

THE OFFICE OF MATINS

Priest: Blessed is our God always, now and ever and unto ages of ages.

<<Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.>>

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, the Comforter, the Spirit of truth, Who art everywhere and fillest all things;
Treasury of blessings and Giver of life: come and abide in us and cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*thrice*)

Glory... Both now... Amen.

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory... Both now... Amen.

Our Father, Who art in heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

<<Through the prayers of our holy fathers...>>

Reader: Amen. O Lord, save Thy people, and bless Thine inheritance, granting to faithful Christians victory over their enemies, and guarding your commonwealth by your Cross.

Glory...Lifted up upon the Cross of your own will, to the new commonwealth that bears your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle: a weapon of peace, an invincible trophy.

Both now... O champion dread who cannot be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

<<Through the prayers of our holy fathers...>><<next page>>

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy. *Thrice*

Priest: For you, O God, are merciful, and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: Amen. In the name of the Lord, Father bless.

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and to the ages of ages.

Reader: Amen.

(V) Reader: Glory to God in the highest and on earth peace, good will towards men. *(thrice)*

O Lord, open my lips, and my mouth shall show forth Thy praise. *(twice)*

PSALM 3

O Lord, how many are my foes. Many are rising against me; many are saying of me, there is no help for him in God. But Thou, O Lord, art a shield about me, my glory, and the lifter of my head. I cry aloud to the Lord, and He answers me from His holy hill. I lie down and sleep; I wake again, for the Lord sustains me. I am not afraid of ten thousands of people who have set themselves against me round about. Arise, O Lord. Deliver me, O my God. For Thou dost smite all my enemies on the cheek, Thou dost break the teeth of the wicked. Deliverance belongs to the Lord; Thy blessing be upon Thy people.

And again:

I lie down and sleep; I wake again, for the Lord sustains me.

PSALM 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows have sunk into me, and Thy hand has come down on me. There is no soundness in my flesh because of Thine indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; they weigh like a burden too heavy for me. My wounds grow foul and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning. For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart. Lord, all my longing is known to Thee, my sighing is not hidden from Thee. My heart throbs, my strength fails me; and the light of my eyes – it also has gone from me. My friends and companions stand aloof from my plague, and my kinsmen stand afar off. Those who seek my life lay their snares, those who seek my hurt speak of ruin, and meditate treachery all the day long. But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. Yea, I am like a man who does not hear, and in whose mouth are no rebukes. But for Thee, O Lord, do I wait; it is Thou, O Lord my God, Who wilt answer. For I pray “Only let them not rejoice over me, who boast against me when my foot slips.” For I am ready to fall, and my pain is ever with me. I confess my iniquity, I am sorry for my sin. Those who are my foes without cause are mighty, and many are those who hate me wrongfully. Those who render me evil for good are my adversaries because I follow after good. Do not forsake me, O Lord. O my God, be not far from me. Make haste to help me, O Lord, my salvation.

And again:

Do not forsake me, O Lord. O my God, be not far from me. Make haste to help me, O Lord, my salvation.

PSALM 62

O God, Thou art my God, I seek Thee, my soul thirsts for Thee; my flesh faints for Thee, as in a dry and weary land where no water is. So I have looked upon Thee in the sanctuary, beholding Thy power and glory. Because Thy steadfast love is better than life, my lips will praise Thee. So I will bless Thee as long as I live; I will lift up my hands and call on Thy Name. My soul is feasted as with marrow and fat, and my mouth praises Thee with joyful lips when I think of Thee upon my bed, and meditate on Thee in the watches of the night; for Thou hast been my help, and in the shadow of Thy wings I sing for joy. My soul clings to Thee; Thy right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals. But the king shall rejoice in God; all who swear by him shall glory; for the mouths of liars will be stopped.

And again:

I meditate on Thee in the watches of the night; for Thou hast been my help, and in the shadow of Thy wings I sing for joy. My soul clings to Thee; Thy right hand upholds me.

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. *(thrice)* Lord, have mercy. *(thrice)*

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

Both now and ever and unto ages of ages. Amen.

PSALM 87

O Lord, my God, I call for help by day; I cry out in the night before Thee. Let my prayer come before Thee, incline Thine ear to my cry. For my soul is full of troubles, and my life draws near to Sheol. I am reckoned among those who go down to the Pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like those whom Thou dost remember no more, for they are cut off from Thy hand. Thou hast put me in the depths of the Pit, in the regions dark and deep. Thy wrath lies heavy upon me, and Thou dost overwhelm me with all Thy waves. Thou hast caused my companions to shun me; Thou hast made me a thing of horror to them. I am shut in so that I cannot escape; my eyes grow dim through sorrow. Every day I call upon Thee, O Lord; I spread out my hands to Thee. Dost Thou work wonders for the dead? Do the shades rise up to praise Thee? Is Thy steadfast love declared in the grave, or Thy faithfulness in Abaddon? Are Thy wonders known in the darkness, or Thy saving help in the land of forgetfulness? But I, O Lord, cry to Thee; in the morning my prayer comes before Thee. O Lord, why dost Thou cast me off? Why dost Thou hide Thy face from me? Afflicted and close to death from my youth up, I suffer Thy terrors; I am helpless. Thy wrath has swept over me; Thy dread assaults destroy me. They surround me like a flood all day long; they close in upon me together. Thou hast caused lover and friend to shun me; my companions are in darkness.

And again:

O Lord, my God, I call for help by day; I cry out in the night before Thee. Let my prayer come before Thee, incline Thine ear to my cry.

PSALM 102

Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits, Who forgives all your iniquity, Who heals all your diseases, Who redeems your life from the Pit, Who crowns you with steadfast love and mercy, Who satisfies you with good as long as you live so that your youth is renewed like the eagle's. The Lord works vindication and justice for all who are oppressed. He made known His ways to Moses, His acts to the people of Israel. The Lord is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will He keep His anger forever. He does not deal with us according to our sins, nor requite us according to our iniquities. For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him; as far as the east is from the west, so far does He remove our transgressions from us. As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust. As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments. The Lord has established His throne in the heavens, and His Kingdom rules over all. Bless the Lord, O you His angels, you mighty ones who do His word, hearkening to the voice of His word. Bless the Lord, all His hosts, His ministers that do His will. Bless the Lord, all His works, in all places of His dominion. Bless the Lord, O my soul.

And again:

In all places of His dominion, bless the Lord, O my soul.

PSALM 142

Hear my prayer, O Lord; give ear to my supplications. In Thy faithfulness answer me, in Thy righteousness. Enter not into judgment with Thy servant; for no man living is righteous before Thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead. Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that Thou hast done; I muse on what Thy hands have wrought. I stretch out my hands to Thee; my soul thirsts for Thee like a parched land. Make haste to answer me, O Lord. My spirit fails. Hide not Thy face from me, lest I be like those who go down to the Pit. Let me hear in the morning of Thy steadfast love, for in Thee I put my trust. Teach me the way I should go, for to Thee I lift up my soul. Deliver me, O Lord, from my enemies. I have fled to Thee for refuge. Teach me to do Thy will, for Thou art my God. Let Thy good spirit lead me on a level path. For Thy Name's sake, O Lord, preserve my life. In Thy righteousness bring me out of trouble. And in Thy steadfast love cut off my enemies, and destroy all my adversaries, for I am Thy servant.

And again:

In Thy faithfulness answer me, in Thy righteousness. Enter not into judgment with Thy servant. *(twice)* Let Thy good spirit lead me on a level path. 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. *(thrice)*

After the conclusion of the Six Psalms, the deacon begins the Great Litany.

Deacon: In peace, let us pray to the Lord.

R. Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord. *R.*

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord. *R.*

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. *R.*

For our Metropolitan *N.*, for our Bishop [*or Archbishop*] *N.*, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. *R.*

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord. *R.*

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord. *R.*

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. *R.*

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord. *R.*

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord. *R.*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace. *R.*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

R. To Thee, O Lord.

Priest: For unto Thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

R. Amen.

¹ Or *village*, or *holy monastery*.

God is the Lord

Tone 6

Deacon: In the 6th Tone: God is the Lord and has revealed Himself to us. Blessed is He that comes in the Name of the Lord. O give thanks unto the Lord, for He is good; for His mercy endures forever.

Common Chant
arr. from L'vov/Bakhmetev

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.

Deacon: All nations compassed me round about, but in the Name of the Lord have I driven them back. **℣**

Deacon: I shall not die, but live, and declare the works of the Lord. **℣**

Deacon: The stone which the builders refused is become the head stone of the corner: this is the Lord's doing, and it is marvelous in our eyes. **℣**

The order for the appointed Troparia: On Sundays, the Troparion of the Resurrection in the tone of the week is sung twice, Glory ... Troparion from the Menaion, Now and ever ... Resurrectional Theotokion in the same tone as the Menaion Troparion. If there are two Troparia from the Menaion, The Resurrectional Troparion is sung only once, then the first Troparion from the Menaion, Glory ... second Troparion from the Menaion, Now and ever ... Resurrectional Theotokion in the tone of the second Menaion Troparion. On Great Feasts, the Festal Troparion is sung three times. At Festal Matins on a weekday in honor of a saint, the Troparion from the Menaion is sung twice, Glory ... now and ever ... Resurrectional Theotokion in the tone of the Menaion Troparion.

Resurrectional Troparion

Tone 6

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

The An - gel - ic Pow - ers were at Your tomb; the guards be - came as

dead — men. Mar - y stood by Your grave, seek - ing Your most pure

Bo - dy. You captured hell, not be - ing tempt - ed by it.

You came to the Vir - gin, grant - ing life. O Lord, Who rose

from the dead, // glo - - - ry to You.

*(twice), then Glory...
then the troparion from
the menaion*

HOLY APOSTLE AND EVANGELIST MATTHEW (60)

Troparion - Tone 3

Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

With zeal, you fol - lowed Christ_ the Mas - ter,

who in His goodness, appeared on earth to man - kind.

Sum-mon-ing you from the cus - tom house, He revealed

you as a chos-en a - pos - tle: the proclaimer of the

Gospel to the whole_ world! There - fore, di - vine - ly

el - o - quent Mat - thew, we honor your pre - cious mem -

The first line of the musical score is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "el - o - quent Mat - thew, we honor your pre - cious mem -".

o - ry! Entreat merciful God that He may grant

The second line of the musical score continues the melody and accompaniment. The lyrics are: "o - ry! Entreat merciful God that He may grant".

our souls_ re - mis - sion of trans - gres - sions.

The third line of the musical score concludes the troparion. The lyrics are: "our souls_ re - mis - sion of trans - gres - sions." The piece ends with a double bar line.

RESURRECTIONAL DISMISSAL THEOTOKION
Tone 3Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

We— praise you as the mediatrix of our sal - va - tion,

O Virgin Theo - to - kos. For your Son, our God, who took

flesh from you, accepted the Pas - sion on the Cross,

deliver - ing us from cor - rup - tion as the Lov - er

of Man.

~~Kathisma set 1: Psalm 9-10~~

~~Kathisma set 2: Psalm 11-13~~

Kathisma set 3: Psalm 14-16

Deacon: Again and again in peace, let us pray to the Lord.

℟ Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

℟ Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

℟ To Thee, O Lord.

Priest: For Thine is the might, and Thine is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

℟ Amen.

SIXTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

When the tomb was shown to be open and Hades wailing, Mary cried unto the cowering Apostles, saying: Come out, ye laborers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Mary Magdalene, O Lord, did stand by Thy tomb and cry, weeping. And when she thought Thou wast the gardener, she said: Where hast Thou hidden the everlasting Life? Where hast Thou placed Him Who sitteth on the cherubic throne? And when she saw the guards who kept Him, appearing from fear like dead, she cried unto them: Give me my Lord; or else cry with me saying: O Thou Who was numbered among the dead, and Who didst raise the dead, O Lord, glory to Thee.

Glory... Both now... Amen.

Verily, Gideon did picture thy Conception aforetime, and David interpreted thy birth-giving, O Theotokos; for the Word did fall on thy womb as the rain on the fleece, and so thou didst cause to branch for us Christ our God, a Salvation to the world without seed, O holy earth and full of grace.

~~Kathisma set 1: Psalm 17~~

~~Kathisma set 2: Psalm 18-20~~

Kathisma set 3: Psalm 21-23

Deacon: Again and again in peace, let us pray to the Lord.

R: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

R: Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

R: To Thee, O Lord.

Priest: For Thou art a good God and lovest mankind, and unto Thee do we...

R: Amen.

