

THE OFFICE OF MATINS

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

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

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

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

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

Glory... Both now... Amen.

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

Lord, have mercy. (*thrice*)

Glory... Both now... Amen.

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

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

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

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

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

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

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

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

Reader: Lord have mercy. *Thrice*

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

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

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

Reader: Amen.

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 8

Deacon: In the 8th 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.

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

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

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

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

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

Resurrectional Troparion

Tone 8

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Thou didst des - cend from on high, O Mer - ci - ful One!

Tenor
Bass

Thou didst ac - cept the three - day burial to free us from our suf - fer - ings!//

O Lord, our Life and Re - sur - rec - tion, glo - ry to Thee!

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

HOLY MARTYR AND ARCHDEACON LAWRENCE OF ROME (258)

Troparion - Tone 4

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

Soprano
Alto

Victorious martyr of Christ our God, by the sign of the Cross

Tenor
Bass

you gave sight to the blind; you distributed the riches of the Church

to the poor; you were tried by fire and no evil was found in you.

As you endured the burn - ing, may your prayers extinguish the

flames of our man - y sins, blessed Archdeacon* Law - rence!

* "Deacon" in the original text. Although the title of "Archdeacon" was not used in his time, the above text conforms with the title by which he is commonly known today.

TRANSFIGURATION OF OUR LORD GOD AND SAVIOR JESUS CHRIST

Troparion - Tone 7

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

Soprano
Alto

Tenor
Bass

You were trans-fig-ured on the mountain, O Christ God,

revealing Your glory to Your disciples as far as they could

bear it. Let Your ev - er - lasting Light also shine upon us

sin - ners, through the prayers of the The - o - to - kos.

O Giv - er of Light, glo - ry to You!

Kathisma set 1: Psalm 9-10

Kathisma set 2: Psalm 11-13

Kathisma set 3: Psalm 14-16

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

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.

EIGHTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Thou hast risen from the dead, O Life of all. And a resplendent angel shouted to the women: Dry your tears and proclaim to the Apostles, and cry out in praise, that Christ the Lord hath risen, He Who hath been pleased to save mankind, since He is God.

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

Thou hast verily risen from the tomb; and Thou didst command the righteous women to preach to the Apostles the Resurrection, as it was written. And as for Peter, he did hasten to the tomb; and when he saw the light in the grave, he was dazzled with surprise. Then he saw the linen clothes lying aside, where it was not possible to see them by night, and he believed, and cried out, Glory to Thee, O Christ God; for Thou hast saved us all, O our Savior, Who still remainest in truth the Radiance of the Father.

Glory... Both now... Amen.

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that he grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

Kathisma set 1: Psalm 17

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

~~*Kathisma set 3: Psalm 21-23*~~

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

R. Lord, have mercy.

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

R. Lord, have mercy.

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

R. To Thee, O Lord.

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

Second Kathisma

Men did seal Thy tomb, O Savior, and the angels did roll the stone from off Thy grave; and the women witnessed Thy Resurrection from the dead. They proclaimed to Thy Disciples in Zion that Thou didst rise, O Life of all, and didst break asunder the bonds of death, O Lord, glory to Thee.

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

Verily, when the women came with burial ointment, they heard from the grave an angelic voice, saying: Cease your tears and receive joy instead of sorrow; and cry in praise that Christ the Lord is risen, Who being God was pleased to save mankind.

Glory... Both now... Amen.

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to 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.

EIGHTH TONE RESURRECTIONAL HYPAKOE (Troparia Tone 8)

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

EIGHTH TONE RESURRECTIONAL ANABATHMOI (Stichera Tone 8)

First Antiphony

- + From my youth the enemy hath tempted me and with temptations hath he beguiled me. But I, O Lord, trusting in Thee, have rejected him in shame.
- + They who hate Zion shall become like grass before it is pulled up; for Christ shall cut down their necks with the scythe of torment.
- + *Glory...both now... Amen.*
- + Verily in the Holy Spirit all shall live; for He is the Light of Light, a great God. Let us, therefore, praise Him with the Father and the Word.

Second Antiphony

- + Yea, let my humble heart be lighted by Thy fear, lest it rise and fall from Thee, O all-compassionate One.
- + He that trusteth in the Lord shall not fear when God shall judge all with tormenting fire.
- + *Glory...both now... Amen.*
- + Verily, by the Holy Spirit every divine one seeth and uttereth things to be, and performeth heavenly wonders; for he singeth to one God in three; for the Godhead, albeit of three Lights, is one in Leadership.

Third Antiphony

- + To Thee have I cried, O Lord. Listen and turn Thine ear towards me when I shout. Purify me before Thou raisest me from this place.
- + Verily, everyone shall return and disappear in his mother the earth, and shall be dissolved at once, to receive either honors or punishments as reward for what he hath done in his lifetime.
- + *Glory...both now... Amen.*
- + Verily, through the Holy Spirit one speaketh of the Godhead, the One, the Thrice-Holy; for from the Father, Who is without beginning, the Son did proceed without time. And the Spirit, Who is Their equal in appearance and on the throne, hath shone forth from the Father likewise.

Fourth Antiphony

- + Behold, how good and how beautiful for the brethren to live together; for of this did the Lord promise eternal life.
- + Verily, He Who beautifieth the flowers of the field commandeth that no one take heed for his dress.
- + *Glory...both now... Amen.*
- + Verily, the Holy Spirit is the cause of all, and containeth in Himself the harmony of safety; for He is truly equal to the Father and the Son in substance.

Proceed to the prokeimenon

Prokeimenon at Sunday Matins: 8th Tone

Znamenny Chant

S
A

The Lord shall be king unto eter-ni-ty, Thy God, O Sion, un-to

T
B

ge - ne-ra - tion and ge - ne-ra - tion.

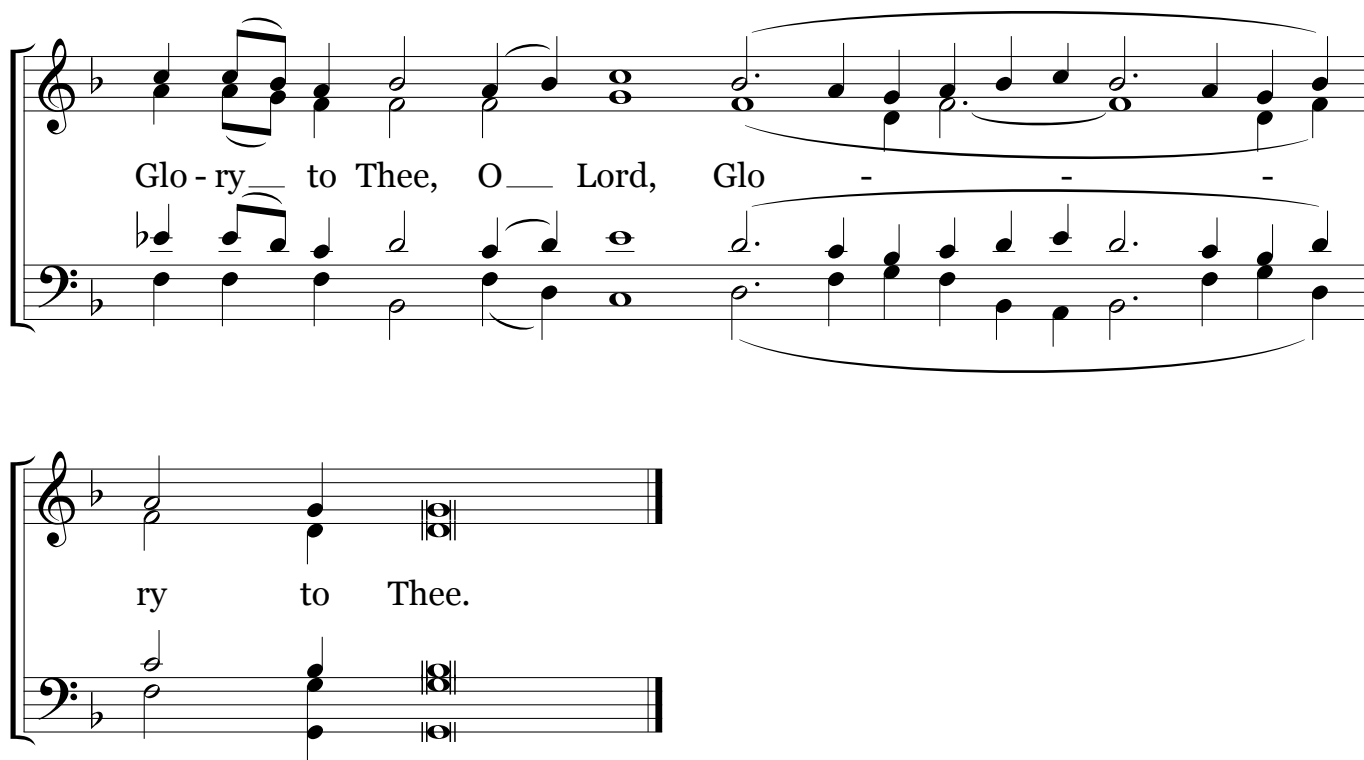
V. Praise the Lord, O my soul. I will praise the Lord in my life.

