

HOLY WEEK
VOLUME 3

HOLY WEEK – VOLUME 3

THE SERVICES OF HOLY SATURDAY

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Mark Bailey: Koinonikon—“The Lord Awoke” (© Mark Bailey 2005)

Walter Obleschuk: “The Great Litany” (© Walter Obleschuk 2005)



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TABLE OF CONTENTS

RUBRICS

Matins	vii
The Vesperal Divine Liturgy	ix

MATINS

The Great Litany

Kievan Chant—B. Ledkovsky	2
Byzantine Chant—Tone 5	2
Kievan Chant—M. Kovalevsky	3
Znamenny Chant—A. Arkhangel'sky	3

“God is the Lord” and Troparia

Bulgarian Chant	4
Serbian Chant	11

The Lamentations—Stasis One

S. Zaitsev (1–3)	15
Text	18
S. Zaitsev (74–75, 1)	25
Byzantine Chant (1–4, 74–75, 1)	27

The Little Litany

Kievan Chant—B. Ledkovsky	30
Byzantine Chant—Tone 5	30
Kievan Chant—M. Kovalevsky	30

The Lamentations—Stasis Two

S. Zaitsev (1–3)	31
Text	34
S. Zaitsev (61–62, 1)	40
Byzantine Chant (1–4, 61–62, 1)	42

The Little Litany

The Lamentations—Stasis Three

S. Zaitsev (1–4)	46
Text	49
S. Zaitsev (47–48)	53
Greek melody (1–48)	54

Resurrectional Evlogitaria

Kievan Chant—B. Ledkovsky	79
Byzantine Chant	84

The Little Litany

Kathisma Hymn

Bulgarian Chant	91
---------------------------	----

Psalm 51 (50)

The Kanon

Ode 1—Lesser Znamenny Chant	94
Ode 3—Lesser Znamenny Chant	96
The Little Litany	98
Kathisma Hymn—Bulgarian Chant	99
Ode 4—Lesser Znamenny Chant	100
Ode 5—Lesser Znamenny Chant	102
Ode 6—Lesser Znamenny Chant	104
The Little Litany	107
Kontakion and Oikos—D. Soloviev	108
—Common Chant	110
—Greek Chant	113
Ode 7—Lesser Znamenny Chant	115
Ode 8—Lesser Znamenny Chant	117
Ode 9—Lesser Znamenny Chant	120
—P. Turchaninov	122
—Serbian Chant	125

The Little Litany

Holy is the Lord

Znamenny Chant	128
Byzantine Chant	128
Serbian Chant	129

The Praises

Common Chant	130
Kievan Chant—B. Ledkovsky	139

The Great Doxology

B. Ledkovsky	151
Byzantine Chant—Tone 3	157

The Troparion—The Noble Joseph

Bulgarian Chant	166
Serbian Chant	168
Common Chant	169

The Troparion of the Prophecy

Common Chant	170
Text and refrains	171

The First Prokeimenon

D. Soloviev	172
Znamenny Chant	172
Common Chant	173
Serbian Chant	173

The Ezekiel Reading 174

The Second Prokeimenon

Znamenny Chant 177
Serbian Chant 177
Common Chant 178

Alleluia before the Gospel

Znamenny Chant 178
Moscow Chant 179

At the Gospel

Common Chant 180
Kievan Chant 180
S. Mokranjac 180

The Augmented Litany

“Monastery Chant” 181
Serbian Chant—Tone 5 181
Traditional 182
Byzantine Chant—Tone 4 182

Litany of Supplication

Kievan Chant 183
A. Gretchaninov 183
B. Ledkovsky 184

The Great Dismissal 185

“Come, let us bless Joseph ”

Pskov Melody—H. Benigsen 187
Abbr. Bulgarian Chant—D. Bortniansky 190

THE DIVINE LITURGY

Psalm 104 196

The Great Litany

Kievan Chant—B. Ledkovsky 198
Kievan Chant 198
W. Obleschuk 199
Byzantine Chant—Tone 5 199

Lord, I Call

Common Chant 200

Kievan Chant—B. Ledkovsky 211

Gladsome Light

I. Dvoretzky 226
Byzantine chant—Tone 5 228
Greek melody 230

Old Testament Readings and Refrains 232

The Little Litany 236

As Many as Have Been Baptized

Moscow Chant 237
Znamenny Chant 238
Znamenny Chant—B. Ledkovsky 240

Liturgy Prokeimenon

Common Chant 242
Znamenny Chant—B. Ledkovsky 242
Serbian Chant 243
Znamenny Chant—A. Arkhangel’sky . 243

“Arise, O God” —Verses and Refrain

P. Turchaninov 244
Abbr. Bulgarian Chant 245

“Arise, O God” —Trio and Refrain

P. Turchaninov 246

Cherubikon —“Let All Mortal Flesh”

Kievan Chant—Klimov/Lebedev 249
P. Turchaninov 252
S. Glagolev 257
Serbian Chant 259

Hymn to the Theotokos —“Do not lament”

Lesser Znamenny Chant 265
P. Turchaninov 266
Serbian Chant 269

Koinonikon —“The Lord awoke”

Greek melody 271
M. Bailey 272
Znamenny Chant—B. Ledkovsky 273
Znamenny Chant—V. Morosan 274
Serbian Chant 276

RUBRICS

MATINS OF GREAT AND HOLY SATURDAY

Blessed is our God . . . Amen. Glory to Thee, O God, glory to Thee! O Heavenly King . . . Trisagion . . . GNE . . . O Most Holy Trinity . . . Lord, have mercy (3). GNE . . . Lord's Prayer. For Thine is the Kingdom . . . Amen. In the name of the Lord, bless father . . . Glory to the Holy, Consubstantial . . . Amen.

The Six Psalms. Psalms 3, 38, 63. GNE, Alleluia, Alleluia, Alleluia, glory to Thee, O God (3). Lord, have mercy (3). GNE. Psalms 88, 103, 143. GNE, Alleluia, Alleluia, Alleluia, glory to Thee, O God (3).

The Great Litany. *For unto Thee are due all glory . . . Amen.*

"God is the Lord," with verses.

Troparia "The Noble Joseph," Glory . . . "When Thou didst descend," Now and ever . . . "The angel came to the myrrhbearing women."

The Lamentations (Praises)—Stasis One. "Blessed are those whose way is blameless . . ." Troparia #1–73 with psalm verses. Glory . . . #74. Now and ever . . . #75. Repeat #1.

The Little Litany. *For blessed is Thy Name . . . Amen.*

The Lamentations (Praises)—Stasis Two. Troparia #1–60 with psalm verses. Glory . . . #61. Now and ever . . . #62. Repeat #1.

The Little Litany. *For Holy art Thou . . . Amen.*

The Lamentations (Praises)—Stasis Three. Troparia #1–46 with psalm verses. Glory . . . #47. Now and ever . . . #48.

Resurrectional Evlogitaria. "Blessed art Thou, O Lord . . . The angelic host . . ."

Kathisma Hymn. "Joseph begged Thy holy Body . . ." Glory . . . "As Thou hast foretold . . ." Now and ever . . . "The choirs of angels . . ."

The Little Litany. *For Thou art the King of Peace . . . Amen.*

Psalm 51 (50). "Have mercy on me, O God . . ."

The Kanon—Ode 1. Irmos: "Of old Thou didst bury . . ." and refrain, "Glory to Thee . . ." 1st troparion "Unto Thee I sing . . ." and refrain "Glory to Thee . . ." 2nd troparion and refrain "Glory . . . Now and ever . . . Amen." 3rd troparion. Repeat irmos of Ode 1 as the katavasia.

The Kanon—Ode 3. Repeat as for Ode 1.

The Little Litany. *For Thou art our God . . . Amen.*

Kathisma Hymn. "The soldiers guarding Thy tomb . . ."

The Kanon—Odes 4–6. Repeat as for Ode 1.

The Little Litany. *For Thou art the King of Peace . . . Amen.*

Lord have mercy (3). GNE. Amen.

The Kontakion. "He who shut in the depths . . ." followed by the **Oikos** "He who holds all things together . . .," and ending with the refrain "This is the most blessed Sabbath . . ."

The Kanon—Ode 7. Repeat as for Ode 1.

The Kanon—Ode 8. Irmos “Be amazed, O heavens . . .” and refrain, “Glory to Thee . . .” 1st troparion “The pure Temple . . .” and refrain “Glory to Thee . . .” 2nd troparion and refrain “Let us bless the Lord . . . Now and ever . . . Amen.” 3rd troparion. Repeat irmos of Ode 8 as the *katavasia*. Then “We praise, bless, and worship the Lord . . .”

The Kanon—Ode 9. Repeat as for Ode 1.

The Little Litany. *For all the powers of heaven . . . Amen.*

“**Holy is the Lord,**” with verses.

The Praises (Tone 2). “Let everything that breathes . . . Praise Him, all you angels . . .”

IV: Praise Him for His mighty deeds; praise Him according to His exceeding greatness!

“Today a tomb holds Him . . .”

III: Praise Him with trumpet sound; praise Him with lute and harp!

“What is this sight we behold . . .”

II: Praise Him with timbrel and dance; praise Him with strings and pipe!

“Come, let us see our Life . . .”

I: Praise Him with sounding cymbals; praise Him with loud clashing cymbals . . .

“Joseph asked for the Body of Jesus . . .”

Glory . . . “The Great Moses . . .”

Now and ever . . . Amen. “You are most blessed, O Virgin . . .”

Glory to Thee, Who has shown us the Light!

The Great Doxology. “Glory to God in the highest . . .” followed by the processional “**Holy God**” and the procession with the Epitaphios around the church.

Upon re-entering the church, *Wisdom! Let us attend!* then the **Troparion** “The Noble Joseph . . .”

Wisdom! The **Troparion of the Prophecy** in the second tone! “O Christ, who holdest fast . . .” ending with the refrain “Thou hast given us . . .”

Wisdom! **The First Prokeimenon** (Tone 4).

Wisdom! The reading from the Prophet Ezekiel! *Let us attend!* (Ez 37:1–14)—may be sung to a special melody.

Wisdom! **The Second Prokeimenon** (Tone 7).

Wisdom! The reading from the first epistle of the Holy Apostle Paul to the Corinthians! *Let us attend!* (I Cor 5:6–8, Gal 3:13–14).

Alleluia, Alleluia, Alleluia! (Tone 5) with verses.

Reading of the **Gospel.** (Mt 27:62–66)

The Augmented Litany. *For Thou art a merciful God . . . Amen.*

The Litany of Fervent Supplication. *For Thou art a God of mercy and of bounties . . . Amen. Peace be unto all. And to your spirit. Bow your heads . . . To Thee, O Lord. O Holy Lord . . . For thine it is to show mercy . . . Amen.*

The Great Dismissal. *Wisdom!* Father bless! *Christ our God . . . Amen. Preserve, O God . . . Most holy Theotokos . . . More honorable than the Cherubim . . . Glory to Thee, O Christ . . . GNE. Lord have mercy (3). Father, bless! May He who endured fearful suffering . . . Amen.*

As the people venerate the Epitaphios, “**Come, Let us Bless Joseph . . .**”

RUBRICS

VESPERAL DIVINE LITURGY OF GREAT AND HOLY SATURDAY

Blessed is the Kingdom . . . Amen. Come, let us worship . . . Psalm 104 “Bless the Lord, O my soul . . .” Glory . . . Now and ever . . . Amen. Alleluia, Alleluia, Alleluia, glory to Thee, O God (3).

The Great Litany. *For unto Thee are due all glory . . . Amen.*

Lord, I Call (Tone 1). “Lord, I call . . . Let my prayer arise . . .”

VIII: Out of the depths I cry to Thee, O Lord. Lord, hear my voice.

“Accept our evening prayer . . .”

VII: Let Thine ears be attentive to the voice of my supplication.

“Encircle Zion . . .”

VI: If Thou, O Lord, shouldst mark iniquities, Lord who could stand? But there is forgiveness with Thee.

“Come, O people . . .”

V: For Thy name’s sake I wait for Thee, O Lord; my soul has waited on Thy word; my soul hopes on the Lord.

“We have been freed from suffering . . .”

IV: From the morning watch until night, from the morning watch, let Israel hope on the Lord.

(Tone 8) “Today hell cries out groaning: I should not have accepted . . .”

III: For with the Lord there is mercy, and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

“Today hell cries out groaning: I should not have accepted . . .”

II: Praise the Lord all nations, praise Him all peoples!

“Today hell cries out groaning: My dominion has been shattered . . .”

I: For His mercy is confirmed on us, and the truth of the Lord endures forever.

“Today hell cries out groaning: My power has been trampled upon . . .”

Glory . . . (Tone 6). “The great Moses . . .”

Now and ever . . . (Tone 1). “Let us praise the Virgin Mary . . .”

After the Entrance, “**Gladsome Light.**”

Old Testament Readings

Wisdom! The reading is from . . . *Let us attend!*

#1 Genesis 1:1–13

#2 Isaiah 60:1–16

#3 Exodus 12:1–11

#4 Jonah 1:1–17, 2:1–10, 3:1–10, 4:1–11

#5 Joshua 5:10–15

#6 Exodus 13:20–15:1 with the refrain “For gloriously has He been glorified!” (to v. 19)

#7 Zephaniah 3:8–15

#8 I Kings (III Kings, LXX) 17:8–24

#9 Isaiah 61:10–62:5

#10 Genesis 22:1–18

#11 Isaiah 61:1–9

#12 II Kings (IV Kings, LXX) 4:8–27

#13 Isaiah 63:11–64:5

#14 Jeremiah 31:31–34

#15 Daniel 3:1–23; The Song of the Three Holy Children 1–66, with the refrain “Praise the Lord, sing and exalt Him throughout all the ages!”

The Little Litany. *For Holy art Thou . . .*
Amen.

“As Many as Have Been Baptized.”

The Liturgy Prokeimenon (Tone 5). “Let all
the earth praise Thee . . .”

Wisdom! The reading from the first epistle
of the Holy Apostle Paul to the Romans!
Let us attend! (Romans 6:3–11).

Instead of “Alleluia,” **“Arise, O God, Judge
the Earth . . .”** with verses.

Reading of the **Gospel** (Mt 28:1–20).

*And the rest of the **Liturgy of St. Basil the
Great**, with the following alterations:*

At the **Cherubikon**, instead of “Let us who
mystically . . .” we sing **“Let All Mortal
Flesh Keep Silent . . .”** In some
traditions, the Great Entrance on this
day is performed silently—without
petitions—and the choir resumes
singing the second half of the hymn
“Before Him go . . .” without first singing
“Amen.”

At the **Hymn to the Theotokos**, instead of
“It is truly meet, . . .” we sing **“Do Not
Lament Me, O Mother . . .”**

At the **Koinonikon** (Communion Verse)
we sing **“The Lord Awoke . . .”**

At the dismissal, *May He who rose from
the dead . . .* Amen.

MATINS

The Great Litany

Kievan Chant
B. Ledkovsky

Soprano Alto

1. 2.

A - men. Lord, have mer - cy. Lord, have

Tenor Bass

mer - cy. To Thee, O Lord. A - men.

The Great Litany

Byzantine Chant

Tone 5

1. 2.

Melody

A - men. Lord, have mer - cy. Lord, have mer - cy.

Ison

To Thee, O Lord. A - men.

The Great Litany

Kievan Chant
M. Kovalevsky

Soprano
Alto

A - men. Lord, — have — mer - cy. To Thee,

Tenor
Bass

O Lord. A - men.

The Great Litany

Znamenny Chant
A. Arkhangel'sky

Soprano
Alto

A - men. Lord, — have mer - cy. To — Thee, —

Tenor
Bass

O — Lord. — A - men.

God is the Lord

Tone 2 **Bulgarian Chant**

Soprano
Alto

God is the Lord and has re - vealed Him - self to

Tenor
Bass

us. Bless - ed is He that comes in the Name of the Lord.

Verse: O give thanks to the Lord, for He is good; for His mercy endures forever!

GOD IS THE LORD...

Verse: All nations surrounded me, but in the Name of the Lord I destroyed them.

GOD IS THE LORD...

Verse: I shall not die, but I shall live, and recount the deeds of the Lord.

GOD IS THE LORD...

**Verse: 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.**

GOD IS THE LORD...

Troparion - The Noble Joseph

Tone 2

Bulgarian Chant

Soprano
AltoTenor
Bass

The no - - - ble Jos - - -

eph, — when he —

had — tak - en — down — Thy —

most — pure — bod - y — from —

the — tree, — wrapped it in —

Detailed description: This is a musical score for a Troparion titled "The Noble Joseph". It is set in Tone 2 and follows the Bulgarian Chant style. The score is written for two vocal parts: Soprano/Alto and Tenor/Bass. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are in English and describe the birth of Jesus. The music features a mix of melodic lines and chords, with some notes marked with a fermata. The lyrics are: "The noble Joseph, when he had taken down Thy most pure body from the tree, wrapped it in".

fine — lin — en — and a — noint — — —

— — — ed it — — — with — spic — es and —

placed — — — it — — — in a new — tomb.

Glo - ry — — — to the Fa - ther, — — — and — — — to the —

Son, — — — and — — — to — — — the — — — Ho - ly Spir - it, — — —

Alternate "Glory..."

Glo - ry to the Fa - ther, and to the

Son, and to the Ho - ly Spir - it,

When Thou - didst de - scend to death, O Life

Im - mor - tal, Thou didst

slay Hell with the splen - dor of Thy

God - head, - and when - from the

depths - Thou - didst - raise the - dead, all the

pow - ers of Heav'n - cried - out: - "O -

Giv - er - of - Life, - Christ our - God,

glo - ry - to - Thee."

Now and — ev - er and — un - to a -

ges of a - ges. — A - men.

Alternate "Now and ever..."

Now and — ev - er and — un - to a -

ges of a - ges. — A - men.

The an - gel came. to the myrrh - bear - ing wom -

en at the tomb and said: "Myrrh

is fit - - - ting

for the dead, but

Christ has shown Him - self a

strang - er to cor - rup - tion."

God is the Lord

Tone 2 **Serbian Chant**

Soprano
Alto

God is the Lord — and has re-vealed Him-self to us!

Tenor
Bass

Bless - ed is He that comes in the Name — of the Lord!

The musical score for 'God is the Lord' is presented in two systems. The first system includes vocal staves for Soprano/Alto and Tenor/Bass, with lyrics: 'God is the Lord — and has re-vealed Him-self to us!'. The second system continues the vocal parts with lyrics: 'Bless - ed is He that comes in the Name — of the Lord!'. A Serbian Chant accompaniment is provided on a grand staff (treble and bass clefs) in the key of D major. The tempo and style are indicated as 'Tone 2'.

Troparion - The Noble Joseph

Tone 2 **Serbian Chant**

Soprano
Alto

The no - ble — Jos - eph, when he had tak - en down Thy

Tenor
Bass

most pure — bod - y from the tree, wrapped — it in fine —

The musical score for 'Troparion - The Noble Joseph' is presented in two systems. The first system includes vocal staves for Soprano/Alto and Tenor/Bass, with lyrics: 'The no - ble — Jos - eph, when he had tak - en down Thy'. The second system continues the vocal parts with lyrics: 'most pure — bod - y from the tree, wrapped — it in fine —'. A Serbian Chant accompaniment is provided on a grand staff (treble and bass clefs) in the key of D major. The tempo and style are indicated as 'Tone 2'.

lin - en and a - noint-ed it with spic - -

es - and placed it in a new - tomb.

Glo - ry to the Fa - ther, and to the Son, - and to the -

Ho - ly Spir - it. When Thou - didst de - scend to

death, O - Life Im - mor - tal, Thou didst slay Hell -

with the splen-dor of Thy— God - head, and when from the

depths— Thou didst raise— the dead, all the pow -

ers of Heav - en cried— out: "O— Giv - er of

Life,— Christ our God,— glo - ry— to Thee."

Now— and ev - er and unto ages of— a - ges. A - men.

The an - gel came to the myrrh - bear - ing wom - en

at the tomb and said: "Myrrh is fit - ting

for the dead, but Christ has shown Him - self a

strang - er to cor - rup - tion."

The Lamentations - Stasis One

S. Zaitsev

Soprano
Alto

Bless - ed art Thou, - O — Lord! Teach - me - Thy -

Tenor
Bass

(Ps 119:1)

stat - utes. Blessed are those whose way is blameless,

1.

who walk in the law of the Lord. In a tomb they laid -

Thee, O Christ the Life. The an - gel - ic hosts were o - ver -

come with awe and glorified Thy con - de - scen - sion.

(v. 2)

Blessed are those who keep His testimonies, who seek Him with their

2.

whole_ heart. O_ Life, how canst Thou die? How canst Thou

dwell_ in a tomb? Yet by Thy death Thou hast de- stroyed the

reign of death and_ raised_ all the dead from Hell.

(v. 3)

For those who work wickedness have not walked in His ways.

3.

We mag - ni - fy Thee, O Je - sus our King. We

wor - ship Thy Pas - sion and Thy bur - i - al, for, by them,

(v. 4)

Thou hast saved us from death. Thou hast commanded Thy

precepts to be di - li - gent - ly kept!

Subsequent psalm verses may be chanted according to the following pattern, if desired:

Blessed art Thou, O Lord! Teach me Thy statutes.

BLESSED ARE THOSE WHOSE WAY IS BLAMELESS, WHO WALK IN THE LAW OF THE LORD [Ps. 119:1] (v. 1)

1. In a tomb they laid Thee,
O Christ the Life.
The angelic hosts were overcome with awe
and glorified Thy condescension.

BLESSED ARE THOSE WHO KEEP HIS TESTIMONIES, WHO SEEK HIM WITH THEIR WHOLE HEART. (v. 2)

2. O Life, how canst Thou die?
How canst Thou dwell in a tomb?
Yet by Thy death Thou hast destroyed the
reign of death,
and raised all the dead from Hell.

FOR THOSE WHO WORK WICKEDNESS HAVE NOT WALKED IN HIS WAYS. (v. 3)

3. We magnify Thee,
O Jesus, our King.
We worship Thy Passion and Thy burial,
for, by them, Thou hast saved us from
death.

THOU HAST COMMANDED THY PRECEPTS TO BE DILIGENTLY KEPT. (v. 4)

4. Earth's bounds Thou hast measured,
O Jesus, King of all,
yet today Thou dwellest in a narrow tomb,
raising the dead from their graves.

O THAT MY WAYS MAY BE STEADFAST IN KEEPING THY STATUTES! (v. 5)

5. O Messiah, Jesus,
my King, the Lord of all,
whom art Thou seeking in the depths of
Hell?
Hast Thou come to free the race of mortal
men?

THEN I SHALL NOT BE PUT TO SHAME, HAVING MY EYES FIXED ON ALL THY COMMANDMENTS. (v. 6)

6. Lo, the sov'reign Ruler
of creation is dead.
Almighty God is laid in a new tomb,
to empty the graves of all their dead.

I WILL PRAISE THEE WITH AN UPRIGHT HEART, WHEN I LEARN THY RIGHTEOUS ORDINANCES. (v. 7)

7. In a tomb they laid Thee,
O Christ the Life.
By Thy death Thou hast cast down the
might of death
and become the Font of Life for all the
world.

I WILL OBSERVE THY STATUTES; O FORSAKE ME NOT UTTERLY. (v. 8)

8. Thou hast been numbered
among transgressors, O Christ;
Thou hast justified us all, O Lamb of God,
by freeing us from the Devil's works.

HOW CAN A YOUNG MAN KEEP HIS WAY PURE? BY GUARDING IT ACCORDING TO THY WORD. (v. 9)

9. Thou, O Lord, art fairer
than all the sons of men.
Thou hast filled creation with Thy beauty;
how canst Thou lie before us dead this
day?

WITH MY WHOLE HEART I SEEK THEE; LET ME NOT WANDER FROM THY COMMANDMENTS. (v. 10)

10. How could Hell bear Thy coming
and not shatter at once?
Death is blinded by Thy splendor, O Lord.
Its gloom is scattered by Thy dazzling
light.

I HAVE HIDDEN THY WORD IN MY HEART, THAT I MIGHT NOT SIN AGAINST THEE. (v. 11)

11. O Jesus, my Salvation,
my Sweetness, my Light!
How art Thou hidden in a dark tomb?
O patience past our strength to
understand!

**BLESSED ART THOU, O LORD! TEACH ME
THY STATUTES!** (v. 12)

12. The spiritual powers
and the angelic hosts
stand in silence, overcome with wonder
before the awesome mystery of Thy tomb.

**WITH MY LIPS I DECLARE ALL THE
ORDINANCES OF THY MOUTH.** (v. 13)

13. A new and strange wonder!
He who gave me life and breath
now is lifeless, breathless, carried to the
tomb
and buried by Joseph's hands.

**IN THE WAY OF THY TESTIMONIES I
DELIGHT, AS MUCH AS IN ALL RICHES.**
(v. 14)

14. In Thy body, buried,
in Hell with Thy soul,
yet not parted from Thy Father's side, O
Christ!
O strange and awesome wonder!

**I WILL MEDITATE ON THY PRECEPTS, AND
FIX MY EYES ON THY WAYS.** (v. 15)

15. O Jesus, all creation
knew Thee to be its Lord!
Thou art truly King of Heaven and earth,
though Thou art shut within a narrow
tomb.

**I WILL DELIGHT IN THY STATUTES; I WILL
NOT FORGET THY WORD.** (v. 16)

16. O Christ, Creator,
Thou wast laid within a tomb.
Hell's foundations quaked and trembled,
seeing Thee
opening the graves of mortal men.

**DEAL BOUNTIFULLY WITH THY SERVANT;
GIVE ME LIFE, AND I SHALL KEEP THY
WORD.** (v. 17)

17. He who holds the earth
in the hollow of His hand
has been put to death and held fast by the
earth,
to save the dead from Hell's grasping
hand.

**OPEN MY EYES, THAT I MAY BEHOLD
WONDROUS THINGS OUT OF THY LAW.**
(v. 18)

18. O my Life, my Savior,
dwelling with the dead in death,
Thou hast destroyed the iron bars of Hell,
and hast risen from corruption.

**I AM ONLY A SOJOURNER ON EARTH; HIDE
NOT THY COMMANDMENTS FROM ME.**
(v. 19)

19. Now is God's flesh hidden
beneath a veil of earth,
yet it is a lampstand brightly shining,
scattering the darkness of Hell.

**MY SOUL IS CONSUMED WITH LONGING
FOR THY ORDINANCES AT ALL TIMES.** (v. 20)

20. Joseph, Nicodemus—
and all the heavenly hosts—
hasten to a narrow tomb to enclose Thee,
whom the heights of Heaven cannot
contain.

**THOU HAST REBUKED THE PROUD, AND
CURSED ARE THOSE WHO WANDER FROM
THY COMMANDMENTS.** (v. 21)

21. Slain willingly, O Jesus,
and laid beneath the earth,
Thou hast raised me up, O Fountain of
Life,
when I lay dead in bitter sin.

**TAKE AWAY FROM ME THEIR SCORN AND
CONTEMPT, FOR I HAVE KEPT THY
TESTIMONIES.** (v. 22)

22. The universe was altered
at Thy Passion, O Word;
knowing that Thou holdest all in unity,
all created things suffered with Thee.

**EVEN THOUGH PRINCES SIT PLOTTING
AGAINST ME, THY SERVANT WILL MEDITATE
ON THY STATUTES. (v. 23)**

23. When devouring Hades
engulfed the Rock of Life,
in great pain he burst asunder, and the
dead,
held captive from all ages, were released.

**THY TESTIMONIES ARE MY DELIGHT; THEY
ARE MY COUNSELORS. (v. 24)**

24. Thou, O Christ, wast buried
in a new tomb,
and the nature of mortals was made new
when, as God, Thou didst rise from the
dead.

**MY SOUL CLEAVES TO THE DUST; REVIVE ME
ACCORDING TO THY WORD. (v. 25)**

25. Wishing to save Adam,
Thou didst come down to earth.
Not finding him on earth, O Master,
Thou didst descend to Hades seeking Him.

**WHEN I TOLD OF MY WAYS, THOU DIDST
ANSWER ME; TEACH ME THY STATUTES!
(v. 26)**

26. All the earth was troubled
and quaked with fear.
The daystar hid its brilliant face, O Word,
when Thy great light was hidden in the
earth.

**MAKE ME UNDERSTAND THE WAY OF THY
PRECEPTS, AND I WILL MEDITATE ON THY
WONDROUS WORKS. (v. 27)**

27. As a man, O Savior,
Thou didst consent to die.
As God, Thou didst raise the dead from
their tombs
and lift them from the dark abyss of sin.

**MY SOUL MELTS AWAY FOR SORROW;
STRENGTHEN ME ACCORDING TO THY
WORD. (v. 28)**

28. Tears of lamentation
the Pure Virgin shed for Thee.
With a mother's grief, O Jesus, she cried
out:
"How can I lay Thee in the grave, O my
Son?"

**PUT FALSE WAYS FAR FROM ME, AND
GRACIOUSLY TEACH ME THY LAW. (v. 29)**

29. In the earth's dark bosom
the Grain of Wheat is laid.
By its death, it shall bring forth abundant
fruit:
Adam's sons, freed from the chains of
death.

**I HAVE CHOSEN THE WAY OF TRUTH; I
HAVE NOT FORGOTTEN THY ORDINANCES.
(v. 30)**

30. As the sun at evening
sets beneath the earth,
Thou art hidden, covered by the night of
death.
O Savior, arise in brighter dawn!

**I CLEAVE TO THY TESTIMONIES, O LORD;
LET ME NOT BE PUT TO SHAME. (v. 31)**

31. As when the moon covers
the circle of the sun,
now the grave has hidden Thee, O Savior,
Thy mortal flesh eclipsed in death.

**I WILL RUN IN THE WAY OF THY
COMMANDMENTS WHEN THOU HAST
ENLARGED MY HEART. (v. 32)**

32. By dying in the body,
O Life-giving Christ,
Thou hast delivered mortal men from
death,
bestowing new life upon us all.

TEACH ME, O LORD, THE WAY OF THY
STATUTES, AND I WILL KEEP IT TO THE END.
(v. 33)

33. Through the serpent's envy,
Adam died of old,
but Thou didst come, O Savior, our New
Adam,
to bring him back to life, through Thy
death.

GIVE ME UNDERSTANDING THAT I MAY
KEEP THY LAW AND OBSERVE IT WITH MY
WHOLE HEART. (v. 34)

34. When the ranks of angels
saw Thee laid out dead,
they were filled with fear and wonder, O
Lord,
and covered their faces with their wings.

LEAD ME IN THE PATH OF THY
COMMANDMENTS, FOR I DELIGHT IN IT.
(v. 35)

35. Ramah's son, O Savior,
took Thee down from the tree.
He laid Thy lifeless body in his tomb;
but rise up as God and save us all.

INCLINE MY HEART TO THY TESTIMONIES,
AND NOT TO GAIN. (v. 36)

36. Thou art the gladness
of angels, O Lord,
but today Thou hast become their cause of
grief,
as they see Thee in the flesh, a lifeless
corpse.

TURN MY EYES FROM LOOKING AT
VANITIES, AND GIVE ME LIFE IN THY WAYS.
(v. 37)

37. On the cross uplifted
to draw living men to Thee,
Thou didst descend beneath the earth as
well,
to raise up all that lay buried there.

ESTABLISH THY PROMISE IN THY SERVANT,
THAT I MAY FEAR THEE. (v. 38)

38. O Savior, as a lion
Thou sleepest in the flesh,
yet as a lion's cub didst Thou arise,
casting off the old age of the flesh.

TURN AWAY THE REPROACH THAT I DREAD;
FOR THY ORDINANCES ARE GOOD. (v. 39)

39. Thou hast fashioned
Eve from Adam's side.
Now a spear has pierced Thy side, O
Savior,
and from it flows a purifying stream.

BEHOLD, I LONG FOR THY PRECEPTS; IN
THY RIGHTEOUSNESS GIVE ME LIFE. (v. 40)

40. Secretly in Egypt
the lambs of old were slain,
but Thou wast sacrificed beneath the open
sky
for the cleansing of the universe.

LET THY MERCY COME TO ME, O LORD; THY
SALVATION, ACCORDING TO THY PROMISE.
(v. 41)

41. What human tongue can utter
this terrible, strange thing?
Today the Lord of Heaven and earth
suffers and dies for our sake.

SO SHALL I GIVE AN ANSWER TO THOSE
WHO TAUNT ME, FOR I TRUST IN THY
WORD. (v. 42)

42. "How can we see the Giver
of Life now dead?"
the angels cried in fear and awe.
"How is God enclosed within a tomb?"

AND TAKE NOT THE WORD OF TRUTH
UTTERLY OUT OF MY MOUTH, FOR MY
HOPE IS IN THY ORDINANCES. (v. 43)

43. New life for Eve, O Savior,
flows from Thy opened side.
Through her I was banished from the tree
of life;
today, she is redeemed with all her sons.

**I WILL KEEP THY LAW CONTINUALLY,
FOREVER AND EVER. (v. 44)**

44. When Thou, O Jesus,
wast stretched out upon the wood,
Thou didst draw us mortal men to unity;
and from Thy pierced side, forgiveness
flowed for all.