Second Kathisma

Verily, Life was placed in the grave, and the seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting His enemies in an invisible way.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Verily, Jonah did come before and made a sign of Thy tomb; and Simeon did interpret Thy divine Resurrection, O deathless Lord; for Thou didst descend into the grave as one who is dead, O Thou Who didst invade the gates of Hades, and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God, and didst light those who are in darkness.

Glory... Both now... Amen.

Pray, O Virgin Theotokos to thy son Christ our God, Who was willingly nailed upon the Cross and did rise from the dead, that He might save our souls.

Polyeleos

Athonite Melody

S
A

Praise ye the name of the Lord; O ye ser-vants, praise the Lord.

T
B

Al-le-lu-i-a. Ye that stand in the house of the Lord, in the courts of

the house of our God. Al-le-lu-i-a. Praise ye the Lord for the

Lord is good; chant unto His name for it is good.

Al-le-lu-i-a. Bles-sed is the Lord out of Si on,

Who dwelleth in Je - ru - sa - lem. Al - le - lu - i - a. O give thanks un - to

the Lord for He is good; Al - le - lu - i - a, Al - le - lu - i - a,

for His mercy endureth for ever. Al - le - lu - i - a.

O give thanks un - to the God of gods; Al - le - lu - i - a, Al - le -

lu - i - a, for His mercy endureth for ever. Al - le - lu - i - a.

O give thanks un - to the Lord of lords; Al - le - lu - i - a, Al - le -

lu - i - a, for His mercy endur - eth for e - ver. Al - le - lu - i - a.

O give thanks unto the God of heav - en; Al - le - lu - i - a, Al - le -

lu - i - a, for His mercy endur - eth for e - ver. Al - le - lu - i - a.

At Festal Matins, following the Polyeleos, the clergy sing together the Magnification given in the Menaion or Pentecostarion for the feast or saint. After the clergy sing the Magnification once, the choir repeats it, along with the selected Psalm verses, as the clergy make a full censuring of the church. **On Sundays**, the Magnification is sung only once by the clergy, and the choir immediately sings the third sessional hymn (if appointed, then continues with the Evlogitaria: Blessed art Thou...

On Sundays where the Magnification is not called for, the choir finishes the Polyeleos or Psalm 118 and immediately begins the Evlogitaria

Magnification: - Clergy

- Choir repeats + verse (redo until all verses complete)
- Choir repeats + Glory... Both now... Alleluia (twice)
- Priest Alleluia + priest sings magnification

Magnification

Apostle Matthew

We mag - ni - fy, we mag - ni - fy thee,

O ho - ly A - pos - tle and E - van - gel - ist Mat - thew,

and we hon - or the pangs and la - bors where - by thou didst strug - gle

in the pro - cla - ma - tion of the Gos - pel of Christ.

1. The heavens shall confess Thy wonders, O Lord.
2. The God of gods, the Lord, hath spoken and He hath called the earth.
3. *Glory...now and ever...Alleluia 3x*

Evlogetaria

Basil Kazan
(1915 - 2001)

Byzantine Tone 5

Ison

Bless - ed art thou, O Lord: teach me thy stat - utes.

The com - pan - y of the an - gels was a - mazed, when they be - held thee

num - bered a - mong the dead, yet thy - self, O Sav - iour, des -

-troy'ng the pow'r of death, and with thee rais - ing up Ad -

-am, and re - leas - ing all men from Hell. Bless - ed art

thou, O Lord: teach me thy stat - utes. Where - fore, O

wo - men dis - ci - ples, do ye min - gle sweet smell - ing

spic - es with your tears of pit - y? The ra - diant

an - gel with - in the sep - ul - chre cried un - to the

42 Evlogetaria

Basil Kazan

myrrh - bear - ing wo - men: Be - hold the grave and un - der -

- stand, for the Sav - - iour is ris - en from the tomb.

Bless - ed art thou, O Lord: teach me thy stat - utes.

Ver - y ear - ly in the morn - ing did the myrrh - bear - ing wo - men run la -

- ment - ing un - to thy tomb, but an an - - gel came t'ward

them say - ing: The time for lam - en - ta - tion is passed;

weep not; but an - nounce un - to the A - pos - tles the Res - ur - rec -

- tion. Bless - ed art thou, O Lord: teach me thy stat - utes.

The myrrh - bear - ing wo - men mourned, as bear - ing spic - es they

drew near thy tomb, O Sav - - iour. But the

an - gel spake un - to them say - ing: Why num - ber ye the

liv - ing a - mong the dead? In that he is God, he is ris - en

from the grave. Glo - ry to the

Fa - ther and to the Son and to the Ho - ly Spir - it.

We a - dore the Fa - ther, as al - so the Son, and the

Ho - ly Spir - - it, the Ho - ly Trin - i - ty one in es - sence;

cry - ing with the Ser - a - phim: Ho - ly, Ho - ly,

Ho - ly art thou, O Lord. Both now and ev -

44 Evlogetaria Basil Kazan

-er, and un - to a - ges of a - ges. A - men. In that thou didst bear the

Giv - er of Life, O Vir - gin, thou didst re - deem Ad - am from —

sin, and didst give to Eve joy in place of sad - ness; and

he who was in - car - nate of thee, both God and man, hath re -

-stored to life those who had fall - en there - from. Al - le -

- lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a. Glo - ry to

thee, O God. Al - le - lu - i - a, Al - le lu - i -

- a, Al - le - lu - i - a. Glo - ry to thee, O God. O our

God and our hope, glo - ry to thee. _____

Deacon: Again and again in peace, let us pray to the Lord.

✠ Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

✠ Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

✠ To Thee, O Lord.

Priest: For blessed is Thy Name, and glorified is Thy Kingdom...

✠ Amen.

SIXTH TONE RESURRECTIONAL HYPOKOE

By Thy willing yet life giving Death, O Christ,/Thou hast crushed the gates of Hades,/ because Thou art God, and hast opened the old paradise ;//and having risen from the dead, Thou hast redeemed our life from corruption.

SIXTH TONE RESURRECTIONAL HYMNS OF ASCENT

First Antiphony

- + To the heavens do I lift mine eyes,/O Word of God./Have mercy upon me//that I may live by Thee.
- + O Word, have mercy upon us/who are despised,//and make us good and chosen vessels.
- + *Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.*
- + Verily, in the Holy Spirit is the cause of salvation for all;/for when He bloweth on one worthily,/He doth raise him speedily from earthly things,/doth wing him and cause him to grow,//and doth rank him in the heavenly places.

Second Antiphony

- + Were not the Lord in our midst/it would not be possible for any of us to stand firm/in his wrestling with the enemy;/for only thereby do the victors//attain the exaltation of victory.
- + Woe to me, how shall I escape the enemies/while I am a lover of sin./Wherefore, deliver not my soul, O Word,// like a bird, to their teeth.
- + *Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.*
- + Verily, through the Holy Spirit is everyone made divine;/and in Him is pleasure, understanding, safety, and blessing;//for He is equal to the Father and the Word together.

Third Antiphony

- + They who trust in the Lord/are feared by their enemies/and are wondered at by all;//for their sight is very high.
- + The party of the righteous/hath secured Thee as its helper, O Savior,/and therefore shall not reach out its hands// to iniquities.
- + *Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.*
- + Verily, the Holy Spirit/hath might over all;/for Him do all the heavenly hosts worship,//and every breath below.

Prokeimenon at Sunday Matins: 6th Tone

Znamenny Chant

S
A

T
B

O Lord, stir up Thy might and come

to save us.

V. Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep.

Lord, have mer - cy. A-men. Let ev' - ry breath

praise the Lord.

V. Praise God in His sanctuary, praise him in His mighty firmament!

Lord, have mer-cy, Lord, have mercy, Lord, have mer-cy. And to thy spir-it.

Glo - ry to Thee, O Lord, Glo - - -

This musical score is written for a choir in two parts, Treble and Bass clefs. The key signature has one flat (B-flat). The melody is composed of half notes and whole notes, with some measures containing multiple notes. The lyrics 'Glo - ry to Thee, O Lord, Glo - - -' are written below the notes. The first part of the score ends with a double bar line.

ry to Thee.

This musical score is written for a choir in two parts, Treble and Bass clefs. The key signature has one flat (B-flat). The melody is composed of half notes and whole notes. The lyrics 'ry to Thee.' are written below the notes. The score ends with a double bar line.

Repeat "Glory to Thee" after Gospel reading.

On Sundays, the choir then sings Having beheld the Resurrection of Christ... **once**.
At Festal Matins, Having beheld... **is not sung, and the reader immediately begins**
Psalm 50.⁴

Choir (in Stichera Tone 6):

Having beheld the Resurrection of Christ,
let us worship the holy Lord Jesus, the only *sinless* One.
We venerate Thy *Cross*, O Christ,
and we praise and glorify Thy holy Resurrection;
for *Thou* art our God,
and we know no *other* than Thee;
we *call* on Thy Name.
Come, all you *faithful*,
let us venerate Christ's holy Resurrection.
For, behold, through the Cross joy has come into *all* the world.
Let us ever bless the Lord, praising His Resurrection,
for by enduring the *Cross* for us, //
He has *destroyed* death by death.

PSALM 50

Have mercy upon me, O God, according to Thy great mercy: according to the multitude of Thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge mine iniquity and my sin is ever before me. Against Thee only have I sinned and done evil in Thy sight: that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was shapen in iniquity and in sin did my mother conceive me. For behold, Thou hast loved truth: the unclear and hidden things of Thy wisdom Thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which Thou hast broken shall rejoice. Turn away Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and steady me with a guiding spirit. Then will I teach transgressors Thy ways and the impious shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips and my mouth shall declare Thy praise. For hadst Thou desired sacrifice, I would have given it Thee: Thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, Thou wilt not despise. Do good, O Lord, in Thy good will unto Zion that the walls of Jerusalem may be built up. Then shalt Thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon Thine altar.

Then the choir sings the appointed verses and Post-Gospel Sticheron. On Sundays, the following verses are used:

Byzantine Tone 2

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

Through the prayers of the Apostles, O merciful One, blot out all the multitude of our transgressions.

Both now and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O merciful One, blot out all the multitude of our transgressions.

Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy tender mercies blot out my transgression.

Jesus, having risen from the grave as He foretold, hath given unto us life eternal and great mercy.

At the conclusion of these hymns, the deacon begins the Great Intercession:

Deacon: O God, save Thy people and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-pure Lady the Theotokos and Ever-virgin Mary... [...] ⁵...of the holy and righteous ancestors of God Joachim and Anna and of all Thy saints, we beseech Thee, O most merciful Lord, hearken to us sinners who make our supplications unto Thee, and have mercy on us.

Choir: Lord, have mercy. (12 times)

Priest: Through the mercy and compassion and love for mankind of Thine only-begotten Son with Whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.

Choir: Amen.

⁵ Due to its length, the full text of this petition has been excluded here. The petition should not be abbreviated in this fashion. Clergy should reference the Hieratikon, © St. Tikhon's Monastery Press, 2017, for the full text of this petition.

Irmos

Ode 1

6th Tone

Abbr Znamenny Chant

1 2

S
A

T
B

Tra-vers-ing the deep on foot as though it were dry land,

3

and be - hold - ing the ty - rant Pha - raoh drowned,

1 2

Is - ra - el cried a - loud: Let us chant un - to God

4 - end

a hymn of vic - to - ry.

Refrain: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

~~Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.~~

Canon of the All-holy Theotokos

Refrain: O most holy Theotokos, save us.

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

O most glorious Matthew, servant of Christ, richly bestow upon me the grace with abideth within thee, that I may cry out, splendidly proclaiming, and, rejoicing, may hymn thy wonders.

Thou didst utterly abandon the tumult of earthly things; for, having hearkened to the voice of the incarnate Word, thou wast shown to be a steward and God-pleasing herald of His grace.

As an eye-witness and servant of the shining Word of the preëternal Father, O apostle, thou didst go forth, proclaiming the glad tidings of His coming to all the nations.

Theotokion: Thou didst announce the glad tidings of the destruction of death, the abolition of corruption and the manifestation of life, O wise one; for, having conceived the Unapproachable One in her womb, the Virgin hath restored the world.

Ode 1. I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Irmos

Ode 3

6th Tone

Abbr Znamenny Chant

1 2

S A

T B

There is none ho - ly as Thou, O Lord my God,

3

Who hast ex - alt - ed the horn of Thy faith-ful, O Good One,

1 4 - end

and hast established us up - on the rock of Thy con -

fes - sion.

Ode III

Refrain: Glory to Thy holy resurrection, O Lord!