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

praise the Lord.

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

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



Repeat "Glory to Thee" after Gospel reading.

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

Choir (in Stichera Tone 6):

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

PSALM 50

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

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

Byzantine Tone 2

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

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

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

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

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

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

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

8th Tone
Greek Chant

1

S
A

The staff of Moses, once work - ing a won - der

T
B

2

striking the sea in the form of a Cross and di - vid - ing it,

1

drowned the mounted tyrant Pharoah, and saved Is - ra - el

3-end

who fled on foot chant - ing a hymn un - to God.

Refrain: Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

Taking delight in the garden of sweetness and joining chorus with the angelic hosts as is meet, as a warrior of Christ, pray thou that He grant effulgent radiance unto me who hymn thee, O blessed Laurence.

Entering upon the feats of honored torment, O Laurence, in steadfastness of soul thou didst show thyself to be a victorious athlete, magnificently arrayed in the crown of righteousness and the diadem of victory.

Katavasia in Tone 8: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was travelling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

Irmos

Ode 3

8th Tone
Greek Chant

1 2

S
A

T
B

O Christ, Who in the be - gin - ning es - tab - lished the heav - ens

1

in wis - dom and found - ed the earth up - on the wa - ters,

2

make me stead - fast upon the rock of Thy com - mand - ments;

3-end

for none is holy as Thou, Who a - lone lov - est man - kind.

Refrain: Glory to Thy holy resurrection, O Lord!

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

With the Cross as thy standard, thou didst valiantly array thyself against the enemy, and wast shown to be crowned with victory, O right wondrous one.

Protected by the law of Christ, as one invincible thou didst oppose the laws of the impious with courageous endurance, O most blessed one.

Katavasia: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

Kontakion, idiomelon, in Tone VII

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; that when they would see Thee crucified, they would comprehend that Thy suffering was voluntary, and proclaim to the world that Thou art of a truth the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye upborne and rise up to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may see the glory of our God, and may hear the voice which they heard from on high; for they preached the Effulgence of the Father.

Kontakion of the saint, in Tone II

Kindling thy heart with divine fire, thou didst utterly reduce the fire of the passions to ashes, O God-bearing martyr Laurence, thou confirmation of athletes; and in the midst of thy sufferings thou didst cry out with faith: Nothing can separate me from the love of Christ!

Ikos: Assembling, O ye faithful, with hymns let us all honor the athlete Laurence, who shone forth in the world like a steady beacon, as an initiate of ineffable mysteries; for by his supplications we are delivered from grievous transgressions. And having cleansed our hearts, let us glorify Christ Who glorifieth him who is mighty amid sufferings and saith: Nothing can separate me from the love of Christ!

Sessional hymn of the saint, in Tone VIII

Having amassed heavenly riches and brought them to the poor, thou didst distribute them, and gavest thy bread also to the hungry; and thereby having acquired life incorruptible, thou didst shine forth in confessing Christ, O glorious one. Wherefore, having courageously suffered under the law, thou didst receive from God a crown for thy labors, O athlete Laurence. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory.

Glory..., Now and ever...

On the holy mountain thou didst show forth the lightning of the divine majesty hidden under the flesh of Thy nature, O Christ our Benefactor, shining forth upon the disciples who were with Thee. And comprehending Thine unbearable glory, they cried out: Holy art Thou! For though unapproachable, thou wast seen by the world in the flesh, O Thou Who alone lovest mankind.

Irmos

Ode 4

8th Tone
Greek Chant

1 2

S A T B

Thou art my strength, O Lord, Thou art my pow-er, Thou art my God,

1 2

Thou art my joy, who with-out leav-ing the bo-som of the

1 2

Fa-ther hast vis-it-ed our low-li-ness. Where-fore, with the Proph-et

1

Ha-ba-kuk I cry un-to Thee: Glo-ry to Thy pow-er,

3-end

O Thou Who lov-est man-kind.

Refrain: Glory to Thy holy resurrection, O Lord!

Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanted: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

For love of the Word, the servant of the Word, adorned with eloquence and spirituality, is slaughtered; and he now reigneth in righteousness with the Word, enjoying gladness and His glory.

Piously fighting off the slumber of impiety with divine vigilance, O sacred martyr of Christ, by thy martyr's stand thou didst cut off from thine eyes the sleep which is unto death.

Katavasia: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Irmos

Ode 5

8th Tone
Greek Chant

1

S
A

Where-fore hast Thou turned Thy face from me, O Light nev-er

T
B

1

wan - ing? and why hath a strange darkness covered me, wretch that I am?

2

3-end

But turn me, and guide my steps to the light of Thy com-mand-ments,

I pray.

Refrain: Glory to Thy holy resurrection, O Lord!

Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

Thine eyes fixed with unwavering vision upon divine beauties, O right wondrous Laurence, Thou didst spurn all the beautiful things on earth and the cruel pangs of thy body.

Having recognized Christ, Who became a servant for us, through gifts received from the Father, and become His servant, thou didst depart unto Him through the shedding of thy blood, O all-blessed one.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

Irmos

Ode 6

8th Tone
Greek Chant

1 2

S
A

Cleanse me, O Sav - ior, for man - y are my trans-gres - sions;

T
B

1

and lead me up from the abyss of e - vils, I pray;

2 3-end

for un - to Thee have I cried, and Thou hast hear-kened to me,

O God of my sal - va - tion.

Refrain: Glory to Thy holy resurrection, O Lord!

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

“The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!” cried Moses on Tabor, beholding Thy divinity.

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

Kindling a material fire, thou didst prepare thyself as sweet food for the King of all, Who loveth and craveth our salvation, O most glorious one.

Thou didst draw nigh wholly to the light of the ruling Trinity, and being radiant, as God’s servant, thou dost illumine those who hymn thee, O athlete.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Little litany

Kontakion, in Tone VIII:

Having arisen from the tomb, Thou didst raise up the dead and didst resurrect Adam./ Eve also danceth at Thy Resurrection, // and the ends of the world celebrate Thine arising from the dead, O Greatly-merciful One.