**AND I SHALL WALK AT LIBERTY, FOR I HAVE
SOUGHT THY PRECEPTS. (v. 45)**

45. The noble Joseph,
with trembling and fear,
lays Thy body out for burial, O Lord,
as he gazes with awe on Thy dread form.

**I ALSO SPOKE OF THY TESTIMONIES BEFORE
KINGS AND WAS NOT ASHAMED. (v. 46)**

46. Thou didst will, O Savior,
to go beneath the earth.
Thou didst free death's fallen captives from
their chains,
leading them from earth to Heaven.

**FOR I FIND MY DELIGHT IN THY
COMMANDMENTS, WHICH I LOVE
EXCEEDINGLY. (v. 47)**

47. Death seized Thee, O Jesus,
and was strangled in Thy trap.
Hell's gates were smashed, the fallen were
set free
and carried from beneath the earth on
high.

**I LIFT UP MY HANDS TO THY
COMMANDMENTS, WHICH I LOVE. (v. 48a)**

48. O Savior, Death's corruption
could not touch Thy holy flesh.
Thou hast bound the ancient murderer of
man,
and restored all the dead to new life.

**AND I WILL MEDITATE ON THY STATUTES.
(v. 48b)**

49. Oh, how great the joy,
how full the gladness,
which Thou hast brought to Hades'
prisoners,
like lightning flashing in its gloomy depths.

**REMEMBER THY WORD TO THY SERVANT, IN
WHICH THOU HAST MADE ME HOPE. (v. 49)**

50. Thy Passion I worship,
Thy burial I praise,
Thy power I magnify, O loving Lord,
for from corrupting passions Thou hast set
me free.

**THIS IS MY COMFORT IN MY AFFLICTION,
THAT THY PROMISE GIVES ME LIFE. (v. 50)**

51. A sword was sharpened
against Thee, O Christ,
but the sword of the strong foe was
blunted,
and the sword that guards Eden was
turned back.

**GODLESS MEN UTTERLY DERIDE ME, BUT
I DO NOT TURN AWAY FROM THY LAW.
(v. 51)**

52. The Ewe saw her Lamb slaughtered
and cried aloud in grief.
She was pierced with anguish, and the
flock of Christ
assembled to join her lament.

**WHEN I THINK OF THY ORDINANCES FROM
OF OLD, I TAKE COMFORT, O LORD. (v. 52)**

53. Though Thou art buried
in a grave, O Christ,
though Thou goest down to Hell, O Savior,
Thou hast stripped Hell naked, emptying
its graves.

**HOT INDIGNATION SEIZES ME BECAUSE
OF THE WICKED, WHO FORSAKE THY LAW.
(v. 53)**

54. Willingly, O Savior,
 Thou didst descend to Hell.
 There Thou didst restore the dead to new
 life
 and lead them back to the Father's house.

THY STATUTES HAVE BEEN MY SONGS IN
 THE HOUSE OF MY EXILE. (v. 54)

55. One Person of the Godhead,
 for the sake of mortal men,
 endures a shameful death on the cross;
 the sun trembles and the earth quakes in
 fear.

I REMEMBER THY NAME IN THE NIGHT, O
 LORD, AND KEEP THY LAW. (v. 55)

56. The offspring of Judah
 became a poisoned well.
 They rejected Thee, the Water of Life,
 who filled them with water from the rock.

THIS BLESSING HAS FALLEN TO ME,
 BECAUSE I HAVE KEPT THY PRECEPTS. (v. 56)

57. As one accused, the Judge stood
 at Pilate's judgment seat.
 He was handed over to an unjust death
 and suspended on the wood of the cross.

THOU ART MY PORTION, O LORD; I
 PROMISE TO KEEP THY WORDS. (v. 57)

58. O bloodguilty people,
 faithless Israel!
 The murderer Barabbas you set free,
 but delivered your Savior to the cross.

I ENTREAT THY FAVOR WITH ALL MY HEART;
 BE MERCIFUL TO ME ACCORDING TO THY
 PROMISE. (v. 58)

59. Thou didst fashion Adam
 from the dust of the earth;
 becoming man by nature for his sake,
 Thou hast offered up Thy life on the cross.

I THOUGHT OF THY WAYS, AND TURNED
 MY FEET TO THY TESTIMONIES. (v. 59)

60. Thou didst obey Thy Father,
 O Word of God most high.
 Descending to the dread depths of the pit,
 Thou hast raised the race of mortal men.

I HASTEN AND DO NOT DELAY TO KEEP THY
 COMMANDMENTS. (v. 60)

61. "My heart's desire, O Jesus!
 Woe to me, my Light!
 Woe to me, O Light of the world!"
 cried the Virgin in her bitter grief.

THOUGH THE CORDS OF THE WICKED
 ENSNARE ME, I DO NOT FORGET THY LAW.
 (v. 61)

62. O bloodthirsty people,
 vengeful and envious!
 Be convicted by the shroud and napkin,
 which bear witness to the rising of Christ.

AT MIDNIGHT I RISE TO PRAISE THEE,
 BECAUSE OF THY RIGHTEOUS
 ORDINANCES. (v. 62)

63. O evil disciple,
 murderer of God!
 Tell me what poison entered your heart
 to make you betray Christ.

I AM A FRIEND OF ALL WHO FEAR THEE AND
 KEEP THY COMMANDMENTS. (v. 63)

64. O money-loving blindness!
 You claimed to love the poor,
 yet you sold Immortal Ointment for a
 price
 and earned wages of death and despair.

THE EARTH, O LORD, IS FULL OF THY
 STEADFAST LOVE; TEACH ME THY STATUTES.
 (v. 64)

65. For the Myrrh of Heaven,
 what price have you received?
 You gained only madness, O cursed Satan,
 in exchange for the Pearl of Great Price.

**THOU HAST DEALT WELL WITH THY
SERVANT, O LORD, ACCORDING TO THY
WORD. (v. 65)**

66. For her soul's forgiveness,
Mary poured out myrrh.
Judas claimed to love the poor, but envied
her,
and for silver sold the Light of the world.

**TEACH ME GOOD JUDGMENT AND
KNOWLEDGE, FOR I BELIEVE IN THY
COMMANDMENTS. (v. 66)**

67. O Word of God Immortal,
my joy and my desire,
how shall I endure Thy three days in the
tomb?
My heart is torn asunder with grief.

**BEFORE I WAS HUMBLER I WENT ASTRAY,
BUT NOW I KEEP THY WORD. (v. 67)**

68. "Who will give me water,
a spring for my tears,
that I may weep for my sweet Jesus?"
cried the Virgin Bride of God.

**THOU ART GOOD, O LORD; IN THY
GOODNESS TEACH ME THY STATUTES.
(v. 68)**

69. "O hills and valleys,
the multitude of men,
and all creation, weep and lament with
me,
the Mother of your God."

**THE LIES OF THE PROUD ARE MULTIPLIED
AGAINST ME, BUT WITH MY WHOLE HEART
I KEEP THY PRECEPTS. (v. 69)**

70. "O Joy and Light eternal,
the gladness of my heart,
when shall I see Thee, O my Savior?"
cried the Virgin in her bitter grief.

**THEIR HEART IS GROSS LIKE FAT, BUT I
DELIGHT IN THY LAW. (v. 70)**

71. Thy side was pierced, O Jesus,
like the desert's rock of old.
From it, O Savior, Wellspring of Eternal
Life,
a stream of living water flows.

**IT WAS GOOD FOR ME THAT THOU HAST
HUMBLER ME, THAT I MIGHT LEARN THY
STATUTES. (v. 71)**

72. Blood and water flowing
in a double stream
from Thy pierced side as from a single
source
has quenched our thirst for immortal life.

**THE LAW OF THY MOUTH IS BETTER TO ME
THAN THOUSANDS OF GOLD AND SILVER
PIECES. (v. 72)**

73. Of Thine own will, O Savior,
Thou wast laid dead in the tomb,
yet Thou art alive, and, as Thou hast
foretold,
by Thy rising Thou shalt raise up mortal
man.

**GLORY TO THE FATHER, AND TO THE SON,
AND TO THE HOLY SPIRIT.**

74. O Word of God, we praise Thee,
the Lord of all the world,
with Thy Father and Thy Holy Spirit,
and we glorify Thy burial.

**NOW AND EVER, AND UNTO AGES OF AGES.
AMEN.**

75. We bless you, O Virgin
Birth-giver of God,
and with faithful hearts we praise the
burial
endured by your Son and our God.

And then, the first troparion is repeated:

1. In a tomb they laid Thee,
O Christ the Life.
The angelic hosts were overcome with awe
and glorified Thy condescension.

Glory to the Father, and to the Son, and to the Holy Spir - it.

74.

O — Word of God, we praise- Thee, the Lord — of the

World, with Thy Father and Thy Ho - ly Spir - it,

and we glo - ri - fy Thy bur - i - al. Now and ever, and

75.

unto ages of ag - es. A - men. We bless — you, O Vir - gin

Birth - giv - er of God, and with faith - ful hearts we

praise the bur - i - al en - dured - by your Son

and our God. In a tomb they laid - Thee, O

Christ the Life. The an - gel - ic hosts were o - ver - come with

awe and glorified Thy con - de - scen - sion.

The Lamentations - Stasis One

Byzantine Chant

1.



In a tomb- they— laid Thee, O— Christ—



— the— Life. The an - gel - ic hosts were o - ver - come—



— with awe and glo - ri - fied Thy con - de - scen - sion.

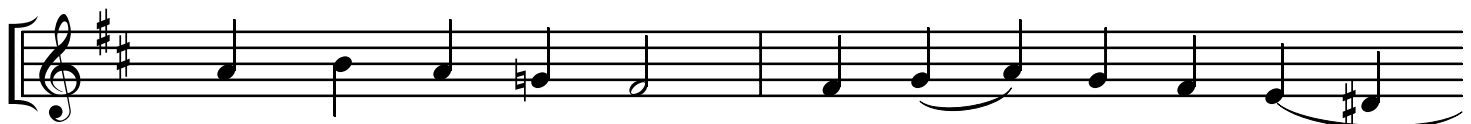
2.



O— Life, how canst Thou die?— How— canst—



Thou— dwell in a tomb? Yet by Thy death Thou hast de -

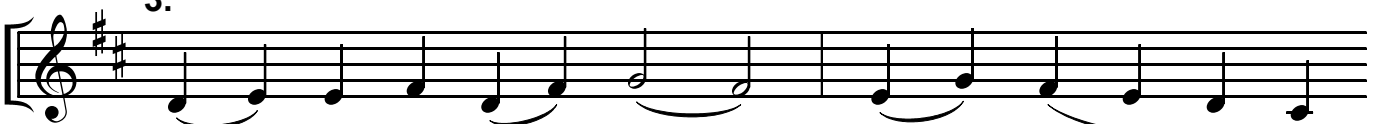


stroyed the reign of death and raised— all the dead—

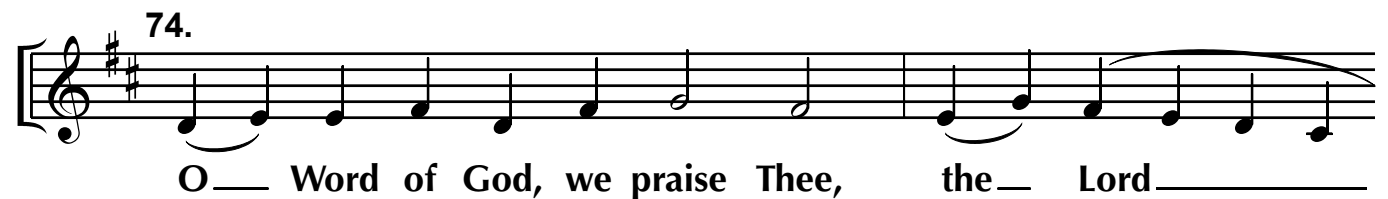
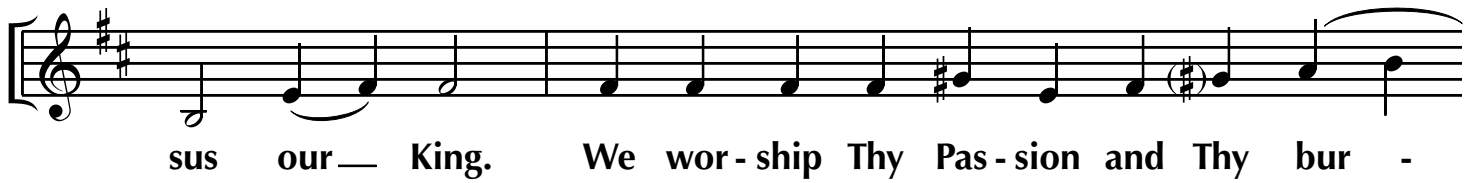


— from Hell.—

3.



We— mag - ni - fy— Thee,— O— Je - - -



75.



We— bless— you, O Vir - gin Birth - giv -



- - er of— God, and with faith - ful hearts we



praise the bur - i - al en - dured— by your



Son— and our God.—

1.



In a tomb— they— laid Thee, O— Christ—



— the— Life. The an - gel - ic hosts were o - ver - come—



— with awe and glo - ri - fied Thy con - de - scen - sion.

The Little Litany

Kievan Chant
B. Ledkovsky

Soprano Alto

Tenor Bass

Lord, have mer - cy. Lord, — have mer - cy.

To — Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano Alto

Tenor Bass

Lord, — have — mer - cy. To Thee, O Lord. A - men.

The Lamentations - Stasis Two

S. Zaitsev

1.

Soprano
Alto

Tenor
Bass

It is right to mag - nify Thee, O Life - giv - ing

Lord. Thou hast stretched out Thy most pure arms up - on the cross

and brok - en the En - e - my's pow'r. Thy hands have

made and fashioned me; give me understanding that I may learn Thy com-

2.

mand - ments. It is right to mag - ni - fy Thee,

O Cre - a - tor of All. We are freed from pas-sion through Thy

Pas - sion and de - liv - ered from cor - rup - tion.

(v. 74)

Those who fear Thee shall see me and rejoice, because I have hoped in Thy

3.

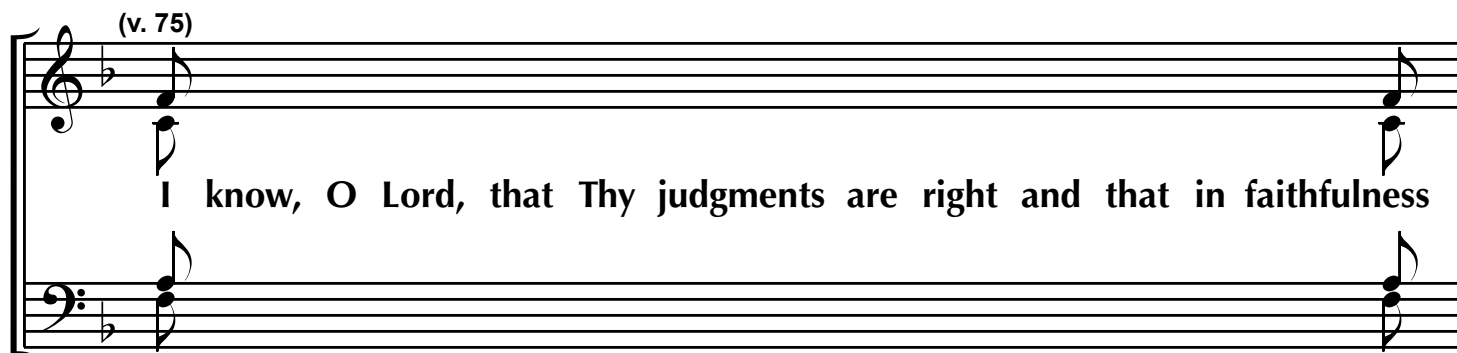
word. The earth_ quaked_ with fear, O_ Sav - ior_

Christ, the sun_ hid_ it - self, see - ing Thee, the Light that



knows no eve - ning sink - ing down in - to the tomb.

(v. 75)

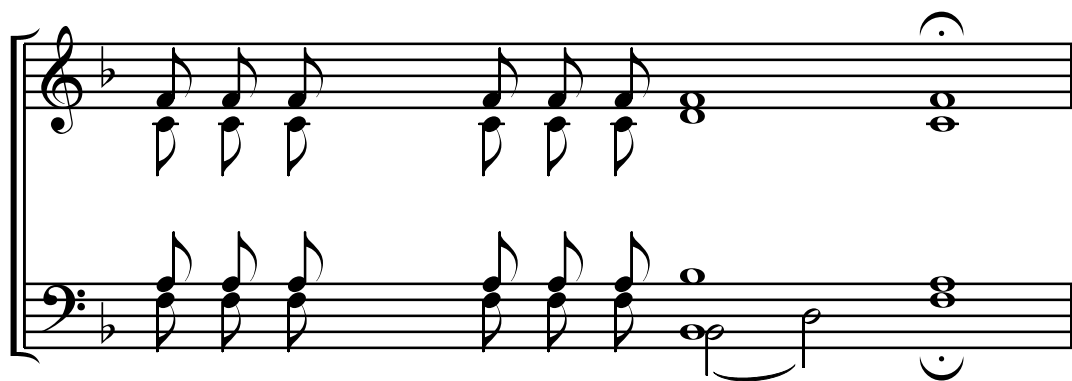


I know, O Lord, that Thy judgments are right and that in faithfulness



Thou hast af - flic - ted me.

Subsequent psalm verses may be chanted according to the following pattern, if desired:



1. It is right to magnify Thee,
O Life-giving Lord.
Thou hast stretched out Thy most pure
arms upon the cross
and broken the Enemy's power.

THY HANDS HAVE MADE AND FASHIONED
ME; GIVE ME UNDERSTANDING THAT I MAY
LEARN THY COMMANDMENTS. (v. 73)

2. It is right to magnify Thee,
O Creator of All.
We are freed from passion through Thy
Passion
and delivered from corruption.

THOSE WHO FEAR THEE SHALL SEE ME AND
REJOICE, BECAUSE I HAVE HOPED IN THY
WORD. (v. 74)

3. The earth quaked with fear, O Christ,
the sun hid itself,
seeing Thee, the Light that knows no
evening,
sinking down into the tomb.

I KNOW, O LORD, THAT THY JUDGMENTS
ARE RIGHT, AND THAT IN FAITHFULNESS
THOU HAST AFFLICTED ME. (v. 75)

4. Thou hast slept in the tomb, O Christ,
a life-giving sleep,
by which Thou hast wakened all the
human race
from the heavy slumber of sin.

LET THY STEADFAST LOVE BE READY TO
COMFORT ME, ACCORDING TO THY
PROMISE TO THY SERVANT. (v. 76)

5. "Alone among women, O my Child,
I gave birth to Thee without pain.
Now I cannot bear the grief I suffer,"
the Most Pure Mother cried.

LET THY MERCY COME TO ME THAT I MAY
LIVE, FOR THY LAW IS MY DELIGHT. (v. 77)

6. The seraphim saw Thee, O Lord,
lying dead on earth below
yet united with Thy Father on high,
and they shuddered and trembled with
fear.

LET THE GODLESS BE PUT TO SHAME
BECAUSE THEY HAVE TRANSGRESSED
AGAINST ME UNJUSTLY; AS FOR ME, I WILL
MEDITATE ON THY STATUTES. (v. 78)

7. The veil of the temple was torn
at Thy crucifixion,
and the lights of Heaven hid their radiance
when Thou, the Sun, wast hidden in the
earth.

LET THOSE WHO FEAR THEE TURN TO ME,
THAT THEY MIGHT KNOW THY
TESTIMONIES. (v. 79)

8. By Thy nod alone, long ago,
the earth was set on its course.
Now, Thou hast descended dead beneath
the earth.
Tremble, O Heaven, at this sight!

MAY MY HEART BE BLAMELESS IN THY
STATUTES, THAT I MAY NOT BE PUT TO
SHAME. (v. 80)

9. Thou, who didst form man with Thy hand,
hast gone down beneath the earth,
and with Thine almighty right hand
Thou hast raised up fallen man.

MY SOUL LANGUISHES FOR THY
SALVATION; I HOPE IN THY WORD. (v. 81)

10. Come, let us sing our lament
to Christ, who dies for us,
that we may be worthy, with the
myrrhbearers,
to hear His saving greeting: "Rejoice!"

MY EYES FAIL WITH WATCHING FOR THY
PROMISE; I ASK, "WHEN WILT THOU
COMFORT ME?" (v. 82)

11. Thou art in very truth, O Word,
the Myrrh of Incorruption.
Therefore, to anoint Thee as the Living
God,
the women brought Thee precious myrrh.

FOR I HAVE BECOME LIKE A WINESKIN IN
THE SMOKE, YET I HAVE NOT FORGOTTEN
THY STATUTES. (v. 83)

12. Thou hast destroyed the palaces of Hell
by Thy burial, O Christ.
Thou hast trampled death down by Thy
death, O Lord,
and redeemed earth's children from
corruption.

HOW LONG MUST THY SERVANT ENDURE?
WHEN WILT THOU JUDGE THOSE WHO
PERSECUTE ME? (v. 84)

13. The Source of the River of Life,
the Wisdom of God,
has descended to the utmost depths of
Hell,
to give life to all held captive there.

GODLESS MEN HAVE DUG PITFALLS FOR
ME, MEN WHO DO NOT CONFORM TO THY
LAW. (v. 85)

14. "That I may fashion anew
Adam's broken nature,
I willingly endure Death's sting in my
flesh.
O Mother, do not strike your breast in
grief."

ALL THY COMMANDMENTS ARE SURE; THEY
PERSECUTE ME WITH FALSEHOOD; HELP
ME! (v. 86)

15. O Morning Star of Righteousness,
Thou hast set beneath the earth,
and hast raised up all the dead as though
from sleep,
dispersing all the darkness of Hell.

THEY HAVE ALMOST MADE AN END OF ME
ON EARTH; BUT I HAVE NOT FORSAKEN
THY PRECEPTS. (v. 87)

16. The Seed that gives life to the world,
two-fold in nature,
sown today with tears in earth's dark
furrows,
tomorrow will sprout forth life.

IN THY STEADFAST LOVE SPARE MY LIFE,
THAT I MAY KEEP THE COMMANDMENTS OF
THY MOUTH. (v. 88)

17. Adam was greatly afraid
when God walked in Paradise.
Now, with joy he sees God stalking Hades'
depths.
There he fell, but here he is raised up.

FOREVER, O LORD, THY WORD IS FIRMLY
FIXED IN HEAVEN. (v. 89)

18. She who gave birth to Thee, O Christ,
poured out her tears for Thee;
when she saw Thy body buried in the
tomb,
"Arise, as Thou hast promised!" she cried.

THY TRUTH ENDURES TO ALL
GENERATIONS. THOU HAST ESTABLISHED
THE EARTH, AND IT STANDS FAST. (v. 90)

19. In a new tomb, O Savior,
Joseph laid Thee reverently,
singing lamentations for Thy Exodus,
mingled with the voices mourning for
Thee.

THE DAY CONTINUES BY THY ORDINANCE,
FOR ALL THINGS ARE THY SERVANTS. (v. 91)

20. When Thy Mother saw Thee, O Christ,
pierced with nails upon the cross,
she was smitten with the nails of bitter
grief;
her soul was pierced, as Simeon foretold.

IF THY LAW HAD NOT BEEN MY DELIGHT,
I SHOULD HAVE PERISHED IN MY
AFFLICTION. (v. 92)

21. O Sweetness of the universe,
when Thy Mother saw Thee
drink the bitter vinegar upon the cross,
her cheeks were wet with bitter tears.

I WILL NEVER FORGET THY PRECEPTS; FOR BY THEM THOU HAST GIVEN ME LIFE. (v. 93)

22. "I am torn asunder with grief;
my heart is wounded unto death
seeing Thee unjustly slaughtered, O my
Son,"
said the All-pure Virgin in her tears.

I AM THINE, SAVE ME, FOR I HAVE SOUGHT THY PRECEPTS. (v. 94)

23. "How shall I close Thy lips, O Word,
and Thine eyes, so sweet?
How shall I prepare Thy body for the
tomb?"
Joseph cried in trembling.

THE WICKED LIE IN WAIT TO DESTROY ME, BUT I CONSIDER THY TESTIMONIES. (v. 95)

24. Joseph and Nicodemus
now sing hymns of burial
as they stand before the tomb of Christ the
Lord,
and with them sing the seraphim.

I HAVE SEEN THAT ALL THINGS COME TO AN END, BUT THY COMMANDMENT ALONE IS ETERNAL. (v. 96)

25. O Savior, Sun of Righteousness,
Thou hast set beneath the earth;
and the moon, Thy Mother, is eclipsed
with grief,
suffering the loss of Thy light.

OH, HOW I LOVE THY LAW, O LORD! IT IS MY MEDITATION ALL DAY LONG. (v. 97)

26. Hell shook with fear, O Savior,
seeing Thee, the Giver of Life,
spoiling him of all his hoarded riches
and raising up the dead from every age.

THY COMMANDMENT MAKES ME WISER THAN MY ENEMIES, FOR IT IS MINE FOREVER. (v. 98)

27. The sun rises brilliantly, O Word,
when the night is passed.
And Thou, after Thy death, shall rise in
splendor
as a bridegroom coming from his
chambers.

I HAVE MORE UNDERSTANDING THAN ALL MY TEACHERS, FOR THY TESTIMONIES ARE MY MEDITATION. (v. 99)

28. Earth shook and quaked in fear,
O Savior and Creator,
when in her dark bosom she enfolded
Thee,
and with her quaking she awoke the dead.

I UNDERSTAND MORE THAN MY ELDERS, FOR I SEEK THY COMMANDMENTS. (v. 100)

29. Joseph, that righteous man,
with Nicodemus,
wrapped Thee in sweet spices as they cried
aloud:
"Be terrified and tremble, O earth!"

I HOLD BACK MY FEET FROM EVERY EVIL WAY, IN ORDER TO KEEP THY WORD. (v.101)

30. The sun set together with Thee,
O Creator of the light.
All creation was then overcome with fear
and confessed Thee as Creator.

I DO NOT TURN ASIDE FROM THY ORDINANCES, FOR THOU HAST TAUGHT ME. (v. 102)

31. A stone hewn by human hands
conceals the Cornerstone,
and a mortal man hides God within a
tomb.
Be shaken and tremble, O Earth!

HOW SWEET ARE THY WORDS TO MY TASTE, SWEETER THAN HONEY TO MY MOUTH! (v. 103)

32. "Behold the disciple Thou hast loved
and Thine own Mother!
Let us hear Thy voice again, my sweetest
Child,"
cried the Pure One, weeping.

THROUGH THY PRECEPTS I GAIN
UNDERSTANDING; THEREFORE I HATE
EVERY FALSE WAY. (v. 104)

33. Though Thy people nailed Thee to the
cross,
Thou didst not destroy them
but raised up their fathers from the dead,
O Word,
as Thou art the Giver of Life.

THY WORD IS A LAMP TO MY FEET, AND A
LIGHT TO MY PATH. (v. 105)

34. No form or beauty didst Thou have
when Thou didst suffer,
but when Thou wast clothed in
resurrection light,
Thou didst beautify the human race.

I HAVE SWORN AN OATH AND CONFIRMED
IT, TO OBSERVE THY RIGHTEOUS
ORDINANCES. (v. 106)

35. Thou hast gone down beneath the earth,
O Daystar without evening,
and the sun was darkened at the height of
noon,
unable to endure the sight of Thee.

I AM SORELY AFFLICTED; GIVE ME LIFE, O
LORD, ACCORDING TO THY WORD. (v. 107)

36. Clothed in black robes of mourning,
like faithful servants,
Sun and Moon together, O my Savior,
were darkened completely at Thy death.

ACCEPT MY OFFERINGS OF PRAISE, O LORD,
AND TEACH ME THY ORDINANCES. (v. 108)

37. The centurion knew Thee to be God,
though Thou wast cold in death.
"How then shall I touch Thee with my
hands, my God?
I am afraid!" Joseph cried.

MY SOUL IS CONTINUALLY IN THY HANDS,
AND I HAVE NOT FORGOTTEN THY LAW.
(v. 109)

38. Adam slept, and from his side came Eve,
who brought death to all flesh.
Thou hast slept a blessed sleep, O Word of
God,
and from Thy side flows life for all the
world.

THE WICKED HAVE LAID A SNARE FOR ME,
BUT I DO NOT STRAY FROM THY PRECEPTS.
(v. 110)

39. Thou hast slept a little while
and brought the dead to life.
Thou hast raised up all who slept from
every age
by Thy resurrection, O loving Lord.

THY TESTIMONIES ARE MY HERITAGE
FOREVER; YEA, THEY ARE THE JOY OF MY
HEART. (v. 111)

40. O Life-giving Vine,
Thou wast lifted from the earth.
There Thou didst pour out Thy saving
Wine, O Lord.
I glorify Thy Passion and Thy Cross!

I INCLINE MY HEART TO PERFORM THY
STATUTES FOREVER, TO THE END. (v. 112)

41. When the captains of the angels
saw Thee, O Savior,
naked, stained with blood, condemned
unjustly,
how could they bear such murderous
cruelty?

I HAVE HATED TRANSGRESSORS, BUT THY
LAW I HAVE LOVED. (v. 113)

42. O deceitful people,
unbelieving Israel,
knowing that His temple would be raised
again,
why did you condemn Christ to the cross?

THOU ART MY HIDING PLACE AND MY DEFENDER; I HOPE IN THY WORD. (v. 114)

43. You clothe Him who orders all things
in a robe of mockery,
though He filled the vault of heaven with
bright stars
and made the earth most wondrously.

DEPART FROM ME, YOU EVILDOERS, AND I WILL KEEP THE COMMANDMENTS OF MY GOD. (v. 115)

44. Wounded in Thy side, O Word,
like the pelican
Thou hast given life to Thy dead children,
with the life-giving drops of Thy blood.

UPHOLD ME ACCORDING TO THY PROMISE, THAT I MAY LIVE, AND LET ME NOT BE PUT TO SHAME IN MY HOPE. (v. 116)

45. Joshua made the sun stand still of old
as he smote the heathen tribes;
Thou, O Lord, hast blotted out its
brightness
when Thou didst crush the Prince of
Darkness.

HELP ME, AND I SHALL BE SAVED, AND I WILL MEDITATE ON THY STATUTES CONTINUALLY. (v. 117)

46. Thou hast consented in Thy love
to become a mortal man;
without being parted from Thy Father's
side,
Thou hast gone down to Hades, O Christ.

THOU DOST SPURN ALL WHO GO ASTRAY FROM THY STATUTES; YEA, THEIR CUNNING IS IN VAIN. (v. 118)

47. He who hung the earth upon the floods
is hung upon the cross.
As a lifeless corpse, the earth receives Him
and quakes in terror at His presence.

I HAVE REGARDED ALL THE WICKED OF THE EARTH AS TRANSGRESSORS; THEREFORE I LOVE THY TESTIMONIES. (v. 119)

48. "O my beloved Son,"
laments the Virgin,
"I now see Thee hanging on the cross
condemned,
whom I had hoped to see enthroned as
King."

NAIL MY FLESH WITH THE FEAR OF THEE, FOR I AM AFRAID OF THY JUDGMENTS. (v. 120)

49. "Gabriel announced to me this news
when he flew down from heaven;
he said that the reign of my Son Jesus
would endure forever."

I HAVE DONE WHAT IS JUST AND RIGHT; DO NOT LEAVE ME TO MY OPPRESSORS. (v. 121)

50. "Simeon's prophecy
has been fulfilled today,
for the sword of which he spoke has
pierced my heart,
O my Son, Emmanuel."

UPHOLD THE WELFARE OF THY SERVANT; LET NOT THE GODLESS OPPRESS ME. (v. 122)

51. Be ashamed, O Jews,
at the witness of your dead,
raised to life by Him whom you
condemned to death
in malice and envy.

MY EYES FAIL WITH WATCHING FOR THY SALVATION, AND FOR THE FULFILLMENT OF THY RIGHTEOUS PROMISE. (v. 123)

52. O my Jesus, Light invisible,
when the Sun beheld Thee
hidden without breath inside a tomb of
stone,
it trembled and darkened its light.

DEAL WITH THY SERVANT ACCORDING TO
THY MERCY, AND TEACH ME THY STATUTES.
(v. 124)

53. Thine All-blameless Mother
wept most bitterly,
when she saw Thee laid within the tomb,
O Word,
ineffable, eternal God.

I AM THY SERVANT; GIVE ME
UNDERSTANDING, THAT I MAY KNOW THY
TESTIMONIES. (v. 125)

54. Thine undefiled Mother,
when she saw Thee die,
cried to Thee, O Christ, in bitter sorrow:
“Do not tarry among the dead, O Life!”

IT IS TIME FOR THE LORD TO ACT, FOR THEY
HAVE BROKEN THY LAW. (v. 126)

55. Hell, who had filled all men with fear,
trembled at the sight of Thee,
and in haste he yielded up his prisoners,
O Immortal Sun of Glory.

THEREFORE, I LOVE THY COMMANDMENTS
ABOVE GOLD, ABOVE FINE GOLD. (v. 127)

56. O Savior, the sight before our eyes
is great and terrible,
for the Cause of Life today submits to die,
wishing to give life to all.