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

~~Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one, for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master.

Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tyrants and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

Theotokion: The clarion of theology which soundeth forth mightily hath illumined the divinely wise Matthew to proclaim to the people the Effulgence of the Trinity and the incarnation of the Word from thee, O all-pure one, in manner past understanding.

Ode 3. As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory.

Kontakion, in Tone IV, Special Melody: "Having been lifted up..."

Casting off the yoke of thy publican's office, thou didst shoulder the yoke of righteousness and wast shown to be a most excellent merchant, bringing in the wisdom from on high as riches. Wherefore, thou didst preach the Word of truth and hast uplifted the souls of the despondent, describing the hour of judgment.

Ikos: The tyranny of the enemy oppresseth me constantly and seizeth all the seed of my soul, O Matthew, friend of Christ; yet, providing me with the seed of thy prayers, render me fruitful to serve thee, and show me to be if only the least of those who hymn thee and a recounter of thy many and great corrections, for, forsaking all things for the love of Christ without hesitation, thou didst ardently follow after Him Who called thee, being the first evangelist in the world, describing the hour of judgment.

Sessional hymn, in Tone VIII, Special Melody: "Of the Wisdom..."

Truly the sound of thy wise words hath gone forth to all the ends of the earth, O most lauded apostle of the Lord, for thou didst manifestly preach to all the vision of God, and didst bring the nations from ignorance to understanding. Wherefore, having dispelled the darkness of idolatry, thou hast shone forth the light of knowledge upon those who sit in darkness, O most praised Matthew. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory..., in the same tone & melody

O apostle of the Lord, we all praise thee as the lamp and disciple of the Light, an eye-witness of the divine Word; for, spreading thy nets of grace, by thy command thou didst ensnare reason-endowed fish. Wherefore, through the power of the Spirit thou hast entrapped the nations, who are now guided by faith, O most lauded initiate of the mysteries of heaven. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now and ever...: Theotokion

In that thou art the most immaculate Bride of the Creator, the Mother of the Deliverer who knewest not wedlock, the receptacle of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile abode of iniquity and in mind am the plaything of the demons, from their wickedness, and make of me a radiant dwelling-place of the virtues, O luminous and incorrupt one. Drive from me the cloud of the passions and vouchsafe that I may partake of the never-waning light of the Most High, through thy supplications.

Irmos

Ode 4

6th Tone

Abbr Znamenny Chant

S
A

1

2

Christ is my pow-er, my God and my Lord, the hon-ored Church

T
B

3

doth sing, cry-ing out in godly manner with a pure mind,

4 - end

keep-ing fes - ti - val in the Lord.

Ode IV

Refrain: Glory to Thy holy resurrection, O Lord!

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

~~Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

Taught by Thy hypostatic Word, O God, the God-seeing disciple destroyed worldly wisdom, crying aloud unto Thee: Glory to Thy power, O Lord!

What manner of praise can we offer unto thee who wast blessed by Christ, O divinely eloquent one? For no man is able to describe in words the grace which blossomed forth in thee, O right wondrous one.

Looking upon thine undefiled and pure mind as a lamp placed on a lofty stand, shining upon those in darkness, O divinely manifest one, the Most High hath set thee before all.

Theotokion: O blessed and most lauded Maiden, thou hast elevated slain human nature, in that, in manner surpassing nature, thou gavest birth to the might of the Most High, as Matthew hath taught.

Ode 4. He Who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.

Irmos

Ode 5

6th Tone

Abbr Znamenny Chant

S
A
T
B

1

2

With Thy di-vine light il-lu-mine the souls of those

3

1

who with love rise at dawn unto Thee, O Good One, that they may

2

know Thee, O Word of God, to be the True God,

4 - end

Who call-eth them forth from the dark-ness of sin.

Ode V

Refrain: Glory to Thy holy resurrection, O Lord!

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

~~Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

Receiving the grace of the most Holy Spirit, thou wast shown to be a divine habitation, in godly manner teaching the light of divine knowledge and being entrusted with the task of committing to writing the dogmas of Christ, as a chosen eye-witness of God.

Thy tongue was the pen of the Paraclete, Who giveth speedy deliverance unto those who acknowledge His dominion and doth breathe heavenly understanding into the souls of the wise, O most honored Matthew.

Christ sent thee to the world shining with miracles and the grace of healing, trampling upon the might of the demons and enlightening the souls of all the faithful who hymn thee, the preacher of the world.

Theotokion: O Virgin, thou gavest birth to the preëternal Son Who clothed Himself in human nature and hath saved it from corruption in His utter goodness, as the divinely eloquent one said in his teaching; and thou didst remain a Virgin.

Ode 5. All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, Who rewards with salvation all those who hymn thy praises.

Irmos

Ode 6

6th Tone

Abbr Znamenny Chant

S
A

1 2

Be-hold-ing the sea of life surg-ing with the storm of temp -

T
B

3

ta - tions, I run to Thy calm ha-ven and cry un - to Thee:

1 4 - end

raise up my life from cor-rup - tion, O great - ly Mer - ci -

ful One.

Ode VI

Refrain: Glory to Thy holy resurrection, O Lord!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

~~Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

By Thine omnipotent might, O Maker of all, the divinely eloquent and most excellent Matthew was transformed from a publican into an evangelist, in that he followed Thee.

By the spiritually nourishing words of thy glad tidings, O most blessed Matthew, a multitude of the gentiles are lifted up and directed to the lofty summit of the virtues.

With the divinely woven nets of the disciple Matthew are assemblies of the faithful ever drawn up, guided to the knowledge of Thee, O our Benefactor.

Theotokion: O most immaculate one, the most excellent Matthew announceth glad tidings, describing thee as the Virgin who gave birth without seed and corruption unto Him Who fashioned all things.

Ode 6. As we the Godly-minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God Whom she bore.

Kontakion, in Tone VI: Having by His life-bestowing hand/ raised up all the dead out of the dark abysses,/ Christ God, the Giver of Life,/ hath bestowed the Resurrection upon the fallen human race;/ for He is the Saviour of all,/ / the Resurrection, and the Life, and the God of all.

Ikos: We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

Synaxarion

On November 16 in the Holy Orthodox Church, we commemorate the holy Apostle and Evangelist Matthew.

Verses:

Matthew from the midst of the fire cried: My Jesus! I thank Thee, for even publicans Thou savest.

Indefatigable fire on the sixteenth slew Matthew.

He was the son of Alphaeus, and a tax collector when the Lord saw him in Capernaum and said: "Follow Me. And he arose, and followed Him (Matthew 9:9)." After that, Matthew received the Lord in his home and thus provided the occasion for the Lord to express several great truths about His coming to earth. After receiving the Holy Spirit, Matthew preached the Gospel to the Parthians, Medes and Ethiopians. Matthew baptized the wife and the son of the prince of Ethiopia, at which the prince became greatly enraged and dispatched a guard to bring Matthew to him for trial. The soldiers returned to the prince saying that they had heard Matthew's voice, but could not see him with their eyes. The prince then sent a second guard. When this guard approached the apostle, he shone with a heavenly light so powerful that the soldiers could not look at him; filled with fear, they threw down their weapons and returned. The prince then went himself. Matthew radiated such light that the prince was instantly blinded. However, the holy apostle had a compassionate heart; he prayed to God, and the prince was given back his sight. Unfortunately, he arrested Matthew and subjected him to cruel tortures. Eventually, after Matthew's death, the prince repented, was baptized, taking the name "Matthew," and served as a priest, giving up his princely wealth. Matthew the Apostle wrote his Gospel in the Aramaic language. It was soon translated into Greek and the Greek text has come down to us, while the Aramaic text has been lost.

On this day we also commemorate: St.Fulvianus, Prince of Ethiopia, in holy Baptism Matthew.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Irmos

Ode 7

6th Tone

Abbr Znamenny Chant

S
A

1

2

The Angel caused the fur-nace to pour forth dew up-on the pi - ous

T
B

3

youths, and the com-mand of God, which consumed the Chal-de - ans,

1

4 - end

pre-vailed upon the tyrant to cry out: Bless - ed art Thou, O God of

our fa - thers.

Ode VII

Refrain: Glory to Thy holy resurrection, O Lord!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

~~Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world, for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

Thou wast a divine image of the primal Effulgence, as a disciple set afire by His splendors; and, chanting to Him, thou didst say: O all-hymned Lord and God of our fathers, blessed art Thou!

As servant of the Word, O most blessed one, thou hast made thine abode in the divine mansions where Christ abideth, as the one all-divine Lord and God of all the fathers promised thee.

Infirmities are banished and a multitude of demons are forced to flee by the gifts of the divine Spirit which are in thee, wherein thou didst chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: With thy divine words, O apostle, thou didst describe the all-hymned Virgin who gave birth to the Creator. To Him do we all chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Ode 7. The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: O All-praised Lord and God of our Fathers, blessed art Thou.

Irmos

Ode 8

6th Tone

Abbr Znamenny Chant

1 2

S A

T B

From the flame didst Thou pour forth dew up - on the ven - er - a - ble

3

ones, and didst con - sume the sacrifice of the righteous one with wa - ter;

1

for Thou, O Christ, doest all whatsoever Thou de - sir - est.

2 4 - end

Thee do we ex - alt su - preme - ly for all

a - ges.

Ode VIII

Refrain: Glory to Thy holy resurrection, O Lord!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

~~Theotokion: From Light thou didst conceive the Word, the Bestower of light, and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

Deified by the mighty forces within Thee and by ordination and nature, O Master, the most sacred Matthew prevailed upon the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The Word sent the theologian forth like lightning to the whole world, driving away the darkness and enlightening the nations with the dogmas of theology. Wherefore, he chanted: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With pure discourse and mind did God converse with thee; for when thou didst rid thyself of mire, thou didst draw nigh and associate with Him, O glorious one. Wherefore, thou dost chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

(last troparia of ode 8) Let us bless Father, Son, and Holy Spirit, the Lord... Both now...

Theotokion: The Word willed to become incarnate for the good of men; for the Lord passed through the portal of virginity and showed her forth as the Theotokos. Wherefore, we cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

We praise, we bless, and we worship the Lord.

Ode 8. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: All ye works praise the Lord and magnify Him unto all ages.

And immediately the singers begin the appointed Canons with the appropriate Katavasiae. Meanwhile the clergy in order, followed by the people, come forward to venerate the Gospel (on Sundays) or the icon of the feast (on feast days). After the priest has venerated, he stands to the north of the analogion, facing south and blesses with his right hand each of the faithful who comes forward (on feast days, he anoints with blessed oil the people who come forward, after which they receive the blessed bread and wine from a server or another priest).

After the Third Ode, the deacon says the Little Litany as above, with this

exclamation: **Priest:** For Thou art our God, and unto Thee do we send up glory...

And the choir sings the Sessional Hymns from the Menaion, and then continues with the Fourth Ode of the canon. After the Sixth Ode, the deacon says the Little Litany as above, with this exclamation:

Priest: For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory...

And the choir sings the appointed Kontakion, after which the reader reads the Ikos.⁶

After the Eighth Ode, the *Choir* sings:

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages. And the Katavasia.

After the katavasia, the deacon, standing with the censer before the icon of the Mother of God, exclaims:⁷

Deacon: The Theotokos and the Mother of the Light let us magnify in song.

And the choir immediately begins the Magnificat, on the following page:

⁶ In some places, the Synaxarion (the lives of the saints of the day) is read after the ikos.

⁷ On the great feasts of the Lord and the Mother of God, as also on 30 January, the Magnificat is not sung, and the deacon does not say, "The Theotokos and the Mother of the Light..." Thus he does not wait by the icon of the Mother of God, but may continue to cense through the Ninth Ode. In some traditions, however, when the Magnificat is not sung, the deacon himself sings the first Megalynarion of the Ninth Ode, standing before the icon of the Mother of God or the icon of the feast and swinging the censer.

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Refrain:

More hon - or - a - ble than the Che - ru - bim and beyond compare more

glo - ri - ous than the Ser - a - phim, who without corruption gavest birth to

God — the Word, the very Theotokos, thee do we mag - ni - fy.

Carol Surgant ~ music.russianorthodox-stl.org ~ 9/6/06

- + For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (*Refrain*)
- + For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. (*Refrain*)
- + He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (*Refrain*)
- + He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (*Refrain*)
- + He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. (*Refrain*)

Irmos

Ode 9

6th Tone

Abbr Znamenny Chant

S
A
T
B

1 2

It is not possible for men to see God, on Whom the ranks

3

of an-gels dare not gaze; but through thee, O all-pure one,

1 2

ap-peared to men the Word In-car-nate, whom mag-ni-fy-ing,

4 - end

with the heav-en-ly hosts we call thee bless-ed.