Ikos: O my long-suffering Savior, Bestower of life who lovest mankind, who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation, wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

THE SYNAXARION (Plain Reading)

On August 10 in the Holy Orthodox Church, we continue to celebrate the Transfiguration of our Lord Jesus Christ, and we commemorate the Martyr and Archdeacon Laurence of Rome, Hieromartyr Sixtus, bishop of Rome and those with them.

Verses

Laurels be to Laurence, the sea-bass of Jesus, who was broiled to a turn on a fiery griddle.
For Him that worked six days and rested the seventh,
Thou didst willingly suffer the sword, O Sixtus.
On the tenth, they roasted Laurence like a fish.

Emperor Decius was determined to destroy Christianity and Sixtus was quickly brought to trial with two of his deacons. Sixtus told Laurence that he would die for Christ soon thereafter; as soon as they had beheaded Sixtus and his deacons, Laurence was apprehended. Beforehand, Laurence had placed all of his affairs and the affairs of the church in order. Immediately before his martyrdom, Laurence safeguarded the church valuables and healed four people. Laurence did not want to deny Christ and advised Emperor Decius to reject his false gods. Decius refused, and Laurence was beaten, and then placed on a gridiron over a fire. Roasting in the fire, Laurence thanked God and mocked the emperor for his paganism. Laurence gave up his pure and heroic soul to God on August 10, 258.

On this day, we also commemorate

Ven. Laurence of Kaluga, the Fool for Christ
Hieromartyr Sixtus, Bishop of Rome
Martyrs Felicissimus and Agapitus, Deacons (258)

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

Irmos

Ode 7

8th Tone
Greek Chant

1 2

S
A

Once in Bab - y - lon the fire stood in awe of the

T
B

1

con - de - scen - sion of God. Where-fore the youths, danc - ing

2

with joyous steps in the fur - nace, as in a mead-ow chant - ed:

3-end

Bless-ed art Thou, O God of our fa - thers!

Refrain: Glory to Thy holy resurrection, O Lord!

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor upon those who cry: Blessed art Thou forever, O Lord God!

The apostles were moved to awe by fear on Mount Tabor, marvelling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

Forechosen to celebrate the Mysteries and serve the Word, thou wast shown to be a sacred vessel and oblation of the temple of heaven, chanting unto the Creator: O all-hymned Lord God of our fathers, blessed art Thou!

Covered by the law of the life which is in Christ, O all-blessed Laurence, thou didst not bow thy mind to those who imposed laws of death and corruption, but chanted: O all-hymned Lord God of our fathers, blessed art Thou!

Katavasia: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

Irmos

Ode 8

8th Tone
Greek Chant

1 2

S
A
T
B

Mad - ly did the Chal-de - an ty - rant heat the fur-nace

1

sev - en - fold for the pi - ous ones; but beholding them saved by a

2

high - er Pow - er, he cried out to the Cre - a - tor and

1

De - liv - er - er: ye chil - dren bless, ye priests hymn,

2 3-end

ye peo - ple ex - alt Him su-preme - ly for all a - ges.

Refrain: Glory to Thy holy resurrection, O Lord!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

Thy disciples, O Master, having heard Thee borne witness to by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all, Who ruleth in every place, the Blessed One Who dwelleth in light unapproachable. And marvelling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Saint

Refrain: O holy martyr Lawrence, pray to God for us!

In thy steadfastness of mind thou wast mightier than the unbearable flame, burning as in another's body, O blessed one, yet chanting with faith: Bless the Lord, all ye works of the Lord!

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

Like unto the three children, thou didst quench the burning embers of the fire with the dew of divine grace, crying out and chanting: O all ye works, bless and hymn the Lord!

We praise, we bless, and we worship the Lord

Katavasia: O children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

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

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

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

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

Refrain:

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

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

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

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

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

Irmos

Ode 9

8th Tone
Greek Chant

1 2

S
A
T
B

Heav - en was strick-en with awe, and the ends of the earth

1 2

were a-mazed, that God hath ap-peared in the flesh and that thy womb

1

be-came more spa-cious than the heav - ens. Where-fore the ranks

3-end

of men and an - gels mag-ni - fy Thee as the The - o - to - kos.

Refrain: Glory to Thy holy resurrection, O Lord!

Being simple in Thy divine and beginning-less nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!"; for thou hast poured forth joy upon all.

Canon of the Transfiguration

Refrain: Glory to Thee, O Lord, Glory to Thee!

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Canon of the Saint.

Refrain: O holy martyr Lawrence, pray to God for us!

Thou didst offer thyself as a perfect sacrifice and incense pleasing unto the Master, being tried by the fire of suffering like gold in a crucible; and thou becamest a foremost adornment of the Church, O right wondrous one.

Deified by the direct vision of God and by a higher union, O Laurence, in word and by divine vision thou wast radiantly illumined by the uttermost Light. Wherefore, we all call thee blessed.

Katavasia: O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshipping it as it is now raised aloft, we magnify thee.

And the choir continues with the Ninth Ode of the canon. After the katavasia of the Ninth Ode, the deacon says the **Little Litany** as above, with this exclamation:

Priest: For all the powers of heaven praise Thee, and unto Thee do we send up glory...

Then the appointed Exapostilaria are sung or read. But on Sundays, after the Little Litany and before the Exapostilaria, the deacon says:

Deacon: Holy is the Lord our God.

Choir: Holy is the Lord our God.

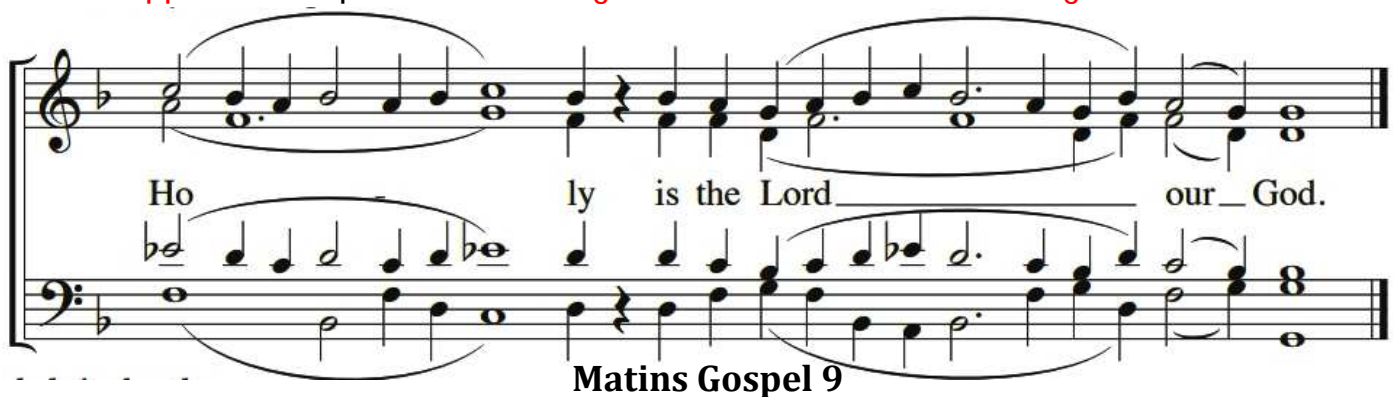
Deacon: For holy is the Lord our God.

Choir: Holy is the Lord our God.

Deacon: Over all peoples is our God.

Choir: Holy is the Lord our God.

And the appointed Exapostilaria are sung or read, and the choir then begins the Praises:



Ninth Resurrectional Gospel

Saint John, Pericope 65 (20: 19-31)

Read on the 9th (Eighth Tone), 20th (Third Tone), 31st (Sixth Tone), and 42nd (First Tone) Sundays after Pentecost.

