

THE ORDER OF MATINS

(I) Reader: Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

(II) Holy God, Holy Mighty, Holy Immortal, have mercy on us. Thrice. Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. 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. <<Through the prayers of our holy fathers...>>

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 the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times.*

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

(III) Come, let us worship and fall down before the King our God.

Come, let us worship and fall down before Christ the King our God. Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 19

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Sion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved his Christ. He will hear him from his holy heaven; in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance.

For the king puts his hope in the Lord, and through the mercy of the Most High he will not be shaken. May your hand light upon all your enemies, and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth, and their seed from among the children of humankind. Because they intended evils against you, and devised plans by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, Lord, in your power; we will sing and praise your mighty acts.

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

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

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

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.

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

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. Amen.

The *Reader* says the following Troparia:

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 on 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...

Theotokion

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. (x3)

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.

(IV) *Priest:* Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for 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,¹ 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 4

Deacon: In the 4th 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

Tenor Bass

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

Blessed 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 4

Common Chant
arr. from L'vov/Bakhmetev



Soprano Alto





Tenor Bass





When the women dis - ci - ples of the Lord learned from the an - gel

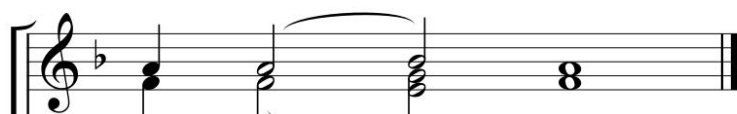
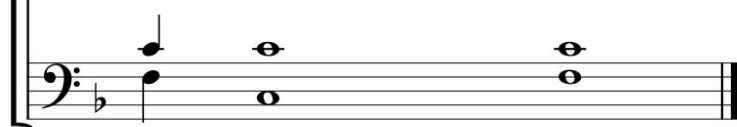
the joyous message of Thy Re - sur - rec - tion, they cast a - way

the an - ces - tral curse and elatedly told the a - pos - tles:

"Death is ov - er-thrown! Christ God is ris - en, // grant-ing the world

great mer - - - cy!"

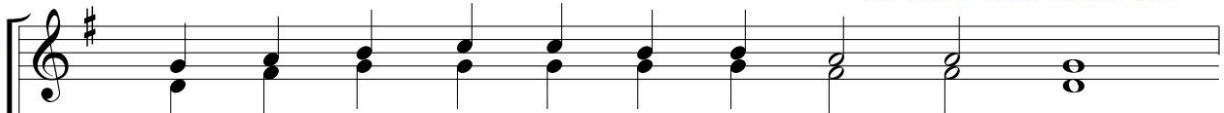
*(twice), then Glory...
then the troparion from
the menaion*

HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

Troparion - Tone 8

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



Soprano
Alto





8

You are most glo - ri - ous, O Christ our God!



Tenor
Bass





You have es - tab - lished the Holy Fathers as lights




on the earth! Through them You have guid - ed us to



the true faith! O great - ly Com - pas - sion - ate One,



glo - ry to You!



RESURRECTIONAL DISMISSAL THEOTOKION

Tone 8

Russian Imperial Court Chant

arr. from Lvov/Bakhmetev

Soprano Alto

Tenor Bass

For our sake You were born of the Vir - gin

and en - dured cru - ci - fix - ion, O Good One, destroying

death by death. Re - veal - ing the Res - ur - rec - tion as God,

do not despise the work of Your hand. Re - veal your love for man,

O Merciful One, and accept the Theotokos pray - ing for us,

[and save the despairing...]

Resurrectional Theotkion, Tone 8 - Imperial Chapel Chant

and save the de - spair - ing people, O our Sav - ior.

The image shows a musical score for a chant. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the staves. The music is in a simple, homophonic style, typical of traditional church chant. The lyrics are: "and save the de - spair - ing people, O our Sav - ior." The word "de" is hyphenated with "spair", and "Sav" is hyphenated with "ior". The music ends with a double bar line.

THE SECOND KATHISMA

PSALM 9

Unto the end: concerning the hidden things of the son, a Psalm of David.

I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvellous works.

I will be glad and rejoice in Thee; I will sing praise to Thy name, O Thou Most High.

When mine enemies are turned back, they shall be weakened, and perish at Thy presence.

For Thou hast maintained my right and my cause; Thou satest in the throne, O Thou that judgest righteousness.

Thou hast rebuked the heathen, and the ungodly hath perished; Thou hast put out his name for ever and ever.

The swords of the enemy have utterly failed, and Thou hast destroyed his cities.

His memorial is perished with a noise, but the Lord endureth for ever.

He hath prepared His throne for judgment, and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The Lord also is become a refuge for the poor, a seasonable help in times of trouble.

And let them that know Thy name put their hope in Thee; for Thou, Lord, hast not forsaken them that seek Thee.

Sing praises to the Lord, which dwelleth in Sion; declare among the people His doings.

For He that maketh inquisition for blood hath remembered them; He hath not forgotten the cry of the poor.

Have mercy upon me, O God; consider my humiliation which I suffer of them that hate me, Thou that liftest me up from the gates of death:

That I may show forth all Thy praises in the gates of the daughter of Sion: we will rejoice in Thy salvation.

The heathen are stuck fast in the destruction that they made; in the net which they hid is their own foot taken.

The Lord is known by the judgments which He executeth; the wicked is snared in the works of his own hands.

Let the wicked be turned into hell, all the nations that forget God.

For the needy shall not alway be forgotten; the patience of the poor shall not perish for ever.

Arise, O Lord, let not man prevail; let the heathen be judged in Thy sight.

O Lord, set a lawgiver over them; let the nations know themselves to be but men.

Why hast Thou stood afar off, O Lord? Why dost Thou despise us in times of trouble?

Whilst the wicked man is proud, the poor man burneth within; they are taken in the devices that they have imagined.

For the wicked praiseth himself for his heart's desires, and the unrighteous blesseth himself therein.

The wicked hath provoked the Lord; in the multitude of his wrath he careth not; God is not in his sight.

His ways are always profaned; Thy judgments are removed out of his sight; he will get dominion over all his enemies.

For he hath said in his heart, I shall not be moved; from generation to generation I shall be without adversity.

His mouth is full of cursing and bitterness and fraud; under his tongue is toil and travail.

He sitteth in ambush with the rich in secret places, that he may kill the innocent; his eyes are set against the poor.

He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor, to catch the poor when he draweth him in to him.

In his net will he humble himself; he will crouch and fall when he shall have power over the poor.

For he hath said in his heart, God hath forgotten; He hath turned away His face, that He may never see.

Arise, O Lord my God, let Thine hand be lifted up; forget not Thy poor to the end.

Wherefore hath the wicked provoked God? For he hath said in his heart, He will not require it.

Thou seest it, for Thou beholdest labour and wrath, to deliver him into Thy hands.

The poor hath been left unto Thee, for Thou art the helper of the fatherless.

Break Thou the arm of the wicked and the evil man; his sin shall be sought out, and shall be found no more.

The Lord is king for ever and ever; ye heathen shall perish out of His land.

Lord, Thou hast heard the desire of the poor; Thine ear hath been attentive to the preparation of their heart.

To judge for the fatherless, and for the humble; that man may no more presume to magnify himself upon earth.

PSALM 10

Unto the end: a Psalm of David.

In the Lord have I put my hope; how say ye to my soul, Flee as a sparrow to the mountains?

For lo, the wicked bent their bow, they made ready their arrows for the quiver, that they may shoot in darkness at the upright in heart.

For they have destroyed the things that Thou hast made; but what hath the righteous done?

The Lord is in His holy temple, the Lord's throne is in heaven; His eyes behold the poor, His eyelids try the children of men.

The Lord trieth the righteous and the wicked; but he that loveth unrighteousness hateth his own soul.

Upon the wicked He shall rain snares; fire and brimstone and wind of tempest shall be the portion of their cup.

For the Lord is righteous, and loveth righteousness; His countenance hath beheld uprightness.

Glory. Both now. Alleluia.

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 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.

R. Amen.

FOURTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

The ointment-bearing women glanced into the entrance of the tomb; and, because they could not bear the brilliance of the angel, they trembled in astonishment, saying, Hath He been stolen Who opened paradise to the thief? Or is He risen up, Who before His Passion didst preach Resurrection? Verily, Christ God hath risen, granting Resurrection and life to those who are in Hades.

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

Thou hast suffered crucifixion willingly, O Savior, and mortal men placed in a new tomb Thee Who didst establish the corners of the world with a word. Therefore, hath death the stranger been bound and taken captive, being defeated. And all those in Hades, cried out through Thy reviving Resurrection: Verily, Christ the Life-giver is risen; for He is everlastingly constant.

Glory... Both now... Amen.

Joseph marvelled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

THE THIRD KATHISMA

PSALM 17

Unto the end: for David, the servant of the Lord, who spake the words of this song in the day wherein the Lord delivered him from the hand of his enemies, and from the hand of Saul; and he said,

I will love Thee, O Lord, my strength. The Lord is my rock, and my refuge, and my deliverer.

My God is my helper, and in Him will I hope; my defender, and the horn of my salvation, and my helper.

I will call upon the name of the Lord with praise, and I shall be saved from mine enemies.

The sorrows of death compassed me, and the floods of iniquity sore troubled me.

The sorrows of hell compassed me about; the snares of death prevented me.

And in mine affliction I called upon the Lord, and cried unto my God.

He heard my voice out of His holy temple, and my cry before Him shall come into His ears.

And the earth shook and trembled, the foundations also of the mountains were troubled and shaken, because God was wroth with them.

There went up a smoke in His wrath, and fire from His countenance set all aflame; coals were kindled by it.

He bowed the heavens also, and came down, and thick darkness was under His feet.

And He ascended upon the cherubim, and did fly; yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him, dark water in the clouds of the air.

At the brightness that was before Him the clouds passed, hailstones and coals of fire.

The Lord also thundered from the heavens, and the Highest gave His voice.

Yea, He sent out His arrows, and scattered them; and He multiplied lightnings, and discomfited them.

And the springs of waters were seen, and the foundations of the world were discovered, at Thy rebuke, O Lord, at the breath of the spirit of Thy wrath.

He sent from on high, and took me; He received me out of many waters.

He will deliver me from my strong enemies, and from them that hate me, for they are too strong for me.