Ode IX

Refrain: Glory to Thy holy resurrection, O Lord!

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

~~Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.~~

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasures, O blessed of God.

Canon of the Apostle

Refrain: O holy Apostle Matthew, pray to God for us.

Thou didst receive the divine diadem of noetic beauty, O apostle, and wast adorned with the most magnificent crown of the kingdom by the right hand of the Almighty, O wise one. And thou dost shine, standing with the angels before the throne of Christ the Master, O most blessed one.

Thou didst receive the tree of life as is meet, O preacher of the living God, having spread the glad tidings of life, the visitation of God to the world; for thou didst not permit thy mind to become corrupt through the tree of knowledge, remaining an unshaken and immovable foundation of the Church, O most blessed one.

In godly manner didst thou adorn the Church, the Bride of Christ, with thy Gospel as with a diadem, O divinely blessed one, and now it splendidly celebrateth thy divine memory. Pray thou, O Apostle Matthew, that it be delivered from every evil circumstance and cruel misfortune.

Theotokion: Without leaving the bosom of the unoriginate Father, the Word Who is without beginning became incarnate of thee, O pure and most lauded one, wholly clothing Himself in human guise and accepting its traits, as Matthew writeth, proclaiming the glad tidings.

Ode 9. (Kazan) (Crow) Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

*Both now...*Thou didst rejoice with the disciples, O Virgin Theotokos, for thou didst behold Christ risen from the tomb on the third day, as He said. And He appeared to them, teaching and revealing higher things, and commanding them to baptize in the name of the Father, and of the Son, and of the Holy Spirit, that we might believe on His resurrection, and glorify thee, O Maiden.

Choir: Let everything that breathes praise the Lord! Praise the Lord from the heavens! Praise Him in the highest! To Thee, O God, is due a song! Praise Him, all you angels of His! Praise Him, all His hosts! To Thee, O God, is due a song!

PSALM 148

Praise Him, sun and moon, praise Him, all you shining stars.

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

Let them praise the Name of the Lord. For He commanded and they were created.

And He established them for ever and ever; He fixed their bounds which cannot be passed.

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

fire and hail, snow and frost, stormy wind fulfilling His command.

Mountains and all hills, fruit trees and all cedars.

Beasts and all cattle, creeping things and flying birds.

Kings of the earth and all peoples, princes and all rulers of the earth.

Young men and maidens together, old men and children.

Let them praise the Name of the Lord, for His Name alone is exalted; His glory is above earth and heaven.

He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him.

PSALM 149

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

Let Israel be glad in his Maker, let the sons of Zion rejoice in their King.

Let them praise His Name with dancing, making melody to Him with timbrel and lyre.

For the Lord takes pleasure in His people; He adorns the humble with victory.

Let the faithful exult in glory; let them sing for joy on their couches.

Let the high praises of God be in their throats and two-edged swords in their hands, to wreak vengeance on the nations and chastisement on the peoples, to bind their kings with chains and their nobles with fetters of iron,

Stichos: To do among them the judgment that is written./ This glory shall be to all His saints.

O Lord, Your Cross is life and resurrection for us Your people. And now that we trust in it, we extol You, our God who has risen. Have mercy on us.

Stichos: Praise ye God in His saints,/ praise Him in the firmament of His power.

O Lord, Your burial has opened Paradise to the human race. And now that we have been set free from death and decay, we extol You, our God who has risen. Have mercy on us.

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

Let us extol the Father and the Spirit, and also Christ, who rose from the dead; and to Him let us cry aloud, “You are our life and resurrection. Have mercy on us.”

Stichos: Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

You rose within three days from the tomb, O Christ, as holy Scripture says, also raising our progenitor with You. Now all mankind together forever glorifies You, and we extol Your resurrection, O Lord.

Stichos: Praise Him with timbrel and dance,/ praise Him with strings and flute.

You shone with the Spirit’s rays, becoming radiant as the sun, O all-holy and blessed one. * With knowledge of God you shined light into the whole world, * and dispelled the darkness of polytheism thereby, * Apostle Matthew, all-wise Evangelist. * And therefore we observe this day of your most-honored memorial * with a radiant festival, * by which we may be sanctified.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

Sitting in the upper room and in the height of the knowledge of God, you received the enlightenment * of the Spirit, which appeared to you as tongues of fire. * With your tongue on fire, you manifestly burned away * the false religion of polytheism. * O Matthew, we all honor you as an Apostle who spoke of God, * and today we observe the feast * of your holy memorial.

Stichos: His proclamation went forth into all the earth, and his words to the ends of the world.

You thundered the sacred teachings on salvation throughout the world, O St. Matthew Evangelist. * You purged all creation of the madness of idols. * You, all-wise Apostle, illumined every race on earth * with the enlightenment of the Gospel of Christ. * And once you had destroyed the temples of the idols, by grace divine, * you built Churches in place of them, * for the glory and praise of God.

Stichos: The heavens declare the glory of God; the firmament shows the creation of His hands.

Let us the faithful applaud with songs today, on the occasion of the memory of the holy Apostle and Evangelist Matthew. He threw off the weights and the gold of tax-collecting, and he followed Christ; and he became a godly herald of the Gospel. And as the Psalmist said prophetically, his proclamation went forth into all the world. Now he intercedes for the salvation of our souls.

Glory... The matins Gospel sticheron.

Eothinon 1: The disciples hastened to the mountain, for the Lord's ascension from the earth; and when they saw Him they worshiped Him. He told them about the universal authority He was given, and then He sent them out to all the earth under heaven, to preach the resurrection from the dead and the return to heaven. And He, who never lies, promised to be with them forever. He is Christ our God and the Savior of our souls.

Now and ever... You are supremely blessed, O Virgin Theotokos. For through Him who from you became incarnate, Hades has been captured, and Adam has been called back; the curse has been killed, and Eve has been freed; death has been put to death, and we have been brought back to life. Therefore we extol Him and cry out, "O Christ our God, You are blessed, for so was Your good pleasure. Glory to You!"

THE GREAT DOXOLOGY

notes: A —> Bb

D —> G

**Glory to God in the *highest*, And on earth peace, good will among men.
We praise Thee, we bless Thee, we worship Thee, we glor-ify Thee, we give
thanks to Thee for Thy great *glory*.**

O Lord, heavenly King, God the Father Al-mighty.

O Lord, the Only-Begotten Son, Jesus Christ, and O Holy Spirit;

*O Lord God, Lamb of God, Son of the Father, That tak-est away the sin of the
world, have mercy on us.*

Thou that takest away the sins of the world, re-ceive our prayer.

Thou that sittest at the right hand of Father have mercy on us.

*For Thou only art holy, Thou alone art the Lord, O Jesus Christ, to the glory of God
the Father. Amen.*

*Every day will I bless Thee and I will praise Thy Name forever, yea forever
and ever. Vouchsafe, O Lord, to keep us this day without sin.*

*Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy
Name unto the ages. Amen.*

Let Thy mer-cy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes. (thrice)

Lord, Thou hast been our refuge in generation and gener-ation.

I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

*O Lord, unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my
God. For with Thee is the fountain of life; in Thy light shall we see light.*

O continue Thy mercy unto them that know Thee.

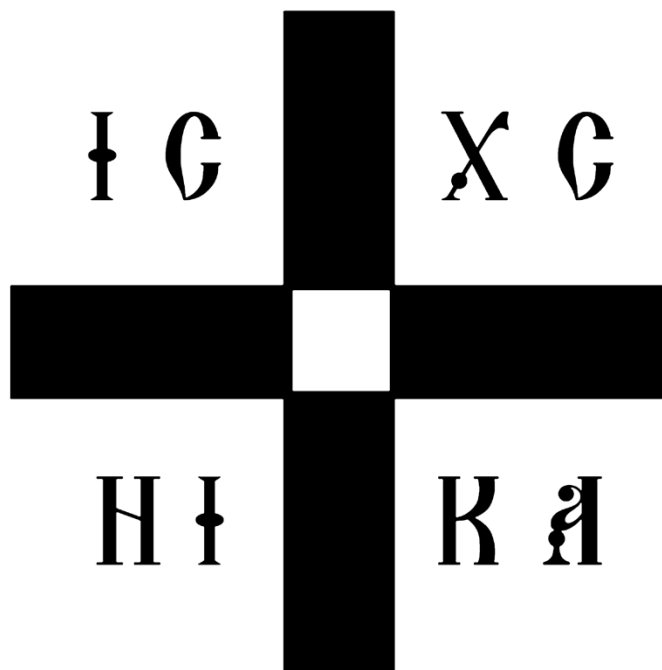
Holy God, Holy Mighty, Holy Immortal, have mercy on us. (thrice)

*Glory to the Father, and to the Son, and to the Holy Spir-it, both now and ever
and unto ages of ages. A-men.*

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.





Часы и Божественная Литургия
на церковно-славянском и английском языках

Hours and Divine Liturgy
in Church Slavonic and English

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Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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✠ВѢГ.
ММХХІІІ

Vespers Litanies

on Tone 2 Znamenny Themes

L. Margitich / arr. John Childs

Great Litany and Little Litany

1 2 *Repeat as needed*

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

TYPICA WITH DEACON:

Deacon: Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us.

People: Amen.

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy (after each petition)

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord.

Deacon: For the peace of the whole world and for the welfare for the Holy Churches of God, and the union of all, let us pray to the Lord.

Deacon: For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Deacon: For our Metropolitan _____, for our Bishop _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Deacon: For the president of our country, for all civil authorities, and for our armed forces, let us pray to the Lord.

Deacon: For this city, for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

Deacon: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Deacon: For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

THE OFFICE OF THE TYPICA

The Office of the Typica is never served alone, but either in conjunction with the Sixth Hour (during the period of the Octoechos) or with the Ninth Hour (during Great Lent and when Royal Hours are served). The Office as presented here is only used if the Divine Liturgy is not served, and only during the period of the Octoechos. The Lenten Office will be presented in a separate document.

Reader: Bless the Lord, O my soul.

Blessed art Thou, O Lord!

All: 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.

The choir sings the **First Antiphon, Glory ..., Second Antiphon, Both now ..., and the Prayer of St. Justinian, then the Beatitudes or Third Antiphon with the appropriate verses, then Glory ... Both now ..., the Prokeimenon, the Epistle reading, the Alleluias, and the Gospel reading.**

Remember us, O Lord, when Thou comest in Thy Kingdom.

Remember us, O Master, when Thou comest in Thy Kingdom.

Remember us, O Holy One, when Thou comest in Thy Kingdom.

Deacon: For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Deacon: Help us, save us, have mercy on us, and keep us O God by Thy grace.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

Deacon: Through the prayers of our Holy Fathers, Lord Jesus Christ our God have mercy on us.

People: Amen.

Deacon bows before Royal Doors and stands before the Icon of Christ as choir sings the First Antiphon.

The heavenly choir sings Thy praises, crying: "Holy, Holy, Holy, Lord of Sabaoth! Heaven and earth are full of Thy glory!"

✠ Draw near to Him and be enlightened, and your faces shall not be ashamed. The heavenly choir sings Thy praises, crying: "Holy, Holy, Holy, Lord of Sabaoth! Heaven and earth are full of Thy glory!"

The heavenly choir sings Thy praises, crying: "Holy, Holy, Holy, Lord of Sabaoth! Heaven and earth are full of Thy glory!"

✠ Glory...

The choir of angels and archangels with all the host of heaven sings Thy praises, crying: "Holy, Holy, Holy, Lord of Sabaoth! Heaven and earth are full of Thy glory!"

✠ Both now... Amen.

The choir sings **the Creed**

Loose, remit, and pardon, O God, our sins both voluntary and involuntary, in thought, word, or deed, in knowledge or in ignorance, committed by day or by night, of the mind or of the intention: forgive them all, for Thou art good and lovest mankind.

The choir sings **the Lord's Prayer** *Reader:*

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

Then we chant the Hypakoë in the tone of the week:

Bless the Lord

First Antiphon

#1B

Psalm 102
'Tikhonovsky Chant'

8.21.08

F G

Bless the Lord_____ O_____ my soul. Bles - sed art Thou_____

2 F

— O_____ Lord. Bless the Lord,_____ O_____ my soul;

3 G F

and all that is with - in me, bless His ho - - ly Name.