Ninth Evangelical Exapostilarion

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace upon them; and Thou didst tell them that they have the power to bind and to loose. And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

Glory... Both now...

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

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

PSALM 148

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

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

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

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

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

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

Mountains and all hills, fruit trees and all cedars.

Beasts and all cattle, creeping things and flying birds.

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

Young men and maidens together, old men and children.

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

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

PSALM 149

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

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

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

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

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

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

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

O Lord, though Thou didst stand forth before the tribunal,/ to be judged of Pilate,/ yet didst Thou not cease to sit on the throne with the Father./ And having risen from the dead, Thou didst free the world from slavery to the alien,// in that Thou art compassionate and lovest mankind.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil;/ for he trembleth and quaketh,/ unable to bear the sight of its power;/ for it raiseth the dead and hath abolished death.// Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead,/ yet did the soldiers watch over Thee as a sleeping king,/ and like a treasure of life they sealed it with a seal./ But Thou didst arise// and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord,/ frightened the guards and declared to the women, saying:/ "Why seek ye the Living among the dead?// He who is God hath risen and granted life to the whole world!"

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

Before Thine honored Cross and suffering, taking with thee those of Thy sacred disciples whom Thou didst ordain beforehand, Thou didst ascend Mount Tabor, O Master, desiring to show them Thy glory. And seeing Thee transfigured and shining more brightly than the sun, they fell prostrate and, amazed by Thy power, cried out: "Thou art the timeless Light, O Christ, and the Effulgence of the Father, even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!"

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

Before Thine honored Cross and suffering, taking with thee those of Thy sacred disciples whom Thou didst ordain beforehand, Thou didst ascend Mount Tabor, O Master, desiring to show them Thy glory. And seeing Thee transfigured and shining more brightly than the sun, they fell prostrate and, amazed by Thy power, cried out: "Thou art the timeless Light, O Christ, and the Effulgence of the Father, even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!"

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

O Word, Thou Word of God from before time began, Who dost clothe Thyself with light as with a garment: Thou hast deigned to be transfigured before Thy disciples in brilliance surpassing the sun's; and Moses and Elijah have stood before Thee, proclaiming unto the living and the dead that Thou art the Lord, and glorifying Thine ineffable dispensation and mercy, and the exceeding great loving-kindness whereby Thou hast saved the world, which perisheth through sin.

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

When Thy disciples stood before Thee, O Lord, the voice of the Father manifestly called Thee His beloved Son: Thee Who wast born of the cloud which is the Virgin, and became incarnate, and art transfigured upon Mount Tabor, surrounded by a cloud of light, in that Thou art of one essence and equally enthroned with the Father. Wherefore Peter, marvelling, said: "It is good to be here!", not knowing what he said, O greatly merciful Benefactor.

Glory..., *the matins Gospel sticheron (next pages)*

THE EVANGELICAL STICHERA AND EXAPOSTILARIA

THE SEVENTH EVANGELICAL STICHERON

in Tone VII

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harboring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life,

THE EIGHTH EVANGELICAL STICHERON

in Tone VIII

The tears of Mary were not shed in vain; for, behold! she was counted worthy of having angels instruct her and Jesus Himself appear to her. But, as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet was she sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension to the portion of the Father. With her count us worthy, O Lord and Master, of Thine appearance

THE NINTH EVANGELICAL STICHERON

in Tone V

As in times past, it being late on the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst announce a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

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 TENTH EVANGELICAL STICHERON

in Tone VI

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Savior, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind

THE ELEVENTH EVANGELICAL STICHERON

in Tone VIII

Revealing Thyself to Thy disciples after the resurrection, O Savior, Thou gavest to Simon the tending of Thy sheep, as a reward for his love, seeking care for the flock. Wherefore, Thou didst say: "If thou lovest Me, O Peter, tend My lambs, tend My sheep!" And, straightway showing love for his friend, he asked concerning the other disciple. Through their prayers, O Christ, preserve Thou Thy flock from the wolves which destroy it.

THE GREAT DOXOLOGY

notes: A —> Bb

D —> G

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O continue Thy mercy unto them that know Thee.

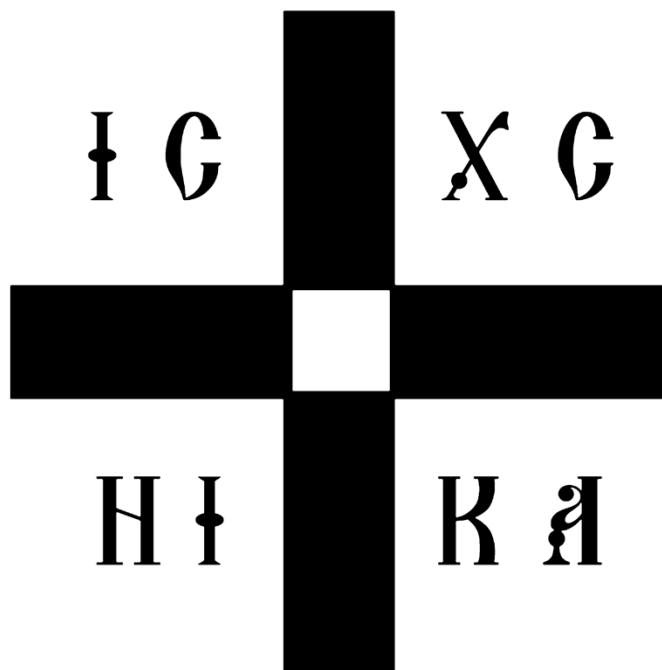
Holy God, Holy Mighty, Holy Immortal, have mercy on us. (thrice)

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

Holy Immortal, have mercy on us.

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





Часы и Божественная Литургия
на церковно-славянском и английском языках

Hours and Divine Liturgy
in Church Slavonic and English

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✠ВѢГ.
ММХХІІІ

Vespers Litanies

on Tone 2 Znamenny Themes

L. Margitich / arr. John Childs

Great Litany and Little Litany

1 2 *Repeat as needed*

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

TYPICA WITH DEACON:

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

People: Amen.

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy (after each petition)

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

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

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

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

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

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

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

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

THE OFFICE OF THE TYPICA

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

Reader: Bless the Lord, O my soul.

Blessed art Thou, O Lord!

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

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

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

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

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

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

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

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

People: To Thee, O Lord.

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

People: Amen.

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

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

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

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

✠ Glory...

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

✠ Both now... Amen.

