion without measure,  
 pressed onward to the light with joyful steps, //  
 praising the eternal Pascha.

Let us go with lamps in hand to meet Christ,  
 who comes from the tomb like a bridegroom.  
 And with the festive ranks of angels, //  
 let us celebrate the saving Pascha of God.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

CANTICLE SIX:

IRMOS: YOU DESCENDED, O CHRIST, TO THE DEPTHS OF THE EARTH.  
 YOU BROKE THE EVERLASTING BARS WHICH HAD HELD DEATH'S CAPTIVES,  
 AND LIKE JONAH FROM THE WHALE, ON THE THIRD DAY, //  
 YOU AROSE FROM THE GRAVE.

CHRIST IS RISEN FROM THE DEAD.

You arose, O Christ,  
 and yet the tomb remained sealed,  
 as at Your birth the Virgin's womb remained unharmed: //  
 and You have opened for us the gates of Paradise.

O my Saviour,  
 You brought Yourself freely to the Father,  
 as a divine and life-giving sacrifice,  
 resurrecting Adam, the father of us all, //  
 when You arose from the grave.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

KONTAKIONtone 8

YOU DESCENDED INTO THE TOMB, O IMMORTAL,  
 YOU DESTROYED THE POWER OF DEATH.  
 IN VICTORY YOU AROSE, O CHRIST GOD,  
 PROCLAIMING "REJOICE" TO THE MYRRH-BEARING WOMEN,  
 GRANTING PEACE TO YOUR APOSTLES, //  
 AND BESTOWING RESURRECTION ON THE FALLEN!

IKOS

BEFORE THE DAWN, THE MYRRH-BEARING WOMEN  
 SOUGHT, AS THOSE WHO SEEK THE DAY, THEIR SUN,  
 WHO WAS BEFORE THE SUN YET HAD DESCENDED TO THE GRAVE,  
 AND THEY CRIED TO EACH OTHER:  
 O FRIENDS, COME LET US ANOINT WITH SPICES  
 HIS LIFE-BEARING YET BURIED BODY,  
 THE FLESH WHICH RAISED FALLEN ADAM AND NOW LIES IN THE TOMB.  
 LET US ASSEMBLE AND, LIKE THE MAGI, LET US HASTEN AND LET US WORSHIP!  
 LET US BRING MYRRH AS A GIFT TO HIM  
 WHO IS WRAPPED NOW, NOT IN SWADDLING CLOTHES, BUT IN A WINDING-SHEET.  
 LET US LAMENT AND CRY: ARISE, O MASTER, //  
 AND BESTOW RESURRECTION ON THE FALLEN!

# Having Beheld the Resurrection

Tone 1

Matins

D C D

Ha - ving be - held the Re - sur - rec - tion of Christ,

2 C D

let us wor-ship the ho-ly Lord Je - sus, the on-ly sin - less one.

4

We ve - ne - rate Your Cross, O Christ,

5 F C D

and we praise and glo - ri - fy Your ho - ly Re - sur - rec - tion.

6 Un. D C D

For You are our God, and we know no o - ther than You,

7 C D

we call on Your Name.

8 F D

Come all you faith-ful, let us ve - ne - rate Christ's ho - ly Re - sur - rec - tion.

9 C Un. C D

For be - hold through the Cross joy has come in - to all the world.

11 F D

Let us e - ver bless the Lord, prai-sing His Re - sur - rec - tion,

13 A C D

for by en-dur-ing the Cross for us, He has des - troyed death by death.

tone 1(T)

JESUS HAS RISEN FROM THE TOMB,  
 AS HE FORETOLD, //  
 GRANTING US ETERNAL LIFE AND GREAT MERCY.

CANTICLE SEVEN:

IRMOS: HE WHO SAVED THE THREE YOUNG MEN IN THE FURNACE BECAME  
 INCARNATE  
 AND SUFFERED AS A MORTAL MAN.  
 THROUGH HIS SUFFERINGS  
 HE CLOTHED WHAT IS MORTAL IN THE ROBE OF IMMORTALITY.  
 HE ALONE IS BLESSED AND MOST GLORIOUS://  
 THE GOD OF OUR FATHERS.

CHRIST IS RISEN FROM THE DEAD.

The godly women  
 hastened to You with myrrh, O Christ.  
 In tears they had sought You as a dead man,  
 but in joy they worshipped You as the living God //  
 and proclaimed the mystical Pascha to Your disciples.