4 F G

Bless the Lord,_____ O_____ my soul, and for - get not all His

5 F

be - ne - fits, Who for - gives_____ all your in - i - qui - ties;

6 G F

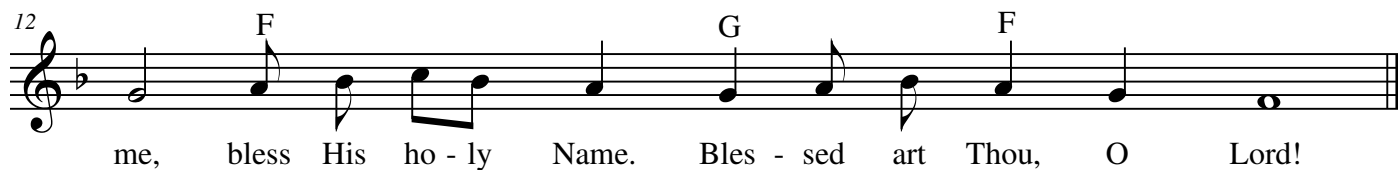
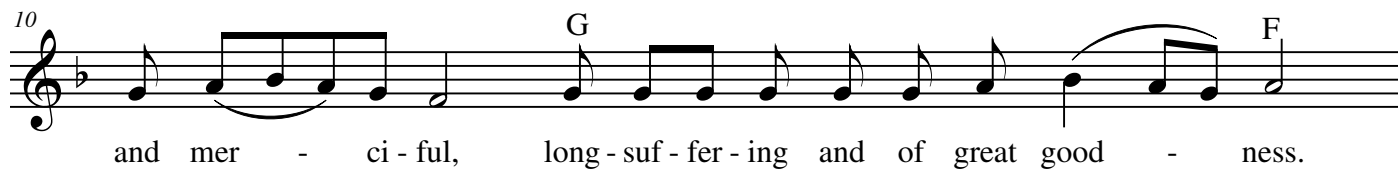
who heals all your dis - eas - - - es; Who re - deems your life_____ from

7 G F

the pit, Who crowns you with stead - fast love and mer - cy,

8 F G

Who_____ sat - is fies you with good as long_____ as you live, so that your



*** (SUNG ONLY WHEN THERE IS NO DEACON PRESENT) ***

(Tone 1) The repentance of the thief gained him paradise by stealth,/ and the sighing of the ointment-bearing women/ proclaimed the glad tidings that Thou wast risen, O Christ,/ / and hadst bestowed upon the world Thy Great Mercy.

(Tone 2) The women went to the tomb after Thy passion/ to anoint Thy body, O Christ God,/ where they saw a vision of angels,/ and were astonished,/ for they heard them crying with a loud voice,/ / The Lord is risen and hath granted the world Great Mercy.

(Tone 3) To the ointment-bearing women the brilliant angel of sweet words, startling them, did say: Why seek ye the living One in the grave? He is verily risen, and hath emptied the tombs. Know ye, therefore, that the changeless One hath changed corruption to incorruption. And say to God: How dreadful are Thy works; for Thou hast saved mankind.

(Tone 4) The ointment-bearing women/ hastened running to the Apostles/ and related to them the account of Thy Resurrection, O Christ,/ saying, Thou hast risen because Thou art God,/ / granting the world Great Mercy.

(Tone 5) The minds of the ointment-bearing women/ were dazzled by the angelic scene,/ and their souls with the divine Resurrection./ Wherefore, they spoke to the Apostles, saying:/ Declare in the nations the Resurrection of the Lord,/ Who worketh wonders with you,/ / who bestoweth on us the Great Mercy.

(Tone 6) By Thy willing yet life giving Death, O Christ, / Thou hast crushed the gates of Hades, / because Thou art God, / and hast opened the old paradise; / and having risen from the dead, / / Thou hast redeemed our life from corruption.

(Tone 7) O Thou Who hast taken our image and our likeness, and endured crucifixion in the flesh, save me by Thy Resurrection, O Christ God, for Thou art the Lover of Mankind.

(Tone 8) The ointment-bearing women came to the tomb of the Life-giver, seeking among the dead the Lord Who is not dead; and when they received the glad tidings from the angels, they preached to the Apostles that the Lord hath risen, and granted the world the Great Mercy.

Reader: Lord, have mercy. (*forty times*)

O most Holy Trinity, Might one in essence, Kingdom undivided, the Cause of all good, have mercy even on me, a sinner. Confirm and instruct my heart and take away from me every defilement. Enlighten my mind that I may ever glorify, praise, and adore Thee, saying: One is holy, One is the Lord Jesus Christ, to the glory of God the Father.

Deacon stands before the Royal Doors

The Small Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy (first two petitions)

Deacon: Help us, save us, have mercy on us, and keep us O God by Thy grace.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Deacon: Through the prayers of our Holy Fathers, Lord Jesus Christ our God have mercy on us.

People: Amen.

Deacon bows before the Royal Doors and stands before the Icon of Christ as choir sings the Glory..., Second Antiphon, Both now..., and the Prayer of St. Justinian.

The choir sings **Blessed be the Name**

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The choir sings **Psalm 33**

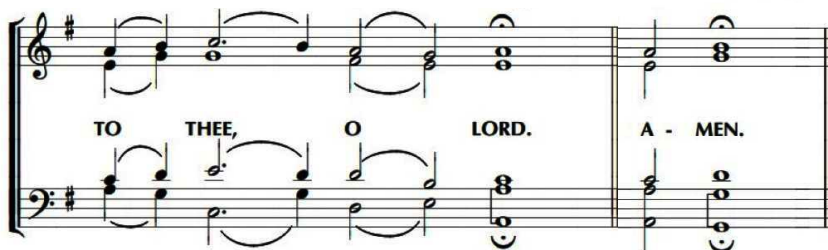
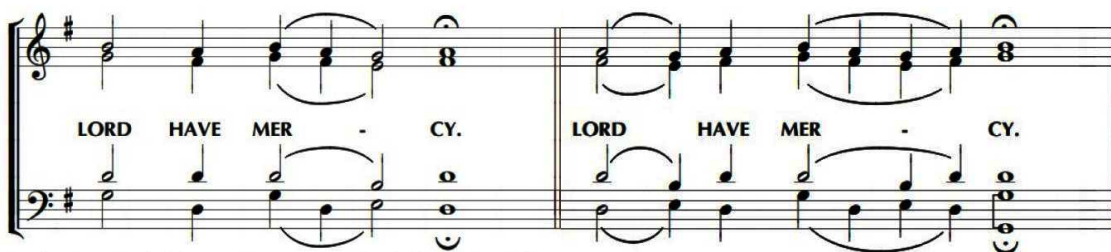
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Lord, have mercy (*thrice*) O Lord, bless.

Reader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

All: Amen.

THE END OF THE TYPICA





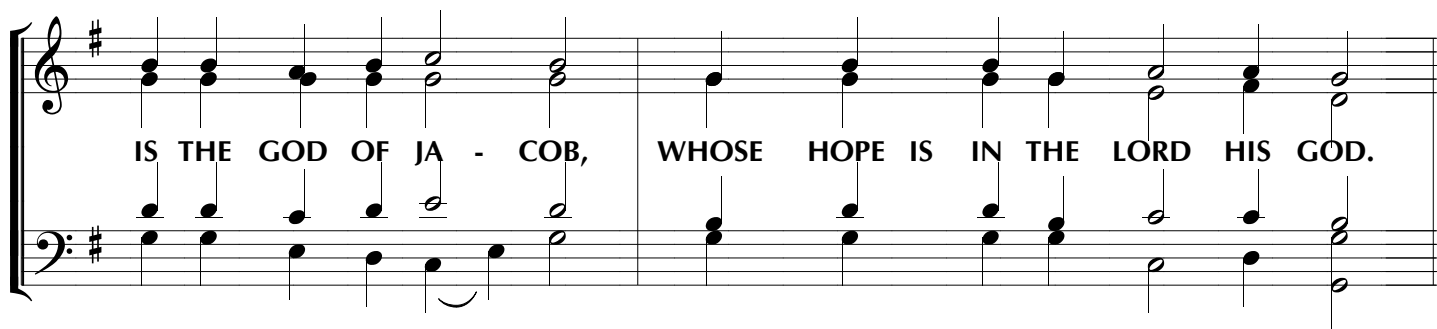
PRAISE THE LORD O MY SOUL I WILL PRAISE THE LORD AS LONG

AS I LIVE. I WILL SING PRAIS - ES TO MY GOD WHILE I HAVE BE - ING

PUT NOT YOUR TRUST IN PRINCES IN SONS OF MEN IN WHOM THERE IS NO

SAL - VA - TION. WHEN HIS BREATH DE - PARTS HE RE - TURNS TO HIS EARTH

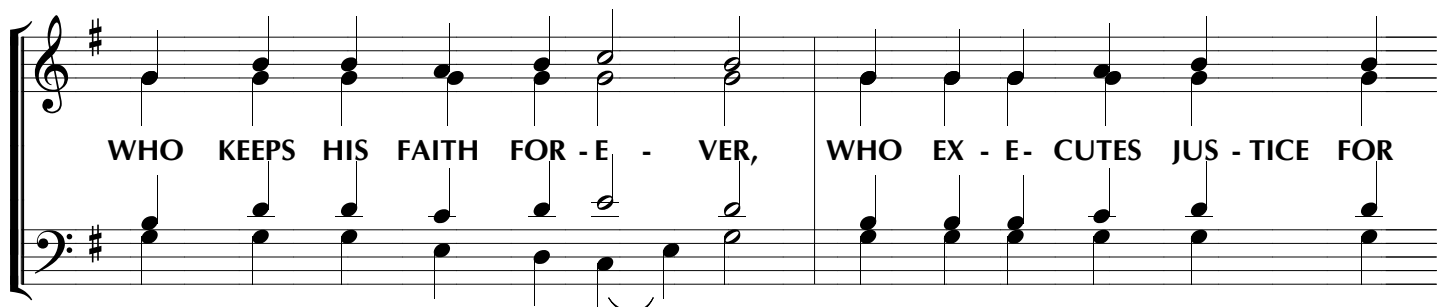
ON THAT VERY DAY HIS PLANS PER - ISH. BLESS - ED IS HE WHOSE HELP



IS THE GOD OF JA - COB, WHOSE HOPE IS IN THE LORD HIS GOD.



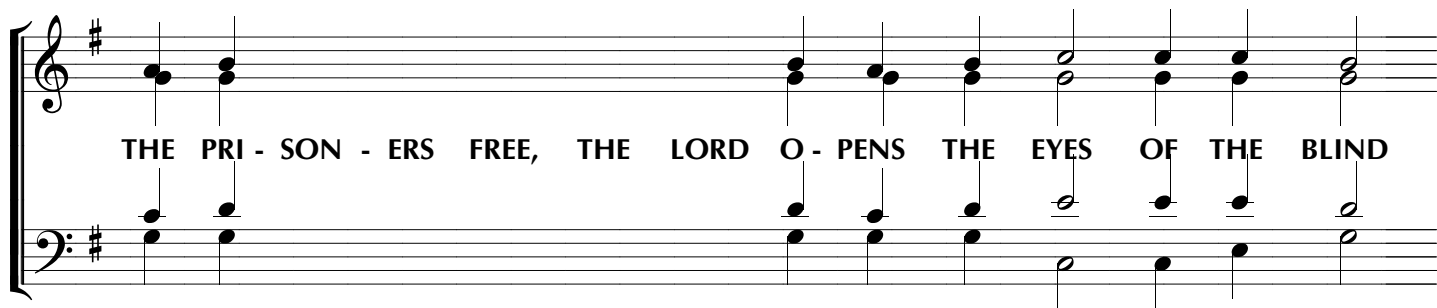
WHO MADE HEA - VEN AND EARTH, THE SEA AND ALL THAT IS IN THEM.



WHO KEEPS HIS FAITH FOR - E - VER, WHO EX - E - CUTES JUS - TICE FOR



THE OPPRESSED WHO GIVES FOOD TO THE HUN - GRY. THE LORD SETS



THE PRI - SON - ERS FREE, THE LORD O - PENS THE EYES OF THE BLIND

THE LORD LIFTS UP THOSE WHO ARE BOWED DOWN, THE LORD LOVES THE

RIGHT - EOUS. THE LORD WATCHES OVER THE SO - JOURN - ERS,

HE UPHOLDS THE WID - OW AND THE FATH - ER - LESS, BUT THE WAY

OF THE WICKED HE WILL BRING TO RU - IN. THE LORD WILL REIGN FOR -

E - VER, THY GOD O ZION, TO ALL GEN - ER - A - TIONS.