The choir sings **the Creed**

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

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

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

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

Bless the Lord

First Antiphon

#1B

Psalm 102
'Tikhonovsky Chant'

8.21.08

F G

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

2 F

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

3 G F

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

4 F G

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

5 F

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

6 G F

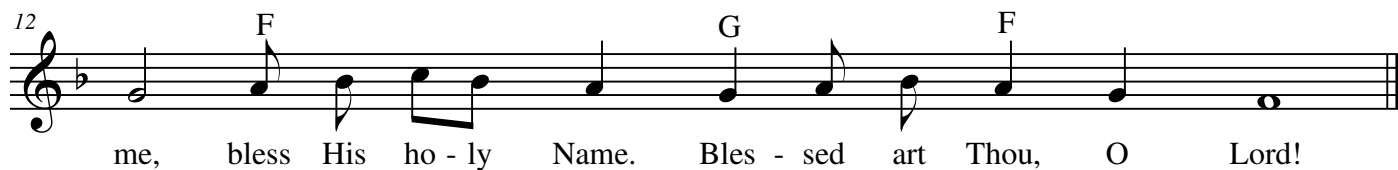
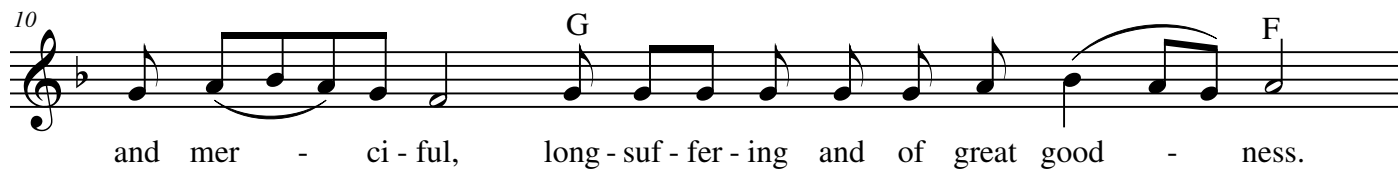
who heals all your dis - eas - - es; Who re - deems your life_____ from

7 G F

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

8 F G

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



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

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

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

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

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

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

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

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

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

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

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

Deacon stands before the Royal Doors

The Small Litany

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

People: Lord, have mercy (first two petitions)

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

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

People: To thee, O Lord.

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

People: Amen.

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

The choir sings **Blessed be the Name**

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

The choir sings **Psalm 33**

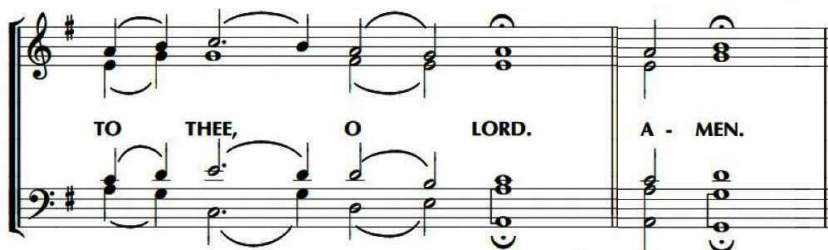
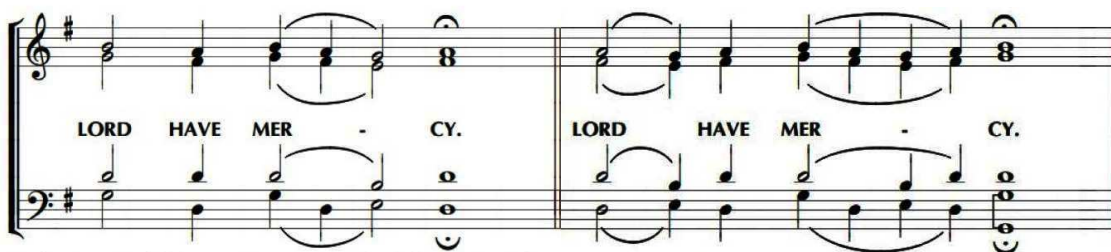
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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

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

All: Amen.

THE END OF THE TYPICA



uni. G A G

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

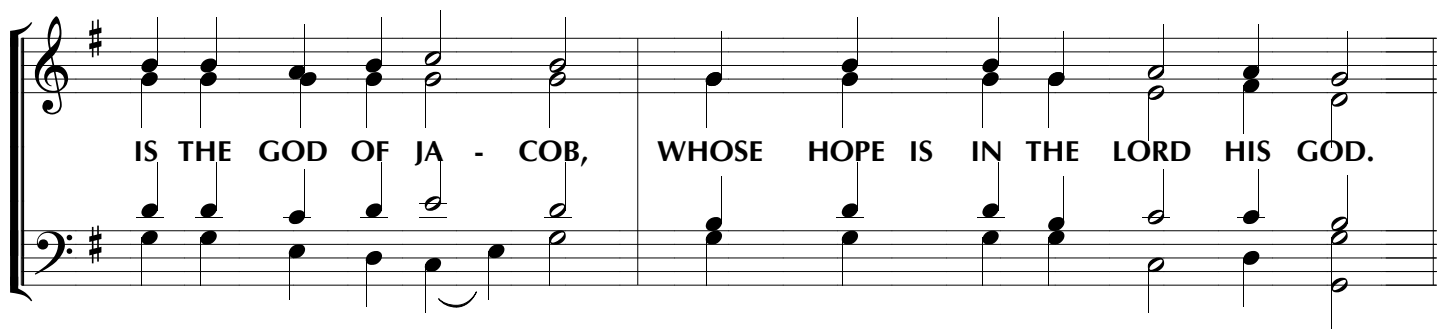
PRAISE THE LORD O MY SOUL I WILL PRAISE THE LORD AS LONG

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

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

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

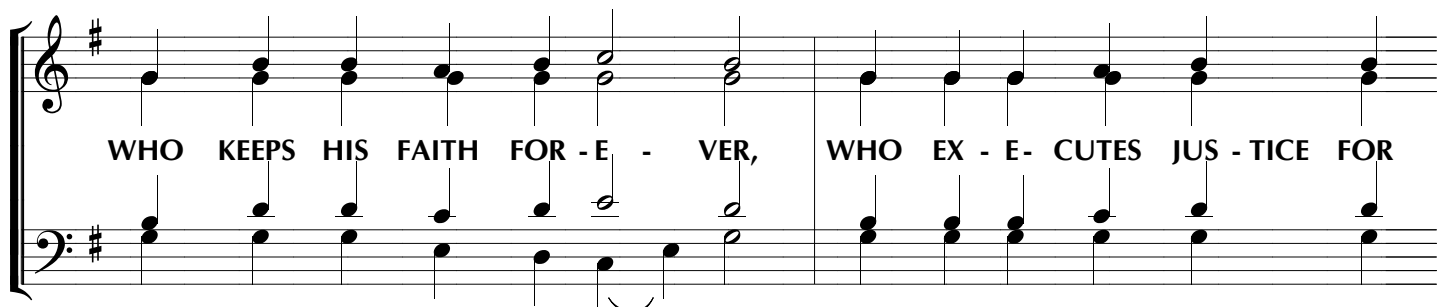
ON THAT VERY DAY HIS PLANS PER - ISH. BLESS - ED IS HE WHOSE HELP



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



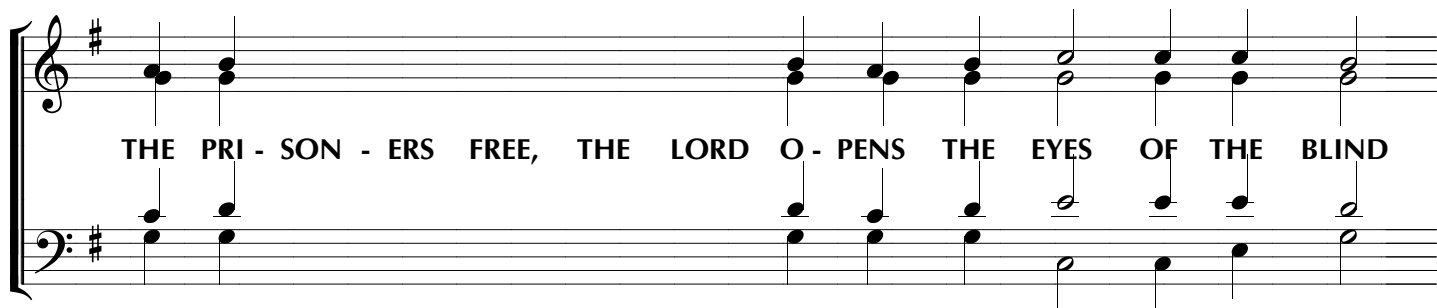
WHO MADE HEA - VEN AND EARTH, THE SEA AND ALL THAT IS IN THEM.