We celebrate the death of death  
 and the overthrow of Hades,  
 the beginning of another life which is eternal,  
 and in exultation we sing the praises of its source.  
 He alone is blessed and most glorious: //  
 the God of our fathers.

This is the bright and saving night,  
 sacred and supremely festal.  
 It heralds the radiant day of the Resurrection  
 on which the timeless light //  
 shone forth bodily from the tomb for all.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

CANTICLE EIGHT:

IRMOS: THIS IS THE CHOSEN AND HOLY DAY,  
 FIRST OF SABBATHS, KING AND LORD OF DAYS,  
 THE FEAST OF FEASTS AND HOLY DAY OF HOLY DAYS. //  
 ON THIS DAY WE BLESS CHRIST FOREVERMORE.

CHRIST IS RISEN FROM THE DEAD.

Come on this chosen day of the Resurrection,  
 let us partake of the new fruit of the vine.  
 Let us share in the divine rejoicing of the Kingdom of Christ, //  
 praising Him as God forevermore.

Lift up your eyes, O Zion, round about and see.  
 Your children like divinely shining stars assemble  
 from the north, the south, the east and the west //  
 to bless Christ in you forevermore.

**Reader:** MOST HOLY TRINITY, OUR GOD, GLORY TO YOU.

Father almighty, Word and Spirit,  
 one nature in three persons,  
 surpassing essence and divinity.  
 Into You have we been baptized, //  
 and we bless You forevermore.

Christ is risen from the dead, trampling down death by death,  
 and upon those in the tombs bestowing life. (x3)

CANTICLE NINE:

Refrain 1: My *sóul* **magnifies** Him who rose from the tomb on *the* **thírd** day:  
**Christ, the Giver of Life.**

IRMOS: SHINE, SHINE, O NEW JERUSALEM.  
THE GLORY OF THE LORD HAS SHONE ON YOU.  
EXULT NOW AND BE GLAD, O ZION.  
BE RADIANT, O PURE THEOTOKOS, //  
IN THE RESURRECTION OF YOUR SON.

Refrain 2: My *soul* **magnifies** Him who willingly suffered and was **búried**,  
and **rose** from the tomb on *the* **thírd** day.

Refrain 3: + **Christ**, the new **Pascha**,  
the living **sacrifice**,  
the **Lamb** of God who takes away *the* **sin** of the world.

How divine, how beloved!  
How sweet is Your voice, O Christ!  
For You have faithfully promised to be with us to the end of the world.  
Having this as our anchor of hope, //  
we the faithful rejoice.

Refrain 4: *The* **angel** cried to *the* **Lady** full of grace:  
**Rejoice**, O *Pure* **Virgin**.

*Again* I say: *Rejoice*!  
Your **Son** is risen from His three days in the tomb!  
With *Himself* He has **raised** *all* the *dead*!  
**Rejoice**, all you **people**.

O Christ, great and most holy **Pascha**,  
O Wisdom, Word and **Power** of **God**:  
grant that we may more perfectly partake of You //  
in the never-ending day of Your Kingdom.

Refrain 5: + After You **fell** asleep,  
Your royal voice, roaring like the Lion of **Júdah**,  
**awakened** the dead from *all* **ages**.

Refrain 6: Mary **Magdalene** hastened to the tomb,  
and seeing **Christ**, she questioned him as though he were *the gardener*.

Refrain 7: An **angel** appeared to *the women* and cried:  
cease your **tears**, for Christ is **risen**.

Refrain 8: **Christ** is risen,  
trampling down death and **raising the dead**.  
**Rejoice**, all you **people**.

Refrain 9: **Today** all creation **rejoices** and makes glad,  
for Christ is **risen** and hades has **been** despoiled.

Refrain 10: Today *the Master* has despoiled hades and raised *the prisoners*  
whom it *had held* from the ages in harsh *captivity*.

**Reader:** GLORY TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT:

Refrain 11: My *soul* **magnifies** the might of *the Godhead*,  
in *three persons* yet **undivided**.

**Reader:** NOW AND EVER AND UNTO AGES OF AGES. AMEN.

Refrain 12: **Rejoice**, O **Virgin**, rejoice!  
**Rejoice**, O **Blessed One**!  
**Rejoice**, O **Glorified One**!  
Your **Son** is risen from His **three days in the tomb**!

Refrain 1: My *soul* **magnifies** Him who rose from the tomb on *the third day*:  
**Christ**, *the Giver of Life*.