Only-Begotten Son

#3D

Tone 6 Lesser Znamenny

Soloviev

8.21.08

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

Be - got - ten Son and Im - mor - tal Word of God, Who

for our sal - va - tion didst will to be in - car - nate

of the Ho - ly The - o - to - kos and e - ver Vir - gin Ma - ry,

Who with - out change didst be - come man and wast

2
6

Only-Begotten Son

Cru - ci - fied, O Christ our God, tram - ling down

The first system of music is in G major (one sharp) and 2/6 time. It consists of a treble and bass staff. The melody in the treble staff is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The bass line is: G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half).

7

death — by death, Who art One of the Ho - ly Tri -

The second system continues the melody. Treble staff: D4 (half), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). Bass line: D3 (half), E3 (quarter), F#3 (quarter), G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half).

8

- - ni - ty, glo - ri - fied with the Fa - ther and the Ho - ly

The third system continues the melody. Treble staff: D4 (half), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). Bass line: D3 (half), E3 (quarter), F#3 (quarter), G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half).

9

Spi - - rit: Save - - - - - us!

The fourth system concludes the piece. Treble staff: D4 (half), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). Bass line: D3 (half), E3 (quarter), F#3 (quarter), G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half).

Deacon stands before the Royal Doors

The Little Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy (first two petitions)

Deacon: Help us, save us, have mercy on us, and keep us O God by Thy grace.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To thee, O Lord.

Deacon: Through the prayers of our Holy Fathers, Lord Jesus Christ our God have mercy on us.

People: Amen.

Deacon enters Altar through the South Door, goes to the High Place, reverences, and returns to his place at the altar.

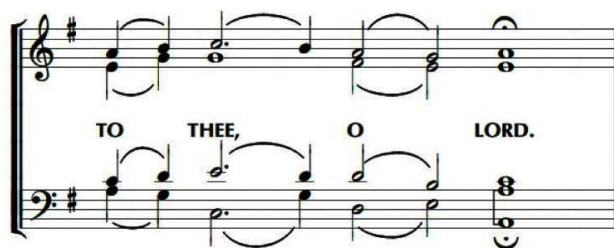
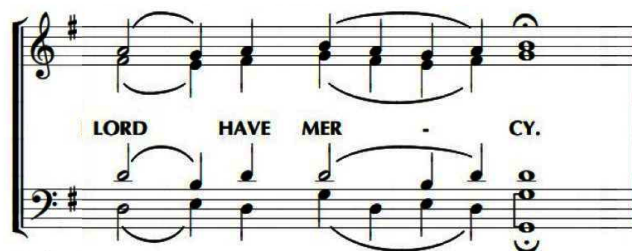
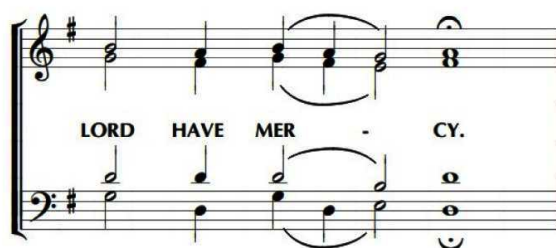
Servers with candles take their place at the High Place, facing the people.

During Antiphon, the Deacon reverences (lesser) altar twice, kisses altar, then reverences a third time.

Deacon takes gospel, draping orarion over it.

Servers with candles or fans go through the North door, and take places on either side of the Royal Doors, facing inward.

*Choir sings the **Beatitudes** or **Third Antiphon** with the appropriate verses.*



The Beatitudes

Third Typical Antiphon

Can be sung in unison;
can be sung as two parts: S/T+ B or S/T + A,
with the altos/basses singing in unison with the other.

Znamenny Chant
(OCA Variant)
2.5 Part

In Thy King - dom re-mem - ber us, O Lord, when Thou com - est in Thy

The first system of musical notation for 'The Beatitudes'. It consists of a treble and bass staff in B-flat major (two flats). The melody is written in a Znamenny Chant style, using a simplified notation with stems and flags. The lyrics are: 'In Thy King - dom re-mem - ber us, O Lord, when Thou com - est in Thy'.

King - dom. Bless - ed are the poor in spir - it, for theirs is the

The second system of musical notation. The melody continues from the first system. The lyrics are: 'King - dom. Bless - ed are the poor in spir - it, for theirs is the'.

12.

King-dom of Heav - en. Bless-ed are those who mourn, for they shall be

The third system of musical notation, marked with a '12.'. The melody continues. The lyrics are: 'King-dom of Heav - en. Bless-ed are those who mourn, for they shall be'.

11.

com-fort - ed. Bless - ed are the meek, for they shall in-her - it the

The fourth system of musical notation, marked with a '11.'. The melody continues. The lyrics are: 'com-fort - ed. Bless - ed are the meek, for they shall in-her - it the'.

10.

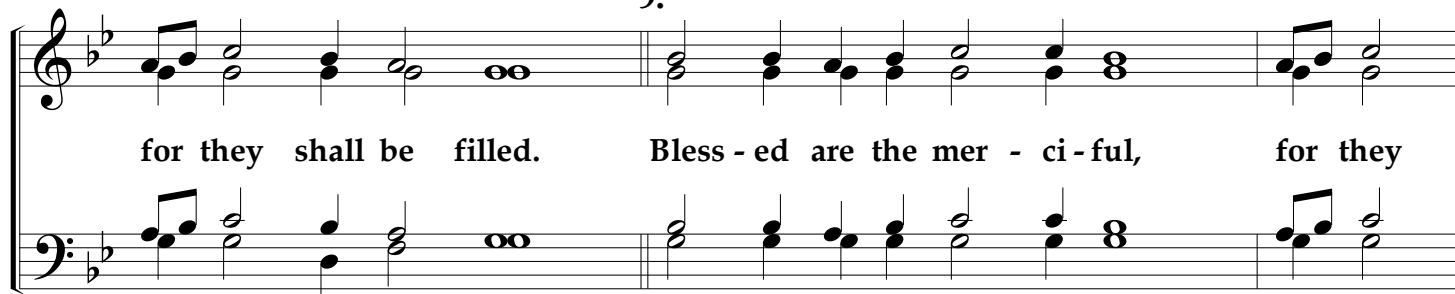
earth. Bless-ed are those who hun-ger and thirst af - ter right - eous-ness,

The fifth system of musical notation, marked with a '10.'. The melody continues. The lyrics are: 'earth. Bless-ed are those who hun-ger and thirst af - ter right - eous-ness,'.

Beatitudes - Znamenny Chant (OCA Variant) - 2.5 Part

9. Like the robber I entreat You, O my Savior, when You come in Your kingdom, remember me, O Lord, and save me, O only benevolent God.

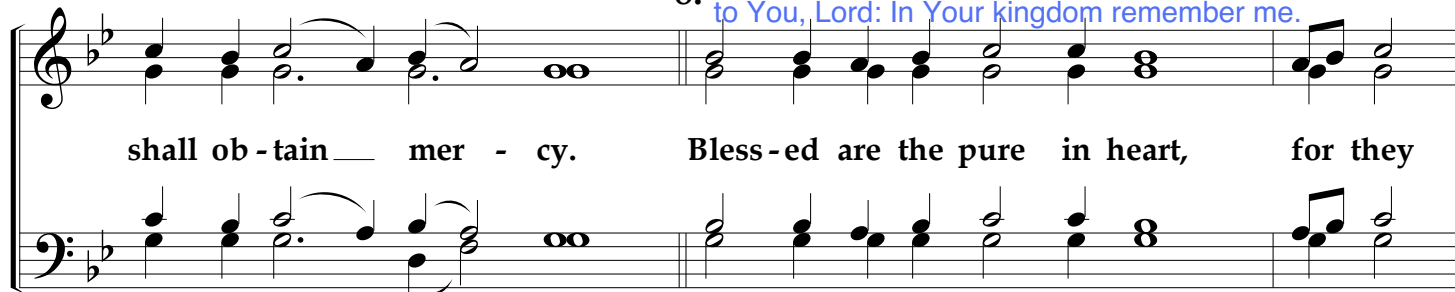
9.



for they shall be filled. Bless - ed are the mer - ci - ful, for they

8. Through a tree was Adam tricked, but You saved him through a tree, and You saved the robber as well who cried to You, Lord: In Your kingdom remember me.

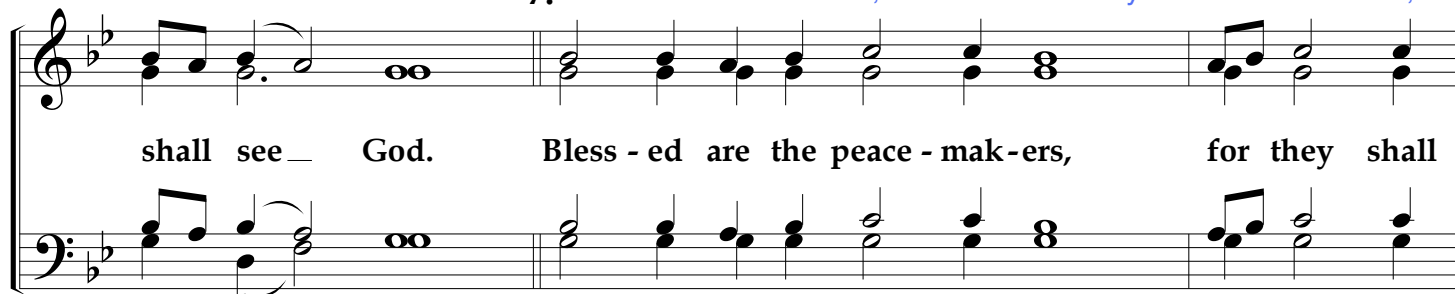
8.



shall ob - tain — mer - cy. Bless - ed are the pure in heart, for they

7. After smashing Hades' bars and gates, O Savior, as the Giver of life You raised all the dead, who shouted: Glory to Your resurrection, O Lord.


7.



shall see — God. Bless - ed are the peace - mak - ers, for they shall

6. By Your burial You plundered death, O Savior, and by Your resurrection You filled all things with joy and gladness. Remember me, O merciful Lord.

6.



be called the sons of God. Bless - ed are those who are per - se - cut - ed



for right - eous-ness' sake, for theirs is the King - dom of Heav - en.

Beatitudes - Znamenny Chant (OCA Variant) - 2.5 Part

5. 5. When the Myrrh-bearing women came in earnest to the sepulcher, they heard the Angel say:
The Lord has risen, illuminating the universe.

Bless-ed are you when men shall re-vile you and per - se-cute you, and shall

4. say all man-ner of e - vil a-gainst you false-ly, for My — sake. Re -

4. O believers, all together now extol Christ who was nailed to the tree of the Cross for us and who delivered the world from deception and death.

joice, and be ex-ceed - ing-ly glad, for great is your re-ward in Heav -

3. 3. O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master.

en. Glo - ry to the Fa - ther, and to the Son, and to the Ho-ly Spir -

2. 2. Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tyrants and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

it; now and ev - er, and un - to a - ges of a - ges. A-men.

1. 1. The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

Deacon: Wisdom! Let us attend!

Deacon turns and enters through the Royal Doors goes to high place, then returns to his usual place. Servers enter through south door, go to High Place, bow, and return to their places in the Sanctuary.

People: **Come, Let Us Worship** and fall down before Christ: (1. Who rose from the dead) (2. Who is wonderful in His saints) (3. Through the prayers of the Theotokos) O Son of God, save us who sing to Thee: Alleluia!

Troparion of the day

Troparion of the church

Troparion of the saint

Appointed Kontakia

Deacon: And unto ages of ages.

People: **Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us (3x)**

During the Thrice Holy, Deacon bows 3 times before altar, and goes to High Place and stands in his usual place. The Reader does not enter altar for a blessing.

Deacon: Let us attend! Wisdom!

Reader: The Prokeimenon in the ____ tone.

Then the Reader intones the Prokeimenon appointed for the day.

Deacon: Wisdom!

Reader: The lesson from the Epistle of the holy Apostle ____ to the _____. (Or from the Acts of the Holy Apostles.)

Deacon: Let us attend!

Reader reads appointed lesson.

Come, Let Us Worship

Deacon: Wisdom! Aright!

at the Introit of the Divine Liturgy

Can be sung in 3 parts, with the
tenors singing the Soprano line.

Znamenny Chant, Tone 2

arr. after Apr. L. Margitich

Come, let us wor-ship and fall down be - fore Christ. O

1.
Son of God, [who art ris - en from the dead,] save us who sing to Thee:

Al-le-lu-ia, Al-le-lu-ia, Al - le - lu - ia.