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



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



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

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

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

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

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

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

Only-Begotten Son

#3D

Tone 6 Lesser Znamenny

Soloviev

8.21.08

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

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 a bass staff. The treble staff has a key signature of one sharp (F#) and a 2/6 time signature. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (half). The bass staff has a key signature of one sharp (F#) and a 2/6 time signature. The bass line is: C3 (quarter), D3 (quarter), E3 (quarter), F#3 (quarter), G3 (half).

7

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

The second system of music continues the melody from the first system. The treble staff has a key signature of one sharp (F#) and a 2/6 time signature. The melody is: A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The bass staff has a key signature of one sharp (F#) and a 2/6 time signature. The bass line is: C3 (quarter), D3 (quarter), E3 (quarter), F#3 (quarter), G3 (half).

8

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

The third system of music continues the melody from the second system. The treble staff has a key signature of one sharp (F#) and a 2/6 time signature. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (half). The bass staff has a key signature of one sharp (F#) and a 2/6 time signature. The bass line is: C3 (quarter), D3 (quarter), E3 (quarter), F#3 (quarter), G3 (half).

9

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

The fourth system of music concludes the piece. The treble staff has a key signature of one sharp (F#) and a 2/6 time signature. The melody is: A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The bass staff has a key signature of one sharp (F#) and a 2/6 time signature. The bass line is: C3 (quarter), D3 (quarter), E3 (quarter), F#3 (quarter), G3 (half).

Deacon stands before the Royal Doors

The Little Litany

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

People: Lord, have mercy (first two petitions)

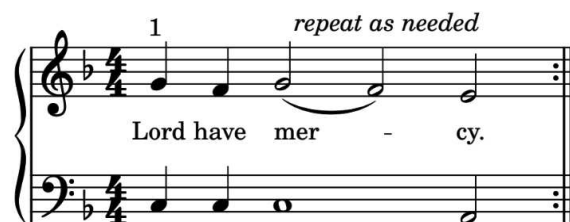
Deacon: Help us, save us, have mercy on us, and keep us O God by Thy grace.

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

People: To thee, O Lord.

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

People: Amen.



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

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

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

Deacon takes gospel, draping orarion over it.

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

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

The Beatitudes

Third Typical Antiphon

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

Znamenny Chant
(OCA Variant)
2.5 Part

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

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

12.

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

11.

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

10. Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou who alone art compassionate.

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

Beatitudes - Znamenny Chant (OCA Variant) - 2.5 Part

9. Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

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

8. Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

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

7. Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

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

6.

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

6. O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

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

Beatitudes - Znamenny Chant (OCA Variant) - 2.5 Part

5. The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

5.

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

4.

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

4. Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

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

3. The immutable Nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

3.

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

2. When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: "Direct Thou our paths in Thy light!" 1.

2.

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

1. Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Deacon: Wisdom! Let us attend!

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

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

Troparion of the day

Troparion of the church

Troparion of the saint

Appointed Kontakia

Deacon: And unto ages of ages.

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

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

Deacon: Let us attend! Wisdom!

Reader: The Prokeimenon in the ____ tone.

Then the Reader intones the Prokeimenon appointed for the day.

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader reads appointed lesson.

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 'un.' (unison) marking and features a melodic line with notes G, A, B, C, D, E, F, G, A, B, C, D, E, F, G. The second line is marked 'more quickly' and features a more rhythmic, chordal texture with notes G, A, B, C, D, E, F, G, A, B, C, D, E, F, G. The third line continues the melodic line with notes G, A, B, C, D, E, F, G, A, B, C, D, E, F, G. The fourth line concludes the piece with a final G note and a double bar line.

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 8

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

You des-cend - ed from on high, O Mer - ci - ful One! You

Tenor
Bass

ac-cept-ed the three-day bur - i - al to free us from our suf - fer - ings!//

O Lord, our Life and Re - sur - rec - tion, glo - ry to You!

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!

TRANSFIGURATION OF OUR LORD GOD AND SAVIOR JESUS CHRIST

Troparion - Tone 7

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

Soprano
Alto

Tenor
Bass

You were trans-fig-ured on the mountain, O Christ God,

revealing Your glory to Your disciples as far as they could

bear it. Let Your ev - er - lasting Light also shine upon us

sin - ners, through the prayers of the The - o - to - kos.

O Giv - er of Light, glo - ry to You!

HOLY MARTYR AND ARCHDEACON LAWRENCE OF ROME (258)

Troparion - Tone 4

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

Soprano
Alto

Victorious martyr of Christ our God, by the sign of the Cross

Tenor
Bass

you gave sight to the blind; you distributed the riches of the Church

to the poor; you were tried by fire and no evil was found in you.

As you endured the burn - ing, may your prayers extinguish the

flames of our man - y sins, blessed Archdeacon* Law - rence!

* "Deacon" in the original text. Although the title of "Archdeacon" was not used in his time, the above text conforms with the title by which he is commonly known today.

Resurrectional Kontakion

Tone 8

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

By ris - ing from the tomb, You raised the dead and re - sur - rect - ed

Tenor
Bass

A - dam. Eve ex - ults in Your Re - sur - rec - tion, // and the world

cel - e - brates Your ris - ing from the dead, O great - ly Mer - ci - ful One!

HOLY MARTYR AND ARCHDEACON LAWRENCE OF ROME (258)

Kontakion- Tone 2

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

Soprano Alto

Tenor Bass

Your heart burned with di - vine_ fire as the flames

of the passions died with - in you. God-bear - ing mar - tyr

Lawrence, the pillar of those who strug - gle, you cried out

in the midst of your con - test: "No-thing can sep - a - rate

me from the love of Christ."

TRANSFIGURATION OF OUR LORD GOD
AND SAVIOR JESUS CHRIST
Kontakion - Tone 7

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

Soprano
Alto

Tenor
Bass

On the moun-tain You were transfigured, O Christ God, and

Your disciples beheld Your glory as far as they could see it;

so that when they_ would behold You cru - ci - fied, they would

understand that Your suffering was vol-un-tar-y, and would pro-claim

to the world, that You are truly the Ra-diance of the Fa - ther!

Deacon: And unto ages of ages

DIVINE LITURGY

HOLY GOD

unison

Ho - - ly God, Ho - - ly Migh - ty,

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

ison:

Ho - ly God, Ho - - ly Migh - ty,

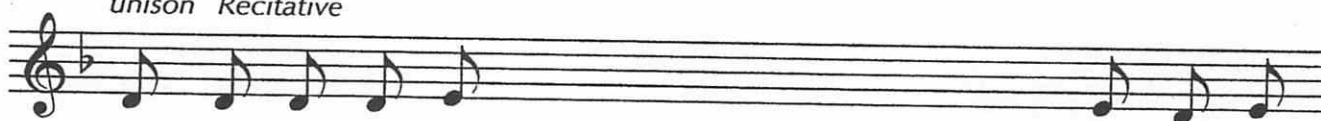
Ho - ly Im - mor - tal, have mer - cy on us.

Ho - ly God, Ho - - ly Migh - ty,

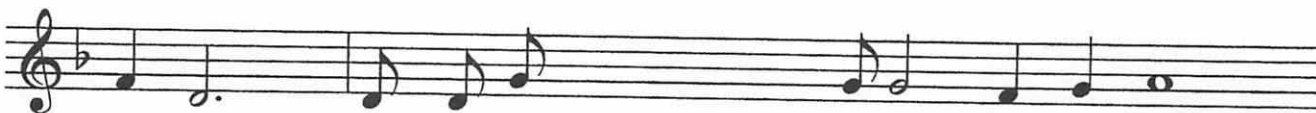
Ho - ly Im - mor - tal, have mer - cy on us.