Christ is risen from the dead, trampling down death by death,  
and upon those in the tombs bestowing life. (x3)

EXAPOSTILARIONTONE 4

Un. A

In the flesh You fell a - sleep, as a mor-tal man, O King and Lord.

3 G A G

You rose on the third day, rai - sing A-dam from cor-rup - tion,

5

and des-troy - ing death! O Pas - cha of in - cor-ruption,

7 F G

the sal va - tion of the world!

THE PRAISESTONE 1

LET EVERY BREATH PRAISE THE LORD.  
 PRAISE THE LORD FROM HEAVEN,  
 PRAISE HIM IN THE HIGHEST. //  
 TO YOU, O GOD, IS DUE A SONG.

PRAISE HIM, ALL YOU ANGELS OF HIS.  
 PRAISE HIM, ALL HIS HOSTS. //  
 TO YOU, O GOD, IS DUE A SONG.

**Praise** Him for His *pō*wers.

Praise Him according to His *exceeding grē*atness.

WE PRAISE YOUR SAVING SUFFERING, O CHRIST, //  
 AND WE GLORIFY YOUR RESURRECTION.

**Praise** Him with *trumpet sound*.

Praise *Him in psalms and harp*.

YOU ENDURED THE CROSS  
 AND DESTROYED DEATH BY RISING FROM THE DEAD.  
 GIVE PEACE TO OUR LIFE, O LORD, //  
 AS THE ONLY ALMIGHTY ONE.

**Praise** Him with *timbrel and dance*.

Praise *Him with strings and pipe*.

YOU CAPTURED HADES, O CHRIST,  
AND RESURRECTED MAN BY YOUR RESURRECTION.  
ENABLE US TO PRAISE AND GLORIFY YOU //  
IN PURITY OF HEART.

- + **Praise** Him with sounding **cymbals**.  
Praise Him with loud clashing **cymbals**.  
Let every *breath* **praise** the Lord.

WE GLORIFY YOUR CONDESCENSION,  
AND WE PRAISE YOU, O CHRIST.  
YOU WERE BORN OF A VIRGIN.  
YET NOT SEPARATED FROM THE FATHER.  
YOU HAVE SUFFERED AS A MAN AND VOLUNTARILY ENDURED THE CROSS.  
YOU HAVE RISEN FROM THE TOMB,  
COMING AS FROM A BRIDAL CHAMBER  
TO SAVE THE WORLD. //  
O LORD, GLORY TO YOU.

#### THE PASCHAL VERSES

#### TONE 4

Verse: Let *God arise*, let His enemies be *scattered*,  
let those who hate Him flee from *before His face*.

TODAY, A SACRED PASCHA IS REVEALED TO US,  
A NEW AND HOLY PASCHA,  
A MYSTICAL PASCHA,  
A PASCHA WORTHY OF VENERATION,  
A PASCHA WHICH IS CHRIST THE REDEEMER,  
A BLAMELESS PASCHA,  
A GREAT PASCHA,  
A PASCHA OF THE FAITHFUL,  
A PASCHA WHICH HAS OPENED FOR US THE GATES OF PARADISE, //  
A PASCHA WHICH SANCTIFIES ALL THE FAITHFUL.

Verse: *As smoke vanishes*, so let them *vanish*.  
*As wax melts before the fire*.

COME FROM THAT SCENE, O WOMEN, BEARERS OF GLAD TIDINGS,  
AND SAY TO ZION:  
RECEIVE FROM US THE GLAD TIDINGS OF JOY,  
OF CHRIST'S RESURRECTION.  
EXULT AND BE GLAD, AND REJOICE, O JERUSALEM.  
SEEING CHRIST THE KING, //  
WHO COMES FORTH FROM THE TOMB LIKE A BRIDEGROOM IN PROCESSION.

Verse: *So the sinners will perish before the **Face** of God,*  
but let the **righteous be glad.**

THE MYRRH-BEARING WOMEN,  
AT THE BREAK OF DAWN,  
DREW NEAR TO THE TOMB OF THE LIFE-GIVER.  
THERE THEY FOUND AN ANGEL SITTING UPON THE STONE.  
HE GREETED THEM WITH THESE WORDS:  
WHY DO YOU MOURN THE INCORRUPT AMID CORRUPTION? //  
GO, PROCLAIM THE GLAD TIDINGS TO HIS DISCIPLES.