THEREFORE, I DIRECT MY STEPS BY ALL THY
PRECEPTS; I HATE EVERY FALSE WAY. (v. 128)

57. O Master, Thy side is pierced
and Thy hands are nailed.
Thus, Thou hast healed the wounds of our
first parents
and the sinful greed of their hands.

THY TESTIMONIES ARE WONDERFUL;
THEREFORE MY SOUL SEEKS THEM. (v. 129)

58. Once, in every house of Bethlehem,
they wept for Rachel's children.
Now His Mother, with the apostolic choir,
laments for the Virgin's Son.

THE UNFOLDING OF THY WORDS GIVES
LIGHT; IT IMPARTS UNDERSTANDING TO
THE SIMPLE. (v. 130)

59. Christ was slapped on the face
by the hands of mortal men,
though He fashioned man with His
almighty hand
and crushed the teeth of the Beast.

WITH OPEN MOUTH I PANT, BECAUSE I
LONG FOR THY COMMANDMENTS. (v. 131)

60. All Thy faithful people, O Christ,
singing hymns of praise,
bless Thy crucifixion and Thy burial,
by which we are ransomed from death.

GLORY TO THE FATHER, AND TO THE SON,
AND TO THE HOLY SPIRIT.

61. O God without beginning,
Eternal Word and Spirit,
help Thy people to prevail against the foe,
as Thou art the Lover of Mankind.

NOW AND EVER, AND UNTO AGES OF AGES.
AMEN.

62. O Virgin, pure and undefiled,
you gave birth to our Life:
make the strife and scandals of the Church
to cease;
in your goodness, grant her peace.

And then, the first troparion is repeated:

1. It is right to magnify Thee,
O Life-giving Lord.
Thou hast stretched out Thy most pure
arms upon the cross,
and broken the enemy's power.

Glory to the Father, and to the Son, and to the Holy Spir - it.

61.

O God with-out be - gin - ning, e - ter - nal Word and

Spir - it, help Thy peo - ple to pre - vail a - gainst the foe,

as Thou art the Lov - er of Man-kind. Now and ever, and unto

62.

ag - es of ag - es. A - men. O Vir - gin pure and un - de - filed,

you gave birth_ to our Life: make the strife and scan-dals of the

Church to cease; in your good - ness, grant her peace.

1.
It is right_ to mag - nify Thee, O Life - giv - ing

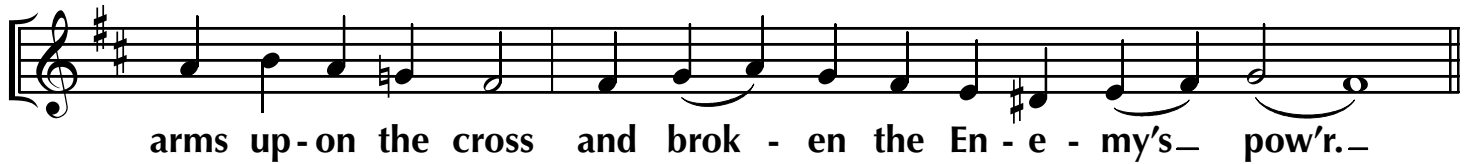
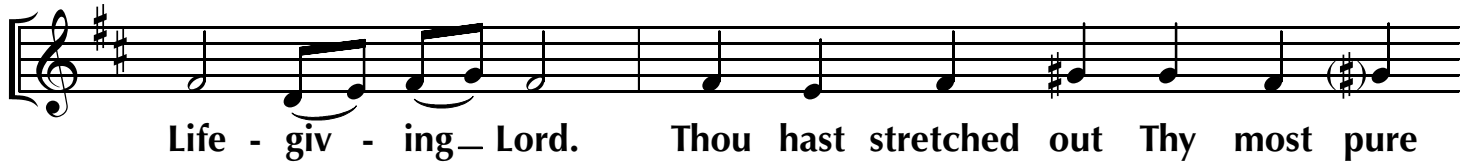
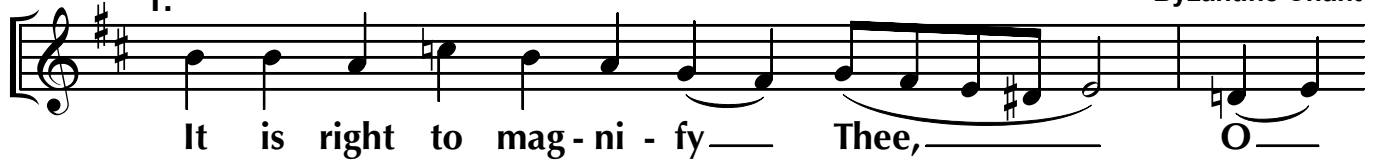
Lord. Thou hast stretched out Thy most pure arms up - on the cross

and_ brok - en the En - e - my's pow'r.

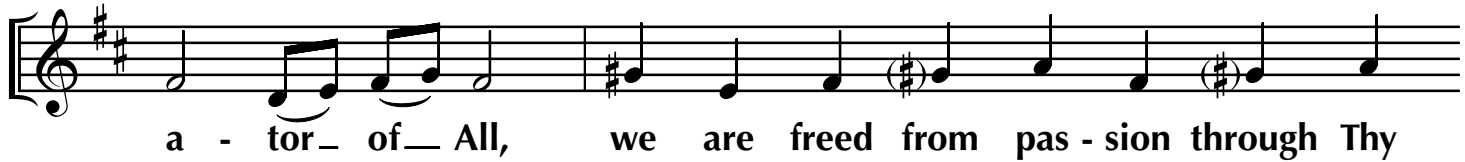
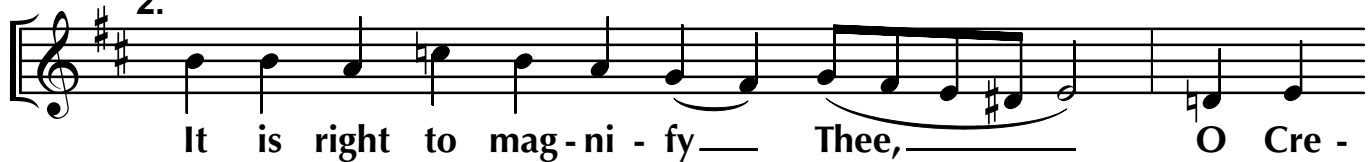
The Lamentations - Stasis Two

Byzantine Chant

1.

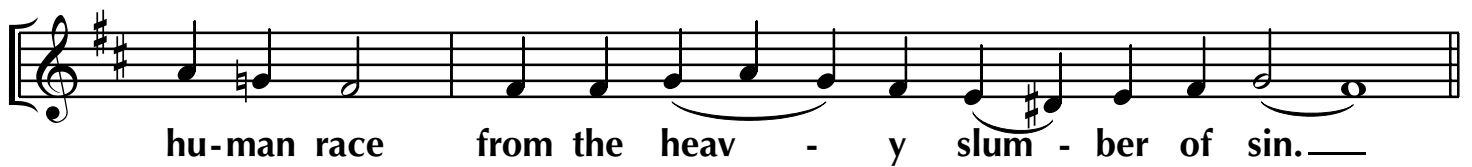
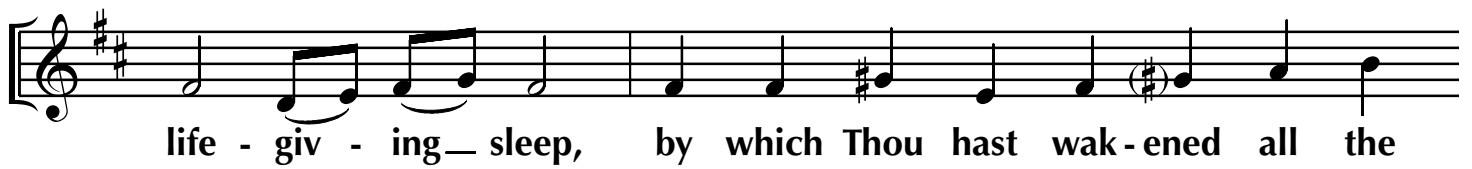
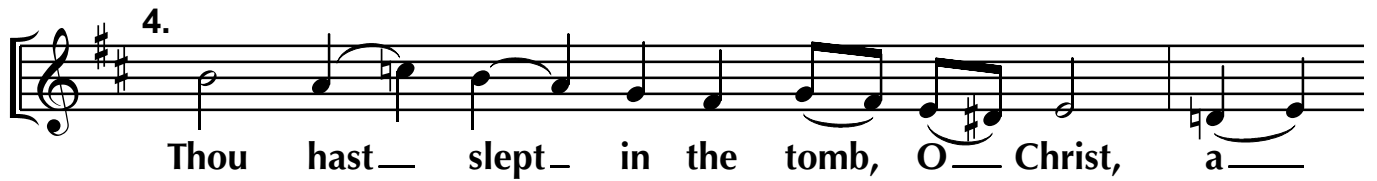


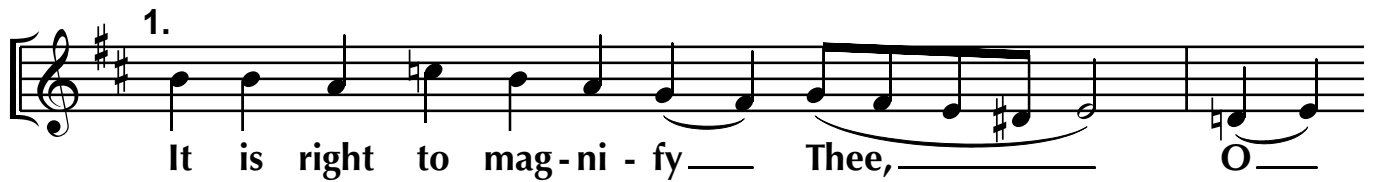
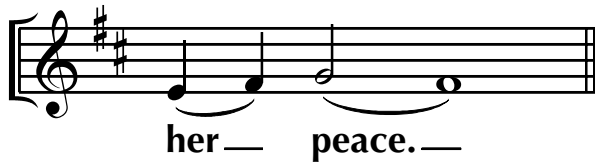
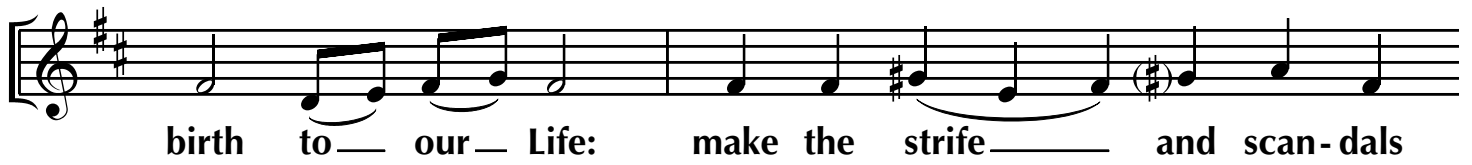
2.



3.







The Little Litany

Kievan Chant
B. Ledkovsky

Soprano
Alto

Tenor
Bass

Lord, have mer - cy. Lord, have mer - cy.

To — Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano
Alto

Tenor
Bass

Lord, have mer - cy. To Thee, O Lord. A - men.

A - men.

The Lamentations - Stasis Three

S. Zaitsev

1.

Soprano
Alto

Tenor
Bass

Ev - ry gen - er - a - tion of - fers Thee its hymn of praise

at Thy bur - i - al, O my Christ. Look upon me, and be

(v. 132)

merciful to me, as is Thy good pleasure toward those who love Thy

2.

name. The Ar - i - ma - the - an took Thee down -

from the tree and laid Thee in a tomb. Or - der my

(v. 133)

steps according to Thy promise, and let no iniquity have dominion

o - ver me. **3.** The myrrh - bear - ing wom - en with fore - sight

brought sweet spic - es and drew near to Thee, - O my

(v. 134)
Christ. Deliver me from the false accusation of men, that I may

keep Thy pre - cepts. **4.** Come, - all cre - a - tion, sing a

(v. 135)

hymn to hon - or the Cre - a - tor's bur - i - al. Make Thy

face to shine upon Thy servant, and teach me Thy stat - utes.

Subsequent psalm verses may be chanted according to the following pattern, if desired:

1. Every generation
offers Thee its hymn of praise
at Thy burial, O my Christ.

LOOK UPON ME, AND BE MERCIFUL TO ME,
AS IS THY GOOD PLEASURE TOWARD
THOSE WHO LOVE THY NAME. (v. 132)

2. The Arimathean
took Thee down from the tree
and laid Thee in a tomb.

ORDER MY STEPS ACCORDING TO THY
PROMISE, AND LET NO INIQUITY HAVE
DOMINION OVER ME. (v. 133)

3. The myrrhbearing women
with foresight brought sweet spices
and drew near to Thee, O my Christ.

DELIVER ME FROM THE FALSE ACCUSATION
OF MEN, THAT I MAY KEEP THY PRECEPTS.
(v. 134)

4. Come, all creation,
sing a hymn to honor
the Creator's burial.

MAKE THY FACE TO SHINE UPON THY
SERVANT, AND TEACH ME THY STATUTES.
(v. 135)

5. Let us, with the myrrhbearers,
anoint as dead the Living One
with the Myrrh of True Knowledge.

MY EYES SHED STREAMS OF TEARS, BECAUSE
MEN DO NOT KEEP THY LAW. (v. 136)

6. O thrice-blessed Joseph,
bury now the body
of Christ the Giver of Life.

RIGHTEOUS ART THOU, O LORD, AND
RIGHT ARE THY JUDGMENTS. (v. 137)

7. Thou didst feed Thy people
with manna in the desert,
but they raised their heel against Thee.

THOU HAST APPOINTED THY TESTIMONIES
IN RIGHTEOUSNESS AND IN ALL
FAITHFULNESS. (v. 138)

8. Thou didst feed the nations,
filling them with bounty.
They repay Thee with gall and vinegar.

MY ZEAL CONSUMES ME, BECAUSE MY FOES
FORGET THY WORDS. (v. 139)

9. Oh, the folly
of those who killed the prophets!
Now they slay the Messiah.

THY PROMISE IS WELL TRIED IN THE FIRE,
AND THY SERVANT LOVES IT. (v. 140)

10. Judas the disciple,
like a foolish servant,
has betrayed the Abyss of Wisdom.

I AM SMALL AND DESPISED, YET I DO NOT
FORGET THY PRECEPTS. (v. 141)

11. Judas the traitor
has become a captive
by selling his Deliverer.

THY RIGHTEOUSNESS IS RIGHTEOUSNESS
FOREVER, AND THY LAW IS TRUTH. (v. 142)

12. As Solomon has written,
the mouth of the transgressor
is a pit of evil.

TROUBLE AND ANGUISH HAVE COME
UPON ME, BUT THY COMMANDMENTS ARE
MY DELIGHT. (v. 143)

13. God's chosen people
chose to walk on crooked paths.
Thorns and snares are in their way!

THY TESTIMONIES ARE RIGHTEOUS
FOREVER; GIVE ME UNDERSTANDING THAT
I MAY LIVE. (v. 144)

14. Joseph and Nicodemus
bury the Creator
with honors fitting for the dead.

I CRY WITH MY WHOLE HEART; HEAR ME, O LORD! I WILL KEEP THY STATUTES. (v. 145)

15. O Life-giving Savior,
Thou hast destroyed hell.
Unto Thee be might and glory!

I CRY TO THEE; SAVE ME, THAT I MAY OBSERVE THY TESTIMONIES. (v. 146)

16. The All-pure Virgin wept
with a mother's grief, O Word,
when she saw Thee lying dead.

I RISE BEFORE DAWN AND CRY FOR HELP; I HOPE IN THY WORDS. (v. 147)

17. "O my sweet springtime,
O my sweetest Child,
where has all Thy beauty faded?"

MY EYES ARE AWAKE BEFORE THE MORNING, THAT I MAY MEDITATE UPON THY PROMISE. (v. 148)

18. Thine All-pure Mother
mourned and lamented Thee
when she saw Thee dead, O Word.

HEAR MY VOICE ACCORDING TO THY LOVINGKINDNESS, O LORD; IN THY JUDGMENT GIVE ME LIFE. (v. 149)

19. The myrrhbearing women
came at dawn with spices
to anoint Christ, the Myrrh of God.

THEY DRAW NEAR WHO PERSECUTE ME WITH EVIL PURPOSE; THEY ARE FAR FROM THY LAW. (v. 150)

20. By dying, O my God,
Thou hast put death to death,
through Thy divine power.

BUT THOU ART NEAR, O LORD, AND ALL THY COMMANDMENTS ARE TRUE. (v. 151)

21. The Deceiver has been deceived,
and those whom he deceived are freed
by Thy Wisdom, O God.

LONG HAVE I KNOWN FROM THY TESTIMONIES, THAT THOU HAST FOUNDED THEM FOREVER. (v. 152)

22. The traitor has thrown himself
down to the depths of hell
and the pit of destruction.

LOOK ON MY HUMILIATION AND DELIVER ME, FOR I DO NOT FORGET THY LAW. (v. 153)

23. Foolish and most wretched,
Judas chose an evil path.
Thorns and snares are in his way!

JUDGE MY CAUSE, AND REDEEM ME; GIVE ME LIFE ACCORDING TO THY PROMISE. (v. 154)

24. All who crucified Thee, O Word,
shall be destroyed together
in the pit of destruction.

SALVATION IS FAR FROM THE WICKED, FOR THEY DO NOT SEEK THY STATUTES. (v. 155)

25. All bloodguilty men
shall be destroyed together
in the pit of destruction.

GREAT ARE THY TENDER MERCIES, O LORD; GIVE ME LIFE ACCORDING TO THY JUSTICE. (v. 156)

26. O Son of God and King of all,
my God and my Creator,
how canst Thou endure such suffering?

MANY ARE MY PERSECUTORS AND MY ADVERSARIES, BUT I DO NOT SWERVE FROM THY TESTIMONIES. (v. 157)

27. As a ewe beholds her lamb,
the Virgin gazed on Thee with grief
when she saw Thee hanging on the tree.

I LOOK AT THE FAITHLESS WITH DISGUST, BECAUSE THEY DO NOT KEEP THY COMMANDMENTS. (v. 158)

28. Joseph and Nicodemus
bury the Body
that gives life to all the world.

CONSIDER HOW I LOVE THY PRECEPTS!
GIVE ME LIFE ACCORDING TO THY MERCY.
(v. 159)

29. The Virgin's heart was pierced.
She shed hot tears for Thee,
and cried out lamenting.

THE SUM OF THY WORD IS TRUTH, AND
EVERY ONE OF THY RIGHTEOUS
ORDINANCES ENDURES FOREVER. (v. 160)

30. "O Light of my eyes,
O my beloved Son,
how art Thou now hidden in a tomb?"

PRINCES PERSECUTE ME WITHOUT CAUSE,
BUT MY HEART STANDS IN AWE OF THY
WORDS. (v. 161)

31. "Do not weep, O Mother!
I suffered all these things
to give freedom to Adam and Eve."

I REJOICE AT THY WORD LIKE ONE WHO
FINDS GREAT SPOIL. (v. 162)

32. "O my Son, I praise Thee
for Thy great compassion
that led Thee to this suffering!"

I HATE AND ABHOR FALSEHOOD, BUT I
LOVE THY LAW. (V. 163)

33. Thou hast tasted vinegar
to free us from the bitter taste
of the fruit forbidden of old.

SEVEN TIMES A DAY I PRAISE THEE FOR THY
RIGHTEOUS ORDINANCES. (v. 164)

34. Thou art nailed upon the cross,
who of old didst shelter
Thy people with a pillar of cloud.

GREAT PEACE HAVE THOSE WHO LOVE THY
LAW; NOTHING CAN MAKE THEM STUMBLE.
(v. 165)

35. The myrrhbearing women
came, O Savior, to Thy tomb,
offering Thee sweet spices.

I HOPE FOR THY SALVATION, O LORD, AND
I LOVE THY COMMANDMENTS. (v. 166)

36. Arise, O Lord all-merciful!
Raise us from the depths of hell
and from the dark abyss of sin.

MY SOUL KEEPS THY TESTIMONIES; I LOVE
THEM EXCEEDINGLY. (v. 167)

37. The Mother who gave birth to Thee
prayed to Thee with weeping:
"Arise, O Lord, and Giver of Life!"

I KEEP THY PRECEPTS AND TESTIMONIES,
FOR ALL MY WAYS ARE BEFORE THEE, O
LORD. (v. 168)

38. Make haste to arise, O Word!
Take away the sorrow
of Thy Virgin Mother.

LET MY CRY COME BEFORE THEE, O LORD;
GIVE ME UNDERSTANDING ACCORDING
TO THY WORD! (v. 169)

39. All the hosts of heaven
were filled with fear and wonder
when they saw Thee dead, O Lord.

LET MY SUPPLICATION COME BEFORE THEE;
DELIVER ME ACCORDING TO THY WORD.
(v. 170)

40. We honor Thy passion
with love and fear, O Lord.
Grant us forgiveness of our sins.

MY LIPS WILL POUR FORTH PRAISE, FOR
THOU HAST TAUGHT ME THY STATUTES.
(v. 171)

41. O strange and dreadful wonder!
How art Thou now hidden
in the earth, O Word of God?

MY TONGUE WILL SING OF THY WORD,
FOR ALL THY COMMANDMENTS ARE RIGHT.
(v. 172)

42. When Thou didst flee to Egypt,
Joseph guarded Thee, O Lord.
Now another Joseph buries Thee.

LET THY HAND BE NEAR TO SAVE ME, FOR I
HAVE CHOSEN THY PRECEPTS. (v. 173)

43. Thine All-holy Mother
weeps for Thee, lamenting
at Thy death, O my Savior.

I LONG FOR THY SALVATION, O LORD, AND
THY LAW IS MY DELIGHT. (v. 174)

44. The hosts of angels tremble
at the strange and fearful sight
of Thy burial, O Maker of all.

LET MY SOUL LIVE, THAT I MAY PRAISE THEE,
AND LET THINE ORDINANCES HELP ME.
(v. 175)

45. Early in the morning
the myrrhbearing women
came to Thee and sprinkled myrrh on Thy
tomb.

I HAVE GONE ASTRAY LIKE A LOST SHEEP;
SEEK THY SERVANT, FOR I HAVE NOT
FORGOTTEN THY COMMANDMENTS.
(v. 176)

46. By Thy resurrection,
grant peace to Thy Church,
and salvation to Thy people.

GLORY TO THE FATHER, AND TO THE SON,
AND TO THE HOLY SPIRIT.

47. O God in Trinity,
Father, Son, and Spirit,
grant Thy mercy to the world.

NOW AND EVER, AND UNTO AGES OF AGES.
AMEN.

48. Grant us, your servants,
to behold, O Virgin,
the Resurrection of your Son!

Glory to the Father, and to the Son, and to the Holy Spi - rit.

47.

O God in Trin - i - ty, Fa - ther, Son, and Spi - rit,

grant Thy mer - cy to the world. Now and ever, and unto

48.

a - ges of a - ges. A - men. Grant us, your ser - vants, to be -

hold, O Vir - gin, the Res - ur - rec - tion of your Son!

The Lamentations - Stasis Three

Greek Melody

1.

Soprano
Alto

Ev' - ry gen - er - a - tion of - fers Thee its hymn of —

Tenor
Bass

praise at Thy bur - i - al, O — my — Christ.

Subsequent psalm verses may be chanted according to the following pattern, if desired:

(v. 132)

Look upon me and be merciful to me, as is Thy good pleasure toward

those who love Thy name.

2.

The Ar - i - ma - the - an took Thee down - from - the -

tree and he laid Thee in a tomb.

Verse: Order my steps according to Thy promise, and let no iniquity have dominion over me. (v. 133)

3.

The myrrh - bear - ing wom - en with fore - sight brought sweet

spic - es and drew near - to - Thee, O - my - Christ.

Verse: Deliver me from the false accusations of men, that I may keep Thy precepts. (v. 134)

4.

Come— all cre - a - tion, sing a hymn to hon -

or the Cre - a - tor's bur - i - al.

Verse: Make Thy face to shine upon Thy servant, and teach me Thy statutes. (v. 135)

5.

Let us with the myrrh - bear - ers, a - noint as dead the Liv - ing—

One with the myrrh. of— true knowl - edge.

Verse: My eyes shed streams of tears, because men do not keep Thy law. (v. 136)

6.

O thrice - bless - ed Jo - seph bur - y now the
bo - dy of Christ the Giv - er of Life.

Verse: Righteous art Thou, O Lord, and right are Thy judgments. (v. 137)

7.

Thou didst feed Thy peo - ple with man - na in the
des - ert, but they raised their - heel a - gainst - Thee.

Verse: Thou hast appointed Thy testimonies in righteousness and in all faithfulness. (v. 138)

8.

Thou didst feed the na - tions, fill - ing them with boun -

ty. They re - pay - Thee with gall and vin - e - gar.

Verse: My zeal consumes me, because my foes forget Thy words. (v. 139)

9.

Oh, the fol - ly of those who slew the

pro - phets! Now they slay the Mes - si - ah.

Verse: Thy promise is well tried in the fire, and Thy servant loves it. (v. 140)

10.

Ju - das the dis - ci - ple, like a fool - ish ser -

vant, has be - trayed - the A - byss of Wis - dom.

Verse: I am small and despised, yet I do not forget Thy precepts. (v. 141)

11.

Ju - das the trai - tor has be - come a cap -

tive by sell - ing - his De - liv - er - er.

Verse: Thy righteousness is righteous forever, and Thy law is truth. (v. 142)

12.

As Sol - o - mon has writ - ten, the mouth of the trans -
gres - sor is a pit - of e - vil.

Verse: Trouble and anguish have come upon me, but Thy commandments are my delight.
(v. 143)

13.

God's - cho - sen peo - ple chose to walk on crook - ed -
paths. Thorns and snares - are in - their - way!

Verse: Thy testimonies are righteous forever; give me understanding that I may live.
(v. 144)

14.

Jo - seph and Ni - co - de - mus bur - y the Cre - a -

tor with hon - ors - fit - ting for - the - dead.

Verse: I cry with my whole heart; hear me, O Lord! I will keep Thy statutes. (v. 145)

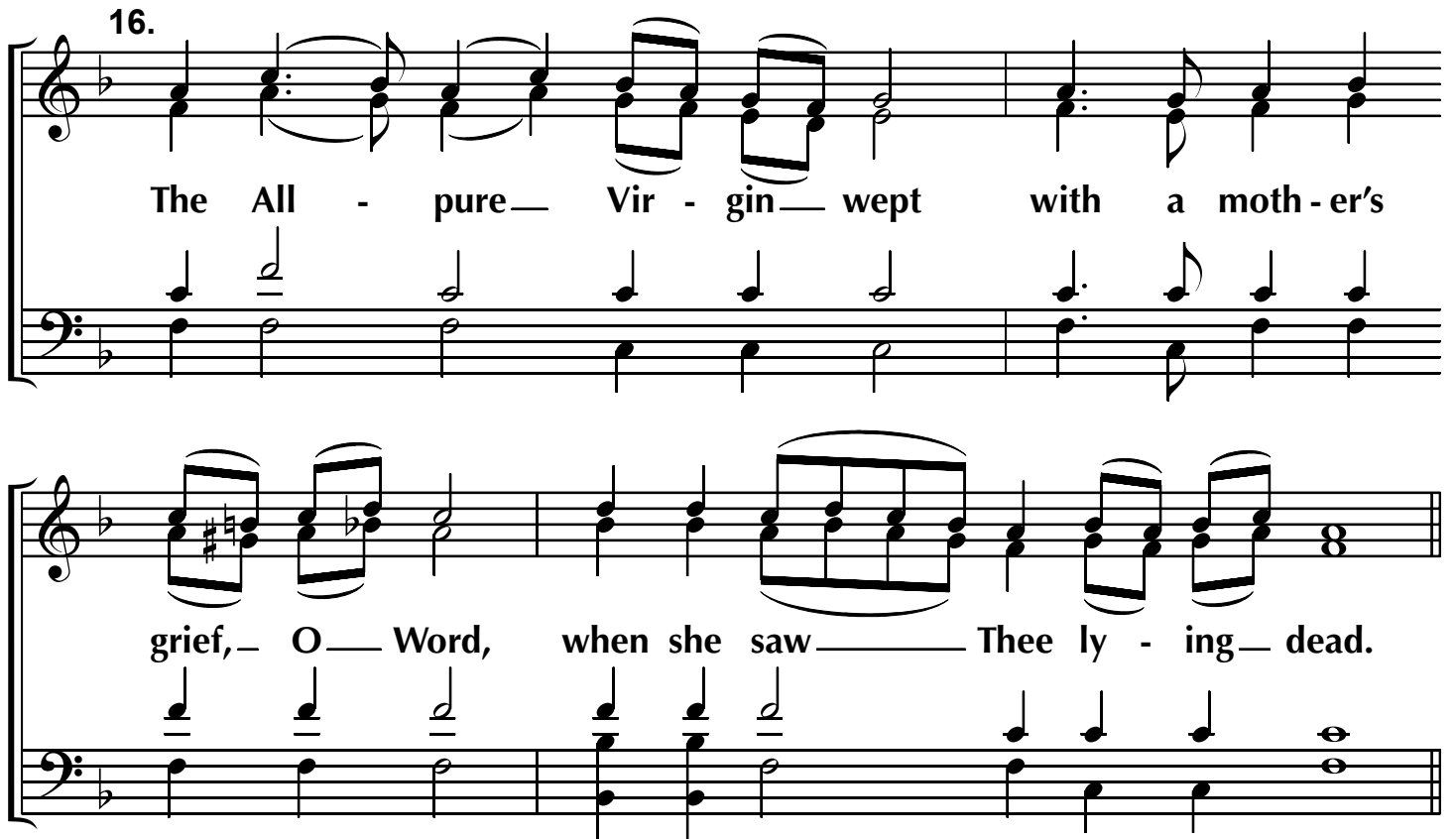
15.

O Life - giv - ing Sav - ior, Thou - hast de - stroyed -

Hell. Un - to Thee - be - might and glo - ry!

Verse: I cry to Thee: save me, that I may observe Thy testimonies. (v. 146)

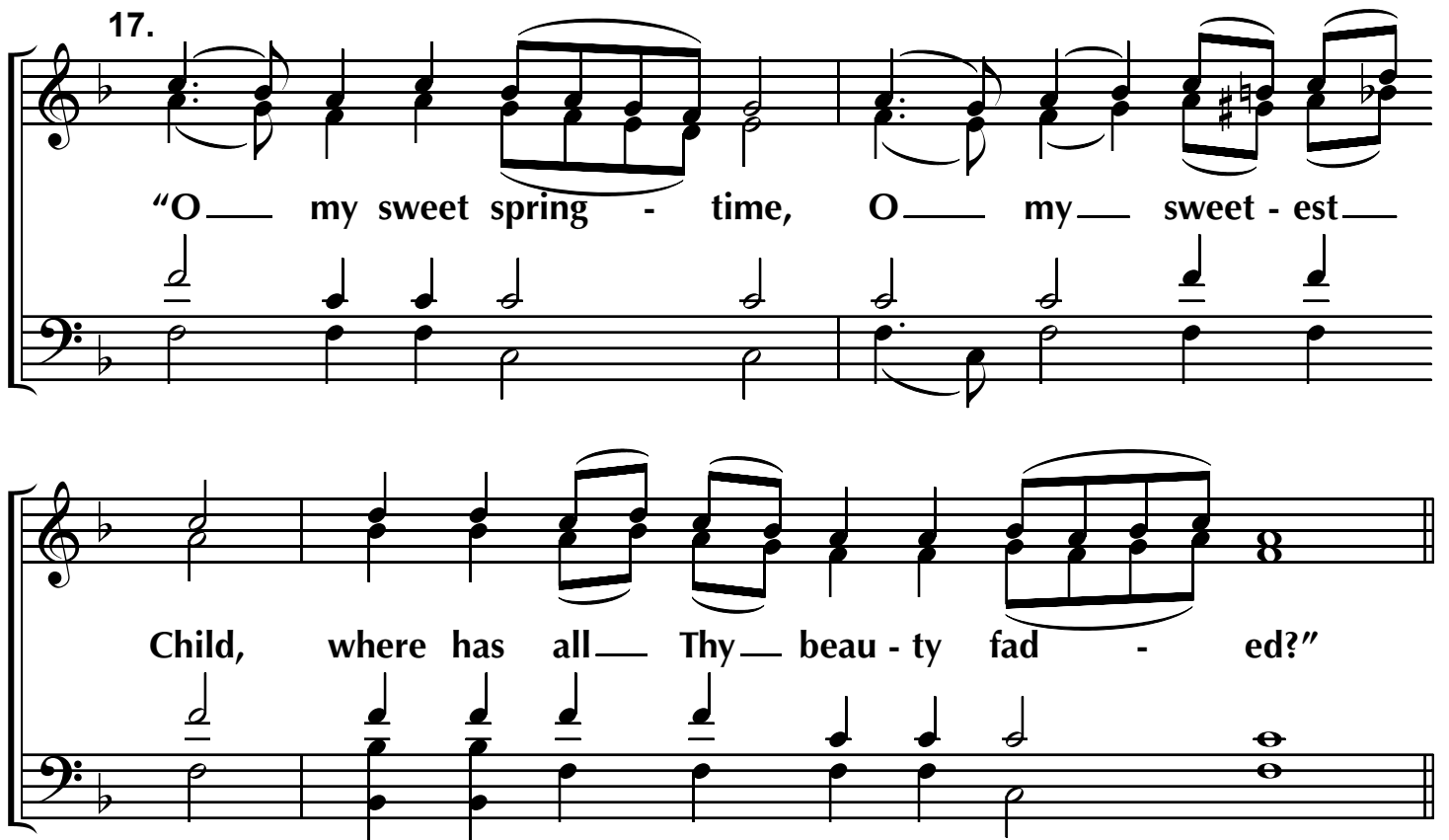
16.