2. 3.
[who art won-drous in Thy saints,] [through the prayers of the The-o-to-kos,]

4. [through the prayers of the Forerunner,]

5. *Cross*: [who wast crucified in the flesh,]

6. *Christmas*: [who wast born of the Virgin,]

7. *Jan. 1*: [who wast circumcised in the flesh,]

8. *Theophany*: [who wast baptized in the Jordan,]

9. *Ascension*: [who hast ascended in glory,]

10. *Transfiguration*: [who wast transfigured on
the mount,]

Resurrectional Troparion

Tone 6

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

The An - gel - ic Pow - ers were at Your tomb; the guards be - came as

Tenor
Bass

dead — men. Mar - y stood by Your grave, seek - ing Your most pure

Bo - dy. You captured hell, not be - ing tempt - ed by it.

You came to the Vir - gin, grant - ing life. O Lord, Who rose

from the dead, // glo - - - ry to You.

HOLY APOSTLE AND EVANGELIST MATTHEW (60)

Troparion - Tone 3

Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

With zeal, you fol - lowed Christ_ the Mas - ter,

who in His goodness, appeared on earth to man - kind.

Sum - mon - ing you from the cus - tom house, He revealed

you as a chos - en a - pos - tle: the proclaimer of the

Gospel to the whole_ world! There - fore, di - vine - ly

el - o - quent Mat - thew, we honor your pre - cious mem -

The first line of the musical score is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "el - o - quent Mat - thew, we honor your pre - cious mem -".

o - ry! Entreat merciful God that He may grant

The second line of the musical score continues the melody and accompaniment. The lyrics are: "o - ry! Entreat merciful God that He may grant".

our souls_ re - mis - sion of trans - gres - sions.

The third line of the musical score concludes the troparion. The lyrics are: "our souls_ re - mis - sion of trans - gres - sions." The piece ends with a double bar line.

Resurrectional Kontakion

Tone 6

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

When Christ God, the Giv - er of Life, raised all of the dead from

Tenor
Bass

the valleys of misery with His might - y hand, He bestowed Resurrection on the

hu - man race.// He is the Sav - ior of all, the Resurrection, the Life,

and the God of all.

HOLY APOSTLE AND EVANGELIST MATTHEW (60)

Kontakion - Tone 4

Abbreviated Greek Chant
arr. W. G. Obleschuk

Soprano
Alto

Tenor
Bass

Casting aside the bonds of the custom house for the

yoke of jus - tice, you were re-vealed as an excellent

merchant, rich in wis - dom from on high. You proclaimed

the word of truth and roused the souls of the sloth -

ful by writing of the hour of Judge - ment.

Both now...

Steadfast Protectress of Christians

Troparion Tone 6

Common Chant

STEAD - FAST PRO - TECT - RESS OF CHRIST - IANS, CON - STANT AD - VO - CATE

BE - FORE THE CRE - A - TOR, DE - SPISE NOT THE CRY

OF US SIN - NERS, BUT IN YOUR GOOD - NESS COME SPEEDILY TO

HELP US WHO CALL ON YOU IN FAITH, HAST - EN TO HEAR

OUR PETITION AND TO INTERCEDE FOR US, O THE - O - TO - KOS,

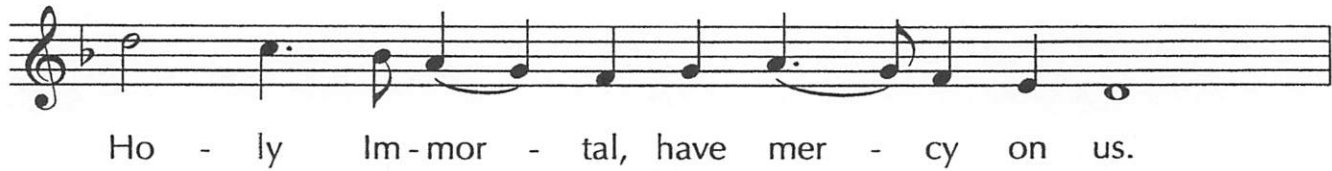
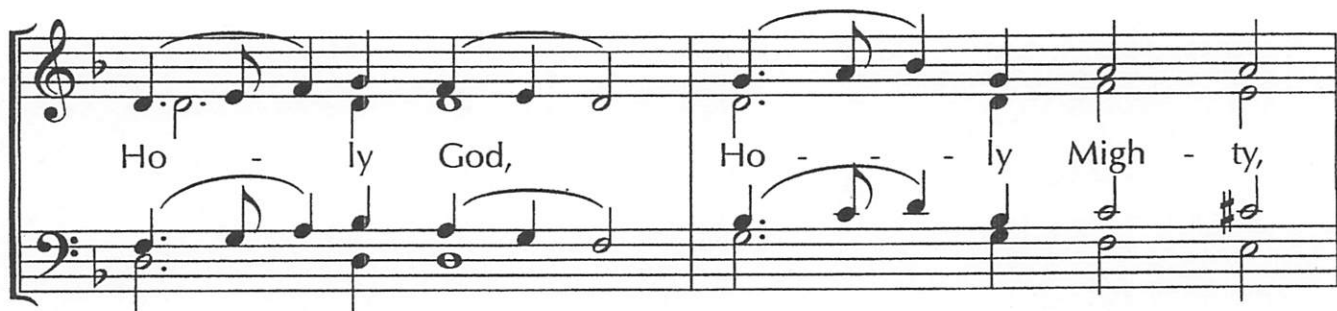
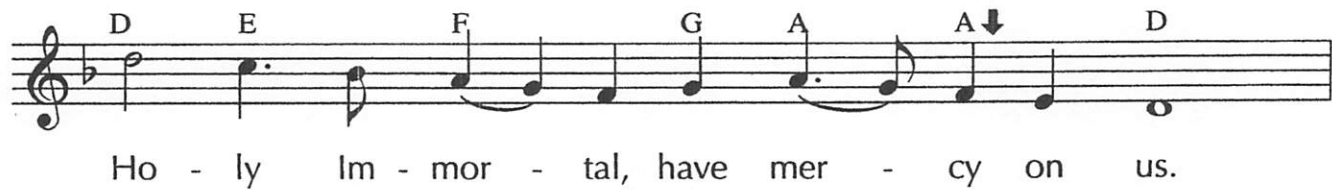
FOR YOU ALWAYS PROTECT THOSE WHO HON - OR YOU.

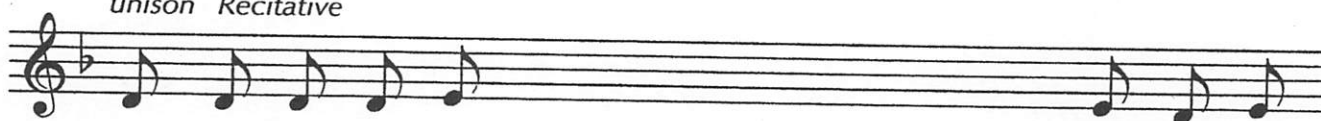
English Adaptation
Walter Shymansky

Deacon: And unto ages of ages

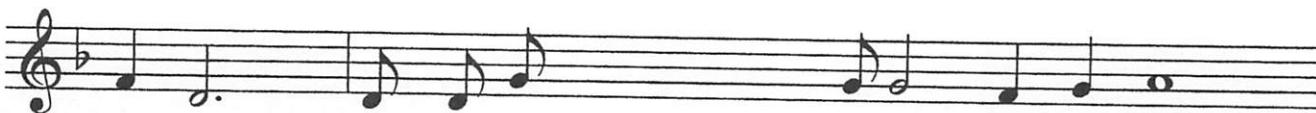
DIVINE LITURGY

HOLY GOD

unison*ison:*

*Holy God, Burns, pg. 2**unison Recitative*

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



Spi - rit, now and ev - er and unto ages of a - ges. A - men.



Ho - ly Im - mor - tal, have mer - cy on us.



Slowly

TONE FIVE

THOU, O LORD, SHALT KEEP US AND SHALT PRESERVE US FROM THIS GEN-ER-A - TION

Verse: Save me, O Lord, for a righteous man there is no more.

Psalm 11

TONE SIX

AND FOR EV - ER - MORE.

SAVE, O LORD, THY PEOPLE AND BLESS THINE

Verse: Unto Thee, O Lord, will I cry; O my God, be not

Psalm 27

TONE SEVEN

IN-HER-I-TANCE, THINE IN-HER-I-TANCE..

THE LORD SHALL GIVE

silent unto me.

2.

Prokeimenon: Apostles (and Thursday);
Bright Monday & Friday; Pentecost

Znamenny chant

16

Tone 8

Their sound is gone forth in - to all the earth,

Vs: The heavens declare the glory of God, and the firmament proclaimeth His handiwork.

20

and their say - ings to the ends of the world.

Tone Five

Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia

Tone Six

Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia

Tone Seven

Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia

Tone 8

ALLELUIA, ALLELU - IA, AL - LE - LU - IA.

Tone One

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a

The musical score for Tone One is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line consists of quarter and eighth notes. The lyrics are "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a". A red circle with the number "2" is drawn on the left side of the page.

Tone Two

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a

The musical score for Tone Two is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line consists of quarter and eighth notes. The lyrics are "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a".

Tone Three

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- a

The musical score for Tone Three is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line consists of quarter and eighth notes. The lyrics are "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- a".

Tone Four

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- ia

The musical score for Tone Four is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line consists of quarter and eighth notes. The lyrics are "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- ia".

Starting during the prokeimenon, Deacon censens – altar, High Place, icons in the altar area including icons on the Royal doors if there be any, goes through Royal doors, censens Christ and South side of Iconostasis, icon of Theotokos and North side of Iconostasis, the Reader and the people, enters through Royal Doors, censens front of altar, gives censer to server. Remains at altar.

During the Alleluia, Servers go to high place with torches and face the people. Deacon reverences altar, takes gospel around the altar and exits through Royal Doors, with servers going through deacon's doors.

The Gospel

Reader: Alleluia in the _ Tone. Alleluia (3x)

People: **Alleluia (3x)**

Then the reader chants the verse

People: **Alleluia (3x)**

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to St. ____.

People: **Glory to Thee, O Lord, glory to Thee.**

Deacon turns to the people

Deacon: Let us attend!

Deacon reads the gospel

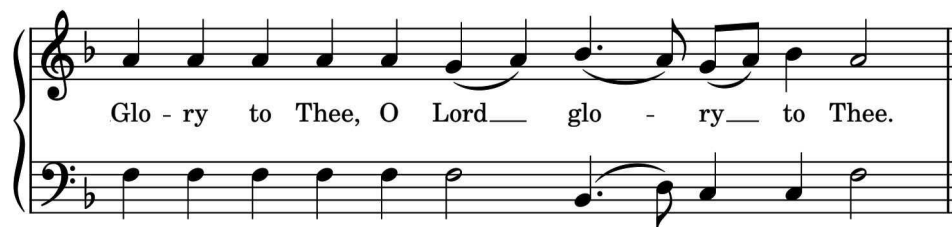
People: **Glory to Thee, O Lord, glory to Thee.**

Deacon returns gospel to altar through the Royal Doors. Servers enter through south door, go to high place, reverence, and return to their places.

The Homily

The people may sit.

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to St. ____.



Repeat after Gospel reading

Deacon stands before the Royal Doors

The Litany of Fervent Supplication

Deacon: Let us say with all our soul and with all our mind, let us say.

People: Lord, have mercy (first two petitions)

Deacon: O Lord almighty, the God of our Fathers, we pray Thee, hear us and have mercy.

Deacon: Have mercy on us, O God according to Thy great mercy, we pray Thee, hear us and have mercy.

People: Lord have mercy (3x) (after each petition)

Deacon: Again we pray for our Metropolitan ____, for our Bishop ____, for priests, deacons, and all other clergy; and for all our brethren in Christ.

Deacon: Again we pray for the president of our country, for all civil authorities, and for the armed forces.

Deacon: Again we pray for the blessed and ever-memorable founders of this holy house; and for all our fathers and brethren, the Orthodox departed this life before us who here and in all the world lie asleep in the Lord.