Verse: *This is the day which the **Lord** has made.*  
Let us rejoice and be **glad in it.**

PASCHA OF BEAUTY,  
THE PASCHA OF THE LORD,  
A PASCHA OF ALL HONOUR HAS DAWNED FOR US.  
PASCHA!  
LET US EMBRACE EACH OTHER JOYOUSLY.  
O PASCHA, RANSOM FROM AFFLICTION!  
FOR TODAY AS FROM A BRIDAL CHAMBER  
CHRIST HAS SHONE FORTH FROM THE TOMB  
AND FILLED THE WOMEN WITH JOY SAYING: //  
"PROCLAIM THE GLAD TIDINGS TO THE APOSTLES."

Verse: *Glory to the **Father**, and to the Son, and to the Holy **Spirit**,*  
now and ever and unto ages of ages. *Amen.*

THIS IS THE DAY OF RESURRECTION.  
LET US BE ILLUMINED BY THE FEAST.  
LET US EMBRACE EACH OTHER.  
LET US CALL "BROTHERS" EVEN THOSE THAT HATE US, //  
AND FORGIVE ALL BY THE RESURRECTION, AND SO LET US CRY:

TONE 5

Christ is ri - sen from the dead, — tramp - ling down — death by death,  
and u - pon those in — the tombs be - stow - ing — life! x 3

## The Great Dismissal

**Pr:** Wisdom.

**All:** Father, bless.

**Pr:** Blessed is Christ our God, the I AM, always, now and ever, and unto ages of ages.

**All:** Amen. Confirm, O God, the Holy Orthodox Faith and Orthodox Christians, unto ages of ages.

**Pr:** Most Holy Theotokos, save us.

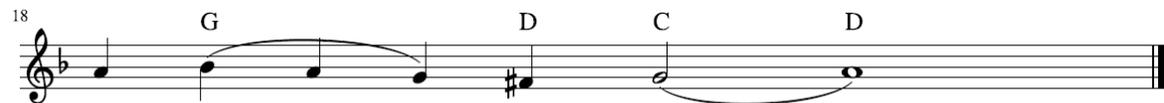
**All:** More honourable than the cherubim  
and more glorious beyond compare than the seraphim,  
in virginity you gave birth to God the Word,  
true Theotokos, we magnify you.

*(Byzantine)*

**Pr:**   
Christ is Ri - sen\_ from\_ the\_ dead, tramp - ling\_ down

  
death\_ by death, \_\_\_\_\_

**All:**   
and u - pon\_ those\_ in\_ the\_ tombs

  
be - stow\_ ing\_ life

## PASCHAL DIVINE LITURGY

**Pr:** Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, always, now and ever, and unto ages of ages.

**All:** Amen.

**Pr:** Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (x3)

**All:** *Christ is risen... (x3)*

### TONE 1 (Ps)

**Pr:** Let God *arise*, let His enemies be *scattered*, let those who hate Him flee *from before His* face.

**All:** Christ is risen... (*once, and after each verse*)

**Pr:** As *smoke vanishes*, so let them *vanish*, as *wax melts before the* fire.

So *the sinners* will perish before the *face of God*, but *let the righteous* be glad.

This is *the day* which the *Lord* has made. Let us *rejoice and be glad* in it.

Glory to *the Father*, and to the Son, and to the Holy *Spirit*, now and ever and unto *ages of ages*. Amen.

**All:** Christ is risen... (*once*)

(Byzantine)

The musical notation is written on a single staff in G major (one sharp) and 4/4 time. It consists of four lines of music with lyrics underneath. The first line starts at measure 6 and ends with a fermata. The second line starts at measure 12. The third line starts at measure 12. The fourth line starts at measure 18 and ends with a double bar line. Chord symbols (D, G, Un., C) are placed above the staff at various points.

**Pr:** Christ is Ri - sen from the dead, tramp - ling down  
death by death,

**All:** and u - pon those in the tombs  
be - stow ing life

Verses: (Reader)

Te - ri-ri-ri-ri-re - rem, te - ri-ri-ri-ri-re - ri-re - ri-rem.

FIRST ANTIPHON

Make a **joyful** noise to **God**, *all* the earth!  
Sing of *His name*, give **glory** to *His* praise!

Un. D Un. C D  
Through the prayers of the The-o-to - kos, O Sa - viour, save us!  
(and after each verse)

Say to **God**: How **awesome** are Your deeds!  
So great is *Your power* that Your enemies cringe *before* You!

Let **all** the earth worship You and **praise** You!  
Let it **praise** Your **name**, O Most High!

Through *the prayers* of the **Theotokos**...