The All - pure - Vir - gin - wept with a moth - er's
grief, - O - Word, when she saw - - - Thee ly - ing - dead.

Verse: I rise before dawn and cry for help; I hope in Thy words. (v. 147)

17.



"O - my sweet spring - time, O - my - sweet - est -
Child, where has all - Thy - beau - ty fad - ed?"

Verse: My eyes are awake before the morning, that I may meditate upon Thy promise.
(v. 148)

18.

Thine All - pure - Moth - er mourned - and la -
ment - ed - Thee when she saw - - - Thee dead, - O - Word.

Verse: Hear my voice according to Thy lovingkindness, O Lord; in Thy judgment give me life.
(v. 149)

19.

The myrrh - bear - ing wom - en came at dawn with
spic - es to a - noint - - - Christ, the Myrrh - of - God.

Verse: They draw near who persecute me with evil purpose; they are far from Thy law.
(v. 150)

20.

By dy - ing, O my God, Thou hast put death to

death, through Thy di - vine pow - er.

Verse: But Thou art near, O Lord, and all Thy commandments are true. (v. 151)

21.

The De - ceiv - er has been - de - ceived, and those whom he de -

ceived are - freed by Thy Wis - dom, O my God.

Verse: Long have I known from Thy testimonies, that Thou hast founded them forever. (v. 152)

22.

The trait - or has thrown_ him - self down_ to the
depths_ of_ Hell and the pit_ of des-truc - tion.

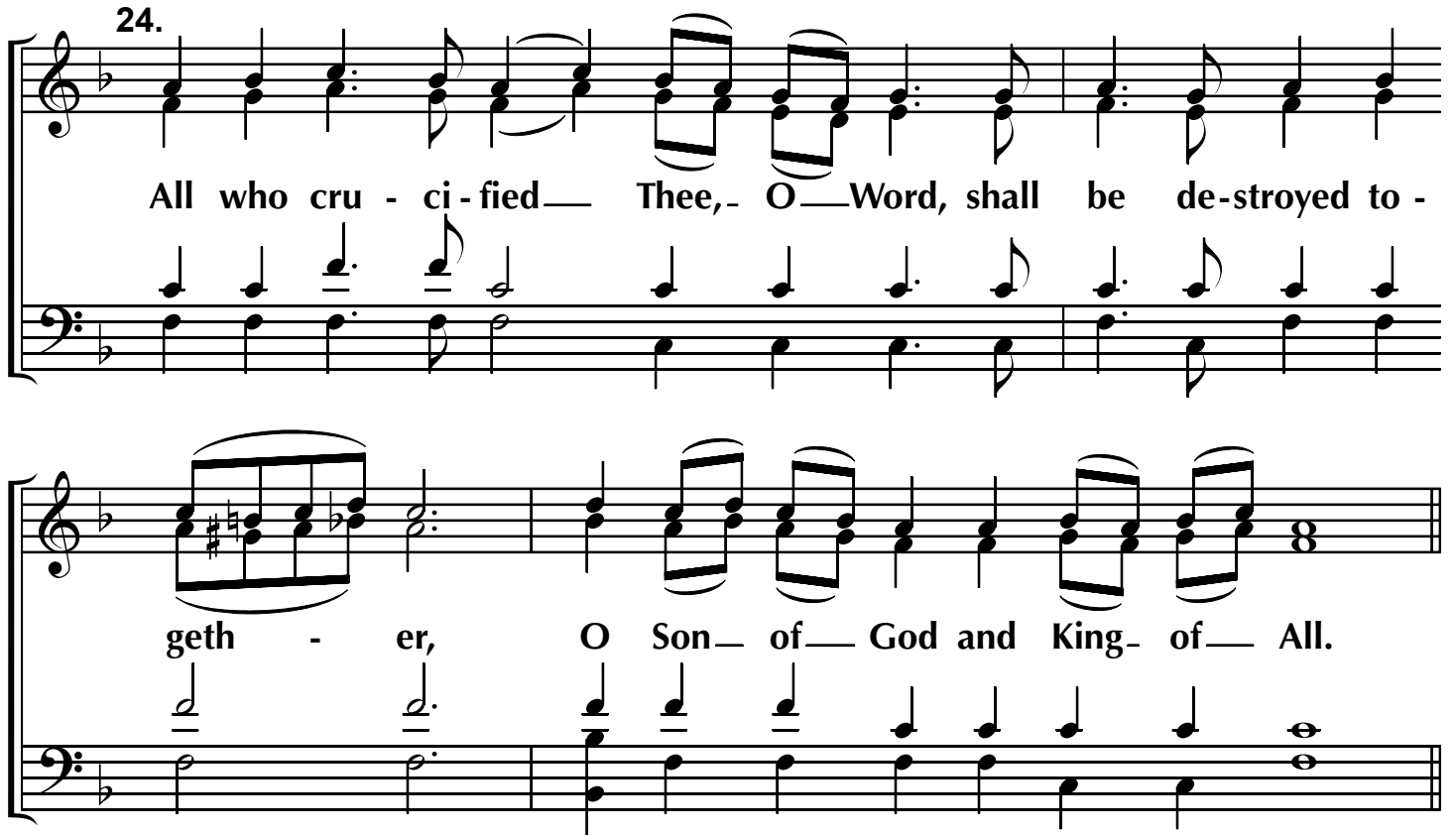
Verse: Look upon my humiliation and deliver me, for I do not forget Thy law. (v. 153)

23.

Fool - ish and most wretch - ed, Ju - das chose an ev - il_
path. Thorns and snares_ are in_ his_ way!

Verse: Judge my cause, and redeem me; give me life according to Thy promise. (v. 154)

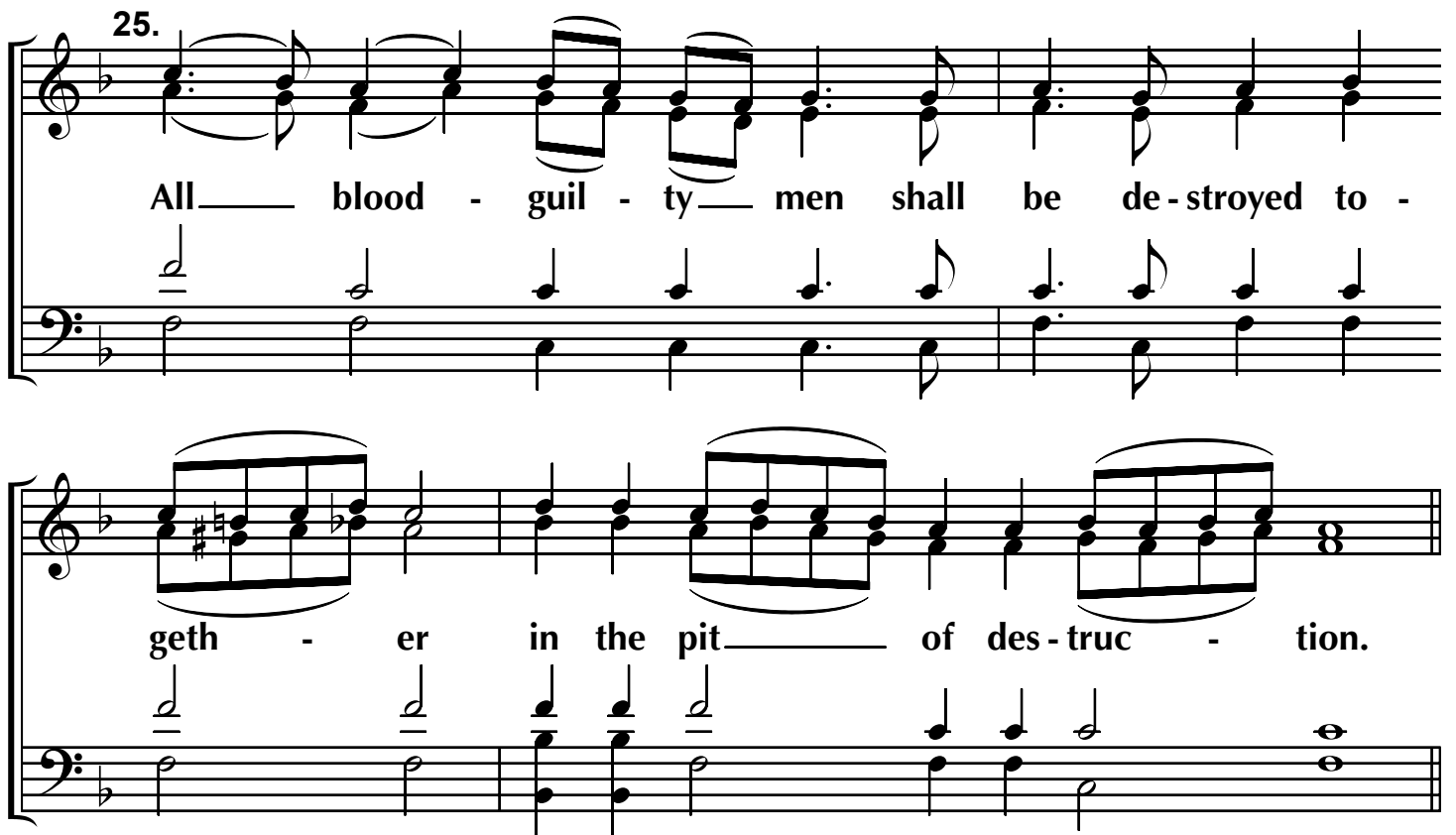
24.



All who cru - ci - fied - Thee, - O - Word, shall be de - stroyed to -
geth - er, O Son - of - God and King - of - All.

Verse: Salvation is far from the wicked, for they do not seek Thy statutes. (v. 155)

25.



All - blood - guil - ty - men shall be de - stroyed to -
geth - er in the pit - of des - truction.

Verse: Great are Thy tender mercies, O Lord; give me life according to Thy justice. (v. 156)

26.

O Son of God and King— of— All, my God and my Cre -

a - tor, how canst Thou— en - dure such suf - fer - ing?

Verse: Many are my persecutors and my adversaries, but I do not swerve from Thy testimonies. (v. 157)

27.

As a ewe— be - holds— her— lamb, the Vir - gin gazed on

Thee— with— grief when she saw— Thee— hang - ing on— the— tree.

Verse: I look at the faithless with disgust, because they do not keep Thy commandments. (v. 158)

28.

Jo-seph and Ni-co-de - mus bur - y the Bo -

dy that gives life _____ to all the world.

Verse: Consider how I love Thy precepts! Give me life according to Thy mercy. (v. 159)

29.

The Vir - gin's heart - was - pierced. She shed - hot -

tears - for - Thee and cried out _____ la - ment - ing.

Verse: The sum of Thy word is truth, and every one of Thy righteous ordinances endures forever. (v. 160)

30.

"O Light of mine eyes, O my be - lov - ed

Son, how art Thou now hid - den in a tomb?"

Verse: Princes persecute me without cause, but my heart stands in awe of Thy words. (v. 161)

31.

"Do not weep, O Moth - er! I suf - fered

all these things to give free - dom to Ad - am and Eve."

Verse: I rejoice at Thy word like one who finds great spoil. (v. 162)

32.

"O my Son, I praise Thee for Thy great com -

pas - sion that led Thee to this suf - fer - ing!"

Verse: I hate and abhor falsehood, but I love Thy law. (v. 163)

33.

Thou hast tast - ed vin - e - gar to free us from the

bit - ter taste of the fruit for - bid - den of old.

Verse: Seven times a day I praise Thee for Thy righteous ordinances. (v. 164)

34.

Thou art nailed up - on the cross, Who of old didst

shel - ter Thy peo - ple with a pil - lar of cloud.

Verse: Great peace have those who love Thy law; nothing can make them stumble. (v. 165)

35.

The myrrh - bear - ing wom - en came, O Sav - ior,

to Thy tomb, of - f'ring Thee sweet spi - ces.

Verse: I hope for Thy salvation, O Lord, and I love Thy commandments. (v. 166)

36.

A - rise, O Lord all - mer - ci - ful! Raise us from the

depths - of - Hell and from - the - dark a - byss - of - sin.

Verse: My soul keeps Thy testimonies; I love them exceedingly. (v. 167)

37.

The Moth - er who gave birth - to - Thee prayed to Thee with

weep - ing: "A - rise, - O - Lord and Giv - er of Life!"

Verse: I keep Thy precepts and testimonies, for all my ways are before Thee, O Lord. (v. 168)

38.

Make haste — to a - rise, — O — Word! Take a - way the

sor - row of Thy Vir - gin Moth - er.

Verse: Let my cry come before Thee, O Lord; give me understanding according to Thy word. (v. 169)

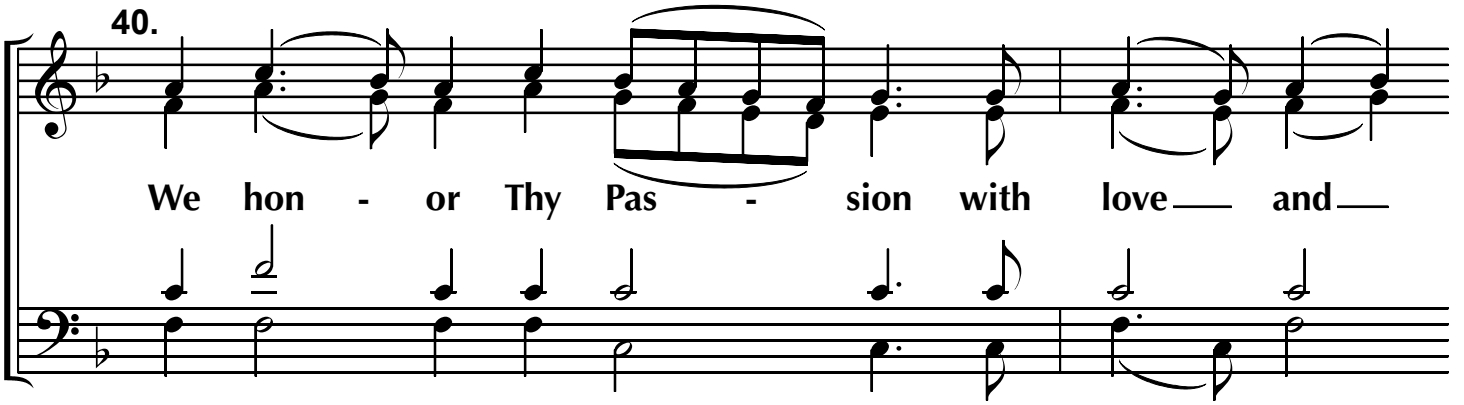
39.

All the hosts of Heav - en were filled with fear and

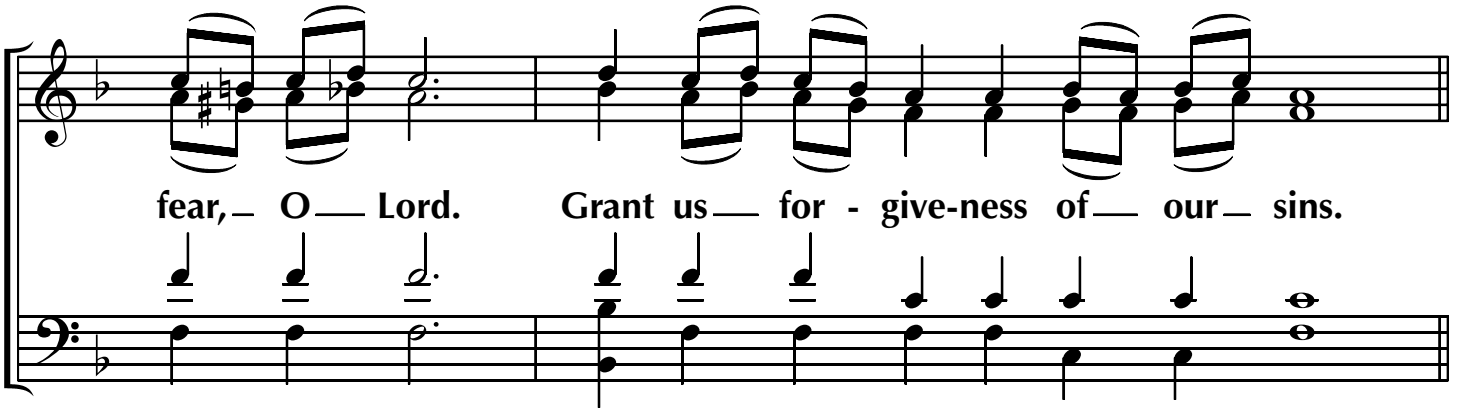
won - der when they saw — Thee dead, — O — Lord.

Verse: Let my supplication come before Thee; deliver me according to Thy word. (v. 170)

40.



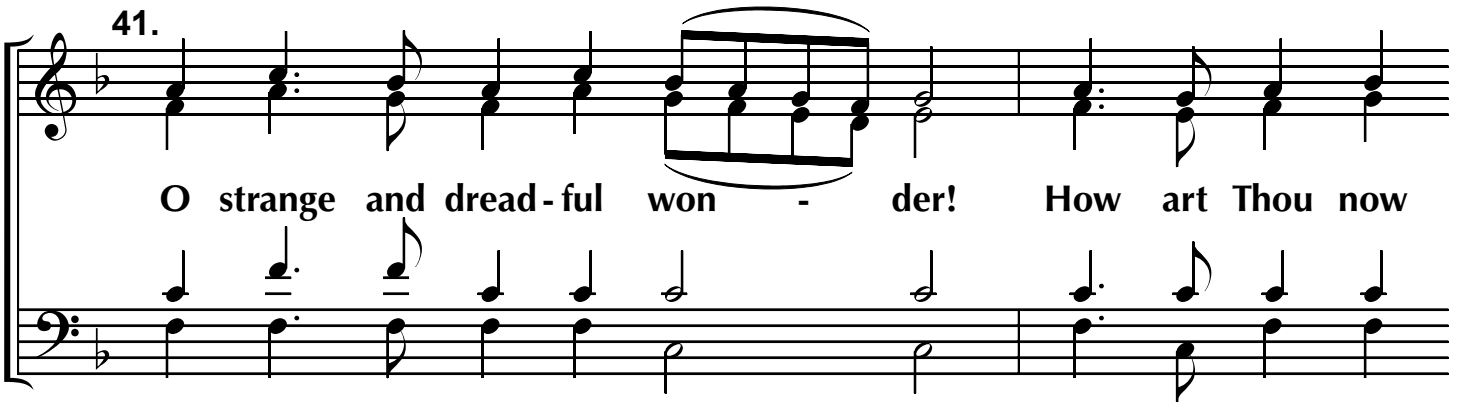
We hon - or Thy Pas - sion with love and



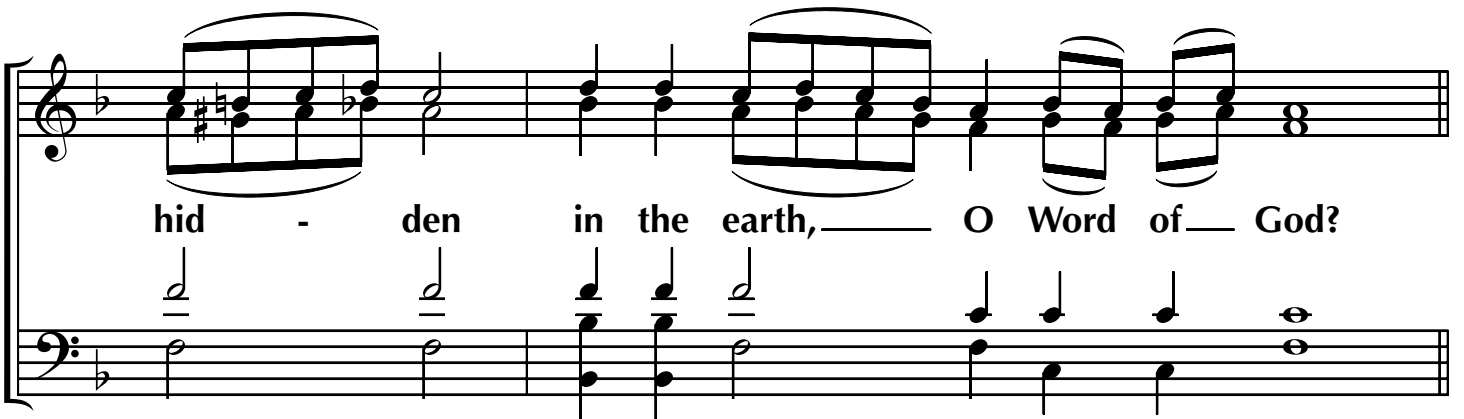
fear, O Lord. Grant us for - give-ness of our sins.

Verse: My lips will pour forth praise, for Thou hast taught me Thy statutes. (v. 171)

41.



O strange and dread - ful won - der! How art Thou now



hid - den in the earth, O Word of God?

Verse: My tongue will sing of Thy word, for all Thy commandments are right. (v. 172)

42.

When Thou didst flee to Eg - ypt, Jos - eph guard - ed

Thee, O — Lord. Now a - noth - er — Jos - eph bur - ies — Thee.

Verse: Let Thy hand be near to save me, for I have chosen Thy precepts. (v. 173)

43.

Thine All - ho - ly Moth - er weeps for Thee, la -

ment - ing at Thy death, — O my Sav - ior.

Verse: I long for Thy salvation, O Lord, and Thy law is my delight. (v. 174)

44.

The hosts of an - gels trem - ble at the strange and

fear - ful - sight of Thy bur - i - al, O Mak - er of All.

Verse: Let my soul live, that I may praise Thee, and let Thine ordinances help me. (v. 175)

45.

Ear - ly in the morn - ing the myrrh - bear - ing wom -

en came to Thee - and - sprin - kled myrrh - on Thy tomb.

Verse: I have gone astray like a lost sheep; seek Thy servant, for I have not forgotten Thy commandments. (v. 176)

46.

By Thy res - ur - rec - tion grant — peace — to — Thy —

Church and sal - va - tion — to Thy peo - ple.

Glory to the Father, and to the Son, and to the Holy Spi - rit.

47.

O God — in Trin - i - ty, Fa - ther, Son, and

Spir - it, grant Thy mer - cy to — the — world.

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

48.

Grant — us your ser - vants to be-hold, O Vir -

gin, the Res - ur - rec - tion of — your — Son.

Resurrectional Evlogitaria

Kievan Chant
B. Ledkovsky

Tone 5

Refrain:

Soprano
Alto

Bless - ed art Thou, O Lord, teach me Thy stat - utes!

Tenor
Bass

The an - gel - ic host was filled with awe when it saw

Thee a - mong the dead. By destroying the power of death, O Sav - ior,

Thou didst raise Ad - - am and save all men from -

Hell.

Refrain

In the tomb the radiant angel cried to the

myrrh - bear - ers: "Why do you women min-gle myrrh with your

tears? Look at the tomb and un - der - stand! The Savior is

ris - en from — the dead." *Refrain* Ver - y ear - ly

in the morn - ing the myrrh - bear - ers ran with sor - row

to Thy tomb. But an angel came to them and said: "The time for

sor-row has come_ to an end. Do not weep, but annouce the resur-

rec - tion to the A - pos - tles." *Refrain* The myrrh-

bearers were sorrowful as they neared_ Thy tomb, but the an - gel

said to them: "Why do you number the living a - mong the dead?

Since He is God, He is ris - en from_ the tomb." Glo - ry

to the Father, and to the Son, and to the Ho-ly Spir - it. We

wor-ship the Fa - ther, and His Son, and the Ho-ly Spir - -

it, the Ho - ly Trin - i - ty, one in es - sence. We cry with the

Ser - a - phim: "Holy, Holy, Ho - ly art Thou, O - - Lord."

Now and ev - er, and unto a - ges of a - ges. A - men.

Since you gave birth to the Giver of Life, O Vir - gin, you de -

liv - ered Ad - am from his sin. You gave joy to Eve in - stead of

sad - ness. The God - man who was born of you has restored to life

those_ who had fall - en from it. Al - le - lu - ia, Al - le -

lu - ia, Al - le - lu - ia, glo - ry to Thee, O_ God.

Resurrectional Evlogitaria

Tone 5 *Refrain:* Byzantine Chant

Melody

Bless - ed art Thou, O Lord, teach_ me Thy stat - utes!

Ison

The an - gel - ic host was filled_____ with awe when it saw____

Thee a - mong_ the dead. By des - troy - ing the pow'r of

death, O Sav - ior, Thou didst raise_____ Ad - am and save all

men from_____ Hell. *Refrain* In the tomb, the ra - diant an -

gel cried— to the myrrh - bear - ers: “Why do you wom - en

min - gle myrrh— with your tears? Look at the tomb and un - der -

stand!— The Sav - ior is ris - en from— the dead!” *Refrain*

Ver - y ear - ly in the morn - ing the myrrh - bear - ers ran with

sor - row to Thy tomb, but an an - gel came to them and said:

"The time— for sor - row has come— to an end. Do

not— weep, but an-nounce the res - ur - rec - tion to the A -

pos - tles." *Refrain* The myrrh - bear - ers were

sor - row - ful as they neared— Thy tomb, but the an - gel

said to them: "Why do you num - ber the liv - ing a -

mong the dead? Since He is God,— He is ris - en from_ the

tomb." Glo - ry to the Fa - ther, and to the Son, and to the

Ho - ly Spir - it. We wor - ship the Fa - ther,

and_ His Son, and the Ho - ly Spir - it, the Ho - ly Trin -

i - ty one in es - sence; we cry— with the Ser - a-phim:

"Ho - ly, Ho - ly, Ho - ly art Thou, O — Lord."

Now and ev - er and un - to a - ges — of a -

ges. A - men. Since you gave birth — to the Giv - er of

Life, O Vir - gin, you de - liv - ered Ad - am from — his sin.

You gave joy — to Eve in - stead of sad - ness. The

God - man who was born of you has re-stored to life those—

who had fall - en— from it. Al - le - lu - - ia,

Al - le - lu - ia, Al - le - lu - ia, glo - ry to

Thee, O God. Al - le - lu - ia, Al - le - lu - ia,

Al - le - lu - - ia, glo - ry to Thee, — O — God.

The Little Litany

Kievan Chant
B. Ledkovsky

Soprano Alto

Tenor Bass

Lord, have mer - cy. Lord, have mer - cy.

To Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano Alto

Tenor Bass

Lord, have mer - cy. To Thee, O Lord. A - men.

Kathisma Hymn

To the special melody, "The soldiers..."

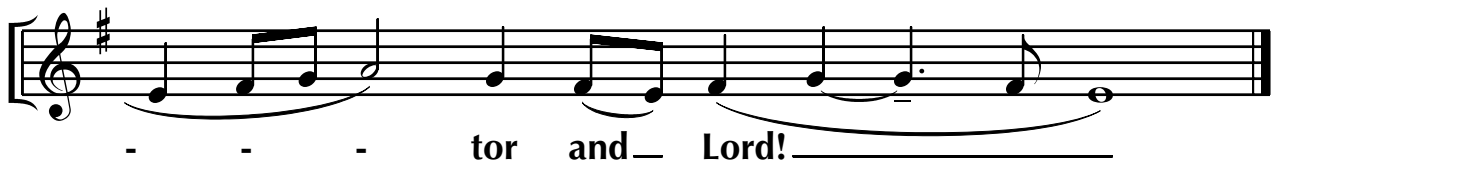
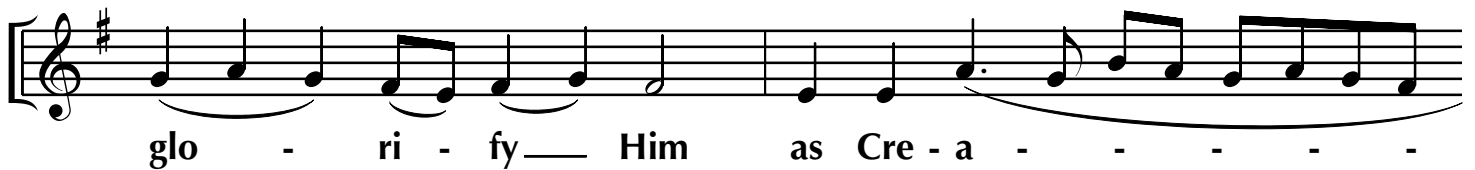
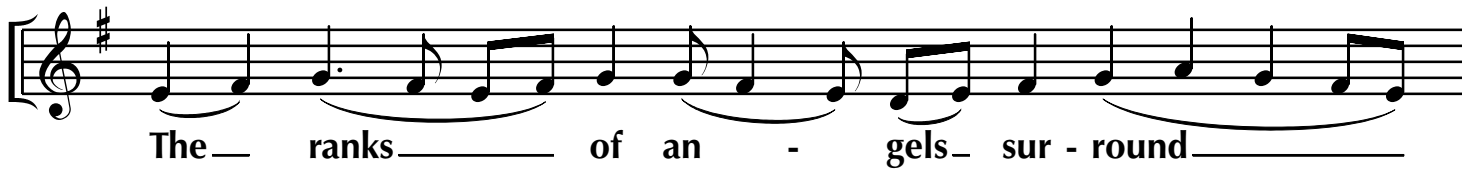
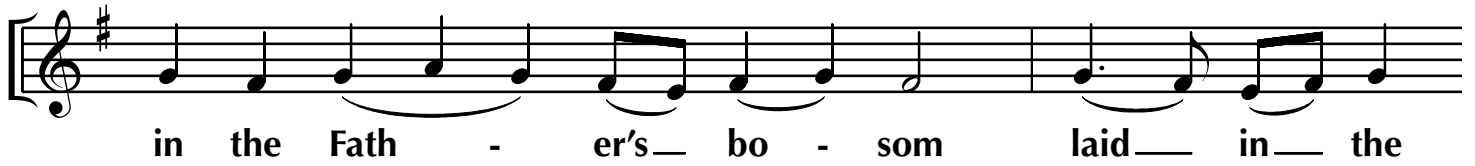
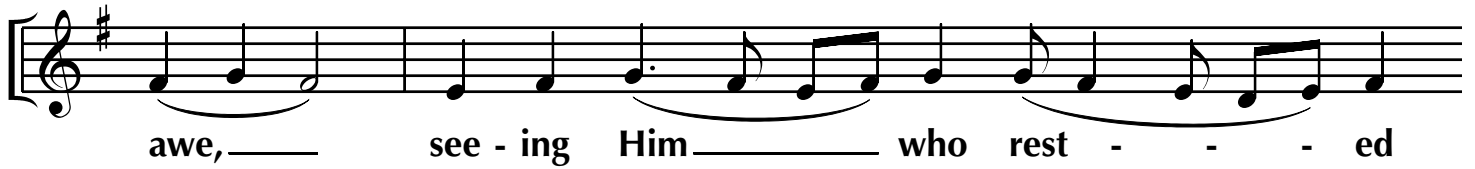
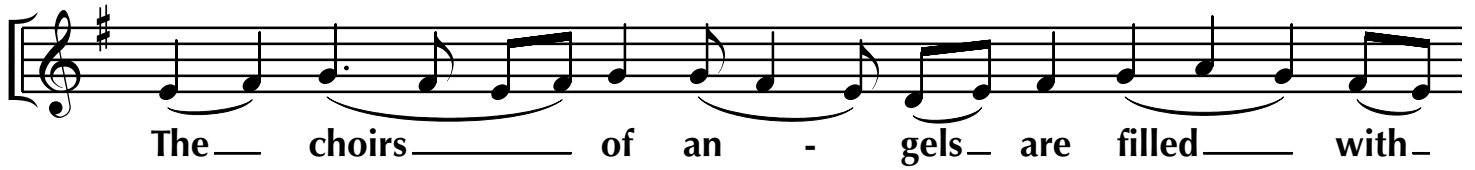
Bulgarian Chant

Jo - seph begged — Thy ho - - - ly Bo - dy from
 Pi - late; He a - noint - - ed it — with
 sweet - smell - ing — spic - es; He — wrapped it in — clean
 lin - en — and laid it in his — own new tomb, and —
 ear - ly in — the morn - ing — the myrrh - bear - ing wom - en —
 cried — out: "As Thou — hast — fore - told, — O — Christ,
 show us the re - sur - rec - - - tion!"

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

"As Thou — hast — fore - told, — O — Christ, show us the
 re - sur - rec - - - tion!"

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



Psalm 51 (50)

Have mercy on me, O God, according to
Thy steadfast love; according to Thy
abundant mercy blot out my
transgressions.

Wash me thoroughly from my iniquity
and cleanse me from my sin!

For I know my transgressions and my sin
is ever before me.

Against Thee, Thee only have I sinned,
and done that which is evil in Thy
sight, so that Thou art justified in Thy
sentence and blameless in Thy
judgment.