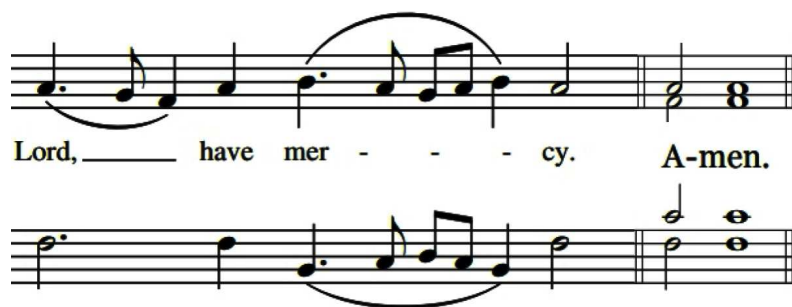
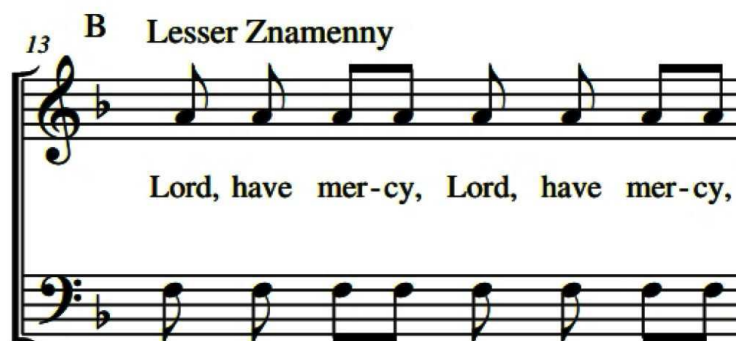
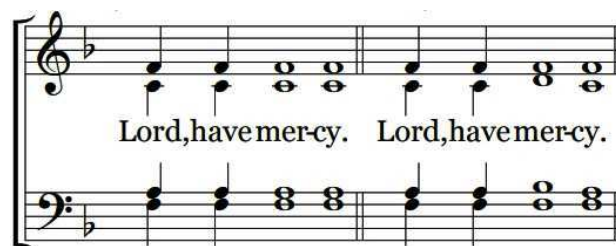
Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God ____, and for the pardon and remission of their sins.

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

Deacon: O Lord our God, accept this fervent supplication of Thy servants, and have mercy on us according to the multitude of Thy mercy. Send down Thy bounties upon us and upon all Thy people, who await the rich mercy that comes from Thee.

Deacon: Through the prayers of our holy Fathers, Lord Jesus Christ our God have mercy on us and save us.

People: Amen.



After the Litany, the Deacon censes altar, the church and the people while the Reader slowly reads Ps. 50:

Have mercy upon me, O God, according to Thy great mercy: according to the multitude of Thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge mine iniquity and my sin is ever before me. Against Thee only have I sinned and done evil in Thy sight: that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was shapen in iniquity and in sin did my mother conceive me. For behold, Thou hast loved truth: the unclear and hidden things of Thy wisdom Thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which Thou hast broken shall rejoice. Turn away Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and steady me with a guiding spirit. Then will I teach transgressors Thy ways and the impious shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips and my mouth shall declare Thy praise. For hadst Thou desired sacrifice, I would have given it Thee: Thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, Thou wilt not despise. Do good, O Lord, in Thy good will unto Zion that the walls of Jerusalem may be built up. Then shalt Thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon Thine altar.

Deacon completes censing. After returning censer to server (in sanctuary) Deacon takes place before the XC icon.

Deacon: Let us love one another, that with one mind we may confess:

People: Father, Son, and Holy Spirit! The Trinity one in essence, and undivided!

Deacon: The doors! The doors! In wisdom, let us attend! *The choir sings the Creed followed immediately by* **It is Truly Meet**

Deacon: Let us love one another, that with one mind we may confess:

Znamenny Melody
8.20.08

Fa - ther, Son, and Ho - ly Spi - rit: the Tri - ni - ty,

2

one in es - sence, and un - di - vi - - - ded.

Deacon: The doors! The doors! In wisdom let us attend.

The Creed

Smirnov

I be - lieve in one God, the Fa - ther Al - migh - ty.

The first system of musical notation for 'The Creed' is in G major (one sharp) and 4/4 time. It consists of a treble and a bass staff. The melody is written in the treble staff, starting on a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5, and ending with a half note E5. The bass line starts on a half note G3, followed by quarter notes A3, B3, and C4, then a half note D4, and ending with a half note E4. The lyrics are placed below the notes.

2

Maker of heaven and earth and of all things visi - ble and in - vis - i - ble.

The second system of musical notation continues the melody and bass line. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5, and ending with a half note E5. The bass line has a half note G3, followed by quarter notes A3, B3, and C4, then a half note D4, and ending with a half note E4. The lyrics are placed below the notes.

3

And in One Lord Jesus Christ, the Son of God;

The third system of musical notation continues the melody and bass line. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5, and ending with a half note E5. The bass line has a half note G3, followed by quarter notes A3, B3, and C4, then a half note D4, and ending with a half note E4. The lyrics are placed below the notes.

4

the only-begotten, begotten of the Fa - ther be - fore all a - ges.

The fourth system of musical notation continues the melody and bass line. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5, and ending with a half note E5. The bass line has a half note G3, followed by quarter notes A3, B3, and C4, then a half note D4, and ending with a half note E4. The lyrics are placed below the notes.

2

5

Light of Light, true God of true God;

6

be - got - ten, not made; of one essence with the Father, by Whom all things were made;

7

Who, for us men and for our salvation, came down from Hea - ven,

8

and was in - car - nate of the Holy Spirit and the Virgin Mary and be - came man;

9

and was cru - cified for us under Pon - tius Pi - late

This block contains the musical notation for measures 9 and 10. It features a treble and bass staff in G major (one sharp). The melody in measure 9 consists of quarter notes G4, A4, B4, and C5, followed by a half note D5 tied to the start of measure 10. The bass line in measure 9 consists of quarter notes G3, A3, B3, and C4, followed by a half note D4 tied to the start of measure 10. The lyrics are: "and was cru - cified for us under Pon - tius Pi - late".

10

and suffered and was buried and rose again on the third day according to the Scrip - tures.

This block contains the musical notation for measures 10 and 11. The melody in measure 10 continues from the previous block with a half note D5, followed by quarter notes E5, F5, G5, and A5. The bass line in measure 10 continues from the previous block with a half note D4, followed by quarter notes E4, F4, G4, and A4. The lyrics are: "and suffered and was buried and rose again on the third day according to the Scrip - tures."

11

And as - cend - ed into Heaven and sits at the right hand of the Fa - ther,

This block contains the musical notation for measures 11 and 12. The melody in measure 11 consists of quarter notes G4, A4, B4, and C5, followed by a half note D5 tied to the start of measure 12. The bass line in measure 11 consists of quarter notes G3, A3, B3, and C4, followed by a half note D4 tied to the start of measure 12. The lyrics are: "And as - cend - ed into Heaven and sits at the right hand of the Fa - ther,".

12

and He shall come again with glory to judge the living and the dead;

This block contains the musical notation for measures 12 and 13. The melody in measure 12 continues from the previous block with a half note D5, followed by quarter notes E5, F5, G5, and A5. The bass line in measure 12 continues from the previous block with a half note D4, followed by quarter notes E4, F4, G4, and A4. The lyrics are: "and He shall come again with glory to judge the living and the dead;".

13

Whose king - dom shall have _____ no end.

This block contains the musical notation for measures 13 and 14. The melody in measure 13 consists of quarter notes G4, A4, B4, and C5, followed by a half note D5 tied to the start of measure 14. The bass line in measure 13 consists of quarter notes G3, A3, B3, and C4, followed by a half note D4 tied to the start of measure 14. The lyrics are: "Whose king - dom shall have _____ no end."

And in the Holy Spirit, the Lord, the Giver of Life; Who proceeds from the Fa - ther;

This system contains measures 14 and 15. The music is in G major (one sharp) and 4/4 time. It features a vocal melody in the treble clef and a bass line in the bass clef. Measure 14 begins with a whole note chord in the bass and a half note in the treble. Measure 15 continues the melody with eighth notes and a final whole note chord.

Who with the Father and the Son together is worshipped and glorified; Who spoke by the pro - phets.

This system contains measures 15 and 16. The melody continues with eighth notes and a final whole note chord. The bass line provides harmonic support with whole and half notes.

In One Ho - ly, Catholic, and Ap - o - stol - ic Church.

This system contains measures 16 and 17. The melody consists of quarter and half notes. The bass line features a steady eighth-note accompaniment.

I acknowledge one baptism for the re - mis - sion of sins.

This system contains measures 17 and 18. The melody continues with quarter notes. The bass line maintains the eighth-note accompaniment.

I look for the Res-ur-rec-tion of the dead and the life of the world to come. A - men.

This system contains measures 18 and 19. The melody includes a final phrase with a fermata on the word 'Amen'. The bass line concludes with a final whole note chord.

Immediately

It Is Truly Meet

#1Q

Znamenny Chant
Tone 7

SLOWLY

F C F

It is tru - - - ly meet to

2 G F

bless you, O The o - to - - kos;

3 uni. F C F

e - ver bles - sed and most - pure

4 D F D

and the Mo - ther of our God

5 C uni. F G F

More hon 'r - ble than the Che - ru - bim,

6 G F G

and more glo - ri - ous be - yond com - pare

7 F uni. uni. D F

than the Se - ra - phim: With - out cor - rup - tion you

8 G C F

gave birth to God the Word: True

9 G F uni.

The o - - - to - kos, we mag - ni - fy you!

Litany before the Lord's Prayer

Deacon: Having remembered all the saints, again and again in peace let us pray to the Lord.

People: Lord, have mercy (after each petition)

Deacon: For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord

People: Grant this, O Lord (after each petition)

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

Deacon: All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

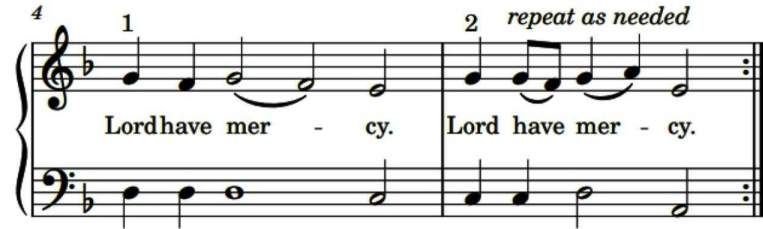
Deacon: A Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Deacon: Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

Deacon: And make us worthy, O master, that with boldness and without condemnation we may dare to call on Thee, the heavenly God, as Father, and to say:

The choir sings **The Lord's Prayer**



Our Fa - ther, Who art in hea - - - ven, hal - lo - wed

2

be Thy Name; Thy King - dom come; Thy will be done

3

on earth as it is in hea - - - ven. Give us this

4

day our dai - ly bread, and for - give us our debts as we

5

for - give our debt - - - ors.

and lead us not in - to temp - ta - - - tion,

7

but de - li - ver us from the e - vil one.

Deacon: Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy on us.

People: Amen.

The Final Litany

Deacon: Again and again in peace let us pray to the Lord.

People: Lord, have mercy (after each petition)

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Deacon: Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

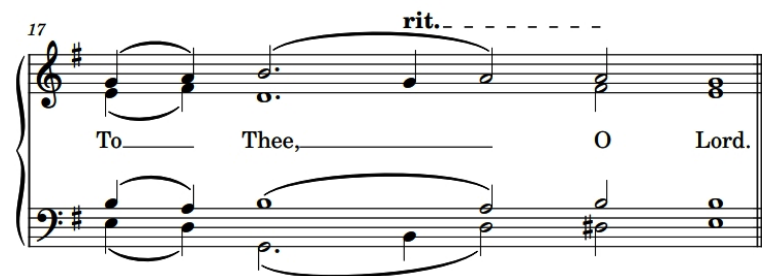
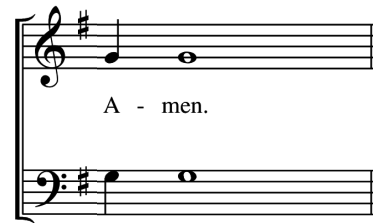
The choir sings **Blessed be the Name**

People: Lord, have mercy (3x). O Lord, bless.

Deacon: Through the prayers of our Holy and God-bearing Fathers, Lord Jesus Christ our God have mercy upon us.

People: Amen.

The service is now over. Everyone comes forward to venerate the Cross on the analogion.



THE END OF THE TYPICA



Blessed be the Name of the Lord

Znamenny Melody

The musical score is written in Znamenny Melody style, featuring a treble and bass staff with a key signature of one sharp (F#). The lyrics are written below the notes.

1
Bles - sed be the Name of the Lord

2
hence-forth and__ for - ev - - - - er____ more. **Repeat X3**

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

4
O__ Lord bless.

A - men.