They prevented me in the day of my trouble, but the Lord was my stay.

He brought me forth also into a large place; He will deliver me, because He delighted in me.

And the Lord will reward me according to my righteousness, and according to the cleanness of my hands will He recompense me.

For I have kept the ways of the Lord, and have not done wickedly toward my God.

For all His judgments are before me, and His statutes have not departed from me.

And I will be blameless with Him, and will keep myself from mine iniquity.

And the Lord will reward me according to my righteousness, and according to the cleanness of my hands in His eyesight.

With the holy Thou wilt be holy, and with the innocent man Thou wilt be innocent; and with the elect Thou wilt be elect, and with the perverse Thou wilt deal perversely.

For Thou wilt save the humble people, and bring down the eyes of the proud.

For Thou wilt light my lamp, O Lord my God; Thou wilt enlighten my darkness.

For by Thee shall I be delivered from a troop of thieves, and by my God shall I leap over a wall.

As for my God, His way is blameless; the words of the Lord are tried in the fire; He is the defender of all those that hope in Him.

For who is God save the Lord? And who is God save our God?

It is God that hath girded me with strength, and made my way blameless.

That maketh my feet like hind's feet, and setteth me upon high places.

He teacheth my hands to war; and Thou hast made mine arms as a brazen bow.

Thou hast also given me the shield of salvation, and Thy right hand hath holden me up.

And Thine instruction hath corrected me unto the end; Thine instruction it is that shall teach me.

Thou hast enlarged my steps under me, and my footsteps are not weakened.

I will pursue mine enemies, and overtake them; neither shall I turn again until they be consumed.

I will afflict them, and they shall not be able to rise; they shall fall under my feet.

For Thou hast girded me with strength unto the battle; Thou hast subdued under me then that rose up against me.

Thou hast also made mine enemies turn their backs before me, and hast destroyed them that hated me.

They cried, but there was none to save them; even unto the Lord, but He heard them not.

And I will beat them small as the dust before the face of the wind; I will trample them down as the dirt in the streets.

Deliver me from the strivings of the people; Thou shalt make the head of the heathen.

A people whom I have not known have served me; at the hearing of the ear they obeyed me.

The children of strangers lied unto me, the children of strangers waxed old, and halted from their paths.

The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

It is God that avengeth me, and hath subdued the people under me; my deliverer from mine angry enemies.

Thou wilt lift me up above those that rise up against me; deliver me from the unrighteous man.

Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy name.

He magnifieth the salvation of His king, and worketh mercy for David His anointed, and for his seed for evermore.

Glory. Both now. Alleluia.

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...

Second Kathisma

Thou didst rise from the tomb, O Christ Savior, our God, because Thou art deathless; and Thou didst raise with Thee Thy world by Thy Resurrection, and didst crush the might of death, proclaiming Resurrection to all. Wherefore, do we glorify Thee, O Thou Who alone art merciful and the Lover of mankind.

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

Gabriel descended from his sublime height wrapped in a white robe, and came to the stone where the Rock of Life was, and he shouted to the weeping women, saying: Cease your wailing and crying, and receive ye smiling joy, with comfort; for He whom ye seek weeping is verily risen. Wherefore, go and proclaim to the Apostles that the Lord is risen.

Glory... Both now... Amen.

All the ranks of the angels, O thou who art undefiled, have been dazzled by the secret of thy dreadful birth-giving; that the All-encompassing at a sign from Him was encompassed in thy bosom as a babe, and that He Who is before eternity received a temporal beginning, and that He who feedeth every living breath with His ineffable goodness was nourished with milk. Wherefore, did they glorify thee with praise; for thou art truly the Theotokos.

Blessed are the blameless in the way, who walk in the law of the Lord. Blessed are they that search out His testimonies; with their whole heart shall they seek after Him. For they that work iniquity have not walked in His ways. Thou hast enjoined Thy commandments, that we should keep them most diligently. Would that my ways were directed to keep Thy statutes. Then shall I not be ashamed, when I look on all Thy commandments. I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness. I will keep thy statutes; do not utterly forsake me. Wherewithal shall a young man correct his way? By keeping Thy words. With my whole heart have I sought after Thee, cast me not away from Thy commandments. In my heart have I hid Thy sayings that I might not sin against Thee.

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.

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 blessed is Thy Name, and glorified is Thy Kingdom...

R. Amen.

FOURTH TONE RESURRECTIONAL HYPAKOE (Troparia 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.

FOURTH TONE RESURRECTIONAL ANABATHMOI (Stichera Tone 4)

First Antiphony

- + The many sufferings from my youth combat me. But Thou, O my Savior, assist and save me.
- + O ye haters of Zion, depart in shame from before the Lord; for ye shall be dry by fire as the grass.
- + *Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.*
- + By the Holy Spirit every spirit shall live and shall be purified, ascending, and brilliant, through the one hidden and pure Trinity.

Second Antiphony

- + To Thee, O Lord, have I cried fervidly from the depth of my soul. Let Thy divine ears listen to me.
- + All those who have placed their trust in the Lord shall transcend all sorrows.
- + *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 doth overflow with streams and passages of grace, and doth water all creation with refreshing life.

Third Antiphony

- + Let my heart rise to Thee, O Word, and let not the pleasures of the world enter into me to vie with the earthly life.
- + And as each of us hath surpassing love to his mother, the more should we love the Lord with utmost fervor.
- + *Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.*
- + By the Holy Spirit cometh the riches of divine knowledge, divine vision, and wisdom; for through Him the Word doth proclaim all the commandments of the Father.

Prokeimenon at Sunday Matins: 4th Tone

Znamenny Chant

S
A

A - rise, O Lord, help us, and re - deem us for Thy

T
B

V: O God, with our ears have we heard, for our fathers have told us.

name's sake. Lord, have mer - cy.

For holy art Thou...

A - men. Let ev' - ry breath praise the Lord.

Deacon. Praise ye God in His saints, praise him in the firmament of His power!

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

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

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.~~

~~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.

But on Sundays of the Triodion, the idiomela of repentance are sung instead:

Tone 8

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

Open to me the doors of repentance, O Life-giver, for my spirit rises early to pray towards Thy holy Temple, bearing the temple of my body all defiled; but in Thy compassion, purify me by the loving-kindness of Thy mercy.

Now and ever and unto ages of ages. Amen.

Lead me on the paths of salvation, O Mother of God, for I have profaned my soul with shameful sins and have wasted my life in laziness; but by thine intercessions, deliver me from all impurity.

Tone 6

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

When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgement; but trusting in Thy loving-kindness, like David I cry to Thee: "Have mercy on me, O God, according to Thy 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

4th Tone
Greek Chant

S
A

1 2

Is - ra - el of old, hav - ing tra - versed the depths of the Red Sea

T
B

1

with dry - shod feet, van - quished the might of Amalek in the wil - der - ness

3-end

8

by Moses' hands up - lift - ed in the form of a Cross.

Ode I

Refrain: Glory to Thy holy resurrection, O Lord!

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Canon of the All-holy Theotokos

Refrain: O most holy Theotokos, save us.

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

With sacred words let the fathers be honored who from Nicæa, as it were from the sky, thundered forth the Word of the living God everywhere, showing forth His enemies as slain by their thunder.

With the Holy Spirit hath Christ driven the evil spirit of the Spirit-haters far from His Church, unifying the Church by the activity of the Second Council. Cyril, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and Theotokos, dispelled the deception of Nestorius the Christ-hater.

The pious council of the fathers, which once assembled against Eutyches, truly preached the Savior in two inseparable natures, manifestly walking and abiding in the doctrine of the godly father Cyril.

~~The six hundred and thirty pious men, having cast down the deception of Eutyches and the heresy of Severus, gave voice to this hymn: We preach Christ in two natures, walking according to the pronouncement of the blessed Cyril.~~

Theotokion: Most glorious things have been said of thee among generations of generations, O Mary Theotokos, who contained God the Word within thy womb, and remained pure. Wherefore, we all honor thee, after God, as our intercessor.

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

4th Tone
Greek Chant

1 2

S
A

The Church re - joic - eth in Thee, O Christ, cry - ing a-loud:

T
B

1 3-end

Thou art my strength, O Lord, my ref - uge and my foun-da - tion.

Ode III

Refrain: Glory to Thy holy resurrection, O Lord!

The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Canon of the All-holy Theotokos

Refrain: O most holy Theotokos, save us.

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are tormented together in the fire of Gehenna with the heathen.

With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

Those who have foolishly inclined towards the words of Severus, which are full of dreadful poison, are ever put to shame, driven away from the Church like predatory wolves and dogs.

~~O ye faithful who join chorus together, we honor the Savior and Creator of all in two indivisible natures, two volitions and activities. Wherefore, we utterly reject the deception of Severus.~~

Theotokion: Thou hast been shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the uncontainable God in thy womb, O immaculate one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

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.

Little litany

Kontakion, in Tone IV:

My Savior and Redeemer/ hath, as God, raised up the earthborn from the grave and from their fetters,/ and He hath broken the gates of hades,/ and, as Master,// hath risen on the third day.

Ikos: O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power today, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

Sessional hymn of the fathers, in Tone IV

Ye have been shown to the world as all-radiant beacons of the truth of Christ on earth, O truly most blessed and divinely eloquent fathers, having burned the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of those whose faith is false. Wherefore, as holy hierarchs of Christ, pray ye that we be saved.

Glory..., Now and ever...

By thy divine birthgiving, O pure one, thou hast renewed mortal nature which had grown corrupt in earthly passions; and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

Irmos

Ode 4

4th Tone
Greek Chant

S
A

1 2

Be - hold - ing Thee, the Sun of righ-teous-ness, lift - ed up

T
B

1

up - on the Cross, the Church stood root - ed in place,

2 3-end

cry-ing out as is meet: Glo - ry to Thy pow-er, O Lord.

Ode IV

Refrain: Glory to Thy holy resurrection, O Lord!

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

Thine enemies raised a great tumult, O Savior, and they that hate Thee have lifted up their head a little; yet straightway they have fallen, unable to endure the blare of Thy spiritual trumpets.

The suns of the Sun have with twofold radiance made clear that the Son and the Spirit are from the Father, uncreated, equally without beginning. The Father is believed to be the sole Cause of both.