Behold, I was brought forth in iniquity
and in sin did my mother conceive
me.

Behold, Thou desirest truth in the inward
being; therefore teach me wisdom in
my secret heart.

Purge me with hyssop and I shall be
clean, wash me and I shall be whiter
than snow.

Fill me with joy and gladness, let the
bones which Thou hast broken
rejoice.

Hide Thy face from my sins, and blot out
all my iniquities.

Create in me a clean heart, O God, and
put a new and right spirit within me.

Cast me not away from Thy presence,
and take not Thy Holy Spirit from me.

Restore to me the joy of Thy salvation,
and uphold me with a willing spirit.

Then I will teach transgressors Thy ways,
and sinners will return to Thee.

Deliver me from bloodguiltiness, O God,
Thou God of my salvation, and my
tongue will sing aloud of Thy
deliverance.

O Lord, open Thou my lips, and my
mouth shall show forth Thy praise.

For Thou hast no delight in sacrifice;
were I to give a burnt offering, Thou
wouldst not be pleased.

The sacrifice acceptable to God is a
broken spirit, a broken and contrite
heart Thou wilt not despise.

Do good to Zion in Thy good pleasure;
rebuild the walls of Jerusalem,

then wilt Thou delight in right sacrifices,
in burnt offerings and whole burnt
offerings; then bulls will be offered
on Thy altar.

The Kanon - Ode 1

Tone 6 **Irmos** **Lesser Znamenny Chant**

Soprano
Alto

Tenor
Bass

Of old Thou didst bury the pursuing ty - rant be -

neath the waves of the sea. Now the - child - ren of those -

who - were saved bu - ry Thee be - neath - the earth.

But like the - maid - ens, let us sing - to the

Lord, for glo - riously has He been glo - ri - fied.

Detailed description of the musical score: The score is written for two vocal parts: Soprano/Alto and Tenor/Bass. It is in the key of G major (one sharp) and consists of five systems of music. Each system contains two staves. The lyrics are in English and are placed below the vocal lines. The music is a Lesser Znamenny Chant, characterized by its rhythmic patterns and melodic contours. The first system begins with the lyrics 'Of old Thou didst bury the pursuing ty - rant be -'. The second system continues with 'neath the waves of the sea. Now the - child - ren of those -'. The third system continues with 'who - were saved bu - ry Thee be - neath - the earth.'. The fourth system continues with 'But like the - maid - ens, let us sing - to the'. The fifth system concludes with 'Lord, for glo - riously has He been glo - ri - fied.'. The score includes various musical notations such as notes, rests, and slurs, and is labeled as 'Tone 6' and 'Irmos'.

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

Unto Thee I sing a hymn for the departed and a song of burial, O Lord my God, who by Thy burial hast opened for me the entrance to life and by Thy death hast put Death and Hell to death.

Refrain: Glory to Thee, our God, glory to Thee!

Beholding Thee upon the throne on high and in the grave below, the things of heaven and the things beneath the earth trembled at Thy death; for in a manner past understanding wast Thou, the very Source of Life, seen dead.

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

now and e - ver, and unto ages of ag - es. A - men.

Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O Lover of mankind.

The Kanon - Ode 3

Tone 6

Irmos

Lesser Znamenny Chant

Soprano
AltoTenor
Bass

Thou didst sus - pend the earth immovably upon the

wa - ters. Now cre - a - tion be - holds

Thee sus - pend - ed on Cal - va - ry. It quakes with

great a - maze - ment and cries: "None is ho - ly but

Thee, O Lord!"

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth-note runs. The lyrics are placed below the notes.

By a multitude of visions Thou didst indicate the signs of Thy burial, O Master. But now, as God and man, Thou dost make clear Thy hidden things even unto those in hell, who cry: "None is holy but Thee, O Lord!"

Refrain: Glory to Thee, our God, glory to Thee!

Thou hast stretched out Thy hands, O Savior, and united what before had been divided; and by clothing Thyself in a winding sheet Thou hast saved even those held captive by the tomb, who cry: "None is holy but Thee, O Lord!"

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

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth-note runs. The lyrics are placed below the notes.

now and e - ver, and unto ages of ag - es. A - men.

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth-note runs. The lyrics are placed below the notes.

By Thy will a sealed tomb contained Thee who cannot be contained; for by Thy divine accomplishments Thou hast made known Thy power unto those who sing: "None is holy but Thee, O Lord who lovest mankind!"

The Little Litany

Kievan Chant
B. Ledkovsky

Soprano Alto

Tenor Bass

Lord, have mer - cy. Lord, — have mer - cy.

To — Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

The Little Litany

Kievan Chant
M. Kovalevsky

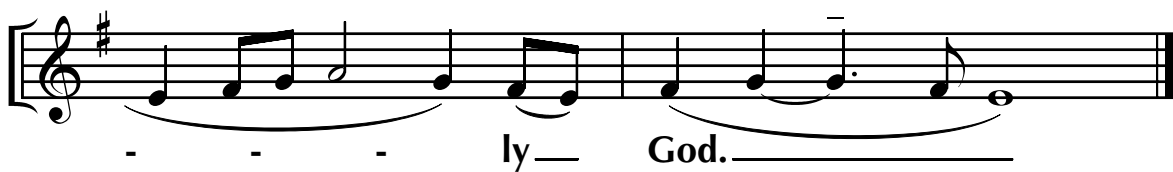
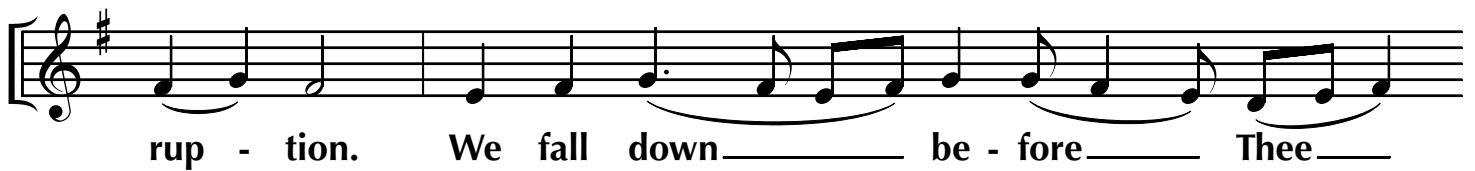
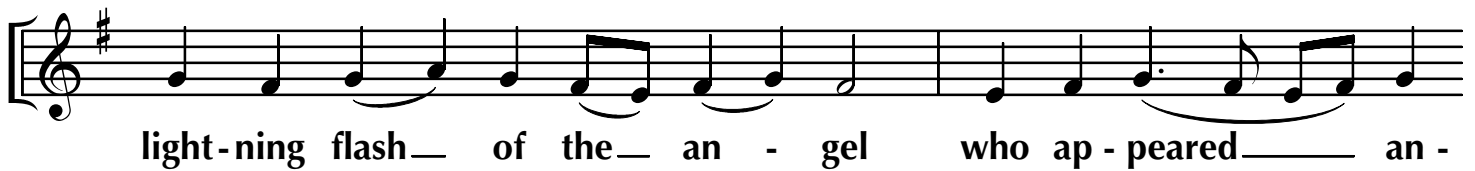
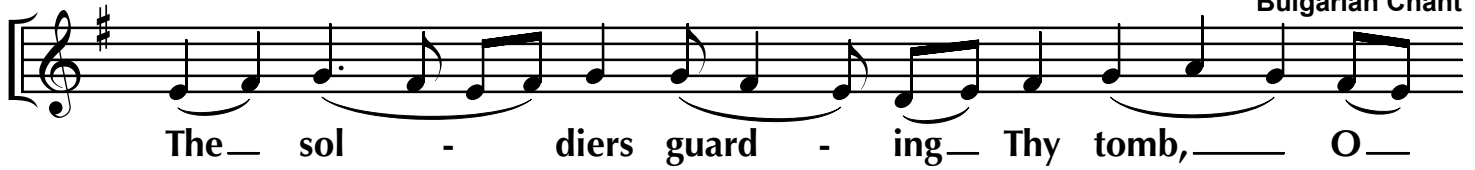
Soprano Alto

Tenor Bass

Lord, — have — mer - cy. To Thee, O Lord. A - men.

Kathisma Hymn

Bulgarian Chant



The Kanon - Ode 4

Tone 6 **Irmos** **Lesser Znamenny Chant**

Soprano
Alto

Tenor
Bass

Fore - seeing Thy divine humiliation on the cross, Ha - bak - kuk

cried out trem - bling: "Thou didst - shat - ter the

dominion of the might - - - y by join - ing

those in Hell as the Al - might - - - y Lord."

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

Thou hast sanctified this, the seventh day, which of old Thou didst bless by rest from work; for Thou dost bring all things into being and renew them, O my Savior, while resting and reviving on the sabbath.

Refrain: Glory to Thee, our God, glory to Thee!

By the overwhelming strength of Thy divine nature Thou didst win the victory, O Word; for Thy soul was parted from the flesh, sundering by Thy might the bonds of hell and death.

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

now and e - ver, and unto ages of ag - es. A - men.

When Hell encountered Thee as a mortal man deified, marked with wounds yet having almighty power, it cried out at Thine awesome appearance.

The Kanon - Ode 5

Lesser Znamenny Chant

Tone 6 Irmos

Soprano Alto

Tenor Bass

I - saiah saw the never - set - ting light of Thy com -

passionate manifestation to us as God, — O Christ. Ris - ing —

ear - ly from the night — he cried out: "The

dead shall a - rise. Those — in the tombs — shall a - wake.

All those on earth shall great - ly re - joice."

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth notes in the treble staff. The lyrics are placed below the notes.

When Thou didst become earthly, O Creator, Thou didst renew those born on earth; and the winding sheet and the grave revealed the mystery concerning Thee, O Word; for Joseph the noble counsellor, fulfills the counsel of Him who begot Thee and who wondrously renews me in Thee.

Refrain: Glory to Thee, our God, glory to Thee!

Through death Thou dost transform what is mortal, and through burial Thou dost transform what is corruptible; for in a manner befitting God Thou dost make incorrupt and immortal the nature which Thou hast assumed, since Thy flesh did not see corruption, and in a wondrous manner Thy soul was not abandoned in hell.

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

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth notes in the treble staff. The lyrics are placed below the notes.

now and e - ver, and unto ages of ag - es. A - men.

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of chords, with some eighth notes in the treble staff. The lyrics are placed below the notes.

Thou didst come forth from a painless birth, O my Maker, and Thy side was pierced. By this hast Thou, the new Adam, accomplished the restoration of Eve. Thou didst fall into a sleep surpassing nature, and, as the all-powerful One, Thou didst raise up life from sleep and corruption.

The Kanon - Ode 6

Lesser Znamenny Chant

Tone 6 **Irmos**

Soprano Alto

Tenor Bass

Jonah was caught but not held fast in the bel - ly

of the whale. He was a sign of Thee Who hast

suffered and accept - ed bur - i - al. Com - ing forth

from the beast as from a bridal cham - ber, He called

out to the guard: "By observing vanities and lies you



have for - sak - en your own mer - - - cy."

Refrain:

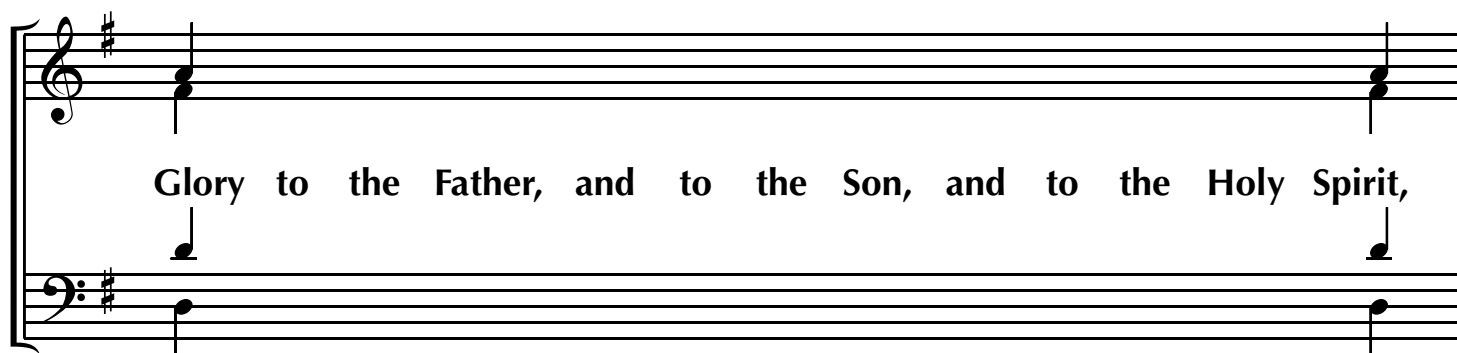


Glo - ry to Thee, our God, — glo - ry to Thee!

Thou wast killed, O Word, but not separated from the flesh which Thou dost share with us; for even though the temple of Thy body was destroyed at the time of the Passion, the Person of Thy divinity and of Thy flesh was one, for in both dost Thou remain one Son, God and man.

Refrain: Glory to Thee, our God, glory to Thee!

The fall of Adam resulted in the death of man, not God; for even though the earthly substance of Thy flesh suffered, Thy divinity remained passionless. In Thyself Thou hast transformed the corruptible to incorruption, and by Thy resurrection Thou hast revealed a fountain of incorruptible life.



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

now and e - ver, and unto ages of ag - es. A - men.

Hell rules the race of mortal men, but not eternally; for when Thou wast placed in the grave, O Powerful One, Thou didst tear asunder the bars of death by Thy life-creating hand and didst proclaim true deliverance to those sleeping there from the ages, since Thou, O Savior, hast become the firstborn of the dead.

The Little Litany

Kievan Chant
B. Ledkovsky

Soprano
Alto

Lord, have mer - cy. Lord, have mer - cy.

Tenor
Bass

To Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Lord, have mer - cy. To Thee, O Lord. A - men.

Ison

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano
Alto

Lord, have mer - cy. To Thee, O Lord. A - men.

Tenor
Bass

Kontakion

Lesser Znamenny Chant
D. Soloviev

Tone 6

Soprano
Alto

Tenor
Bass

He who shut in the depths is be - held ———— dead,

wrapped in fine lin - en and spic - - - es. The Im -

mor - tal One is laid in a tomb as a mor - tal man. The

wo - men have come to a - noint — Him — with myrrh,

weep - ing bit - ter - ly and cry - - - ing: "This is

the most bless - ed sab - bath, on which Christ has

fallen asleep to rise on the third — day."

Oikos

Reader: He who holds all things together has been lifted up upon the cross, and all of creation weeps at seeing Him hanging naked upon the wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hell groaned below, and the Jews considered how to slander the resurrection of Christ, but the women cried:

Choir: "This is the most blessed sabbath, on which Christ has fallen asleep to rise on the third day."

Oikos ending:

"This is the most bless - ed sab - bath, on which Christ has



fallen asleep to rise on the third — day."

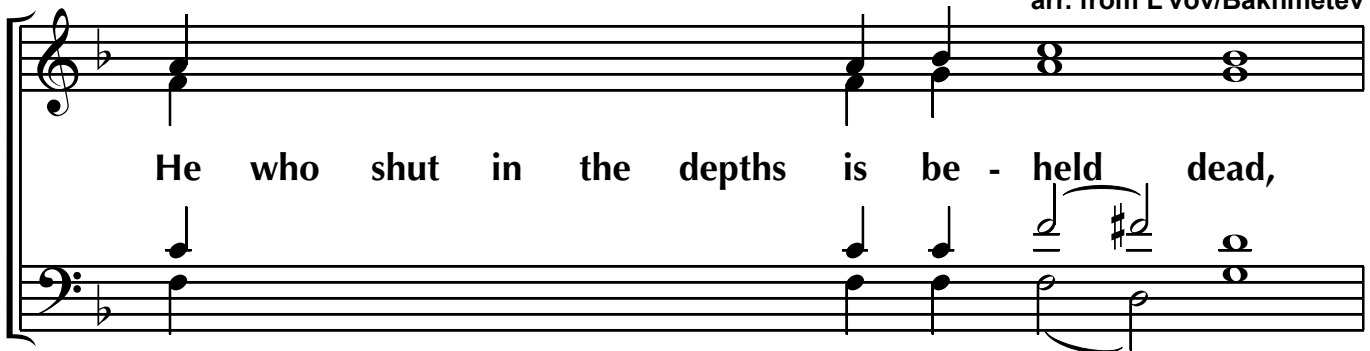
Kontakion

Common Chant
arr. from L'vov/Bakhmetev

Tone 6

Soprano
Alto

Tenor
Bass



He who shut in the depths is be - held dead,



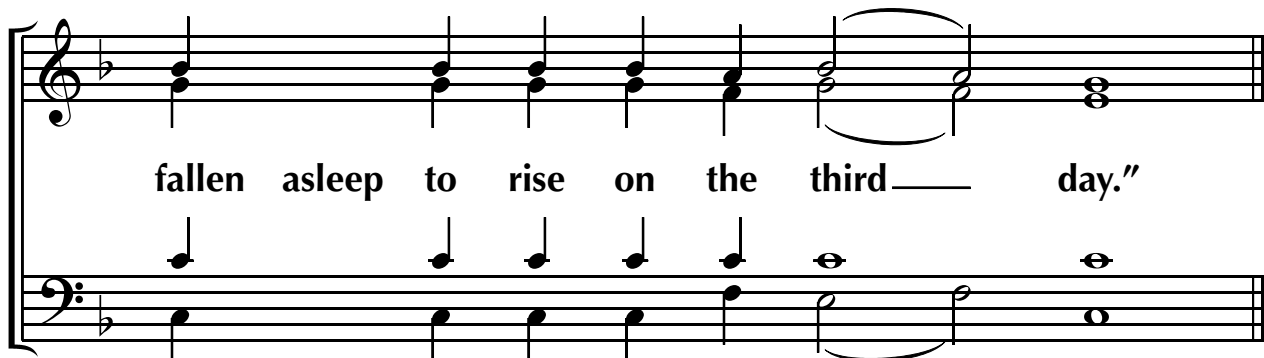
wrapped in fine lin - en and spic - es. The Immortal One



is laid in a tomb as a mor - tal man. The wo - men have

come to anoint Him with myrrh, weeping bitterly and cry - ing:

"This is the most bless-ed sab - bath, on which Christ has



fallen asleep to rise on the third — day."

Oikos

Reader: He who holds all things together has been lifted up upon the cross, and all of creation weeps at seeing Him hanging naked upon the wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hell groaned below, and the Jews considered how to slander the resurrection of Christ, but the women cried:

Choir: "This is the most blessed sabbath, on which Christ has fallen asleep to rise on the third day."

Oikos ending:

The musical score is written for a single voice part, using a treble clef for the upper line and a bass clef for the lower line. The key signature has one flat (B-flat). The first system of music contains the lyrics: "This is the most bless - ed sab - bath, on which Christ has". The second system contains the lyrics: "fallen asleep to rise on the third — day." The music consists of simple chords and single notes, with a final cadence at the end of the second system.

"This is the most bless - ed sab - bath, on which Christ has

fallen asleep to rise on the third — day."

Kontakion

Greek Chant
B. Ledkovsky

Tone 6

Soprano
Alto

Tenor
Bass

He who shut in the depths_ is_ be - held_ dead,

wrapped in fine linen and spic - es. The Im - mortal One is

laid in a tomb as a mor - tal man. The wo - men have

come to a - noint_ Him with myrrh, weep - ing bit - ter - ly and

cry - ing: "This is the most bless - ed sab - bath, on which



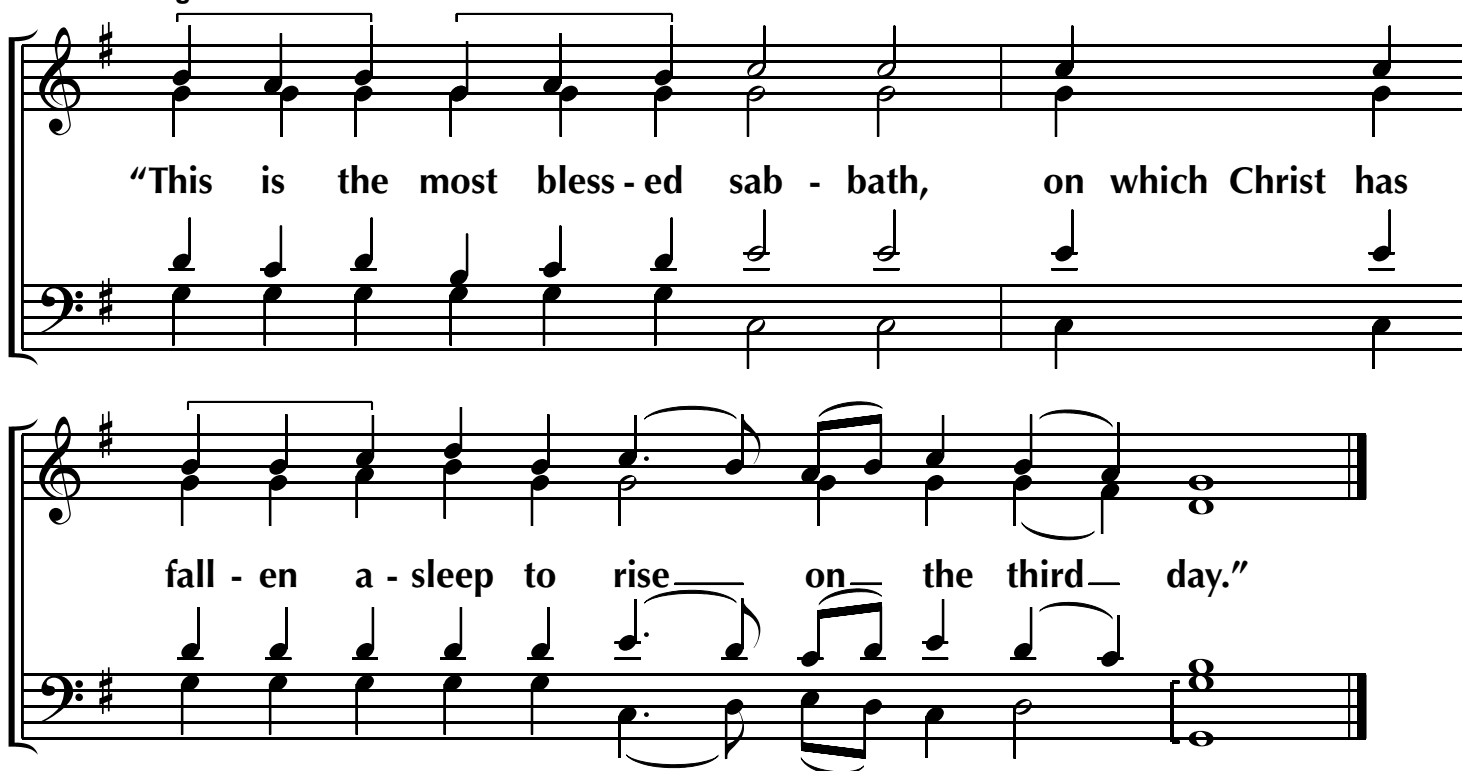
Christ has fall - en a - sleep to rise on the third day."

Oikos

Reader: He who holds all things together has been lifted up upon the cross, and all of creation weeps at seeing Him hanging naked upon the wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hell groaned below, and the Jews considered how to slander the resurrection of Christ, but the women cried:

Choir: "This is the most blessed sabbath, on which Christ has fallen asleep to rise on the third day."

Oikos ending:



"This is the most bless - ed sab - bath, on which Christ has
fall - en a - sleep to rise on the third day."

The Kanon - Ode 7

Tone 6 Irmos Lesser Znamenny Chant

Soprano Alto

Tenor Bass

In - ex - press - i - ble won - der! In the furnace

Thou didst save the ho - ly youths from the flame. Now

Thou art — placed — in the grave as a life - - - less

corpse, for the salvation of us — who sing: Bless - ed art

Thou, O God our Re - deem - - - er.

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

Hell was wounded in heart when it received Him whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing: "Blessed art Thou, O God, our Redeemer!"

Refrain: Glory to Thee, our God, glory to Thee!

Happy is the tomb! For having received the Creator as one asleep, it became a divine treasury of life, for the salvation of us who sing: "Blessed art Thou, O God, our Redeemer!"

Refrain: Glory to Thee, our God, glory to Thee!

In accordance with the law of the dead, the Life of all accepts burial in the tomb, and the tomb becomes the source of resurrection, unto the salvation of us who sing: "Blessed art Thou, O God, our Redeemer!"

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

now and e - ver, and unto ages of ag - es. A - men.

In hell, in the tomb, and in Eden, the divinity of Christ was one and undivided with the Father and the Spirit, for the salvation of us who sing: "Blessed art Thou, O God, our Redeemer!"

The Kanon - Ode 8

Tone 6 **Irmos** **Lesser Znamenny Chant**

Soprano
Alto

Tenor
Bass

Be a - mazed, O heav - ens! Be shaken, O foun - da - tions

of the earth! Be - hold, — He that dwells in the high -

est is numbered among the dead and sheltered in a low - ly

tomb. Bless — Him, O youths! Praise — Him, — O priests! O

people, exalt Him a - bove all for - ev - - er!

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some eighth notes in the treble staff. The lyrics are written below the notes.

The pure Temple has been destroyed, yet He raises with Himself the tabernacle that had fallen; for the second Adam, who dwells in the highest, has descended to the first Adam, even unto the lowest chambers of Hell. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

Refrain: Glory to Thee, our God, glory to Thee!

The courage of all the disciples failed, but Joseph of Arimathea showed valor; for seeing the God of all dead and naked, he sought Him and dressed Him for burial, crying: "Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!"

Let us bless the Lord: Father, Son, and Holy Spi - - - rit,

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some eighth notes in the treble staff. The lyrics are written below the notes.

now and e - ver, and unto ages of ag - es. A - men.

The musical score consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some eighth notes in the treble staff. The lyrics are written below the notes.

What new wonders! What great goodness! What ineffable forbearance!
 For He that dwells in the highest is willingly sealed beneath the earth,
 and God is slandered as a deceiver. Bless Him, O youths! Praise Him,
 O priests! O people, exalt Him above all forever!

We praise, bless, and wor - ship - the Lord, singing and ex -

alt - ing Him through - out all a - - ges.

The Kanon - Ode 9

Tone 6 **Irmos** **Lesser Znamenny Chant**

Soprano
Alto

Tenor
Bass

Do not lament me, O Moth - er, see - ing me in the

tomb, the — Son — conceived in the womb — with - out

seed, for I shall a - rise and be — glo - ri - fied

with eternal glo - ry — as God. I shall exalt all who

mag - ni - fy you in faith — and in love.

Refrain:

Glo - ry to Thee, our God, — glo - ry to Thee!

The musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of eighth and quarter notes, with some rests and a final whole note. The lyrics are placed below the notes.

“I escaped sufferings and was blessed beyond nature at Thy strange birth, O Son who art without beginning. But now, beholding Thee, my God, dead and without breath, I am sorely pierced by the sword of sorrow. But arise, that I may be magnified.”

Refrain: Glory to Thee, our God, glory to Thee!

“By mine own will, the earth covers me, O Mother, but the gatekeepers of hell tremble at seeing me clothed in the blood-stained garments of vengeance; for when I have vanquished mine enemies on the cross, I shall arise as God and magnify you.”

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

The musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes, with some rests and a final whole note. The lyrics are placed below the notes.

now and e - ver, and unto ages of ag - es. A - men.

The musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes, with some rests and a final whole note. The lyrics are placed below the notes.

“Let creation rejoice! Let all born on earth be glad! For hateful Hell has been despoiled. Let the women with myrrh come to meet me; for I am redeeming Adam and Eve and all their descendants, and on the third day shall I arise!”

The Kanon - Ode 9

P. Turchaninov

Irmos

Soprano
Alto

Do — not la - ment — me, O Moth -

Tenor
Bass

- - - er — see - ing me —

in the tomb, the — Son con - ceived — in —

the — womb, the Son con - ceived — in the

womb with - out seed, for

O

I shall a - rise and be glo -

O

- ri - fied. I shall a - rise and be

O

glo - ri - fied with e -

O

ter - nal glo - - - ry as God.

I shall ex - alt

all who mag - - ni - fy you in

faith and in love.

The Kanon - Ode 9

Tone 6 * Irmos Serbian Chant
P. Drobac

Do not la - ment me, O

Mo - - - - - ther, see - - - - - ing me

in the tomb, the Son

con - ceived in the

womb with - out

(out) seed. For I

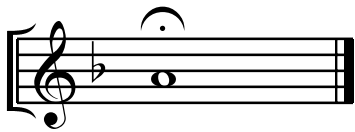
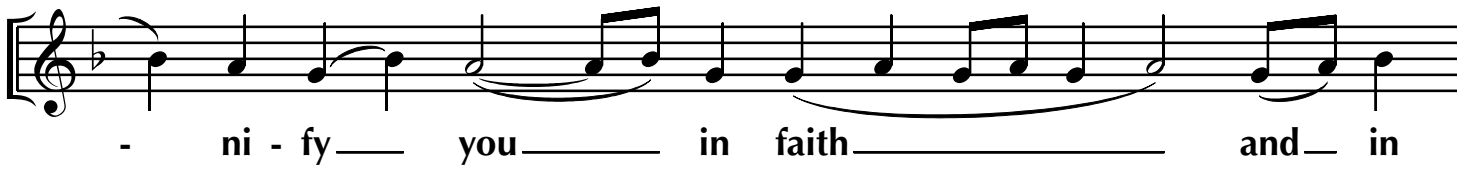
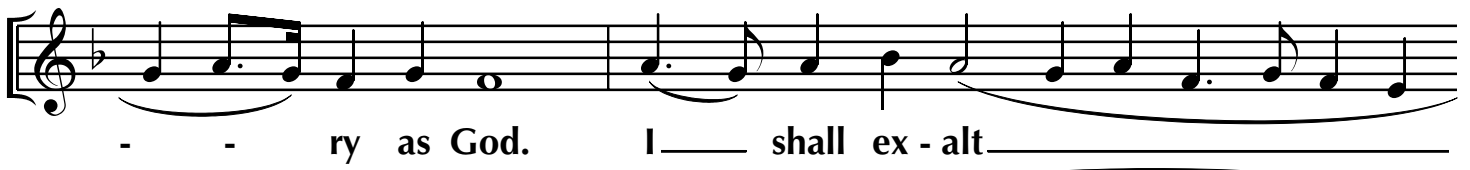
shall a - rise and be

glo - - - - - ri -

fied with e - ter - - - - -

nal glo - - - - -

* An ison on F (tonic) may be chanted to the text of the hymn, or sustained throughout on a neutral or nasal vowel.



The Little Litany

Kievan Chant
B. Ledkovsky

Soprano
Alto

Tenor
Bass

Lord, have mer - cy. Lord, have mer - cy.

To — Thee, O Lord. A - men.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano
Alto

Tenor
Bass

Lord, have mer - cy. To Thee, O Lord. A - men.

A - men.

Holy Is The Lord

Tone 2 **Znamenny Chant**

Soprano
Alto

Ho - - ly is the Lord _____ our God!

Tenor
Bass

Holy Is The Lord

Tone 2 **Byzantine Chant**

Melody

Ho - ly is _____ the Lord _____ our God! Ho - - -

Ison

ly is the Lord _____ our God! _____

Holy Is The Lord

Tone 2 **1. and 2.** **Serbian Chant**

Soprano
Alto

Ho - ly is the Lord _____ our God! _____

Tenor
Bass

3.

Ho - ly is the Lord _____ our God! _____

The Praises

(Psalm 148)

Common Chant
arr. from L'vov/Bakhmetev

Tone 2

Soprano
Alto

Tenor
Bass

Let everything that breathes praise the Lord! Praise the

Lord from the heav - ens! Praise Him in the high - est!

To Thee, O God, is due — a song!

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

hosts! To Thee, O God, is due — a song!

Verse: Praise Him for His mighty deeds, praise Him according to His exceeding greatness!

Tone 2

Today a tomb holds Him who holds creation in the hol - low

of His hand. A stone covers Him who covered the heavens with

glo - ry. Life sleeps and Hell trem - bles. Adam is set free

from his bonds. Glory to Thy plan of sal - va - tion! By it

Thou hast ful - filled all things, granting us an eternal sab - bath

rest: Thy most holy res - ur - rec - tion from the dead!

Verse: Praise Him with trumpet sound; praise Him with lute and harp!

Tone 2

What is this sight we be-hold? What is this pres - ent rest?

The King of the Ages keeps the sab - bath in the tomb; through His

Passion He has fulfilled the plan of sal - va - tion, grant - ing

us a new sab - bath rest. To Him let us cry a - loud:

"Arise, O God, and judge the earth, for Thou dost reign for -

ev - er, and beyond measure is Thy great mer - cy!"

Verse: Praise Him with timbrel and dance; praise Him with strings and pipe!

Tone 2

Come, let us see our Life ly - ing in the tomb, to give life to

those who lie dead in the tombs. Come, look today on the

Son of Ju - dah sleep - ing; with Jacob the patriarch, let us

cry to Him: "Thou hast stooped down; Thou hast couched as a

li - on; who dares rouse Thee up, O King?" But a - rise

in Thine own pow'r, O Thou who didst willingly give Thy -

self for us. O Lord, - glo - ry to Thee!