Glory to *the Father* and to the Son and to the Holy **Spirit**,  
*now and ever* and unto ages of **ages**. Amen.

Through *the prayers* of the **Theotokos**...

SECOND ANTIPHON

God *be* **bountiful** to us and **bless us!**

*Shine the* **light** of Your countenance upon us and *have* **mercy on us!**

7 D

O Son of God Who arose from the dead

8 D C D

Save us who sing to You: Al-le-lu-ia!

That we *may* **know** Your way upon *the* earth,  
and *Your* **salvation** among *all* **nations**.

Let *the* **people** give **thanks** to You, O God!

Let *all the* **people** give **thanks** to You!

O **Son** of God, who **arose** *from* the dead...

GNE... Tone 2

E

On-ly be-got-ten Son and im-mor-tal Word of God, Who for our sal-va-tion

4 D E

willed to be in-carnate of the ho-ly-The-o-to-kos and e-ver Virgin Ma-ry

5

Who with-out change be-came man and were cru-ci-fied,

7 G E

Who are one of the Ho-ly Tri-ni-ty, glo-ri-fied with the Fa-ther

9 G Un. E

and the Ho-ly Spi-rit, O Christ our God tramp-ling down death by death,

1 D E

save us.

THIRD ANTIPHONTONE 1

**Rd:** Let God *arise*, let His enemies be **scattered**,  
let those who hate Him flee *from before His* face.

PASCHAL TROPARION

Christ is risen from the dead, trampling down death by death,  
and upon those in the tombs bestowing life.  
(and after each verse)

As *smoke* **vanishes**, so let them **vanish**,  
as wax *melts before* the **fire**.

So *the sinners* will perish before the **face** of God,  
but *let the righteous* be glad.

ENTRANCE VERSETONE 1(Ps)

**Rd:** *Bless God* in the **churches**, *the Lord*;  
O you who are of Israel's **fountain**!

**All:** Christ is risen ... (x3)

HYPAKOETONE 8

BEFORE THE DAWN, MARY AND THE WOMEN  
CAME AND FOUND THE STONE ROLLED AWAY FROM THE TOMB.  
THEY HEARD THE ANGELIC VOICE: "WHY DO YOU SEEK AMONG THE DEAD AS A MAN.  
THE ONE WHO IS EVERLASTING LIGHT?  
BEHOLD THE CLOTHES IN THE GRAVE. GO AND PROCLAIM TO THE WORLD:  
THE LORD IS RISEN. HE HAS SLAIN DEATH, //  
AS HE IS THE SON OF GOD, SAVING THE RACE OF MEN."

GNE...

KONTAKIONTONE 8

YOU DESCENDED INTO THE TOMB, O IMMORTAL,  
YOU DESTROYED THE POWER OF DEATH.  
IN VICTORY YOU AROSE, O CHRIST GOD,  
PROCLAIMING "REJOICE" TO THE MYRRH-BEARING WOMEN,  
GRANTING PEACE TO YOUR APOSTLES, //  
AND BESTOWING RESURRECTION ON THE FALLEN.

**INSTEAD OF THE TRISAGION**

AS MANY AS HAVE BEEN BAPTIZED...

**HYMN TO THE THEOTOKOS**

THE ANGEL CRIED...

**COMMUNION VERSE**

RECEIVE THE BODY OF CHRIST...

**Instead of "WE HAVE SEEN THE TRUE LIGHT"**CHRIST IS RISEN... (*once*) (*Byzantine*)**Instead of "LET OUR MOUTHS BE FILLED"**CHRIST IS RISEN... (*x3*) (*Gregorian*)**Instead of "BLESSED BE THE NAME OF THE LORD"**CHRIST IS RISEN... (*x3*) (*Gregorian*)**DISMISSAL** (*Instead of "Glory to You, O Christ..."*)*(Byzantine)*

6 D G Un.

Pr: 

Christ is Ri - sen\_ from\_ the\_ dead, tramp - ling\_ down

12 G D



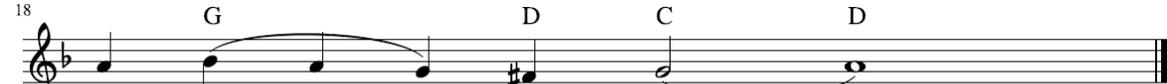
death\_ by death, \_\_\_\_\_

12 G D

All: 

and u - pon\_ those\_ in\_ the\_ tombs

18 G D C D



be - stow\_ ing\_ life