O mindless and vain Severus, tell us: Is the Word, the Son of the Father of lights, a single essence, commingled, without beginning? For if thou sayest so, thou dost postulate a different essence; for flesh and the Word are not a single essence, but are two, O accursed one!

~~To speak of a single nature of the Word goeth against the incarnate nature of humankind apart from any change and commingling; and the teacher and primate of the Alexandrians hath clearly taught two natures and volitions to those who wish to reason in Orthodox manner.~~

Theotokion: Thou art the chariot of the cherubim, O pure Mother of God; thou art the habitation, the dwelling-place of God the Word of the Father, Who clothed Himself in flesh of thine all-pure womb. Wherefore, worshipping Him Who became incarnate of thee in two natures, we glorify Him unceasingly.

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

4th Tone
Greek Chant

1

S
A

T
B

Thou camest into the world as a light, O my Lord:

2

3-end

a ho - ly light turn - ing from the gloom of ignorance those

who hymn Thee with faith.

Ode V

Refrain: Glory to Thy holy resurrection, O Lord!

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The Son of God, making His abode within thee, made thee-for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

The divine grapevine of Christ which was brought from Egypt was once consumed by the wild beasts of the accursed destroyer; but they have been driven far away with the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendor, the honored fathers professed the Lord Christ to be One of the worshipful Trinity and two in nature and volition.

O Severus! Do not wickedly confuse the natures of Christ, O iniquitous one; for all the priests and all-blessed teachers, professing that in the one Person of Christ there are two natures, have expounded thus to all.

~~Desiring to take pity on us who were perishing, He Who is without beginning, the Word of the Father, Who loveth mankind, manifestly assumed human nature. Wherefore, I profess Him in two natures and volitions.~~

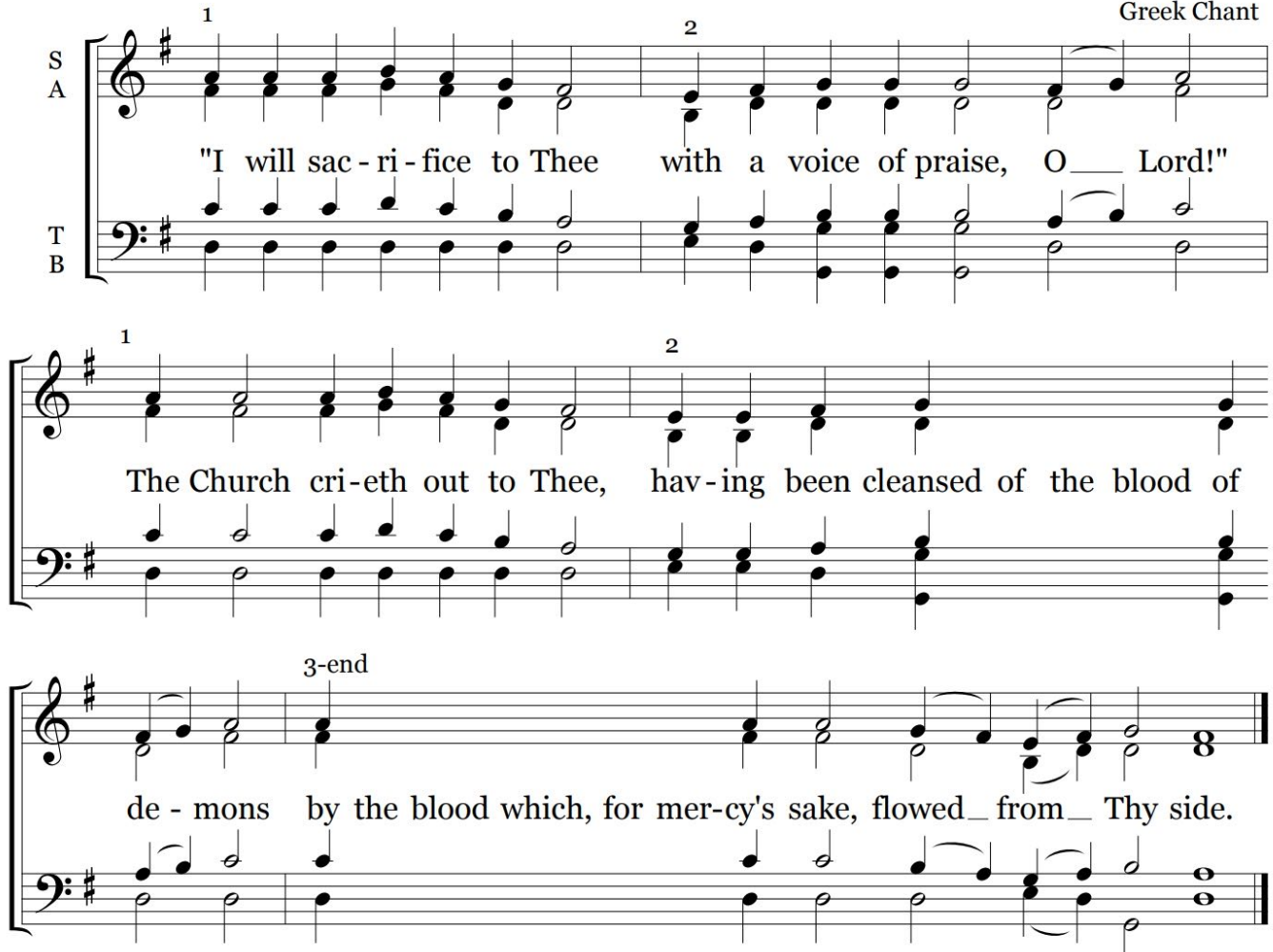
Theotokion: Possessed of maternal boldness before thy Son, O most pure one, spurn not any thought of us as kin, we pray; for thee alone do we Christians set before the Master as our merciful purification.

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

4th Tone
Greek Chant



1 2

S
A

"I will sac - ri - fice to Thee with a voice of praise, O Lord!"

T
B

1 2

The Church cri-eth out to Thee, hav-ing been cleansed of the blood of

3-end 8

de - mons by the blood which, for mer-cy's sake, flowed from Thy side.

Ode VI

Refrain: Glory to Thy holy resurrection, O Lord!

Girded about with power, Thou didst ascend the Cross, and as God didst wrestle with the tyrant. And Thou didst cast him down from the heights and with invincible power didst raise up Adam.

Radiant and comely, Thou didst arise from the tomb, O Christ, and didst drive away all the enemies by Thy divine power; and as God Thou hast filled all with gladness.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion ineffably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

Once David, chanting, said: The God of gods, the Lord, hath spoken, and He hath called them from the ends of all the earth, from the rising of the sun and even unto the setting thereof, signifying the œcumenical councils of the fathers.

The wisdom of God hath founded seven pillars, Thy Church, O Master, which is maintained unshaken by all the heresies by the councils of the sacred fathers, seven in number.

The two epistles of Cyril which were once sent to the prefect who held authority over the East, denounce all the deception of Severus, piously proclaiming Christ.

~~Cyril preached Christ in two natures and two activities, cutting to pieces the heresy of the senseless Severus. Wherefore, let us all remain in his doctrines.~~

Theotokion: We, the pious, proclaim thee truly to be the pure and all-glorious Virgin, O Mary Theotokos, closing off the impudent mouth of Nestorius and the evil mind of Dioscorus.

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 VIII

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of Truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.

Ikos: Let us hearken unto the Church of God which crieth out with exalted preaching: let him who thirsteth come to me and drink the cup which I hold, for it is the cup of wisdom! This drink of truth have I drawn by the word, which poureth forth not the water of gainsaying, but of confession, and drinking of it the present Israel beholdeth God, Who declareth: Behold ye, and see that it is I Myself Who am God, and I change not! I have been God from the beginning, and will be so ever after; and other than Me there is no God! They that drink hereof shall be satisfied, and shall praise the great mystery of piety.

THE SYNAXARION (Plain Reading)

On July 13 in the Holy Orthodox Church, we commemorate the Synaxis of the Archangel Gabriel; and Venerable Stephen of Mar Sabbas monastery.

On this Sunday, we commemorate the 630 holy and God-bearing Fathers of the Fourth Ecumenical Council, which convened in Chalcedon in 451 against the Monophysites.

Verses

Shunning opposite errors like the sea monsters Scylla and Charybdis,
The Fathers steer the Church on a straight course to safety.

The Holy Fathers were, once again, concerned with the nature of Jesus Christ. The false teaching arose that Christ's human nature (considered by heretics as less perfect) dissolved itself in His divine nature (considered by heretics as more perfect): like a cube of sugar in a parcel of water. Thus, in that scenario, Christ had only one nature, the Divine. These false preachers were called Monophysites ("mono", meaning "one" and "physis", meaning "nature"), and they were led by Eutyches and Dioscorus. Monophysitism overemphasized the divine nature of Christ, at the expense of the human. The Fourth Ecumenical Council condemned Monophysitism and proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. These two natures function as equally perfect, without confusion, and are neither divided nor separate. The Fathers declared that at no time did they undergo any change.

On this day we also commemorate:

Synaxis of the Archangel Gabriel. Ven. Stephen of St.Sabbas' Monastery (794). St.Julian, Bishop of Cenomanis (Le Mans) in Gaul (1st c.). Martyr Serapion (2nd-3rd c.). Martyr Marcian of Iconium (258). Icon of the Most-holy Theotokos "Axion Estin" ("It Is Truly Meet").

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

Irmos

Ode 7

4th Tone
Greek Chant

1

S
A

The children of Abraham in the Per - sian fur - nace,

T
B

2

a - fire with the love of piety more than with the flame, cried__ out:

3-end

Bless-ed art Thou in the tem - ple of Thy glo - ry, O Lord.

8

Ode VII

Refrain: Glory to Thy holy resurrection, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

Once Daniel destroyed the dragon of Babylon; and by the prayers of the fathers hath Arius, the cruel serpent of Egypt, which devoureth the flock of Christ, been manifestly broken asunder.

With unforgivable impiety the wolf Macedonius showed his disdain, striking out against the Spirit Who deifieth men and restoreth all the faithful to their primal goodness through the laver of baptism.

We understand that it was One Who was on the Tree, yet, as God in the highest, was in the bosom of the Father, and Who was in the tomb in that He was joined to the flesh. To Him do we chant, crying out together: Blessed art Thou, O God of our fathers!