Holy God, Burns, pg. 2

unison Recitative



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



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



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



TONE FIVE

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

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

Psalm 11

TONE SIX

AND FOR EV - ER - MORE.

SAVE, O LORD, THY PEOPLE AND BLESS THINE

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

Psalm 27

TONE SEVEN

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

THE LORD SHALL GIVE

silent unto me.

Verse: Give unto the Lord, O

Psalm 28

STRENGTH TO HIS PEOPLE! THE LORD SHALL BLESS HIS PEOPLE WITH PEACE!

ye mighty; give unto the Lord glory and strength.

TONE EIGHT

Psalm 75

PRAY AND MAKE YOUR VOWS

BE-FORE THE LORD

OUR GOD.

Verse: In Judea is God known; His name is great in Israel.

SUNDAY PROKEIMENA

TONE ONE - Psalm 32

LET THY MERCY, O LORD, BE UP-ON US AS WE HAVE SET OUR HOPE ON THEE. AS WE

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

TONE TWO - Psalm 117

HAVE SET OUR HOPE ON THEE. THE LORD IS MY STRENGTH AND MY SONG HE HAS

Verse: With chastisement hath the Lord chastened me,

TONE THREE - Psalm 96

BE-COME MY SAL-VA-TION. SING PRAISES TO OUR GOD, SING PRAISES!

but He hath not given me over unto death.

Verse: Clap your hands, all ye nations; shout

TONE FOUR - Psalm 103

SING PRAISES TO OUR KING, SING PRAISES! HOW MAGNIFIED ARE THY WORKS,

unto God with a voice of rejoicing.

Verse: Bless the Lord, O my

O LORD IN WISDOM HAST THOU MADE THEM ALL.

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

Tone Five

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

Tone Six

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

Tone Seven

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

Tone 8

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

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

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

The Gospel

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

People: **Alleluia (3x)**

Then the reader chants the verse

People: **Alleluia (3x)**

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

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

Deacon turns to the people

Deacon: Let us attend!

Deacon reads the gospel

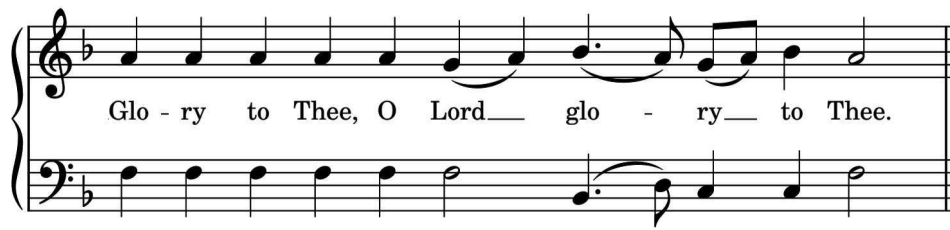
People: **Glory to Thee, O Lord, glory to Thee.**

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

The Homily

The people may sit.

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



Repeat after Gospel reading

Deacon stands before the Royal Doors

The Litany of Fervent Supplication

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

People: Lord, have mercy (first two petitions)

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

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

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

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

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

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

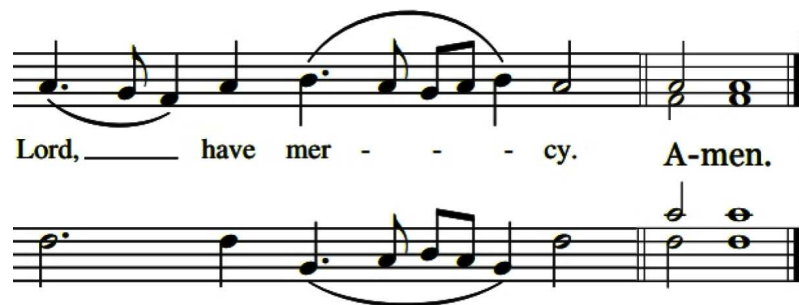
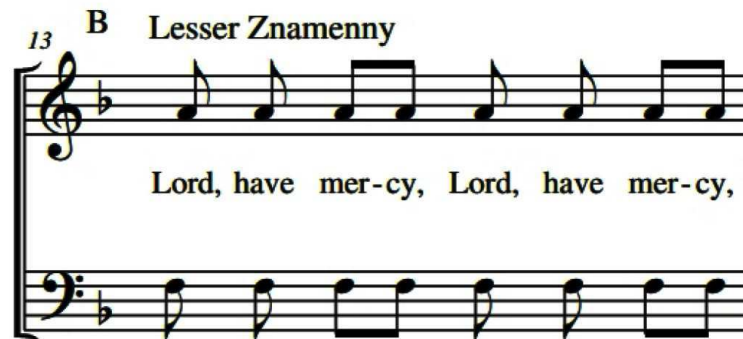
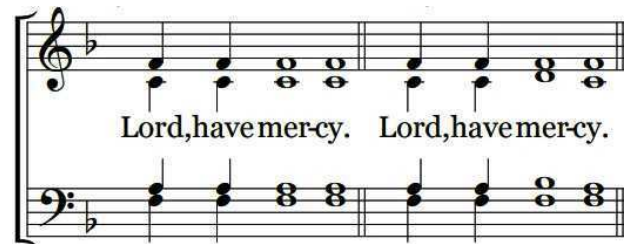
Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God ____, and for the pardon and remission of their sins.

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

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

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

People: Amen.



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

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

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

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

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

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

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

Znamenny Melody
8.20.08

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

2

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

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

The Creed

Smirnov

1

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

This block contains the first line of the musical score. It features a treble and bass staff in B-flat major (two flats). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the first phrase, 'Al - migh - - ty'.

2

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

This block contains the second line of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the second phrase, 'in - vis - - i - ble'.

3

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

This block contains the third line of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the third phrase, 'Son of God'.

4

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

This block contains the fourth line of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the fourth phrase, 'a - - ges'.

5

Light of Light, true God of true God;

This block contains the fifth line of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the fifth phrase, 'true God'.

6

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

This block contains the sixth line of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the notes. A fermata is placed over the final note of the sixth phrase, 'all things were made'.

2

7

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

This system contains measures 7 and 8. The melody is in G major (one flat) and 4/4 time. Measure 7 has a treble staff with a half note G4 and a bass staff with a half note G2. Measure 8 has a treble staff with a half note A4, a half note B4, and a half note C5, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

8

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

This system contains measures 8 and 9. The melody continues from measure 8 with a half note D5, a half note E5, and a half note F5, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

9

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

This system contains measures 9 and 10. The melody has a half note G4, a half note A4, and a half note B4, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

10

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

This system contains measures 10 and 11. The melody has a half note C5, a half note D5, and a half note E5, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

11

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

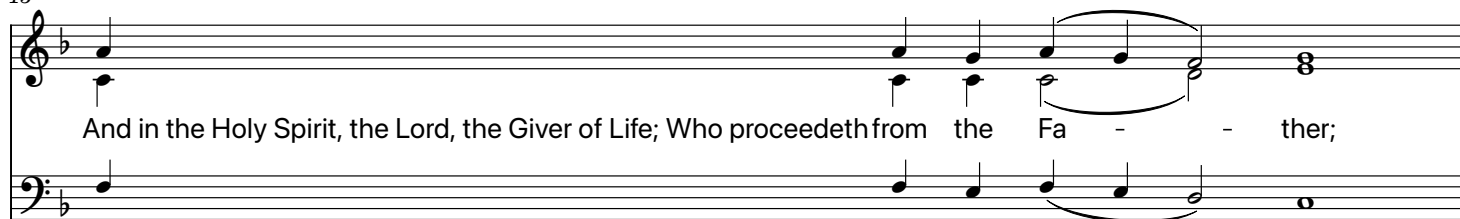
This system contains measures 11 and 12. The melody has a half note F5, a half note G5, and a half note A5, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

12

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

This system contains measures 12 and 13. The melody has a half note B4, a half note C5, and a half note D5, all beamed together, followed by a whole rest. The bass staff has a half note G2 and a whole note G2.