**Verse: Praise Him with sounding cymbals; praise Him with loud clashing cymbals!
Let everything that breathes praise the Lord! Praise the Lord!**

Tone 6

Joseph sought the body of Je - sus and laid it in his own new

tomb, for it was fitting that Christ come forth from the grave as

from a bridal cham - ber. O Thou who hast destroyed the

pow'r of death and hast opened for mankind the gates of

Par - a - dise, glo - ry to Thee!

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

Tone 6

The great Moses mystic'ly foreshadowed this day when he said:

"God blessed the sev - enth day. This is the blessed sab - bath;

this is the day of rest, on which the Only - begotten Son of

God rested from all His works. By suffering death to fulfill the

plan of sal - va - tion, He kept the sab - bath in the flesh;

by returning again to what He was, He has granted us eternal

life through His resur-rec - tion, for He alone is Good, and the

Lov - er of Man.

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

Tone 2

You are most blessèd, O Virgin Theo - to - kos, for through the

God and Man who was born of you, Hell has been captured and

A - dam re - called, the curse has been annulled and Eve set

free; death has been slain, so we are giv - en life: bless - ed is

Christ our God, whose good will it was! Glo - ry to you!

The Praises

(Psalm 148)

Kievan Chant
B. Ledkovsky

Tone 2

Soprano
Alto

Let ev' - ry - thing that breathes— praise the Lord!

Tenor
Bass

The first system of the musical score shows the Soprano and Alto parts. The Soprano part is written on a treble clef staff with a key signature of one sharp (F#) and a common time signature. The Alto part is written on a bass clef staff. The lyrics are: "Let ev' - ry - thing that breathes— praise the Lord!". The music consists of a series of chords and single notes, with some notes beamed together.

Praise the Lord from the heav - ens! Praise Him in the high -

The second system of the musical score continues the Soprano and Alto parts. The lyrics are: "Praise the Lord from the heav - ens! Praise Him in the high -". The music continues with similar chordal and melodic patterns.

est! To Thee, - O - God, is - due - a song!

The third system of the musical score continues the Soprano and Alto parts. The lyrics are: "est! To Thee, - O - God, is - due - a song!". The music concludes with a final chord and a fermata over the final note.

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

The fourth system of the musical score continues the Soprano and Alto parts. The lyrics are: "Praise - Him, all you an - gels of His! Praise Him, all - His". The music continues with similar chordal and melodic patterns.

hosts! To Thee, - O - God, is - due - a song!

The fifth system of the musical score continues the Soprano and Alto parts. The lyrics are: "hosts! To Thee, - O - God, is - due - a song!". The music concludes with a final chord and a fermata over the final note.

Praise Him for His mighty deeds; praise Him according to His ex -

ceed - ing great - ness.

Tone 2

To - day — a tomb holds Him Who holds creation in the hol - low

of His hand. A stone covers Him who covered the heavens with

glo - ry. Life — sleeps and Hell trem - bles. Ad - am

is set free from his bonds. Glory to Thy plan of sal -

va - tion! By it Thou hast ful - filled all things,

grant - ing us an eternal sab - bath rest: Thy most ho - ly

res - ur - rec - tion from the dead!

Praise Him with trumpet sound; praise Him with lute — and harp.

Tone 2

What— is this sight we be-hold? What is this pres - ent

rest? The King of the Ages keeps the sab - bath in the tomb;

through His Pas - sion He has fulfilled the plan of sal - va -

tion, granting us a new sab - bath rest. To Him let us

cry a - loud: "A - rise, O God, and judge — the earth,

for Thou dost reign for - ev - er, and be - yond

meas - ure is Thy great - mer - cy!"

Praise Him with timbrel and dance; praise Him with strings - and pipe.

Tone 2

Come, - let us see our Life - ly - ing in the tomb, to give

life to those who lie dead in the tombs. Come, look to - day

on the Son of Judah sleep - ing; with Ja - cob the pa - tri - arch

let us cry — to Him: “Thou hast stooped down; Thou hast

couched as a li - on; who dares rouse Thee up, O

King?” But a - rise in Thine own — pow’r, O Thou who didst

willingly give Thy - self — for us. O Lord —

glo - ry to Thee!

And in the sixth tone:

Praise Him with sounding cymbals; praise Him with loud clashing

cymbals. Let everything that breathes praise

the Lord.

Tone 6

Joseph sought the body of Je - sus and laid it in his

own new tomb, for it was fitting that Christ come forth—

from the grave as from a bri-dal cham-ber. O Thou who

hast destroyed the pow'r of death and hast opened for mankind the

gates of Par-a-dise, glo-ry to Thee!

Glory to the Father, and to the Son, and to the Ho-

ly Spir - it.

Tone 6

The great Moses mystic'ly foreshadowed this day— when he said:

"God blessed the sev - enth day." This is the bless - ed sab -

- bath; this is the day— of— rest, on which the

Only - begotten Son of God rested from all His works. By

suffering death to fulfill the plan of sal - va - - - tion,

He kept the sab - bath in the flesh; by returning again to

what He was, He has granted us eternal life through His res - ur -

rec - - - tion, for He a - lone is Good, and the

Lov - er of Man.

And in the second tone:

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

Tone 2

You — are most blessed, O Virgin The - o - to - kos, for through the

God and Man who was born — of you, Hell has been cap-tured

and A - dam re-called, the curse has been annulled and Eve

set — free; death has been slain, so we are giv - en life:

bles - sed is Christ our God, whose good will it was! Glo -

ry to you!

The Great Doxology

B. Ledkovsky

Soprano
Alto

Tenor
Bass

Glory to God in the high - est and on earth peace, good-will to

men; we praise Thee, we bless Thee, we wor - ship Thee, we

glo - ri - fy Thee, we give thanks to Thee for Thy great glo - ry;

O Lord God, Heavenly King, God the Father Al - might - y;

O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spi - rit;

O Lord God, Lamb of God, Son of the Fa - ther, that tak - est away the

sin of the world, have mer - cy on us. Thou that takest away the

sins of the world, re - ceive our prayer. Thou that sit - test at the

right hand of the Father, have mer - cy on us, for Thou alone art

ho - ly! Thou alone art the Lord, Jesus Christ, in the glory of God the

Fa - ther. A - men. Ev' - ry day will I bless Thee and praise Thy

name for ever and ev - er. Vouch-safe, O Lord, to keep us this

day with-out sin. Bless-ed art Thou, O Lord, God of our fa - thers, and

praised and glorified is Thy name forever. A - men. Let Thy mer - cy, O

Lord, be upon us, as we have set our hope on Thee. Bless-ed art

Thou, O Lord, teach me Thy stat - utes. Bless - ed art Thou, O Lord,

teach me Thy stat - utes. Bless - ed art Thou, O Lord, teach me Thy

stat - utes. O Lord, Thou has been our refuge from generation to gener-

a - tion; I said: Lord, have mercy on me! Heal my soul, for I have

sinned a - gainst Thee! O Lord, I flee unto Thee! Teach me to do Thy

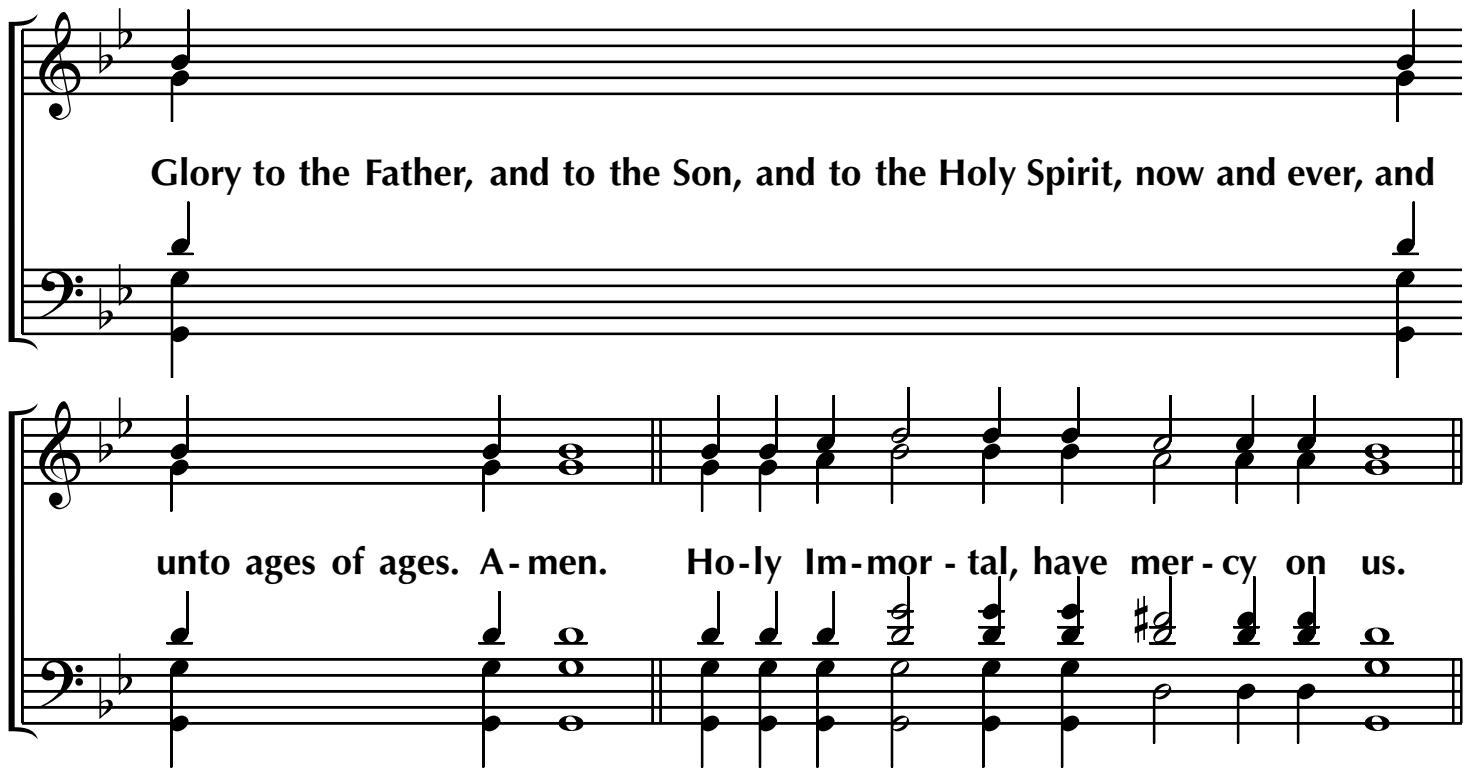
will, for Thou art my God; for with Thee is the fountain of life, and in Thy

light shall we see light. Continue Thy mercy unto those who know - Thee.

Holy God, Holy Mighty, Holy Im-mor - tal, have mer - cy on us.

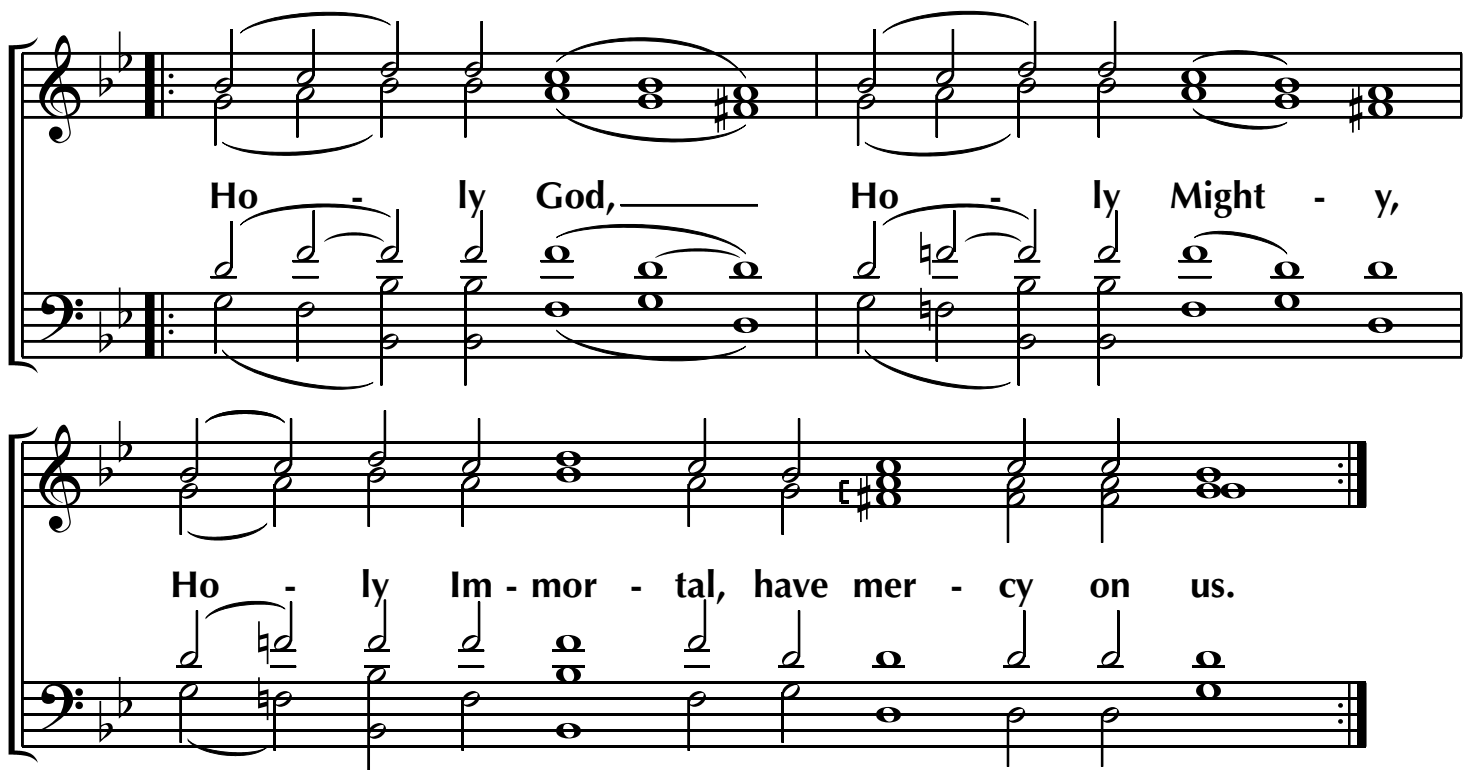
Holy God, Holy Mighty, Holy Im-mor - tal, have mer - cy on us.

Holy God, Holy Mighty, Holy Im-mor - tal, have mer - cy on us.



Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and
 unto ages of ages. A-men. Ho-ly Im-mor-tal, have mer-cy on us.

The Processional "Holy God" follows immediately, as the Epitaphios is taken up:



Ho-ly God, Ho-ly Might-y,
 Ho-ly Im-mor-tal, have mer-cy on us.

The Great Doxology

Tone 3 1. *Andante. [Allegro.]* Byzantine Chant

Melody

Glo - ry to God — in the high - est

Ison

2.

and on earth — peace, good - will — to men; we

praise — Thee, we bless — Thee, we wor - ship Thee, we

glo - ri - fy — Thee, we give thanks to Thee for Thy great

1.

glo - ry; O Lord — God, — heav'n - ly King, —

God the Fa - ther Al - might - y; O Lord, the On -

ly - be - got - ten Son, — Je - sus Christ; and the Ho - ly

2.
Spir - it. O Lord — God, — Lamb of God, Son —

of the Fa - ther, that ta - kest a - way — the sin —

1.
of the world, have mer - cy on us. Thou that ta -

kest a - way the sins of the world, re - ceive

our prayer. 2. Thou that sit - test at the right hand

of the Fa - ther, 1. have mer - cy on us, for Thou a -

lone art ho - ly! Thou a - lone art the Lord, Je - sus

Christ, in the glo - ry of God the Fa - ther. A - men.

2.

Ev - ry day___ will I bless___ Thee, and praise Thy

1.

name for ev - er___ and ev - er. Vouch - safe,___ O___

Lord,___ to keep___ us this day with - out___ sin.

2.

Bless - ed art Thou, O Lord, - God___ of our fa - thers, and

praised and glo - ri - fied is Thy name_ for - ev - er. A -

1.

men. Let Thy mer - cy, O Lord, be up - on

2.

us as we set our hope on Thee. Bless - ed art

1.

Thou, O Lord, teach - me Thy sta - tutes. Bless - ed art

2.

Thou, O Lord, teach - me Thy sta - tutes. Bless - ed art

1.

Thou, O Lord, teach - me Thy sta - tutes. O Lord,

Thou hast been our re - fuge, from gen - er - a - tion to

gen - er - a - tion; I said: Lord, have mer - cy on

me! — Heal — my — soul, for I have sinned a -

2.
 gainst_ Thee. O Lord, I flee — un - to Thee! —

Teach — me — to do Thy will, for Thou — art my

1.

God; for with Thee— is the foun - tain of life,— and

2.

in Thy light— shall— we see— light. Con - tin -

ue Thy mer - cy un - to those who know— Thee.

Repeat 3 times:

1.

2.

1.

Ho - ly— God,— Ho - ly— Might - y,

Ho - ly Im - mor - tal, have mer - cy on us.

2.

Glo - ry to the Fa - ther, and to the Son, and

1.

to the Ho - ly Spir - it, both now — and — ev -

er and un - to a - ges of — a - ges. A -

2.

men. Ho - ly Im - mor - tal, have mer - cy on

ALL: *Maestoso*

us. Ho - - - ly — — — God, —

Troparion - The Noble Joseph

Bulgarian Chant

Tone 2

Soprano
Alto

Tenor
Bass

The no - - - ble Jos - - -

eph, — when he —

had — tak - en — down — Thy —

most — pure — bod - y — from —

the — tree, — wrapped it in

Detailed description of the musical score: The score is written for two voice parts (Soprano/Alto and Tenor/Bass) and piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The piece is in Tone 2. The lyrics are: 'The noble Joseph, when he had taken down Thy most pure body from the tree, wrapped it in'. The piano accompaniment features a steady eighth-note bass line and a more active treble line with chords and melodic fragments. The vocal lines are primarily sustained notes with some melodic movement, reflecting the 'Bulgarian Chant' style.

fine — lin — en — and a — noint — — —

— — — ed it — with — spic — es and —

placed — it — in a new — tomb.

Troparion - The Noble Joseph

Tone 2 Serbian Chant

Soprano
Alto

Tenor
Bass

The no - ble - Jos - eph, when he had tak - en down Thy

most pure - bod - y from the tree, wrapped - it in fine -

lin - en and a - noint - ed it with spic -

es - and - placed it in a new - tomb.

Troparion - The Noble Joseph

Common Chant
arr. from L'vov/Bakhmetev

Tone 2

Soprano
Alto

The no - ble Jos - eph, when he had taken down Thy

Tenor
Bass

most pure bod - y from the tree, wrapped it in fine—

lin - en and anointed it with spic - es and placed

it in a new— tomb.

Troparion of the Prophecy

Common Chant
arr. from L'vov/Bakhmetev

Tone 2

Soprano
Alto

O Christ, who holdest fast the ends of the earth, Thou hast

Tenor
Bass

consented to be held fast in the tomb, to de - li - ver

man from his fall in - to hell, and, as Im - mor - tal God,

Thou hast given us life and im - mor - ta - li - ty!

Alternatively, the Troparion of the Prophecy may be intoned in the following manner:

Reader: O Christ, who holdest fast the ends of the earth, Thou hast consented to be held fast in the tomb, to deliver man from his fall into hell, and, as Immortal God...

Choir: ...Thou hast given us life and immortality!

Thou hast given us life and im - mor - tal - i - (i) - ty!

or

Thou hast giv - en us life and im - mor - tal - i - (i) - ty!

The First Prokeimenon

Tone 4 Psalm 44 D. Soloviev

Soprano Alto

A - rise, O God, and help us! De - liv - er us for Thy

Tenor Bass

Name's _____ sake!

Verse: We have heard with our ears, O God, our fathers have told us what deeds Thou didst perform in their days, in the days of old.

The First Prokeimenon

Tone 4 Psalm 44 Znamenny Chant

Soprano Alto

A - rise, O God, and help us! Deliver us for Thy

Tenor Bass

Name's _____ sake!

Verse: We have heard with our ears, O God, our fathers have told us what deeds Thou didst perform in their days, in the days of old.

The First Prokeimenon

Tone 4 Psalm 4 Common Chant
arr. from L'vov/Bakhmetev

Soprano Alto

Tenor Bass

Arise, O God, and help us! De - liv - er us for Thy

Name's — sake!

Verse: We have heard with our ears, O God, our fathers have told us what deeds Thou didst perform in their days, in the days of old.

The First Prokeimenon

Tone 4 Serbian Chant

Soprano Alto

Tenor Bass

A - rise, O God, and help — us! De - liv - er us

for — Thy Name's — sake!

Verse: We have heard with our ears, O God, our fathers have told us what deeds Thou didst perform in their days, in the days of old.

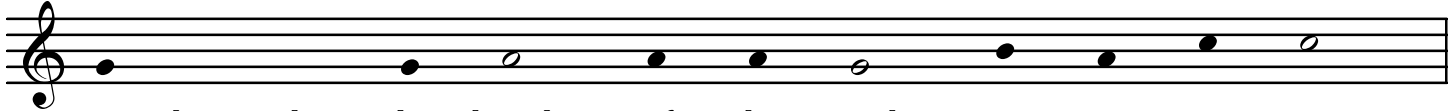
Ezekiel Reading

(Ezekiel 37:1-14)

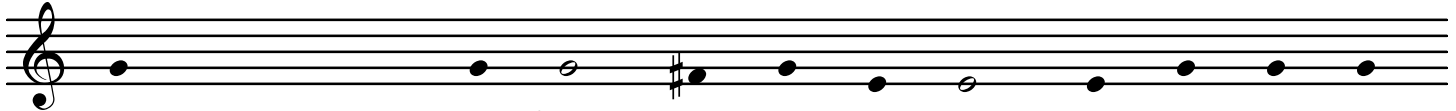
Adapted from M. Ossorguine,
St. Sergius Institute



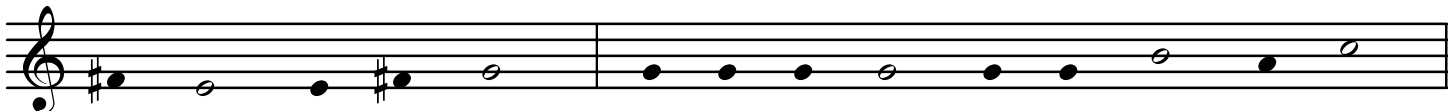
The read - ing from the Pro - phet Ez - e - ki - el!



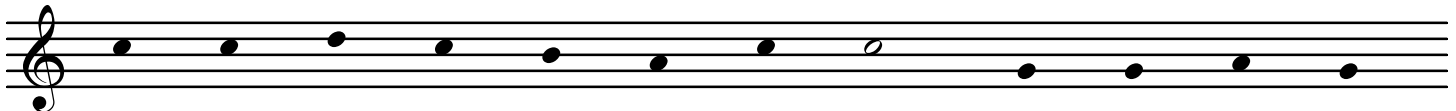
In those days the hand of the Lord came up - on me,



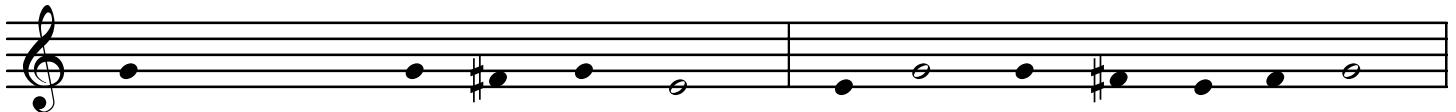
and the Lord led me forth in the Spi - rit and set me in



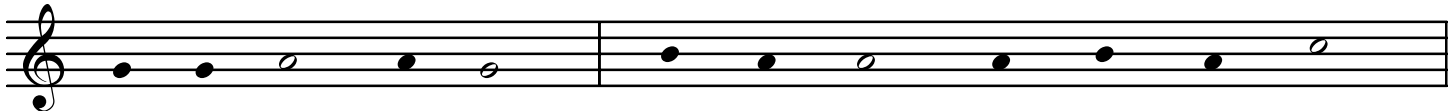
the midst of the plain, and it was full of the bones of men.



And He led me round a - mong them; and, be - hold, there



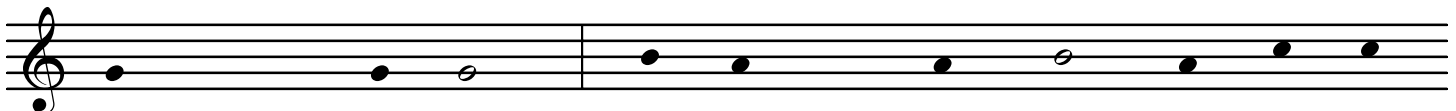
were very many up - on the plain, and lo, they were ve - ry dry.



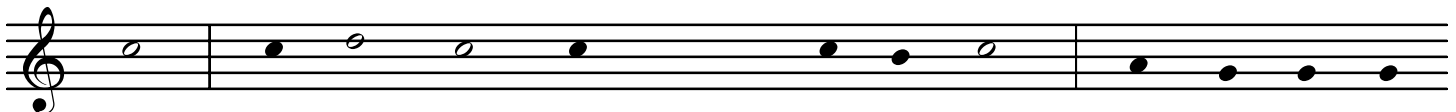
And He said to me, "Son of man, can these bones live?"



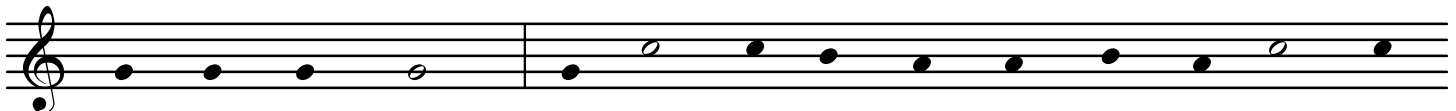
And I an - swered, "O Lord God, Thou know - est." And a - gain



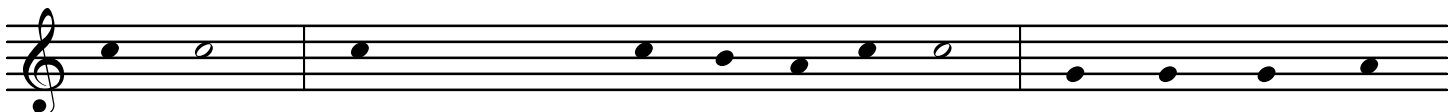
the Lord said to me, "Pro - phesy to these bones, and say to



them, 'You dry bones, hear the word of the Lord! Thus says the Lord



God to these bones: Be - hold, I will bring the breath of life up -



on you, and I will lay sin - ews up - on you, and will cause flesh

to come upon you, and cover you with skin, and I will put
my Spi-rit in - to you, and you shall live, and you shall know
that I am the Lord." So I prophesied as the Lord com -
mand - ed me, and as I pro - phesied there was a noise,
and be - hold, a rat - tling, and the bones approached each one
to its joint. And as I looked, sin - ews and flesh grew up -
on them, and skin had cov - ered them, but there was no breath
in them. Then the Lord said to me: "Pro - phesy to the wind,
pro - phe - sy, son of man, and say to the Spi-rit: 'Thus says the
Lord God: Come from the four winds, O Spi - rit, and breathe up -
on these dead men, and let them live.'" So I prophesied
as He com - mand - ed me, and the Spi - rit en - tered them,

and they lived, and stood upon their feet, an exceedingly great
 mul - ti - tude. And the Lord said to me: "Son of man,
 these bones are the whole house of Is - ra - el, and they say,
 'Our bones are dried up, our hope is per-ished; we are clean
 cut off.' There-fore, pro - phe - sy and say to them: 'Thus
 says— the Lord God: Be - hold, I will open your tombs,
 and will raise you from your tombs, O my peo - ple, and I
 will bring you home into the land of Is - ra - el. And you
 shall know that I am the Lord, when I have o-pened your graves,
 and have raised you from your graves, O my peo - ple. And I will
 put my spi - rit within you, and you shall live, and I will place
 you in your own land; then you shall know that I am the Lord.
 I have spok - en, and I will do it, says the Lord.'"

The Second Prokeimenon

Tone 7 Psalm 9 Znamenny Chant

Soprano Alto

A - rise, O Lord my God, lift up Thy hand! For - get

Tenor Bass

not Thy poor for - ev - er!

Verse: I will praise Thee, O Lord my God, with all my heart; I will make all Thy wonders known!

The Second Prokeimenon

Tone 7 Psalm 9 Serbian Chant

Soprano Alto

A - rise, O Lord my God, lift up Thy hand! For -

Tenor Bass

get not Thy poor for - ev - er!

Verse: I will praise Thee, O Lord my God, with all my heart; I will make all Thy wonders known!

The Second Prokeimenon

Tone 7 Psalm 9 Common Chant
arr. from L'vov/Bakhmetev

Soprano Alto

A - rise, O Lord my God, lift up Thy hand! For - get—

Tenor Bass

not Thy poor for - ev - er!

Verse: I will praise Thee, O Lord my God, with all my heart; I will make all Thy wonders known!

Alleluia

Tone 5 Znamenny Chant
A. Arkhangel'sky

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - - - ia!

Verse: Let God arise! Let His enemies be scattered! Let those who hate Him flee from before His face! (Psalm 68:2)

ALLELUIA, ALLELUIA, ALLELUIA!

Verse: As smoke vanishes, so let them vanish, as wax melts before the fire! (v. 3)

ALLELUIA, ALLELUIA, ALLELUIA!

Verse: So the sinners will perish before the face of God, but let the righteous be glad! (v. 3)

ALLELUIA, ALLELUIA, ALLELUIA!

Alleluia

Moscow Chant

1. and 2.

Soprano
Alto

Al - le - lu - - ia, Al - le -

Tenor
Bass

lu - ia, Al - le - lu - - ia!

3.

Al - le - lu - ia,

Al - le - lu - ia, Al - le - lu - ia!

At the Gospel

Common Chant

Soprano
Alto

And to your spi - rit. Glory to Thee, O Lord, glo - ry to Thee.

Tenor
Bass

At the Gospel

Kievan Chant

Soprano
Alto

And to your spi - rit. Glo - ry to Thee, O Lord, glo - ry to Thee.

Tenor
Bass

At the Gospel

S. Mokranjac

Soprano
Alto

And to your spi - rit. Glo - ry to Thee, O Lord, glo - ry to Thee.

Tenor
Bass

The Augmented Litany

“Monastery Chant”

Soprano
Alto

Tenor
Bass

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy,

Detailed description: This system shows the first three phrases of the litany. The Soprano and Alto parts are written in treble clef with a key signature of one sharp (F#). The Tenor and Bass parts are in bass clef. The lyrics are: "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy,". The music consists of block chords in the upper parts and single notes in the lower parts.

Lord, — have mer - cy, Lord, — have mer - cy. A - men.

Detailed description: This system shows the continuation of the litany. The Soprano and Alto parts are in treble clef. The lyrics are: "Lord, — have mer - cy, Lord, — have mer - cy. A - men." The music features longer note values and some ties in the upper parts, while the lower parts continue with single notes.

The Augmented Litany

Serbian Chant

Melody

Tone 5

Ison

Lord, — have mer - cy. Lord, — have mer - cy.

Detailed description: This system shows the first two phrases of the Serbian Chant. The Melody part is in treble clef with a key signature of three flats (Bb, Eb, Ab). The Ison part is in bass clef. The lyrics are: "Lord, — have mer - cy. Lord, — have mer - cy." The melody is a single-line chant with some ties, and the ison provides a simple harmonic accompaniment.

Lord, — have mer - cy, Lord, — have mer - cy,

Detailed description: This system shows the continuation of the Serbian Chant. The Melody part is in treble clef. The lyrics are: "Lord, — have mer - cy, Lord, — have mer - cy,". The melody continues with ties and the ison accompaniment remains consistent.

Lord, — have mer - cy. A - men.

Detailed description: This system shows the final phrase of the Serbian Chant. The Melody part is in treble clef. The lyrics are: "Lord, — have mer - cy. A - men." The melody concludes with a final note and the ison accompaniment ends with a sustained note.

The Augmented Litany

Soprano
Alto

1. Traditional

Lord, have mer - cy. Lord, have mer - cy. Lord, have

Tenor
Bass

2.

mercy, Lord, have mercy, Lord, have mer - cy. Lord, have

mercy, Lord, have mercy, Lord, have mer - cy. A - men.

The Augmented Litany

Tone 4

Melody

Byzantine Chant

Lord, have mer - cy. Lord, have mer - cy, Lord, have - mer - cy,

Ison

Lord, - have - mer - cy. A - men.

Litany of Supplication

Kievan Chant

Soprano
Alto

Lord, have mer - cy. Lord, have mer - cy.

Tenor
Bass

Grant it, O Lord. Grant it, O Lord.

To Thee, O Lord. A - men. And to your spi - rit.

Litany of Supplication

arr. from A. Gretchaninov

Soprano
Alto

Lord, have mer - cy. Lord, have mer - cy.