~~Despising the enemies of the Trinity, the emptiness and division of Arius who belittled God, and the like-mindedness of Sabellius, let us cry out to the Trinity, O ye faithful: Blessed is the God of our fathers!~~

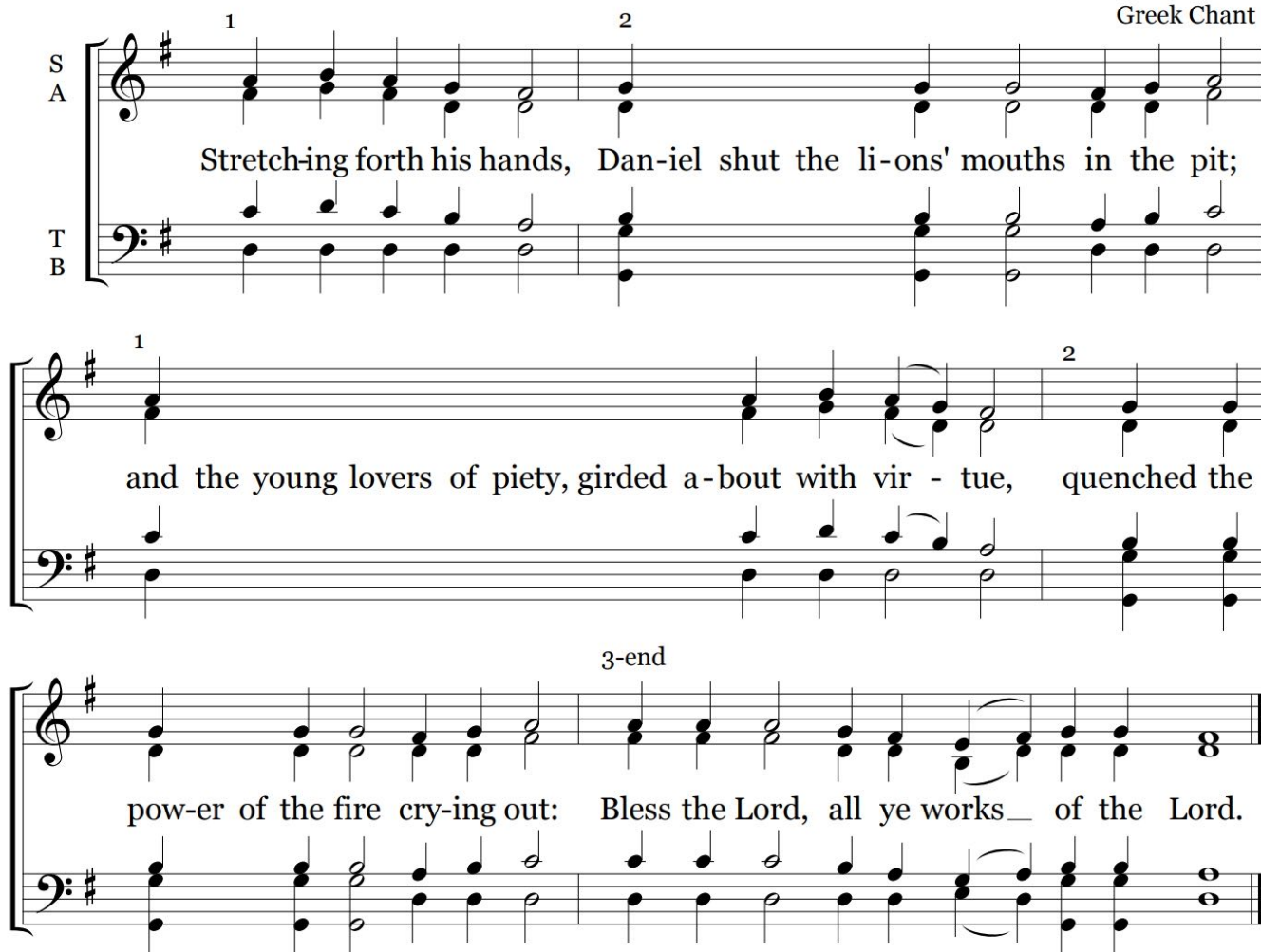
Trinitarian: Theologizing in Orthodox manner, we declare Thee to be the Lord of all, the one and, more precisely, only-begotten Son of the Father, knowing Thy one, proceeding Spirit to be upright, equally united and eternal with Thee.

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

4th Tone
Greek Chant



1 2

S
A

Stretch-ing forth his hands, Dan-iel shut the li-ons' mouths in the pit;

T
B

1 2

and the young lovers of piety, girded a-bout with vir - tue, quenched the

3-end 8

pow-er of the fire cry-ing out: Bless the Lord, all ye works_ of the Lord.

Ode VIII

Refrain: Glory to Thy holy resurrection, O Lord!

Stretching forth Thy hands, Thou didst gather in all the nations, O Master, and didst reveal the one Church which hymneth Thee, unto those in heaven and on earth, who sing together: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

The angel clad in white, resplendent in the unapproachable light of the resurrection, appeared to the women, crying: "Why seek ye the Living in the tomb as one dead? Truly Christ hath arisen!" And unto Him do we cry: All ye works, hymn the Lord and exalt Him supremely for all ages!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

The Son and the Spirit shone forth as divinely planted shoots from a single Root; for the Father is the sole Cause, is timeless and of honor equal with the other timeless Persons.

Thou didst timelessly shine forth from an immaterial womb, O Word Who art of one essence with the Father and the Spirit; yet for our sake Thou madest Thine abode in the material womb of the only Theotokos.

~~In Chalcedon, the Fourth Council set at naught Dioscorus, Eutyches and Severus, and utterly cut off from the Church of Christ the Master the thorns of their heresy, which confused the natures of the Savior. With the Church we who are Orthodox hold them in derision.~~

Triadicon: The one, thrice-luminous splendor of the Godhead which shineth forth from the one essence in three Hypostases: the unoriginate Father, the conjoined Word of the Father, and the equally reigning consubstantial Spirit, ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O all-pure Theotokos, cleanse thou the wounds of my soul and the bruises of sin, washing them with the stream which springeth forth from the side of thy Son in flowing streams; for to thee do I cry, to thee do I flee, and thee, who art full of the grace of God, do I invoke.

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.

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

The first line of the refrain is written on a grand staff (treble and bass clefs) in G major (one sharp). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: "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

The second line of the refrain continues the melody and bass line. The lyrics are: "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.

The third line of the refrain concludes the phrase. The lyrics are: "God — the Word, the very Theotokos, thee do we mag - ni - fy." A red arrow points to the first measure of this line.

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

4th Tone
Greek Chant



S
A

1

2

Christ, the Chief Cornerstone un-cut by hu-man hands, Who u-nit-ed

T
B

1

two dispa-rate na - tures, was cut from thee, the unquarried moun-tain,

2

3-end

O Vir - gin. Where-fore, in glad - ness we mag-ni - fy thee,

8

O The - o - to - kos.

Ode IX

Refrain: Glory to Thy holy resurrection, O Lord!

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His loving-kindness; wherefore, we magnify thee as the Theotokos.

Canon of the Fathers

Refrain: O holy Fathers, pray to Christ our God for us.

One must not add to or subtract anything from sacred Tradition, our Orthodox Faith; for therein have we been baptized with faith. And they that add anything to this Faith shall fall under the ban of anathema.

Let us all leap up in joy of heart, uniting in one feast the memory of the sacred councils of the fathers, for for their sake have we come to behold the light of Orthodoxy; for they have been revealed as beacons guiding all to find the right doctrines.

The false Severus, having traversed the right glorious Church of Christ, rightly became the object of the vengeance of the council of the pious fathers because of his blasphemy and deceptive verbal artifice; and, condemned, he is cut off from the company of the teachers of the Church.

~~O wretched Severus, why comminglest thou the natures of Christ and introducest confusion and commixture into them, thus adding to the Godhead, which is devoid of passion, the suffering on the Cross and the burial of the only-begotten Word of God? Wherefore, we abominate thy great blasphemy.~~

Theotokion: The pride and audacity of the foe and the counsels of those who utter blasphemy against the Creator hath He Who was born of the Virgin set at naught; and as God Who hath lifted up the horn of His people and strengthened them with faith He hath made the council of the faithful unshakable, that we may all magnify thee, O Theotokos.

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!

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 Almighty Lord, Who endured the Cross and death,/ and rose from the dead,// we glorify Thy resurrection!

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

By Thy Cross, O Christ,/ hast Thou freed us from the ancient curse;/ by Thy death hast Thou set at naught the devil who tormenteth our nature;/ and by Thine arising hast Thou filled all with joy./ Wherefore, we cry aloud to Thee:// O Lord Who hast risen from the dead, glory be to Thee!

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

By Thy Cross, O Christ our Savior,/ guide us to Thy truth, and deliver us from the snares of the enemy./ O Thou Who hast risen from the dead,/ through the supplications of Thy saints/ do Thou raise us up who have fallen through sin,/ stretching forth Thy hand to us,// O Lord Who lovest mankind.

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

Without separating Thyself from the bosom of the Father,/ O only-begotten Son of God,/ Thou didst come to earth in Thy love for mankind,/ becoming a man immutable;/ and Thou didst endure death in the flesh,/ O Thou Who in Thy divinity art foreign to suffering./ And having risen from the dead,/ Thou hast given immortality to the human race,// in that Thou alone art Almighty.

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

Having combined their spiritual skills, and applied them to the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it in divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and eternal with Him Who begot Him, thus following most carefully the teachings of the apostles.

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

Having combined their spiritual skills, and applied them to the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it in divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and eternal with Him Who begot Him, thus following most carefully the teachings of the apostles.

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined they expounded the Faith taught by God.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having mustered all their pastoral skill, moved to wrath most just, as champions, as most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the godly pastors drove away the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Glory...

The choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Spirit, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Sion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicæa and adornments of the whole world: Pray ye in behalf of our souls!

Now and ever..., *Theotokion, in Tone II:*

All-blessed art thou, O Virgin Theotokos,/ for by Him Who became incarnate through thee hath hades been made captive,/ Adam restored, the curse annulled, Eve set free,/ death slain, and we have been given life./ Wherefore, chanting, we cry aloud:// Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

and the Great Doxology

THE GREAT DOXOLOGY

notes: A —> Bb

D —> C

Glory to God in the *highest*, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify 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 takest away the sin of the world, have mercy on us. Thou that takest away the sins of the world, receive 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 mercy, 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 generation. 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.