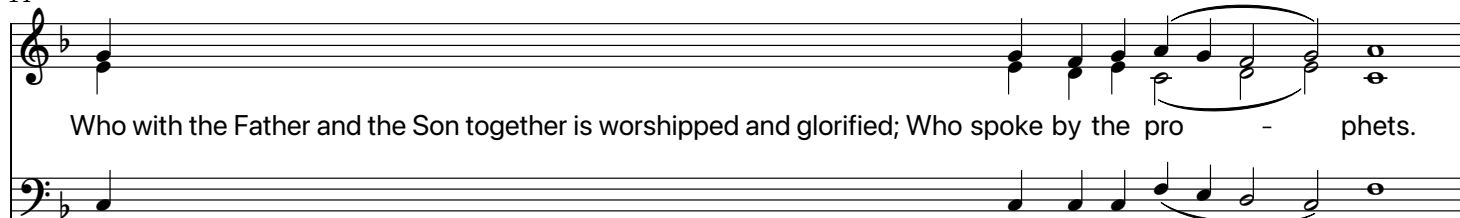
13



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

This musical system for measure 13 features a treble and bass staff in B-flat major. The treble staff begins with a half note G4, followed by a half note A4, and then a half note Bb4. The bass staff begins with a half note G3, followed by a half note A3, and then a half note Bb3. The lyrics are positioned below the staves, with hyphens indicating syllables that span across measures.

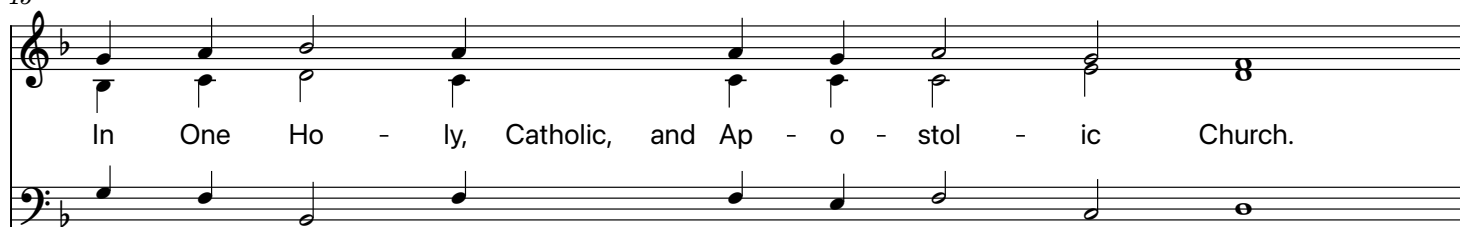
14



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

This musical system for measure 14 continues the melody from the previous measure. The treble staff has a half note Bb4, followed by a half note C5, and then a half note D5. The bass staff has a half note Bb3, followed by a half note C4, and then a half note D4. The lyrics are positioned below the staves, with hyphens indicating syllables that span across measures.

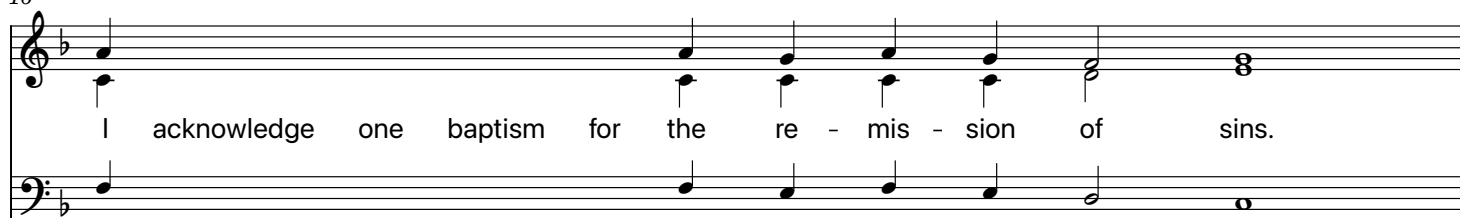
15



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

This musical system for measure 15 continues the melody. The treble staff has a half note E5, followed by a half note F5, and then a half note G5. The bass staff has a half note E3, followed by a half note F3, and then a half note G3. The lyrics are positioned below the staves, with hyphens indicating syllables that span across measures.

16



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

This musical system for measure 16 continues the melody. The treble staff has a half note A5, followed by a half note B5, and then a half note C6. The bass staff has a half note A3, followed by a half note B3, and then a half note C4. The lyrics are positioned below the staves, with hyphens indicating syllables that span across measures.

17



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

This musical system for measure 17 concludes the phrase. The treble staff has a half note D6, followed by a half note E6, and then a half note F6. The bass staff has a half note D4, followed by a half note E4, and then a half note F4. The lyrics are positioned below the staves, with hyphens indicating syllables that span across measures.

Immediately

It Is Truly Meet

#1Q

Znamenny Chant
Tone 7

F C F

It is tru - - - ly meet to

2 G F

bless thee, O The o - - - kos;

3 uni. F C F

e - ver bles - sed and most - pure

4 D F D

and the Mo - ther of our God

5 C uni. F G F

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

6 G F G

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

7 F uni. uni. D F

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

8 G C F

gav - est birth to God the Word: True

9 G F uni.

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

Litany before the Lord's Prayer

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

People: Lord, have mercy (after each petition)

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

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

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

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

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

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

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

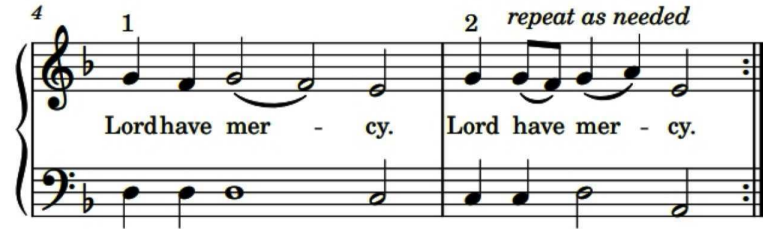
Deacon: A Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

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

People: To Thee, O Lord.

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

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



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

2

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

3

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

4

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

5

for - give our debt - - - ors.

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

7

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

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

People: Amen.

The Final Litany

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

People: Lord, have mercy (after each petition)

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

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

People: To Thee, O Lord.

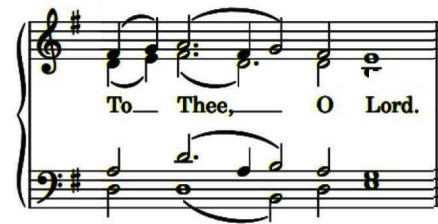
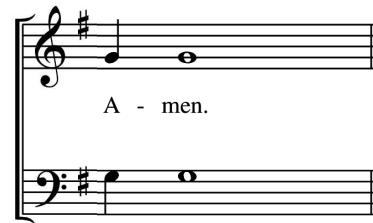
The choir sings **Blessed be the Name**

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

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

People: Amen.

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



THE END OF THE TYPICA



Blessed be the Name of the Lord

Znamenny Melody

The musical score is written in 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.

A separate system for the ending is shown to the right:
A - men.