Tenor
Bass

Grant— it, O Lord. Grant— it, O Lord. To

Thee, O Lord. A-men. And to your spi - rit.

Litany of Supplication

B. Ledkovsky

Soprano
Alto

Lord,— have mer - cy. Grant— it, O Lord.

Tenor
Bass

Grant— it, O Lord. To Thee,— O Lord.

A - men. And to your spi - rit.

The Great Dismissal

Soprano
Alto

Tenor
Bass

Fa - ther, bless. A - men. Pre - serve, O God, the ho - ly

Detailed description: This system shows the first two staves of the musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a minor key (one flat) and 4/4 time. The lyrics are: "Fa - ther, bless. A - men. Pre - serve, O God, the ho - ly".

Orthodox faith and Orthodox Chris - tians, unto ages of a -

Detailed description: This system shows the second two staves of the musical score. The lyrics are: "Orthodox faith and Orthodox Chris - tians, unto ages of a -".

ges. More honorable than the Cherubim, and more glorious beyond

Detailed description: This system shows the third two staves of the musical score. The lyrics are: "ges. More honorable than the Cherubim, and more glorious beyond".

compare than the Ser - a - phim: without defilement you gave

Detailed description: This system shows the fourth two staves of the musical score. The lyrics are: "compare than the Ser - a - phim: without defilement you gave".

birth to God the Word. True Theotokos, we mag - ni - fy you.

Detailed description: This system shows the fifth two staves of the musical score. The lyrics are: "birth to God the Word. True Theotokos, we mag - ni - fy you.".

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

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

mercy, Lord, have mercy, Lord, have mer - cy. Fa - ther, bless.

A - men.

Come, Let Us Bless Joseph

Pskov Melody
H. Benigsen

Soprano
Alto

Tenor
Bass

Come, let us bless Joseph of e - ter - nal mem - o -

ry, who came by night to Pi - late and begged for the

Life of All: "Give me this Strang - -

er, who has no place to lay His head. Give me this

Strang - er, whom an e - vil dis - ci - ple

be - trayed to death. Give me this Strang - er,

whom His moth - er saw hanging up - on the cross,

and with a moth - er's sor - row cried weep - ing:

'Woe is me, O my child, light of my eyes and belovèd

of my bos - om! For what Sim - eon foretold in the

tem - ple now has come to pass: a sword has pierced

my heart; but change my grief to gladness by Thy res - ur -

rec - tion.'" We wor - ship Thy Pas - sion, O -

Christ! We worship Thy Pas - sion, - O - Christ! We wor - ship Thy

Pas - sion, O - Christ, and Thy holy res - ur - rec - tion!

Come, Let Us Bless Joseph

Abbreviated Bulgarian Chant
D. Bortniansky

Soprano
Alto

Come, let us bless Jos - eph of e - ter - nal

Tenor
Bass

Detailed description: This system shows the first two staves of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef. The Tenor and Bass parts are written on a single staff with a bass clef. The music is in common time (C) and 6/4 time. The lyrics are "Come, let us bless Jos - eph of e - ter - nal".

mem - o - ry, who came by night — to —

Detailed description: This system shows the second two staves of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef. The Tenor and Bass parts are written on a single staff with a bass clef. The music is in common time (C) and 6/4 time. The lyrics are "mem - o - ry, who came by night — to —".

Pi - late and begged — for the Life of All:

Detailed description: This system shows the third two staves of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef. The Tenor and Bass parts are written on a single staff with a bass clef. The music is in common time (C) and 6/4 time. The lyrics are "Pi - late and begged — for the Life of All:".

"Give me this Strang - er, who has no place to —

Detailed description: This system shows the final two staves of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef. The Tenor and Bass parts are written on a single staff with a bass clef. The music is in common time (C) and 6/4 time. The lyrics are "'Give me this Strang - er, who has no place to —".

lay His head. Give me— this— Strang - er, whom an

e - vil— dis - ci - ple be - trayed to death.

Give me this— Strang - er, whom His moth - er saw

hang - ing up - on the cross, and with a moth - er's—

sor - row cried weep - ing: 'Woe is

me, O my child, light of my eyes and be -

lov - ed of my bos - om! For what Sim - e - on fore -

told in the tem - ple now has come to pass: a

sword_ has_ pierced my heart; but change my grief to

glad - ness by Thy res - ur - rec - tion.'" We_

wor - ship Thy Pas - sion, O Christ! We wor - ship Thy

Pas - sion, O Christ! We_ wor - ship Thy_

Pas - sion, O Christ, and Thy ho - ly res - ur -

rec - - - - - tion!

THE VESPERAL
DIVINE LITURGY

Opening Psalm (Psalm 104)

PRIEST: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: Amen. Come, let us worship God, our King. Come, let us worship and fall down before Christ, our King and our God. Come, let us worship and fall down before Christ Himself, our King and our God.

Bless the Lord, O my soul. O Lord my God, Thou art very great. Thou art clothed with honor and majesty, who coverest Thyself with light as with a garment; who hast stretched out the heavens like a tent.

Who hast laid the beams of Thy chambers on the waters, who makest the clouds Thy chariot, who ridest on the wings of the wind, who makest Thy angels spirits, and Thy ministers a fiery flame.

Thou didst set the earth on its foundations so that it should never be shaken. Thou didst cover it with the deep as with a garment, the waters stood above the mountains.

At Thy rebuke they fled, at the sound of Thy thunder they took to flight. The mountains rose, the valleys sank down to the place which Thou didst appoint for them.

Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys, they flow between the hills.

They give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the air have their habitation; they sing among the branches.

From Thy lofty abode Thou waterest the mountains; the earth is satisfied with the fruit of Thy work. Thou dost cause the grass to grow for the cattle, fodder for the animals that serve man.

That he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees.

The high mountains are for the wild goats; the rocks are a refuge for the badgers. Thou hast made the moon to mark the seasons. The sun knows its time for setting.

Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God.

When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labor until the evening.

O Lord, how manifold are Thy works! In wisdom hast Thou made them all! The earth is full of Thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great.

There go the ships, and Leviathan which
Thou didst form to sport in it. These
all look to Thee to give them their
food in due season.

When Thou givest to them, they gather it
up; when Thou openest Thy hand,
they are filled with good things.
When Thou hidest Thy face, they are
dismayed; when Thou takest away
their spirit, they die and return to
their dust.

When Thou sendest forth Thy Spirit, they
are created and Thou renewest the
face of the earth! May the glory of the
Lord endure forever! May the Lord
rejoice in his works!

Who looks on the earth and it trembles!
Who touches the mountains and they

smoke! I will sing to the Lord as long
as I live; I will sing praises to my God
while I have being!

May my meditation be pleasing to Him,
for I rejoice in the Lord. Let sinners be
consumed from the earth, and let the
wicked be no more. Bless the Lord, O
my soul!

The sun knows its time for setting. Thou
makest darkness, and it is night. O
Lord, how manifold are Thy works! In
wisdom hast Thou made them all!

Glory to the Father, and to the Son, and
to the Holy Spirit, now and ever, and
unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia! Glory to Thee,
O God! (3)

The Great Litany

Kievan Chant
B. Ledkovsky

Soprano
Alto

1. 2.

A - men. Lord, have mer - cy. Lord, — have

Tenor
Bass

Detailed description: This block contains the first system of the musical score for Soprano and Alto. It features two staves with a treble clef and a key signature of one sharp (F#). The music is in 4/4 time. The first measure is a whole rest. The second measure begins with a first ending (marked '1.') consisting of a quarter note G4, a quarter note A4, and a quarter note B4. The third measure continues with a quarter note C5, a quarter note B4, and a quarter note A4. The fourth measure is a second ending (marked '2.') consisting of a quarter note G4, a quarter note A4, and a quarter note B4. The lyrics are: 'A - men. Lord, have mer - cy. Lord, — have'.

mer - cy. To — Thee, O Lord. A - men.

Detailed description: This block contains the second system of the musical score for Soprano and Alto. It continues from the first system. The lyrics are: 'mer - cy. To — Thee, O Lord. A - men.' The music consists of a quarter note G4, a quarter note A4, and a quarter note B4 in the first measure, followed by a quarter note C5, a quarter note B4, and a quarter note A4 in the second measure, and a quarter note G4, a quarter note A4, and a quarter note B4 in the third measure.

The Great Litany

Kievan Chant

Soprano
Alto

1. 2.

A - men. Lord, have mer - cy. Lord, — have mer - cy.

Tenor
Bass

Detailed description: This block contains the first system of the musical score for Soprano and Alto. It features two staves with a treble clef and a key signature of one sharp (F#). The music is in 4/4 time. The first measure is a whole rest. The second measure begins with a first ending (marked '1.') consisting of a quarter note G4, a quarter note A4, and a quarter note B4. The third measure continues with a quarter note C5, a quarter note B4, and a quarter note A4. The fourth measure is a second ending (marked '2.') consisting of a quarter note G4, a quarter note A4, and a quarter note B4. The lyrics are: 'A - men. Lord, have mer - cy. Lord, — have mer - cy.'.

To Thee, — O — Lord. A - men.

Detailed description: This block contains the second system of the musical score for Soprano and Alto. It continues from the first system. The lyrics are: 'To Thee, — O — Lord. A - men.' The music consists of a quarter note G4, a quarter note A4, and a quarter note B4 in the first measure, followed by a quarter note C5, a quarter note B4, and a quarter note A4 in the second measure, and a quarter note G4, a quarter note A4, and a quarter note B4 in the third measure.

The Great Litany

Soprano Alto

1. 2. W. Obleschuk

A - men. Lord, have mer - cy. Lord, have mer - cy.

Tenor Bass

To — Thee, O Lord. A - men.

The Great Litany

Melody

Tone 5 1. 2. Byzantine Chant

A - men. Lord, have mer - cy. Lord, have mer - cy.

Ison

To Thee, O Lord. A - men.

Lord, I Call

(Psalm 140)

Common Chant
arr. from L'vov/Bakhmetev

Tone 1

Soprano
Alto

Tenor
Bass

Lord, I call upon Thee, hear me. Hear me, O Lord. Lord, I

call upon Thee, hear me, re-ceive the voice of my prayer, when I

call up-on Thee. Hear me, O Lord. Let my prayer a-rise

in Thy sight as in-cense, and let the lift-ing up of my

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

Verse: Out of the depths I cry to Thee, O Lord; Lord, hear my voice.

Tone 1

Ac - cept our evening prayers, O ho - ly Lord! Grant us re -
 mis - sion of sins, for Thou alone hast manifested the resur -
 rec - tion to the world!

Verse: Let Thine ears be attentive to the voice of my supplications.

Tone 1

En - cir - cle Zi - on and surround her, O peo - ple!
 Give glo - ry in her to the one who rose from the dead! For

He is our — God, who has delivered us from our trans -

gres - sions!

Verse: If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.

Tone 1

Come, O peo - ple! Let us hymn and fall down be - fore Christ,

glo - rifying His resur - rec - tion from the dead! For He is our —

God, who has delivered the world from the En - e - my's de - ceit!

Verse: For Thy Name's sake I wait for Thee, O Lord. My soul has waited for Thy word,
my soul hopes on the Lord.

Tone 1

We have been freed from suf - fer - ings by Thy suf - fer - ing,

O Christ. We have been delivered from cor - rup - tion by Thy

res - ur - rec - tion. O Lord, glo - ry to Thee!

Verse: From the morning watch until night, from the morning watch let Israel hope
in the Lord!

Tone 8

To - day Hell cries out groan - ing: "I should not have ac -

cepted the Man born of Ma - ry. He came and de-destroyed

my pow'r. He shattered the gates of brass. As God He raised

the souls that I had held cap - tive." Glory to Thy

cross and resur - rec - tion, O Lord!

Verse: For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all His iniquities.

(Repeat) "Today Hell cries out groaning: 'I should not...'"

Verse: Praise the Lord, all nations! Praise Him, all peoples!

Tone 8

To - day Hell cries out groan - ing: "My dominion has been

shat - tered. I received a dead man as one of the dead,

but against Him I could not pre - vail. From eternity I had

ruled — the dead, but be - hold, He — rais - es all.

Because of Him do I per - ish." Glory to Thy cross and

re - sur - rec - tion, O Lord!

Verse: For His mercy is confirmed on us, and the truth of the Lord endures forever.

Tone 8

To - day Hell cries out groan - ing: "My power has been

tram - pled down. The Shepherd is cru - ci - fied and Ad -

am is raised. I have been deprived of those whom I ruled.

Those whom I swallowed in my strength I have gi - ven up.

He who was cru - ci - fied has emp - tied the tombs. The

power of death has been van - quished." Glory to Thy cross and

re - sur - rec - tion, O Lord!

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

Tone 6

The great Moses mystic'ly foreshadowed this day when he said:

"God blessed the sev - enth day. This is the blessed sab - bath;

this is the day of rest, on which the Only-begotten Son of

God rested from all His works. By suffering death to fulfill the

plan of sal - va - tion, He kept the sab - bath in the

flesh; by returning again to what He was, He has granted us

eternal life through His resur - rec - tion, for He alone is

Good, and the Lov - er of Man.

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

Tone 1

Let us praise the Vir - gin Ma - ry! The gate of Heaven, the

glo - ry of the world! The song of the angels, the beauty of the

faith - ful! She was born of man, yet gave birth to God!

She was re - vealed as the heaven, as the temple of the God - head!

She destroyed the wall of en - mi - ty! She com - menced the

peace, she opened the King - dom! Since she is our foun -

da - tion of faith, our de - fend - er is the Lord whom she

bore! Courage! Courage, O peo - ple of God! For Christ

will destroy our en - e - mies since He is All - pow - er - ful.

Lord, I Call Upon Thee

(Psalm 140)

Kievan Chant
B. Ledkovsky

Tone 1

Soprano
Alto

Tenor
Bass



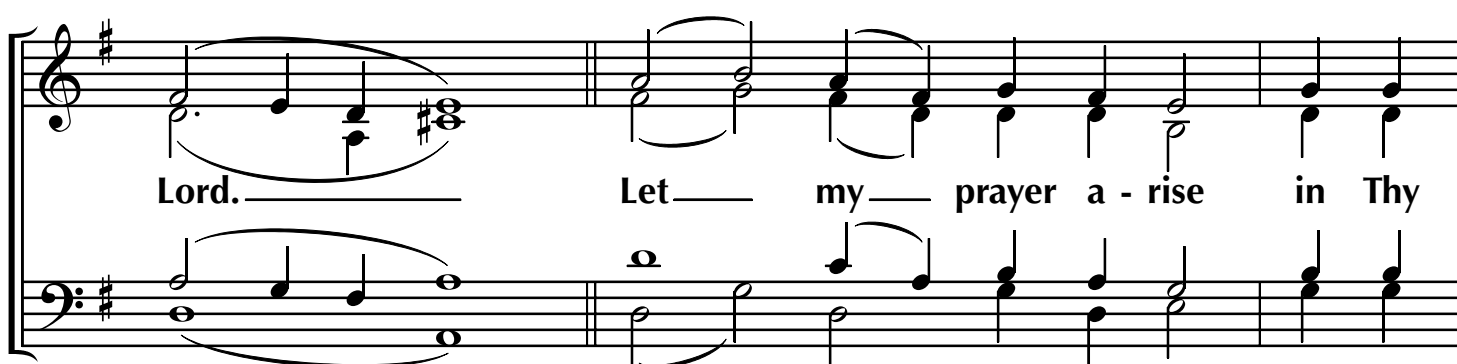
Lord, I call upon Thee, hear me. Hear me, O Lord.



Lord, I call upon Thee, hear me, receive the voice of my prayer,



when I call upon Thee. Hear me, O



Lord. Let my prayer arise in Thy



sight as incense, and let the lifting up of my hands

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

Lord.

Out of the depths I cry to Thee, O Lord! Lord, hear

my voice!

Tone 1

Ac - cept our evening prayers, O ho - ly Lord! Grant us re -

mis - sion of sins, for Thou alone hast manifested the res - ur -

rec - tion to the world!

Let Thine ears be attentive to the voice of my sup - pli - ca - tions.

Tone 1

En - cir - cle Zi - on and surround her, O peo -

ple! Give glo - ry in her to the one who rose from the dead! For

He is our God, who has delivered us from our trans-

gres - sions!

If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But-

there is forgive - ness with Thee.

Tone 1

Come, O peo - ple! Let us hymn and fall down

be - fore Christ, glo - rifying His resur - rec - tion from the dead!

For He is our — God, who has delivered the world from the

En - e - my's — de - ceit!

For Thy Name's sake I wait for Thee, O Lord, my soul has waited

for Thy Word, my — soul has hoped on — the Lord.

Tone 1

We have been freed— from— suf - fer - ings by Thy suf - fer -

ing, O Christ. We have been delivered from cor - rup - tion

by Thy res - ur - rec - tion. O Lord,

glo - ry to Thee.

And in the eighth tone:

From the morning watch until night, from the morning watch, let—

Is - ra - el hope on the Lord.

Tone 8

To - day Hell cries out groan - ing: "I should not have ac -

cepted the Man born of Ma - ry. He came and de -

stroyed my pow'r. He shattered the gates of brass. As God He

raised the souls that I had held cap - tive." Glo - ry

to Thy cross and re - sur - rec - tion, O Lord!

For with the Lord there is mercy, and with Him is plenteous redemption, and

He will de - liv - er Is - ra - el from all His in - i - qui - ties.

(Repeat) "Today Hell cries out groaning: 'I should not...'"

Praise the Lord, all nations! Praise Him, all

peo - ple!

Tone 8

To - day Hell cries out groan - ing: "My do - min - ion has been

shat - tered. I received a dead man as one of the dead,

but against Him I could not pre - vail. From e - ternity I had

ruled the dead, but be - hold, He rais - es all.

Because of Him do I per - ish." Glory to Thy cross and

re - sur - rec - tion, O Lord!

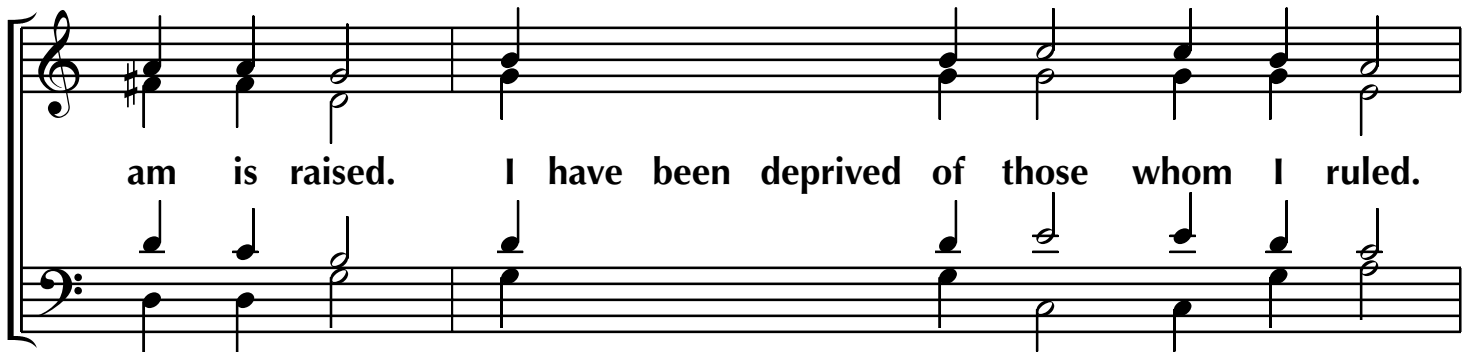
For His mercy is confirmed on us, and the truth of the

Lord en - dures for - e - ver.

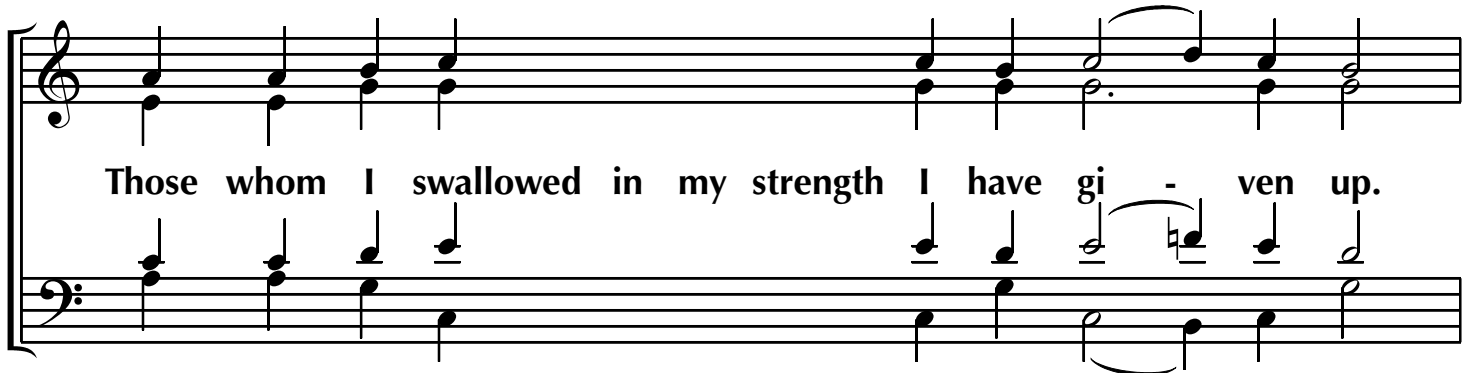
Tone 8

To - day Hell cries out groan - ing: "My po - wer has been

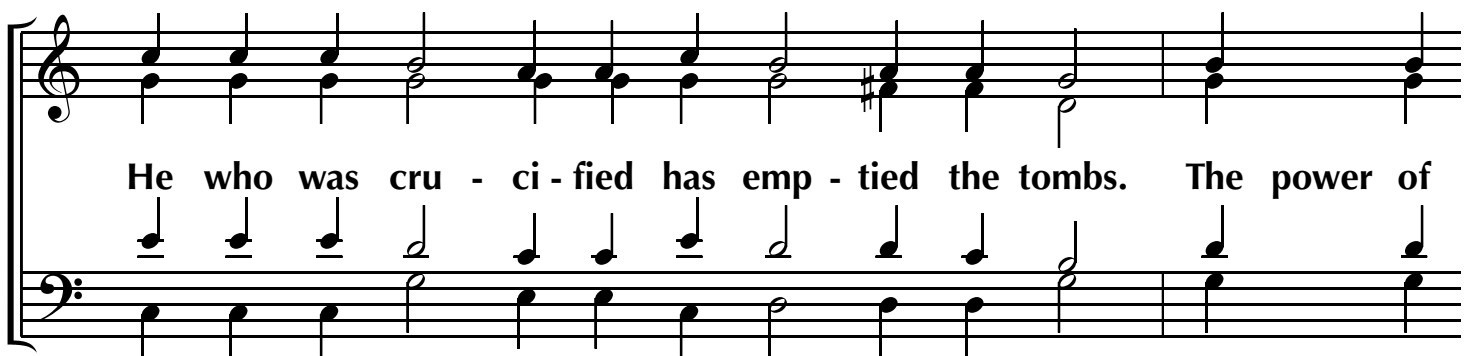
tram - pled down. The Shepherd is cru - ci - fied and Ad -



am is raised. I have been deprived of those whom I ruled.



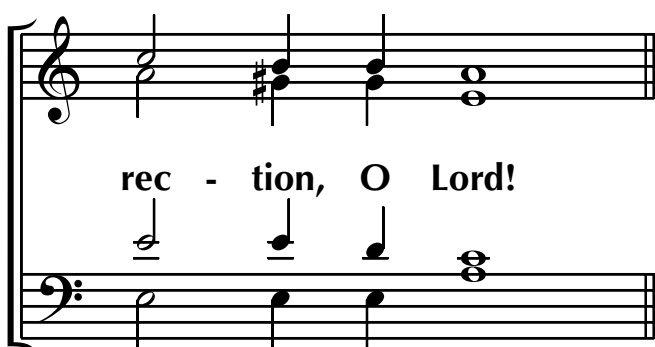
Those whom I swallowed in my strength I have given up.



He who was crucified has emptied the tombs. The power of



death has been vanquished." Glory to Thy cross and resurrection."



recitation, O Lord!

And in the sixth tone:

Glory to the Father, and to the Son, and to the Ho -

- ly Spi - rit.

Tone 6

The great Moses mystic'ly foreshadowed this day— when he said:

"God blessed the sev-enth day." This is the bless-ed sab -

bath; this is the day— of— rest, on which the Only-begotten

Son of God rested from all His works. By suffering death to ful -

fill the plan of sal - va - - - tion, He kept the

sab - bath in the flesh; by returning again to what He was,

He has granted us eternal life through His res - ur - rec -

tion, for He a - lone is Good, and the Lov - er of Man.

And in the first tone:

Now and ever and un - to a - ges of a - ges. — A - men.

Tone 1

Let us praise — the Vir - gin Ma - ry! The gate of Heaven, the

glo - ry of the world! The song of the angels, the beauty of the

faith - ful! She was born of man, yet gave birth to God! She was re -

vealed — as the heaven, as the temple of the God - head!

She de-destroyed the wall of en - mi - ty! She com - menced the

peace, she opened the King - dom! Since she is our foun - da -

tion of faith, our de - fend - er is the Lord— whom she

bore! Courage! Courage, O peo - ple of God! For Christ will de -

stroy our en - e - mies since He is All - pow - er - ful.

Gladsome Light

I. Dvoretzky

Soprano
Alto

Glad - some Light of the Ho - ly Glo - ry of the Im -

Tenor
Bass

mor - tal Fa - ther, Heav - en - ly, Ho - ly, Bless - ed:

O — Je - sus Christ! Now that we have come to the set-ting

of the sun, and be - hold — the light of eve - ning, we

praise— God:— Fa - ther, Son, and Ho - ly Spi - rit,

for— meet it— is at all times— to wor - ship

Thee with voic - es of praise, O Son of God and— Giv - er of


Life:— there - fore— all the world doth— glo - ri - fy Thee.

Gladsome Light

Byzantine Chant

Tone 5

Melody



Glad - some Light of the Ho - ly Glo - ry of the Im -

Ison




mor - tal Fa - ther, Heav - en - ly, Ho - ly, Bless - ed:



O — Je - sus — Christ! Now that we have come — to the



set - ting of the sun, — and be - hold the light of eve -



ning, we praise — God: — Fa - ther, Son, and Ho - ly

Spi - rit, for meet it is at all times to wor-ship

Thee with voic - es of praise, O Son

of God and Giv - er of Life:

there-fore all the world doth glo - ri - fy Thee.

Gladsome Light

Greek Melody

Soprano
Alto

Glad - some - Light of the Ho - ly Glo - ry of the Im -

Tenor
Bass

mor - tal Fa - ther, Heav - en - ly, Ho - ly, Bless -

ed: O Je - sus - Christ! Now that we - have

come to the set - ting of - the - sun, and be - hold the light of

eve - ning, we - praise God: - Fa - ther, - Son, and

Ho - ly Spi - rit, for meet - it - is at

all - times to wor - ship - Thee with voic - es of praise,

O Son - of - God and Giv - er of -

Life: there - fore all the - world - doth

glo - ri - fy - Thee.

Old Testament Readings

- 1 - Genesis 1:1-13
- 2 - Isaiah 60:1-16
- 3 - Exodus 12:1-11
- 4 - Jonah 1:1-17, 2:1-10, 3:1-10, 4:1-11
- 5 - Joshua 5:10-15
- 6 - Exodus 13:2-15:19

Reader: (Continuing from Ex 15:1) ...Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; and they believed in the Lord and in His servant Moses.

Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "Let us sing unto the Lord:

Choir: For gloriously has He been glorified!

Refrain: Bulgarian Chant

For glo - ri - ous - ly has He been glo - ri - fied!

Or

Refrain: Carpatho-Russian Chant

For glo - ri - ous - ly has He been glo - ri - fied!

The horse and his rider He has thrown into the sea. Let us sing unto the Lord!

(Refrain, sung after each verse.)

He was to me a helper and protector for salvation. Let us sing unto the Lord!

This is my God and I will glorify Him; the God of my father and I will exalt Him.

Let us sing unto the Lord!

The Lord bringing wars to nought, the Lord is His name. Pharaoh's chariots and his host He cast into the sea. Let us sing unto the Lord!

And his chosen officers are sunk in the Red Sea. Let us sing unto the Lord!

The floods cover them; they went down into the depths like a stone. Let us sing unto the Lord!

Thy right hand, O Lord, has been glorified in power. Let us sing unto the Lord!
 Thy right hand, O Lord, has shattered the enemy, and in the greatness of Thy
 majesty Thou hast overthrown Thine adversaries. Let us sing unto the Lord!
 Thou sendest forth Thy fury, it consumes them like stubble, and by the spirit of Thy
 displeasure the water parted asunder. Let us sing unto the Lord!
 The waters stood up like a wall, the deeps congealed in the heart of the sea. Let
 us sing unto the Lord!
 The enemy said: I will pursue and I will overtake, I will divide the spoil, I will
 satisfy my soul, I will destroy with my sword, my hand shall have dominion. Let
 us sing unto the Lord!
 Thou didst send Thy Spirit and the sea covered them; they sank as lead in the
 mighty waters. Let us sing unto the Lord!
 Who is like Thee, O Lord, among the gods? Who is like Thee - glorified in
 holiness, marvelous in glory, doing wonders? Let us sing unto the Lord!
 Thou didst stretch out Thy right hand and the earth swallowed them. Thou hast
 led in Thy righteousness the people whom Thou hast redeemed. Let us sing
 unto the Lord!
 Now are the chiefs of Edom dismayed, the leaders of Moab, trembling seizes
 them; all the inhabitants of Canaan have melted away. Let us sing unto the
 Lord!
 Until Thy people pass by, O Lord, until the people pass by whom Thou hast
 purchased. Let us sing unto the Lord!
 Thou wilt bring them in and plant them on Thy mountain, the place, O Lord,
 which Thou hast made for Thine abode. The sanctuary, O Lord, which Thy
 hands have made ready. Let us sing unto the Lord!
 The Lord shall reign for ever and ever." For when the horse of Pharaoh with the
 chariots and horsemen went into the sea, the Lord brought back the water of
 the sea upon them. Let us sing unto the Lord!
 But the children of Israel walked on dry ground in the midst of the sea. Let us sing
 unto the Lord!
 Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing unto the
 Lord!
 Now and ever, and unto ages of ages. Amen. Let us sing unto the Lord!
FOR GLORIOUSLY HAS HE BEEN GLORIFIED!

7 - Zephaniah 3:8-15

8 - I Kings (III Kings, LXX) 17:8-24

9 - Isaiah 61:10-62:5

10 - Genesis 22:1-18

11 - Isaiah 61:1-9

12 - II Kings (IV Kings, LXX) 4:8-27

13 - Isaiah 63:11-64:5

14 - Jeremiah 31:31-34

15 - Daniel 3:1-23; The Song of the Three Holy Children 1-66

Reader: (Continuing from v. 28): ...Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:

“Blessed art Thou, O Lord, God of our fathers, and to be praised and highly exalted for ever;
 And blessed is Thy glorious, holy name, and to be praised and highly exalted for ever;
 Blessed art Thou in the temple of Thy holy glory, and to be extolled and highly exalted for ever;
 Blessed art Thou, who sittest upon cherubim and lookest upon the deeps, and to be praised and highly exalted for ever;
 Blessed art Thou upon the throne of Thy kingdom, and to be praised and highly exalted for ever;
 Blessed art Thou in the firmament of heaven, and to be sung and glorified for ever.
 Bless the Lord, all works of the Lord:

Choir: Praise the Lord, sing and exalt Him throughout all the ages!

Refrain: Bulgarian Chant

Praise — the Lord, — sing and ex - alt Him through-out all the

a - ges!

Or

Refrain: Carpatho-Russian Chant

Praise — the Lord, — sing — and ex - alt Him through-out

all the a - ges!

Bless the Lord, you heavens, (Refrain, sung after each verse.)
Bless the Lord, you angels of the Lord.
Bless the Lord, all waters above the heaven.
Bless the Lord, all powers.
Bless the Lord, sun and moon.
Bless the Lord, stars of heaven.
Bless the Lord, all rain and dew.
Bless the Lord, all winds.
Bless the Lord, fire and heat.
Bless the Lord, winter cold and summer heat.
Bless the Lord, dews and snows.
Bless the Lord, nights and days.
Bless the Lord, light and darkness.
Bless the Lord, ice and cold.
Bless the Lord, frosts and snows.
Bless the Lord, lightnings and clouds.
Let the earth bless the Lord.
Bless the Lord, mountains and hills.
Bless the Lord, all things that grow on the earth.
Bless the Lord, you springs.
Bless the Lord, seas and rivers.
Bless the Lord, you whales and all creatures that move in the waters.
Bless the Lord, all birds of the air.
Bless the Lord, all beasts and cattle.
Bless the Lord, you sons of men.
Bless the Lord, O Israel.
Bless the Lord, you priests of the Lord.
Bless the Lord, you servants of the Lord.
Bless the Lord, spirits and souls of the righteous.
Bless the Lord, you who are holy and humble in heart.
Bless the Lord, Ananiah, Azariah, and Mishael.”
Bless the Lord, apostles, prophets and martyrs of the Lord.
We bless the Father, the Son, and the Holy Spirit.
Now and ever, and unto ages of ages. Amen.
We praise, bless, and worship the Lord, singing and exalting Him throughout the ages.
PRAISE THE LORD, SING AND EXALT HIM THROUGHOUT ALL THE AGES.