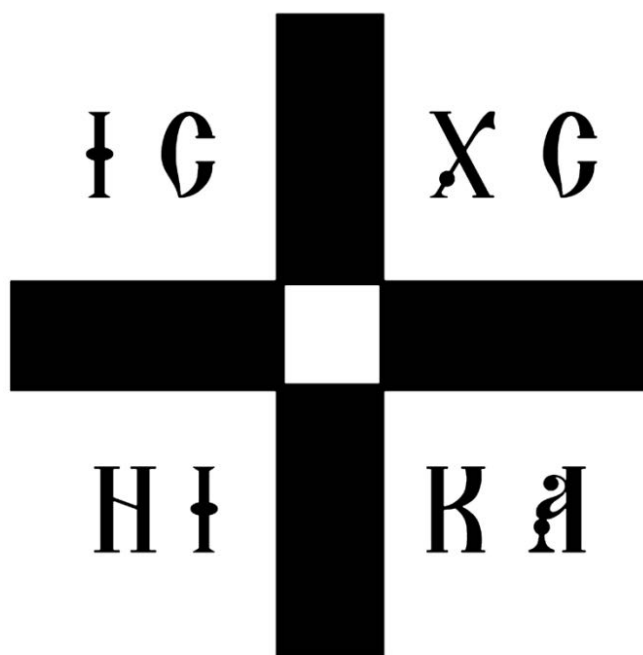
Holy God, Holy Mighty, Holy Immortal, have mercy on us. (thrice)

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

Holy Immortal, have mercy on us.

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





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✠ѦѦГ.
MMXXIII

Vespers Litanies

on Tone 2 Znamenny Themes

L. Margitich / arr. John Childs

Great Litany and Little Litany

1 Lord, have mer-cy.

2 *Repeat as needed* Lord, have mer-cy.

To Thee, O Lord. A - men.

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

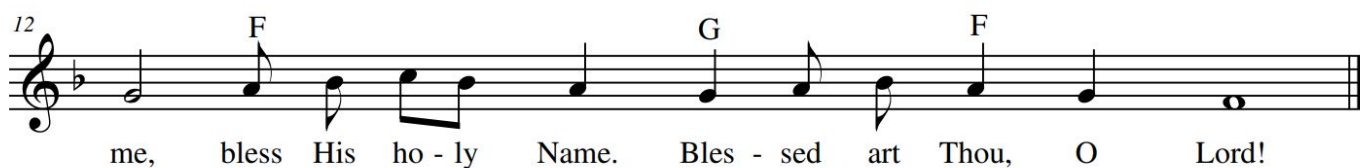
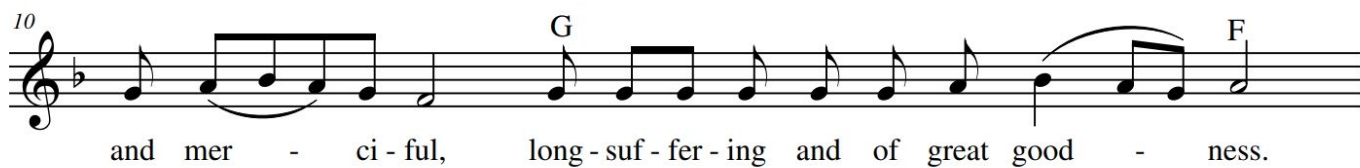
who heals all your dis - eas - - - es; Who re - deems your life_____ from

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



Vespers Litanies

on Tone 2 Znamenny Themes

L. Margitich / arr. John Childs

Great Litany and Little Litany

1 Lord, have mer-cy.

2 *Repeat as needed* Lord, have mer-cy.

To Thee, O Lord. A - men.

Praise the Lord

Second Antiphon

#1C

Psalm 145
'Tikhonovsky Chant'
8.21.08

uni. G , A G

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

2 G A

Praise the Lord, O my soul. I will praise the Lord as

3 G

long as I live; I will sing prais - es to my God while I

4 A

have be - - - ing. Put not your trust in prin - ces or in sons

5 G

of men, in whom there is no sal - va - tion. When his breath de - parts he

6 A G

re - turns to his earth. On that very day his plans per - - - ish.

7 G , A

The Lord will reign for - e - - - ver, Thy God, O Zi - on to all

8 G

ge - ne - ra - - - tions!

Now and ever...Only Begotten Son....

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

2
Be - got - ten Son and Im - mor - tal Word of God, Who

3
for our sal - va - tion didst will to be in - car - nate

4
of the Ho - ly The - o - to - kos and e - ver Vir - gin Ma - ry,

5
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 (half). The bass line is: G3 (half), A3 (quarter), B3 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (half).

7

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

The second system continues the melody. Treble staff: E4 (half), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (half). Bass line: D3 (half), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (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), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (half). Bass line: C3 (half), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (half).

9

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

The fourth system concludes the piece. Treble staff: D4 (half), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (half). Bass line: C3 (half), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (half).

LORD HAVE MER - CY.

LORD HAVE MER - CY.

TO THEE, O LORD.

A - MEN.

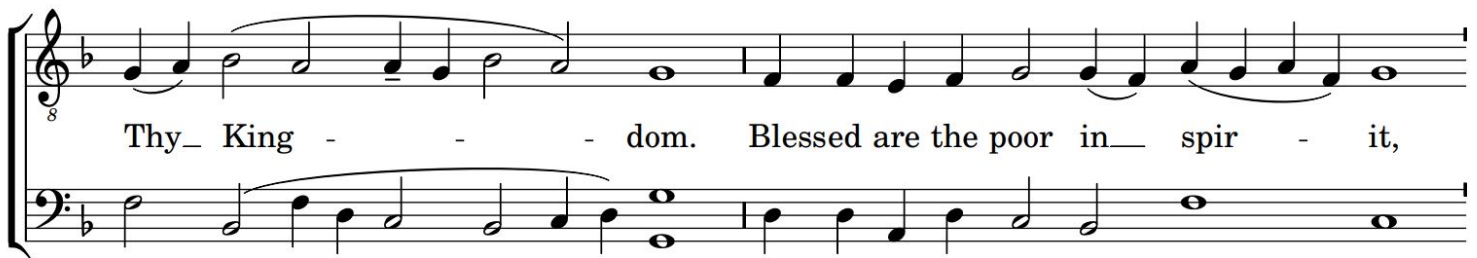
The Beatitudes

Znamenny Chant

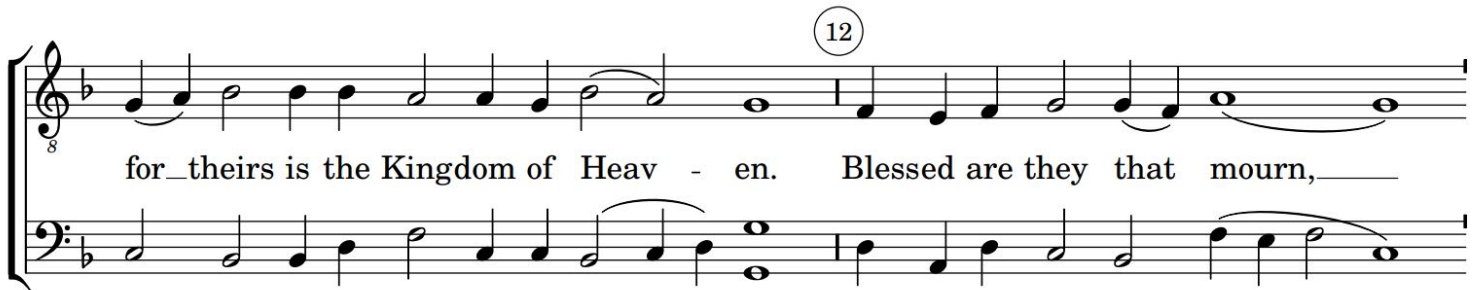
Hermitage of the Holy Cross



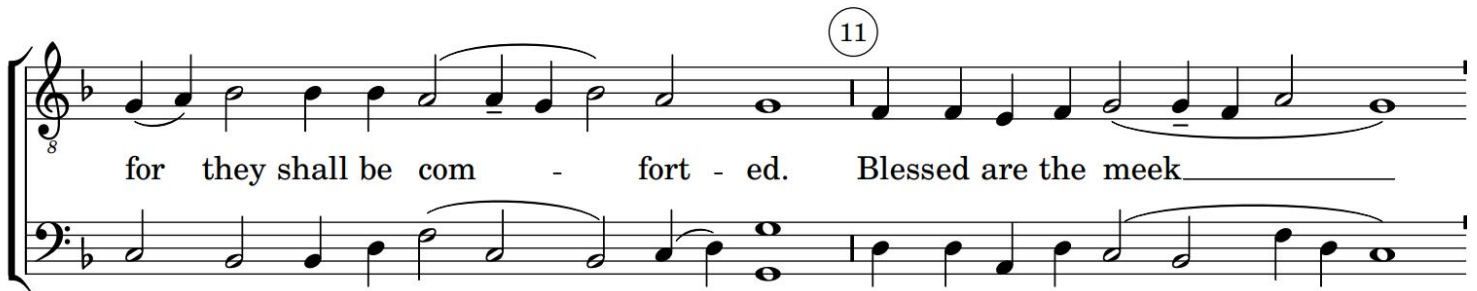
In Thy Kingdom remember us, O Lord, when Thou com-est in




Thy King - - - dom. Blessed are the poor in spir - it,



for theirs is the Kingdom of Heav - en. Blessed are they that mourn,



for they shall be com - fort - ed. Blessed are the meek



for they shall in - her - it the earth. Blessed are they that hunger and thirst

10. By the tree [of knowledge] was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one by tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

9. O Lord Who wast lifted up upon the Cross, Who hast destroyed the power of death and as God hast destroyed the record of our sins, grant also the repentance of the thief unto us who faithfully serve Thee and cry out to thee, O Christ God Who alone lovest mankind: Remember us also in Thy kingdom!

Blessed are the mer - ci - ful, for they shall ob - tain mer - cy.

8. On the Cross Thou didst tear asunder with the spear the record of our sins; and, numbered among the dead, Thou didst bind the tyrant of hades, O Lord Who lovest mankind, Who by Thy resurrection hast delivered all from the bonds of hades. Thereby have we been illumined, and we cry to Thee: Remember us also in Thy kingdom!

Blessed are the pure in heart, for they shall see God.

7. O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Vouchsafe that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

Blessed are the peace - mak - ers, for they shall be called sons of God.

6. For our sake He Who is without passion became a man subject to the passions; and, nailed of His own will to the Cross, He hath raised us up with Himself: Wherefore, we glorify His Cross, passion and resurrection, whereby we have been refashioned and whereby we also are saved, who cry out: Remember us also in Thy kingdom!

Blessed are they that are persecuted for right - eous - ness sake, for theirs

Blessed are they that are persecuted for right - eous - ness sake, for theirs

5. O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: "Rejoice!" that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

is the Kingdom of Heav - en. Blessed are ye when men shall re-vile you and per-se -

4. The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are tormented together in the fire of Gehenna with the heathen.

cute you and shall say all manner of evil against you false - ly for_ My_ sake. Re -

3. With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

joice and be ex - ceed - ing glad, for great is your re - ward_ in_ Heav -

2. Those who have foolishly inclined towards the words of Severus, which are full of dreadful poison, are ever put to shame, driven away from the Church like predatory wolves and dogs.

en. Glory to the Father and to the Son and to the Ho-ly Spir - it both now and

1. O ye faithful who join chorus together, we honor the Savior and Creator of all in two indivisible natures, two volitions and activities. Wherefore, we utterly reject the deception of Severus.

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

Small Entry with Gospel

Deacon: Wisdom! Aright!

Come, Let Us Worship

Psalm 94:6, Znamenny Chant

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of four lines of music. The first line begins with a treble clef and a key signature of one sharp (F#). The melody is written in a Znamenny Chant style, using a simplified notation system with a single line and a key signature of one sharp. The lyrics are: "Come, let us wor-ship and fall down be-fore Christ;". The second line begins with a treble clef and a key signature of one sharp. The melody is written in a Znamenny Chant style, using a simplified notation system with a single line and a key signature of one sharp. The lyrics are: "O Son of God, Who rose from the dead, save us who". The third line begins with a treble clef and a key signature of one sharp. The melody is written in a Znamenny Chant style, using a simplified notation system with a single line and a key signature of one sharp. The lyrics are: "sing to Thee: Al-le-lu-ia, Al-le-lu-ia, Al - - -". The fourth line begins with a treble clef and a key signature of one sharp. The melody is written in a Znamenny Chant style, using a simplified notation system with a single line and a key signature of one sharp. The lyrics are: "le-lu - - - - - ia.".

un. G F G

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

more quickly G F C D G

O Son of God, Who rose from the dead, save us who

D G F D G F

sing to Thee: Al-le-lu-ia, Al-le-lu-ia, Al - - -

G D G


le-lu - - - - - ia.

Resurrectional Troparion


Tone 4

Common Chant
arr. from L'vov/Bakhmetev



Soprano Alto





Tenor Bass




When the women dis - ci - ples of the Lord learned from the an - gel


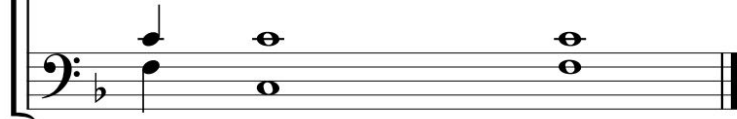
the joyous message of Your Re - sur - rec - tion, they cast a - way

the an - ces - tral curse and elatedly told the a - pos - tles:




"Death is ov - er-thrown! Christ God is ris - en, // grant-ing the world


great mer - - - cy!"

SAINT PATRICK, BISHOP OF ARMAGH, ENLIGHTENER OF IRELAND (CA. 461)

Troparion - Tone 3



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

Soprano
Alto

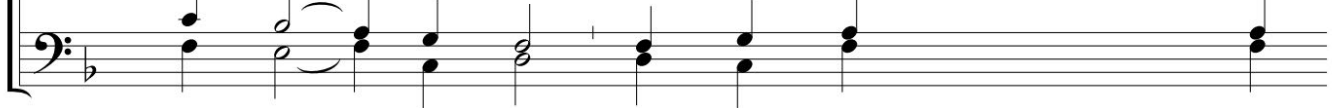
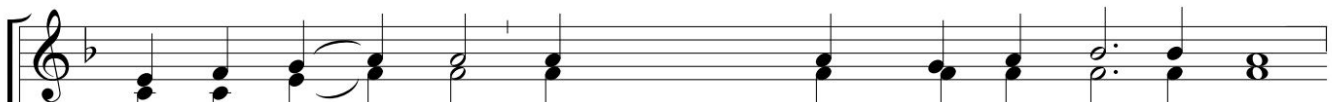


Ho - ly Bi - shop Pat - rick, faithful shepherd of

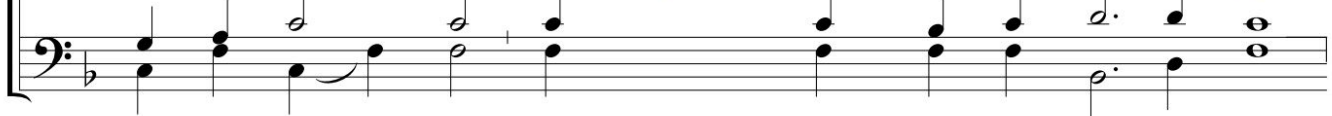
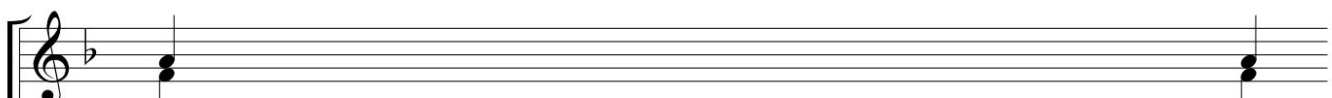
Tenor
Bass

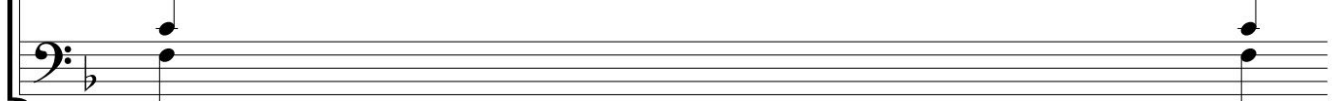

Christ's roy - al flock, you filled Ireland with the radiance


of the Gos - pel: the mighty strength of the Tri - ni - ty!

Now that you stand before the Savior, pray that He may

pre - serve us in faith and love!

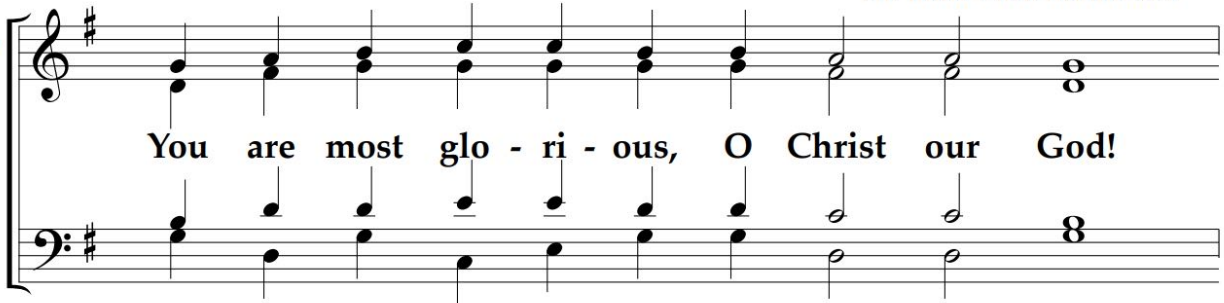


HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

Troparion - Tone 8

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

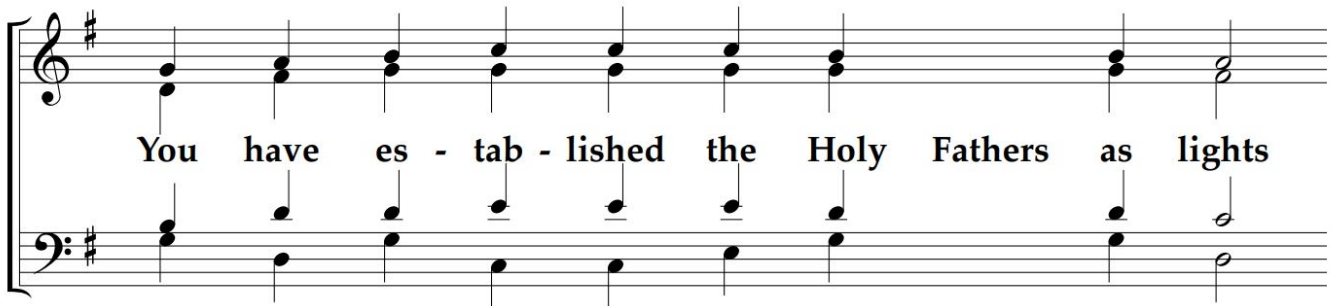
Soprano
Alto



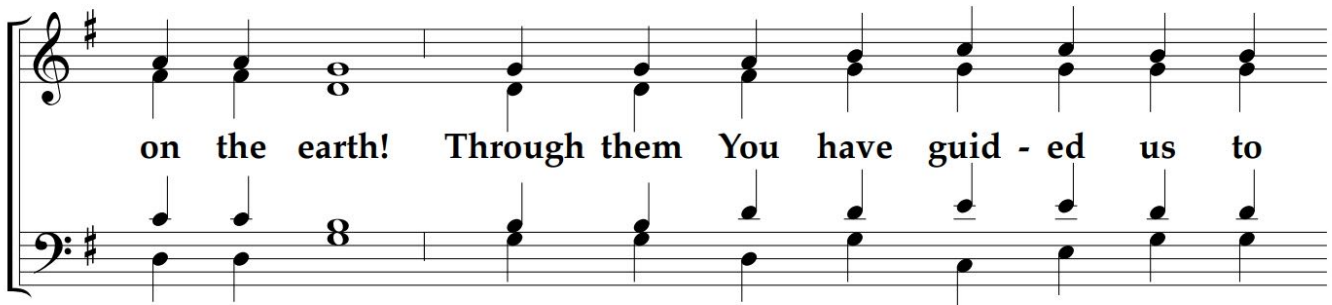
8

You are most glo - ri - ous, O Christ our God!