The Little Litany

Kievan Chant
B. Ledkovsky

Soprano Alto

Tenor Bass

Lord, have mer - cy. Lord, — have mer - cy.

To — Thee, O Lord. A - men.

Detailed description: This musical score is for 'The Little Litany' by B. Ledkovsky. It is written for Soprano Alto and Tenor Bass. The key signature has one sharp (F#) and the time signature is 4/4. The Soprano Alto part begins with a treble clef and a key signature of one sharp. The Tenor Bass part begins with a bass clef and a key signature of one sharp. The lyrics are: 'Lord, have mer - cy. Lord, — have mer - cy. To — Thee, O Lord. A - men.' The score includes a repeat sign after the first phrase and a double bar line at the end.

The Little Litany

Tone 5

Byzantine Chant

Melody

Ison

Lord, have mer - cy. To Thee, O Lord. A - men.

Detailed description: This musical score is for 'The Little Litany' in Tone 5, featuring Melody and Ison parts. The key signature has one flat (Bb) and the time signature is 4/4. The Melody part begins with a treble clef and a key signature of one flat. The Ison part begins with a bass clef and a key signature of one flat. The lyrics are: 'Lord, have mer - cy. To Thee, O Lord. A - men.' The score includes a repeat sign after the first phrase and a double bar line at the end.

The Little Litany

Kievan Chant
M. Kovalevsky

Soprano Alto

Tenor Bass

Lord, — have — mer - cy. To Thee, O Lord. A - men.

Detailed description: This musical score is for 'The Little Litany' by M. Kovalevsky. It is written for Soprano Alto and Tenor Bass. The key signature has one sharp (F#) and the time signature is 4/4. The Soprano Alto part begins with a treble clef and a key signature of one sharp. The Tenor Bass part begins with a bass clef and a key signature of one sharp. The lyrics are: 'Lord, — have — mer - cy. To Thee, O Lord. A - men.' The score includes a repeat sign after the first phrase and a double bar line at the end.

As Many as Have Been Baptized

Repeat 3 times:

Moscow Chant

Soprano
Alto

A - men. As man - y as have been bap - tized in - to Christ

Tenor
Bass

have — put — on — Christ. Al - le - lu - ia.

Al - le - lu - ia.

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

and ever, and unto ages of ag - es. A - men. Have — put —

on — Christ. Al - le - lu - ia. *Repeat: "As many..."*

Al - le - lu - ia.

As Many as Have Been Baptized

Znamenny Chant

All: 1. and 3.

Soprano
Alto

A - men. As — man - y as have been bap - tized in - to

Tenor
Bass

Christ have — put on — Christ. Al - le - lu - ia.

Sop/Ten 1
Sop/Ten 2

Trio: 2.

As — man - y as have been bap - tized in - to Christ

Alto/Bass

have — put on — Christ. Al - le - lu - ia.

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

now and ever, and unto ages of ag - es. A - men. Have_

put on — Christ. Al - le - lu - ia.

All: 4.

As — man - y as have been bap - tized in - to Christ

have_ put on — Christ. Al - le - lu - ia.

As Many as Have Been Baptized

Znamenny Chant
arr. from B. Ledkovsky

Repeat 3 times:

Soprano
Alto

Tenor
Bass

As — ma - ny as have been bap - tized

in - to Christ have — put — on — Christ.

Al - le - lu - ia. Glory to the Father, and to the

Son, and to the Holy Spirit, now and ever, and unto ages of a -

ges. A - men. Have — put — on — Christ.

Al - le - lu - ia. As ma - ny as have been

bap - tized in - to Christ have put

on Christ. Al - le - lu - ia.

Liturgy Prokeimenon

Tone 5 Psalm 66 Common Chant
arr. from L'vov/Bakhmetev

Soprano Alto

Let all the earth worship Thee and praise Thee; let it

Tenor Bass

praise Thy name, — O Most — High.

Verse: Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Liturgy Prokeimenon

Tone 5 Psalm 66 Znamenny Chant
B. Ledkovsky

Soprano Alto

Let all the earth worship Thee and praise Thee; let it

Tenor Bass

praise — Thy — name, — O — Most High.

Verse: Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Liturgy Prokeimenon

Tone 5 Psalm 66 Serbian Chant

Soprano Alto

Let all the earth wor - ship Thee and praise Thee;

Tenor Bass

let it praise — Thy name, O Most High.

Verse: Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Liturgy Prokeimenon

Tone 5 Psalm 66 Znamenny Chant
A. Arkhangel'sky

Soprano Alto

Let all the earth worship Thee and praise Thee; let it

Tenor Bass

praise — Thy — name, — O — Most High.

Verse: Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Arise, O God

(Instead of "Alleluia" before the Gospel)

P. Turchaninov

Soprano
Alto

Tenor
Bass

A - rise, O God, — judge the earth, for to Thee — be -

long — all the na - tions.

God has taken His place in the divine council; in the midst of the gods He holds judgment.

ARISE, O GOD...

How long will you judge unjustly and accept the faces of sinners?

ARISE, O GOD...

Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

ARISE, O GOD...

Rescue the weak and the needy; deliver them from the hand of the sinner.

ARISE, O GOD...

They have neither knowledge nor understanding; they walk about in darkness.

ARISE, O GOD...

Let all the foundations of the earth be shaken! I say: You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince!

ARISE, O GOD...

Arise, O God, judge the earth...

... FOR TO THEE BELONG ALL THE NATIONS!

Arise, O God

(Instead of "Alleluia" before the Gospel)

Abbreviated Bulgarian Chant
J. Erickson

Soprano
Alto

A - rise, O God, and judge the earth, for to Thee be -

Tenor
Bass

Detailed description: This system contains the first two staves of the musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. Both staves are in a key signature of one flat (B-flat major or D minor) and a 4/4 time signature. The melody is a simple, rhythmic chant. The lyrics are: "A - rise, O God, and judge the earth, for to Thee be -".

long - all the na - tions.

Detailed description: This system contains the second two staves of the musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The melody continues from the first system. The lyrics are: "long - all the na - tions.". The piece ends with a double bar line.

Arise, O God

Women's Trio:

P. Turchaninov

Soprano I
Soprano II

A - rise, O God, a - rise and - judge the earth, for - to -

Alto

Thee, to Thee - be - long all the na - tions.

(be-)

Christ is the New Pas - cha, a Life - giv - ing -

Sac - ri - fice, the Lamb of God that tak - eth a - way - the

The wo - - - - men

sins of the world. With haste the wom - en ran to tell the A-

- pos - tles: take cour - age, take cour - age! Tell the glad ti -

(take)

dings: the Lord is ris - - - - en, the Lord is -

(-en)

ris - en. The an - gel cried to the La - dy who is

full of grace: Re - joice, - O pure — Vir - gin, re-joyce and a -

gain — I say, re - joice! Your — Son — is — ris -
 (I) (re-) (Your)

en from His — three — days in the grave.

All:

A - rise, O God, — judge the earth, for to Thee — be -

long — all the na - - - tions.

Let All Mortal Flesh

Kievan Chant

arr. from M. Klimov and V. Lebedev

Soprano
AltoTenor
Bass

Let all mor - tal - flesh, let all mor - tal flesh keep si - lent,

and in fear, and in fear and trem - bling stand,

pon - - d'ring - no - thing earth - ly - mind - ed,

pon - - d'ring no - thing earth - ly - mind - ed.

For the King, for the King of kings,

and the Lord, and the Lord of lords

comes to be slain, to give Him - self,

give Him - self, give Him - self as food to the faith - ful.

A - men. Be - fore Him go the ranks of

an - gels: all the Prin - ci - pal - i - ties, all the Prin - ci -

pal - i - ties and Po - wers; the ma - ny - eyed — Che - ru - bim;

and the six - winged Ser - a - phim, co - ver - ing their

fa - ces, co - ver - ing their fa - ces, sing - ing the hymn:

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu -

ia, Al - le - lu - ia, Al - le - lu - ia!

Let All Mortal Flesh

P. Turchaninov

Soprano
Alto

Let all mor - tal flesh, let all mor - tal flesh keep

Tenor
Bass

si - lent, and in fear, in fear and

trem - bling stand, pon - d'ring noth - ing

earth - ly mind - ed, earth - ly - mind - ed,
mind - ed,
mind - ed,
mind - ed,

pon - d'ring noth - ing earth - ly -

mind - ed, earth - ly - mind - ed, for the

King — of kings and the Lord of lords,

and the Lord of lords — comes — to be slain to

give Him - self as food, give Him -

self, give Him - self as food to the faith -

ful. A - men. Be - - fore Him

go the ranks of an - gels:

all the Prin - ci - pal - i - ties, — all the Prin - ci -

pal - i - (i) - ties and Pow - ers, the man - y

eyed, the man - y eyed Che - ru - bim, — Che - ru -

bim and the six - winged Ser - a - phim

cov - er - ing their fac - es, their - fac - es,

sing - ing the hymn: Al - le -

lu - ia, Al - le - lu - ia, Al - le - lu -

ia!

Let All Mortal Flesh

Slowly and softly, legato sempre.

S. Glagolev

Soprano
Alto

Let all mor-tal flesh keep si - lent, and in fear and

Tenor
Bass

trem - bling stand, — pon - der - ing noth - ing earth - ly - mind -

ed. For the King of kings, and the Lord of lords

comes to be slain — to give Him - self as food to the

faith - ful, to give Him - self as food to the faith - ful.

A - - - men. — Be - fore Him go the ranks of

an - gels: all the Prin - ci - pal - i - ties and Pow'rs; — the

man - y - eyed — Che - ru - bim; and the six-winged Ser - a - phim,

cov - er - ing their fac - es, sing - ing the hymn: — Al - le -

lu - ia, Al - le - lu - ia, Al - le - lu - ia! — *rit.*

Let All Mortal Flesh

Serbian Chant
P. Drobac

Tone 8

Melody

Let all — mor - - - tal flesh, — let all

Ison

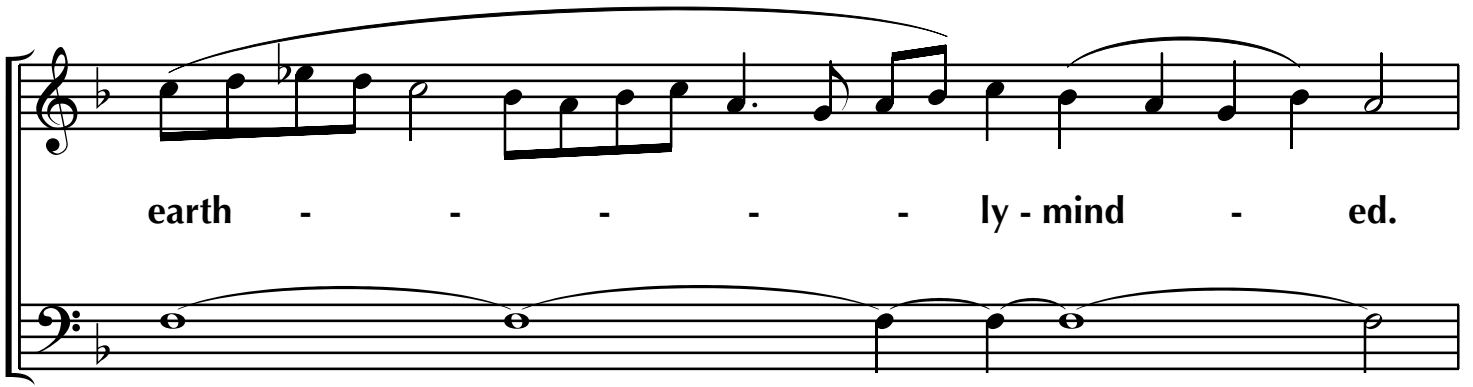
mor - tal flesh — keep si - - -

(si) - - - lent, and in fear — and

trem - - - bling stand, —

— pon - d'ring no - - - thing

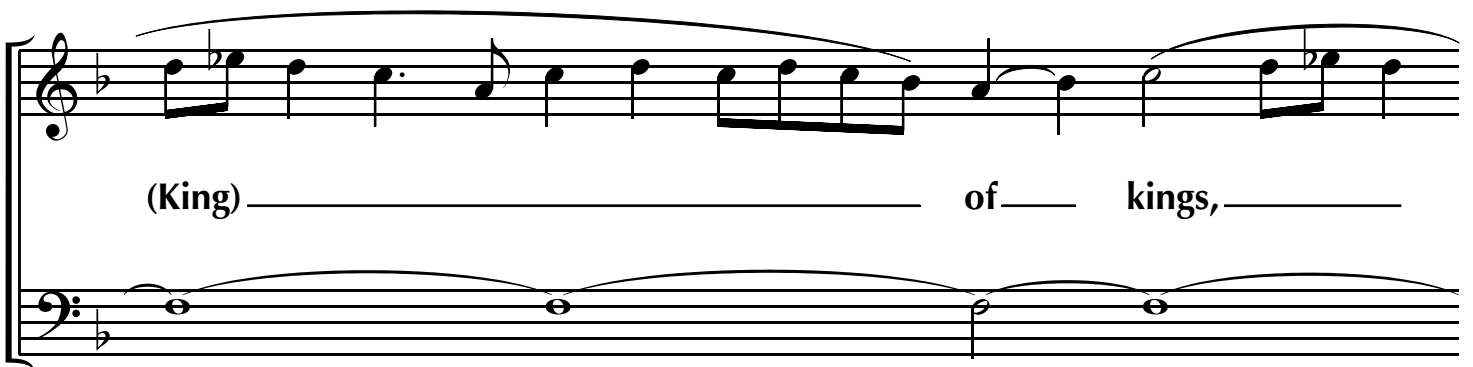
* The ison may be chanted to the text of the hymn, or sustained throughout on a neutral or nasal vowel.



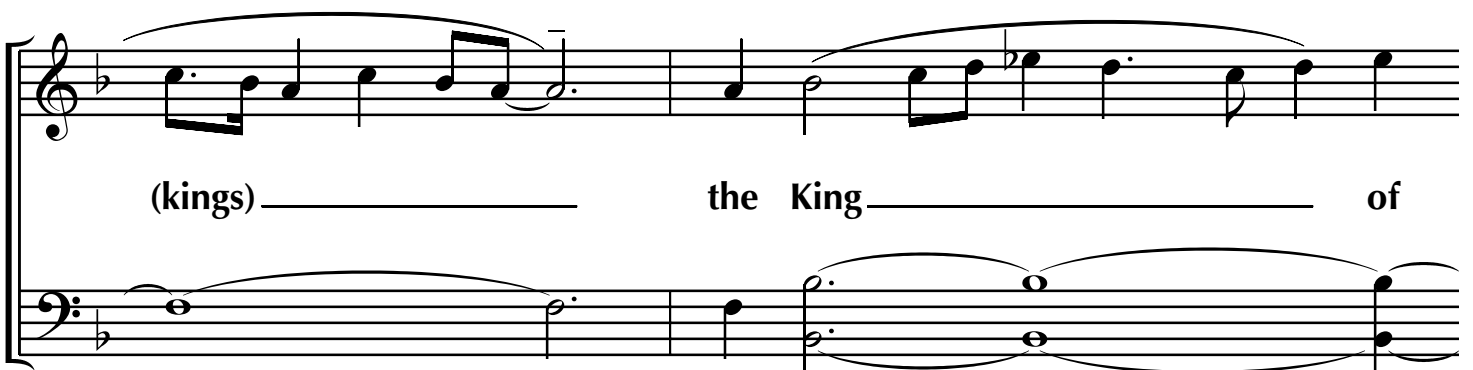
earth - - - ly - mind - ed.



For the King



(King) of kings,



(kings) the King of



kings, and the Lord of

lords, _____

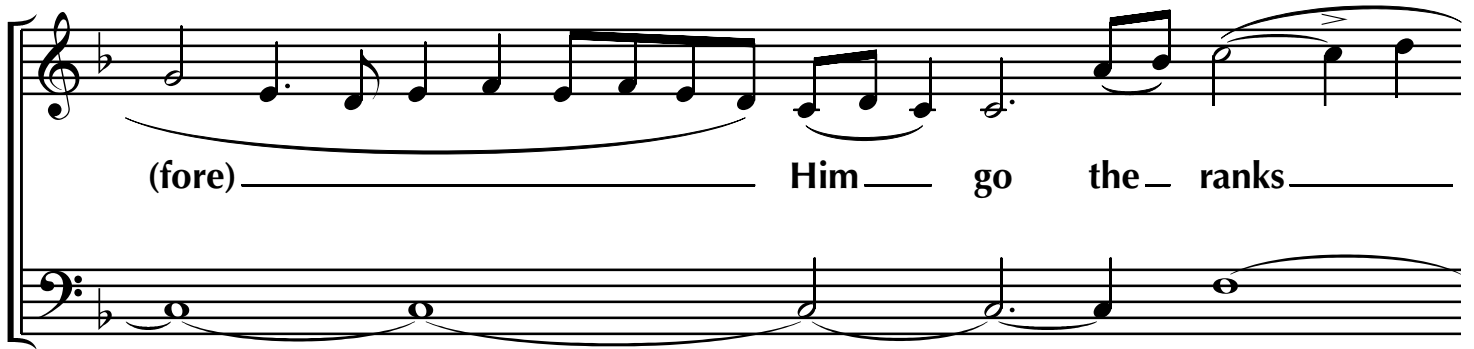
comes _____ to be slain, _____

_____ to give _____ Him - self _____ as food _____

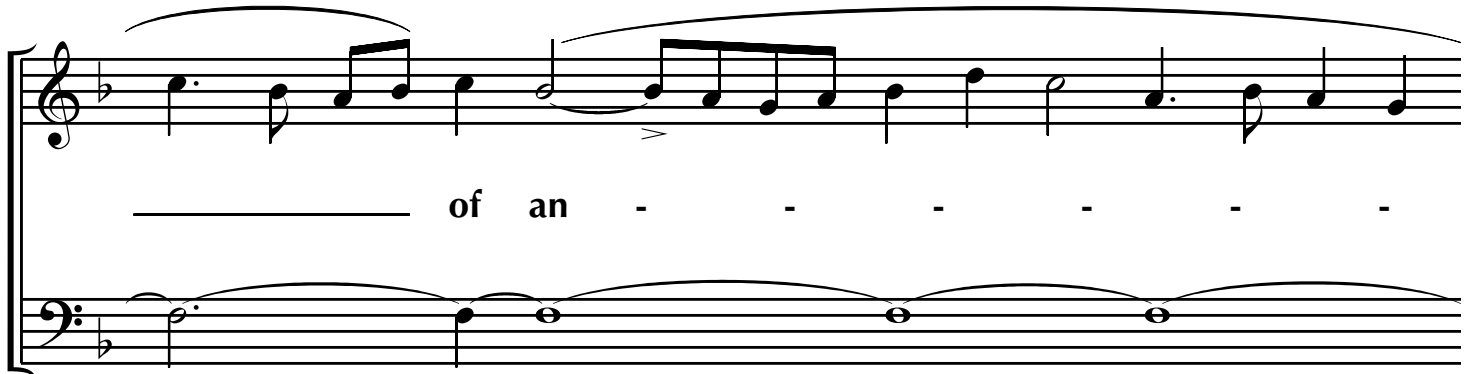
(food) _____

to _____ the faith - - - - ful. Be - fore _____

rit. *a tempo*



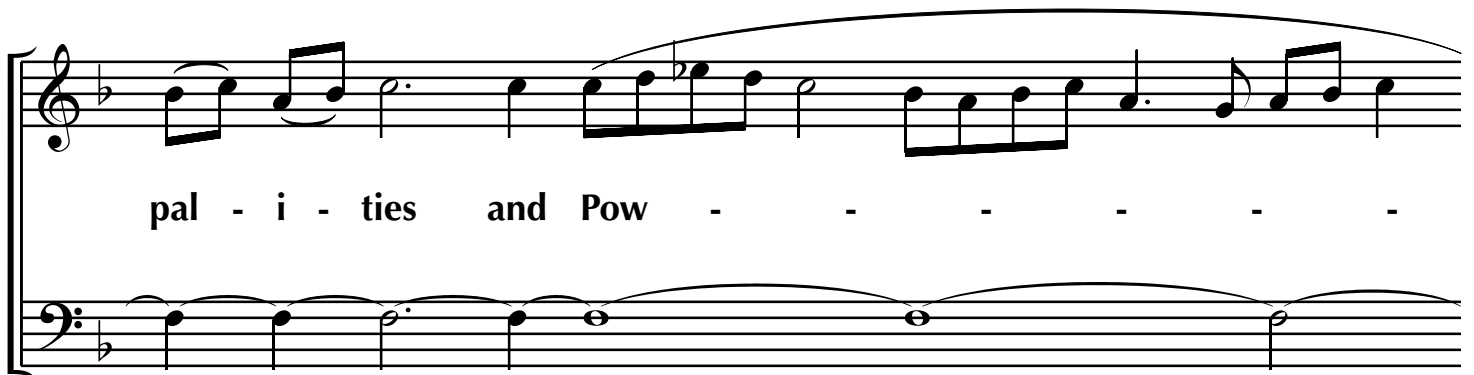
(fore) ———— Him — go the — ranks ————



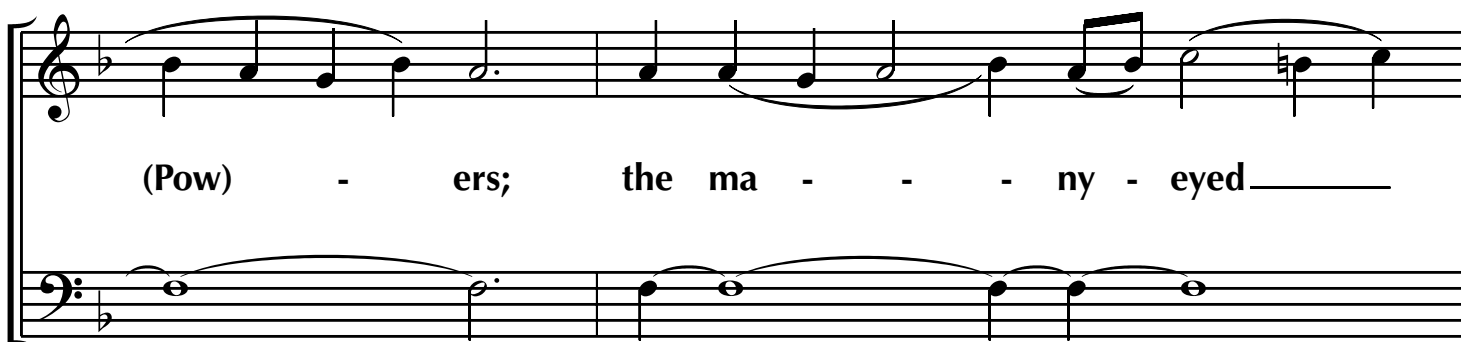
——— of an - - - - -



(an) - gels: all ——— the Prin - - - ci -



pal - i - ties and Pow - - - - -



(Pow) - ers; the ma - - - ny - eyed ———

Che - - - - ru - bim; and the

six - - - winged Ser - - -

(Ser) - - - a - phim, co - ver - ing their

fa - - - ces, sing - - -

(sing) - - - ing the hymn: Al - le - lu - ia,

Al - le - lu - ia, Al - le - lu - ia!

The image shows a musical score for the hymn "Alleluia, Alleluia!". It consists of two staves. The top staff is in treble clef with a key signature of one flat (B-flat). The melody is written in a simple, rhythmic style, featuring a mix of quarter and eighth notes, with some notes beamed together. A long slur covers the final two phrases. The bottom staff is in bass clef and provides a simple harmonic accompaniment using half notes. The lyrics "Al - le - lu - ia, Al - le - lu - ia!" are centered between the two staves.

Hymn to the Theotokos

Tone 6

Irmos, Ode 9

Lesser Znamenny Chant

Soprano
AltoTenor
Bass

Do not lament me, O Moth - er, see - ing me in the

tomb, the — Son — conceived in the womb — with - out

seed, for I shall a - rise and be — glo - ri - fied

with eternal glo - ry — as God. I shall exalt all who

mag - ni - fy you in faith — and in love.

Hymn to the Theotokos

Irmos - Ode 9

P. Turchaninov

Soprano
Alto

Tenor
Bass

Do — not la - ment — me, O Moth -

Detailed description: This system shows the first two staves of the musical score. The Soprano and Alto parts are on a treble clef staff, and the Tenor and Bass parts are on a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are: "Do — not la - ment — me, O Moth -".

- - - er — see - ing me —

Detailed description: This system continues the musical notation. The lyrics are: "- - - er — see - ing me —".

in the tomb, the — Son con - ceived — in —

Detailed description: This system continues the musical notation. The lyrics are: "in the tomb, the — Son con - ceived — in —".

the — womb, the Son con - ceived — in the

Detailed description: This system continues the musical notation. The lyrics are: "the — womb, the Son con - ceived — in the".

womb with - out seed, for

I shall a - rise and be glo -

- ri - fied. I shall a - rise and be

glo - ri - fied with e -

ter - nal glo - - - ry as God.

I shall ex - alt

all who mag - - - ni - fy you in

faith and in love.

Hymn to the Theotokos

Tone 6

* Irmos - Ode 9

Serbian Chant

P. Drobac

Do not la - ment me, O

Mo - - - ther, see - - - ing me

in the tomb, the Son

con - ceived in the

womb with - out

(out) seed. For I

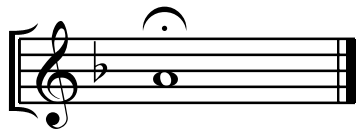
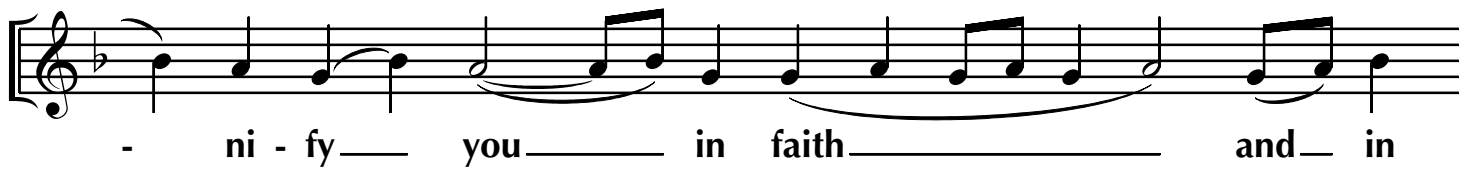
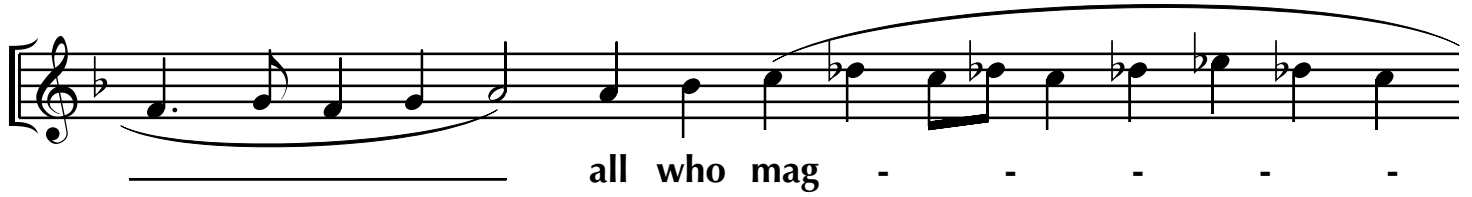
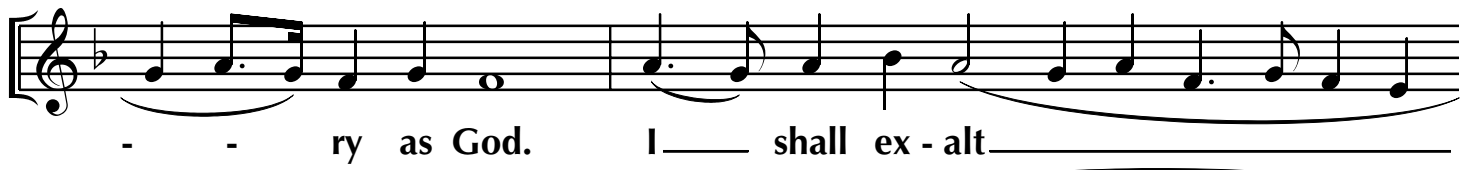
shall a - rise and be

glo - - - ri -

fied with e - ter - - -

nal glo - - -

* An ison on F (tonic) may be chanted to the text of the hymn, or sustained throughout on a neutral or nasal vowel.



Koinonikon

"The Lord Awoke"

Psalm 78

Greek Melody

Soprano
Alto

The Lord a - woke as one a - sleep,

Detailed description: This system shows the vocal parts for Soprano and Alto. The Soprano part is on a treble clef staff with a key signature of one flat (B-flat). The Alto part is on a bass clef staff. The lyrics are written below the notes. The music features a mix of quarter and eighth notes with some rests, and a 'Greek Melody' section at the end of the system.

and a - rose, sav - ing (ing) us. Al - le - lu - - -

Detailed description: This system continues the vocal parts. The Soprano part has a treble clef and the Alto part has a bass clef. The lyrics are 'and a - rose, sav - ing (ing) us. Al - le - lu - - -'. The music includes a 'Greek Melody' section at the end, which is circled in the original image. The notes are primarily quarter and eighth notes.

i - - - a.

Detailed description: This system shows the final part of the vocal parts. The Soprano part is on a treble clef and the Alto part is on a bass clef. The lyrics are 'i - - - a.'. The music concludes with a final cadence. The 'Greek Melody' section is circled in the original image.

Koinonikon

"The Lord Awoke"

M. Bailey

Psalm 78

Soprano
Alto

Tenor
Bass

The Lord — a - woke — as one — a - sleep, and a -

rose — sav - - - ing us.

Al - le - lu - ia, Al - le - lu - ia,

Al - - - le - lu - - - ia!

Optional intonation:

The Lord — a - woke — as one — a - sleep, and a -

rose — sav - - - - ing us.

Koinonikon

"The Lord Awoke"

Znamenny Chant
B. Ledkovsky

Psalm 78

Soprano
Alto

Tenor
Bass

The Lord

a - woke as one a -

sleep, and a - rose sav - ing

us. Al - le - lu - i - a, Al -

le - lu - i - a, Al - le - lu - i - a!

Koinonikon

"The Lord Awoke"

SOLO: 1. Slowly, $\text{♩} = 60$. *Mistico*.

Adapted and arranged from Znamenny Chant
V. Morosan

Alto or
Baritone

The— Lord— a - woke— as— one a - sleep,

the— Lord a - woke as— one a - sleep,

CHORUS: $\text{♩} = 92$. *Energico*.

Soprano
Alto

and a - rose— sav - ing us.

Tenor
Bass

SOLI: 2. Slowly, as before.

Alto

The— Lord— a - woke— as— one a - sleep,

Tenor

the— Lord a - woke as— one— a - sleep,

To CHORUS: ♩

SOLI: 3. Slowly, as before.

Soprano Alto

Tenor Bass

The Lord a - woke as one a - sleep,

Detailed description: This system contains the first two staves of the 'SOLI' section. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in G major (one sharp) and 4/4 time. The lyrics 'The Lord a - woke as one a - sleep,' are written below the notes. The notes are mostly half and quarter notes with some rests.

the Lord a - woke as one a - sleep,

Detailed description: This system contains the next two staves of the 'SOLI' section. The notation continues from the previous system. The lyrics 'the Lord a - woke as one a - sleep,' are written below the notes. The music maintains the same tempo and key signature.

To CHORUS:

CHORUS: With moderate motion.

Al - le - lu - ia,

Detailed description: This system contains the first two staves of the 'CHORUS' section. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in G major and 4/4 time. The lyrics 'Al - le - lu - ia,' are written below the notes. The notes are mostly half and quarter notes with some rests.

al - le - lu - ia,

Detailed description: This system contains the next two staves of the 'CHORUS' section. The notation continues from the previous system. The lyrics 'al - le - lu - ia,' are written below the notes. The music maintains the same tempo and key signature.

al - le - lu - ia.

Detailed description: This system contains the final two staves of the 'CHORUS' section. The notation continues from the previous system. The lyrics 'al - le - lu - ia.' are written below the notes. The music concludes with a double bar line.

subito p

(sleep) _____ one a - sleep, _____

(sleep) _____

f

(sleep) _____ and a - rose _____

(rose) _____

(rose) _____ sav - - -

(sav) - - - - -

(sav) _____ ing us. _____

a tempo

(us.) Al - le - lu - ia, Al - le - lu - ia,

Al - le - lu - - - - ia.

The musical score is written in G major (one sharp) and 4/4 time. It consists of five systems, each with a vocal line and a piano accompaniment line. The piano accompaniment features a steady bass line of quarter notes (G, B, D, G) and a treble line with various rhythmic patterns, including eighth and sixteenth notes. The vocal line includes lyrics and performance markings such as 'rit.' and 'a tempo'. The piece concludes with a final cadence in the piano part.