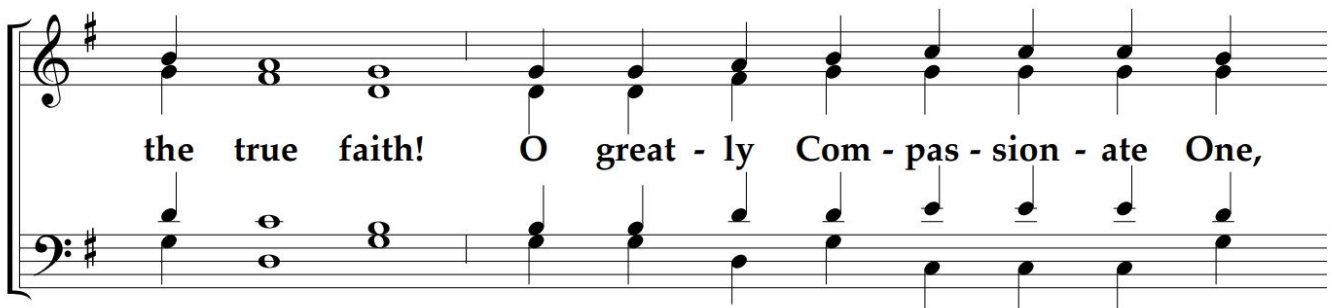
Tenor
Bass



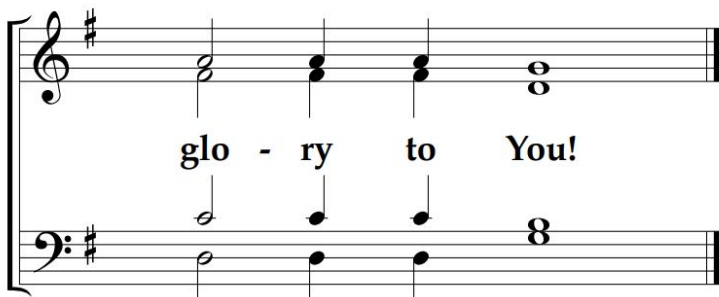
You have es - tab - lished the Holy Fathers as lights



on the earth! Through them You have guid - ed us to



the true faith! O great - ly Com - pas - sion - ate One,



glo - ry to You!

Resurrectional Kontakion

Tone 4

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

My Savior and Re - deem - er as God rose from the tomb

Detailed description: This system shows the first line of the chant. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one flat (B-flat). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "My Savior and Re - deem - er as God rose from the tomb". The music features a mix of half notes, quarter notes, and eighth notes, with some notes beamed together.

and delivered the earth - born from their chains. He has shattered the gates

Detailed description: This system shows the second line of the chant. The Soprano and Alto parts continue on the treble staff, and the Tenor and Bass parts continue on the bass staff. The lyrics are: "and delivered the earth - born from their chains. He has shattered the gates". The musical notation includes various note values and rests, maintaining the harmonic structure of the chant.

of hell, and as Mas - ter, // He has risen on the third — day!

Detailed description: This system shows the third line of the chant. The Soprano and Alto parts continue on the treble staff, and the Tenor and Bass parts continue on the bass staff. The lyrics are: "of hell, and as Mas - ter, // He has risen on the third — day!". The system concludes with a double bar line. The music includes a variety of note values and rests, with some notes beamed together.

Glory...

Menaion: Sunday
which falls on 13 - 19 July

HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

Kontakion - Tone 8

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

Soprano
Alto

Tenor
Bass

The a - pos - tles' preaching and the fathers' doctrines have

established one faith for the Church. A - dorned with the robe

of truth, woven from heavenly the - ol - o - gy, it de - fines

and glo - ri - fies the great mystery of pi - e - ty.

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

The Trisagion

Znamenny Chant

Arr. Archpriest George Johnson

Chant Melody in Alto 3 times

S
A

T
B

A - men. Ho - ly God, Ho - ly Might - y, Ho - ly Im -

Fine

mor - tal, have mer - cy on us. Glo - ry to the Fa - ther,

and to the Son, and to the Ho - ly Spi - rit, both now and

e - ver and unto the a - ges of a - ges. A - men.

Da Capo al Fine

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

TONE FOUR - Psalm 103

SING PRAIS - ES TO OUR KING, SING PRAIS - - - ES!

HOW MAGNIFIED ARE THY WORKS,

unto God with a voice of rejoicing.

Verse: Bless the Lord, O my

O LORD IN WIS - - - DOM HAST THOU MADE THEM ALL.

soul; O Lord my God, Thou hast been magnified exceedingly.

12.11

4

Prokeimenon: Song of the Fathers

40

Tone 4

Znamenny chant

Bless - ed art Thou, O Lord God of our Fa - thers,

Vs: For thou art righteous in all things which thou hast done unto us.

41

and praised and glo - ri - fied be Thy Name un - to the a - ges.

2

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 (treble and bass clefs) with a key signature of 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 is primarily composed of quarter and eighth notes. The lyrics "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a" are written below the staff, with the final note being a half note 'a'.

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 key signature of one sharp. The melody in the treble clef features a mix of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line consists of quarter and eighth notes. The lyrics "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a" are written below the staff, with the final note being a half note '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 key signature of one sharp. The melody in the treble clef includes eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line is composed of quarter and eighth notes. The lyrics "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- a" are written below the staff, with the final note being a half note 'a'.

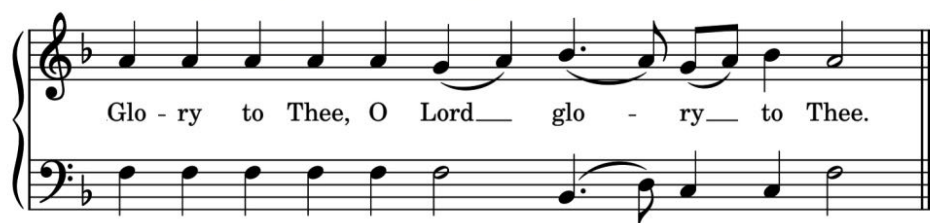
1

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 key signature of one sharp. The melody in the treble clef consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The bass line is composed of quarter and eighth notes. The lyrics "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- ia" are written below the staff, with the final note being a half note 'ia'.

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

Augmented Litany

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

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.



13 B Lesser Znamenny

A musical score for a two-part setting. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is simple and hymn-like. The lyrics are: "Lord, have mer-cy, Lord, have mer-cy, Lord, have mer - - - cy. A-men."

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,

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 line of musical notation for 'The Creed' is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody is primarily in the treble staff, with a dotted half note 'I' on G4, followed by quarter notes for 'be - lieve' (A4, B4), a half note for 'in' (C5), and a dotted half note for 'one' (D5). The bass staff provides a simple accompaniment with quarter notes. The phrase 'God, the Fa - ther' continues in the treble staff with quarter notes, followed by a half note for 'Al -' and a dotted half note for 'migh -'. The final measure contains a whole note for 'ty.' with a fermata over it.

2

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

The second line of musical notation continues the melody. It starts with a whole note for 'Maker' (G4) and a half note for 'of' (A4). The treble staff has a dotted half note for 'heaven' (B4), followed by quarter notes for 'and earth' (C5, D5), a dotted half note for 'and of' (E5), and a dotted half note for 'all things' (F5). The bass staff has a dotted half note for 'heaven' (G3), followed by quarter notes for 'and earth' (F3, E3), a dotted half note for 'and of' (D3), and a dotted half note for 'all things' (C3). The phrase 'visi - ble' continues in the treble staff with quarter notes, followed by a half note for 'and' (D5) and a dotted half note for 'visi -'. The final measure contains a whole note for 'ble.' with a fermata over it.

3

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

The third line of musical notation continues the melody. It starts with a dotted half note for 'And' (G4), followed by quarter notes for 'in' (A4), 'One' (B4), 'Lord' (C5), 'Jesus' (D5), 'Christ,' (E5), 'the' (F5), 'Son' (G5), 'of' (A5), and a dotted half note for 'God;' (B5). The bass staff has a dotted half note for 'And' (G3), followed by quarter notes for 'in' (F3), 'One' (E3), 'Lord' (D3), 'Jesus' (C3), 'Christ,' (B2), 'the' (A2), 'Son' (G2), 'of' (F2), and a dotted half note for 'God;' (E2).

4

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

The fourth line of musical notation continues the melody. It starts with a dotted half note for 'the' (G4), followed by quarter notes for 'only-begotten,' (A4, B4), a dotted half note for 'begotten' (C5), a dotted half note for 'of' (D5), a dotted half note for 'the' (E5), a dotted half note for 'Fa -' (F5), a dotted half note for 'ther' (G5), a dotted half note for 'be -' (A5), a dotted half note for 'fore' (B5), a dotted half note for 'all' (C6), a dotted half note for 'a -', and a dotted half note for 'ges.' (B5). The bass staff has a dotted half note for 'the' (G3), followed by quarter notes for 'only-begotten,' (F3, E3), a dotted half note for 'begotten' (D3), a dotted half note for 'of' (C3), a dotted half note for 'the' (B2), a dotted half note for 'Fa -' (A2), a dotted half note for 'ther' (G2), a dotted half note for 'be -' (F2), a dotted half note for 'fore' (E2), a dotted half note for 'all' (D2), a dotted half note for 'a -', and a dotted half note for 'ges.' (C2).

5

Light of Light, true God of true God;

The fifth line of musical notation continues the melody. It starts with a dotted half note for 'Light' (G4), followed by quarter notes for 'of' (A4), 'Light,' (B4), a dotted half note for 'true' (C5), a dotted half note for 'God' (D5), a dotted half note for 'of' (E5), a dotted half note for 'true' (F5), a dotted half note for 'God;' (G5). The bass staff has a dotted half note for 'Light' (G3), followed by quarter notes for 'of' (F3), 'Light,' (E3), a dotted half note for 'true' (D3), a dotted half note for 'God' (C3), a dotted half note for 'of' (B2), a dotted half note for 'true' (A2), a dotted half note for 'God;' (G2).

6

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

The sixth line of musical notation continues the melody. It starts with a dotted half note for 'be -' (G4), a dotted half note for 'got -' (A4), a dotted half note for 'ten,' (B4), a dotted half note for 'not' (C5), a dotted half note for 'made;' (D5), a dotted half note for 'of' (E5), a dotted half note for 'one' (F5), a dotted half note for 'essence' (G5), a dotted half note for 'with' (A5), a dotted half note for 'the' (B5), a dotted half note for 'Father,' (C6), a dotted half note for 'by' (D6), a dotted half note for 'Whom' (E6), a dotted half note for 'all' (F6), a dotted half note for 'things' (G6), a dotted half note for 'were' (A6), and a dotted half note for 'made;' (B6). The bass staff has a dotted half note for 'be -' (G3), a dotted half note for 'got -' (F3), a dotted half note for 'ten,' (E3), a dotted half note for 'not' (D3), a dotted half note for 'made;' (C3), a dotted half note for 'of' (B2), a dotted half note for 'one' (A2), a dotted half note for 'essence' (G2), a dotted half note for 'with' (F2), a dotted half note for 'the' (E2), a dotted half note for 'Father,' (D2), a dotted half note for 'by' (C2), a dotted half note for 'Whom' (B1), a dotted half note for 'all' (A1), a dotted half note for 'things' (G1), a dotted half note for 'were' (F1), and a dotted half note for 'made;' (E1).

2

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

10

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

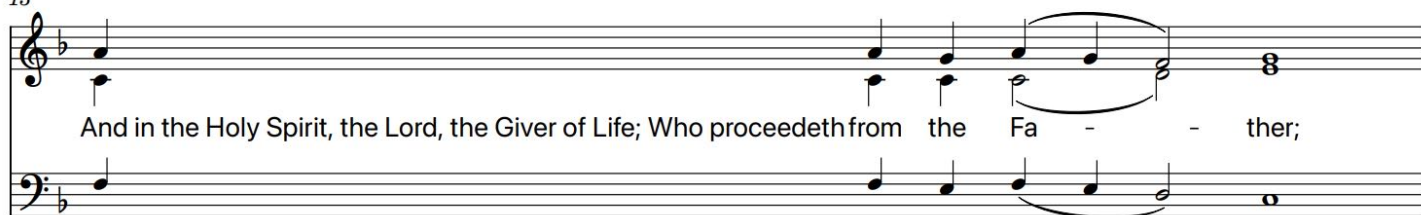
11

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

12

and He shall come again with glory to judge the living and the dead; Whose king - dom shall have__ no end.

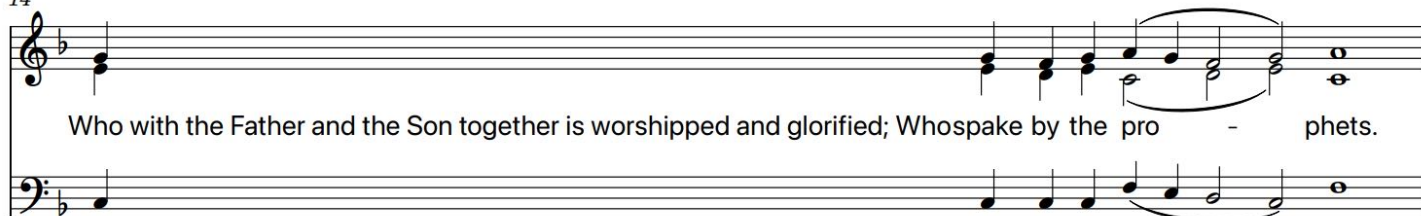
13



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

This block contains the musical notation for measure 13. It features a treble and bass staff in G major (one sharp). The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, which are then tied to a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, followed by quarter notes A3, B3, and C4, which are then tied to a half note G3. The lyrics are: "And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Fa - - ther;"

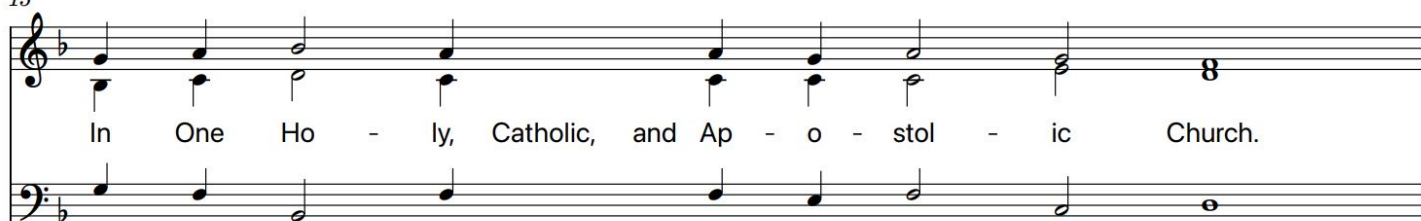
14



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

This block contains the musical notation for measure 14. The treble staff continues the melody from measure 13, with a half note G4, followed by quarter notes A4, B4, and C5, which are then tied to a half note G4. The bass staff continues the accompaniment with a half note G3, followed by quarter notes A3, B3, and C4, which are then tied to a half note G3. The lyrics are: "Who with the Father and the Son together is worshipped and glorified; Whospake by the pro - phets."

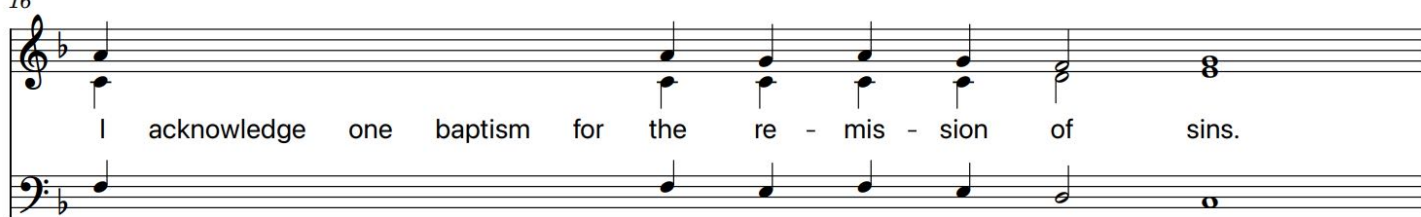
15



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

This block contains the musical notation for measure 15. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, which are then tied to a half note G4. The bass staff begins with a half note G3, followed by quarter notes A3, B3, and C4, which are then tied to a half note G3. The lyrics are: "In One Ho - ly, Catholic, and Ap - o - stol - ic Church."

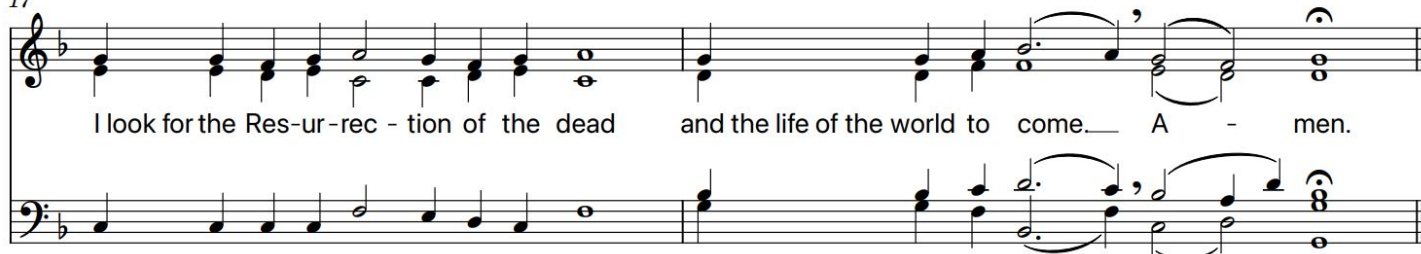
16



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

This block contains the musical notation for measure 16. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, which are then tied to a half note G4. The bass staff begins with a half note G3, followed by quarter notes A3, B3, and C4, which are then tied to a half note G3. The lyrics are: "I acknowledge one baptism for the re - mis - sion of sins."

17



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

This block contains the musical notation for measure 17. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, which are then tied to a half note G4. The bass staff begins with a half note G3, followed by quarter notes A3, B3, and C4, which are then tied to a half note G3. The lyrics are: "I look for the Res-ur-rec - tion of the dead and the life of the world to come. A - men."

It Is Truly Meet

#1Q

Znamenny Chant
Tone 7

F C F

It is tru - - - ly meet to

2 G F

2 bless thee, O The o - to - - kos;

3 uni. F C F

3 e - ver - bles - sed and most - pure

4 D F D

4 and the Mo - ther of our God

5 C uni. F G F

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

6 G F G

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

7 F uni. uni. D F

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

8 G C F

8 gav - est birth to God the Word: True

9 G F uni.

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

4 1 2 *repeat as needed*

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

4 3 4 *repeat as needed*

Grant— this, O Lord. Grant— this, O Lord.

To Thee— O Lord.

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.

8

A - men.

This musical system consists of a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef starts on a whole note G4, followed by a half note A4, and ends with a half note G4. The bass line starts on a whole note G3, followed by a half note F#3, and ends with a half note G3. The lyrics 'A - men.' are written below the treble staff.

1 2 *Repeat as needed*

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

This musical system consists of a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef starts on a whole note G4, followed by a half note A4, and ends with a half note G4. The bass line starts on a whole note G3, followed by a half note F#3, and ends with a half note G3. The lyrics 'Lord, have mer-cy.' are written below the treble staff. The system is divided into two measures, labeled 1 and 2, with the instruction 'Repeat as needed' above measure 2.

To Thee, O Lord.

This musical system consists of a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody in the treble clef starts on a whole note G4, followed by a half note A4, and ends with a half note G4. The bass line starts on a whole note G3, followed by a half note F#3, and ends with a half note G3. The lyrics 'To Thee, O Lord.' are written below the treble staff.

Blessed be the Name of the Lord

Znamenny Melody

The musical score is written in G major (one sharp) and 4/4 time. It consists of four systems of staves, each with a treble and bass staff joined by a brace. The lyrics are written below the treble staff.

System 1:
Bles - sed be the Name of the Lord

System 2:
hence-forth and ___ for - ev - - - - er ___ more. **Repeat X3**

System 3:
Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

System 4:
O ___ Lord bless.

System 5 (Amen):
A - men.