

THE OFFICE OF MATINS - TONE 1

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 iniquities. 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, O Lord Jesus Christ our God, have mercy on us.>>

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

*Glory...*Lifted up upon the Cross of Thine own will to the new commonwealth that bears Thy name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have Thy 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, O Lord Jesus Christ our God, have mercy on us.>>

<<next page>>

Priest: Have mercy on us, O God, according to Thy great mercy. We pray Thee, hearken and have mercy.

Reader: Lord have mercy. (*thrice*)

Priest: For Thou, O God, art merciful, and lovest mankind, and to Thee do we ascribe glory, to the Father, and to the Son and to the Holy Spirit, both now and ever and unto 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 unto ages of ages.

Reader: Amen.

(V) Reader: Glory to God in the highest and on earth peace, good will towards men. *(thrice)*
O Lord, open my lips, and my mouth shall show forth Thy praise. *(twice)*

PSALM 3

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

And again:

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

PSALM 37

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

And again:

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

PSALM 62

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

And again:

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

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

Alleluia, alleluia, alleluia, glory to Thee, O God. *(thrice)* Lord, have mercy. *(thrice)*

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

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

PSALM 87

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

And again:

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

PSALM 102

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

And again:

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

PSALM 142

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

And again:

In Thy faithfulness answer me, in Thy righteousness. Enter not into judgment with Thy servant. *(twice)* Let Thy good spirit lead me on a level path. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Alleluia, alleluia, alleluia, glory to Thee, O God. *(thrice)*

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

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

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

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

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. ℟

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

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. ℟

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

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

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

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. ℟

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

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

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

℟ To Thee, O Lord.

Priest: For 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.

℟ Amen.

¹ Or *village*, or *holy monastery*.

God is the Lord

Tone 1

Deacon: In the 1st 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 1

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

When the stone— had been sealed by the Jews, while the

sol - diers were guarding Thy most pure bo - dy, Thou didst rise—

on the third day, O Sav - ior, grant - ing life to the world.

The pow - ers of heaven therefore cried to Thee, O Giv - er of Life:

Glo - ry to Thy Re - sur - rec - tion, O Christ! Glo - ry to Thy King - dom!

The first system of musical notation is written on two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The melody is primarily composed of eighth and quarter notes, with some rests. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Glo - ry to Thy dispensation, O Thou Who lov - est man - kind!"

The second system of musical notation continues on two staves, Treble and Bass clef, in the same key signature. It concludes with a double bar line. The melody uses similar note values to the first system, ending with a final cadence.

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

Kathisma set 1: Psalm 9-10

Kathisma set 2: Psalm 11-13

Kathisma set 3: Psalm 14-16

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

℟ Lord, have mercy.

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

℟ Lord, have mercy.

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

℟ To Thee, O Lord.

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

℟ Amen.

FIRST TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

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

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion of death, O Mighty One; for the gate-keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

Glory... Both now... Amen.

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

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.

℟ Lord, have mercy.

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

℟ Lord, have mercy.

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

℟ To Thee, O Lord.

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

℟ Amen.

Second Kathisma

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

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

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Savior, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

Glory... Both now... Amen.

O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

Polyeleos

Athonite Melody

S
A

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

T
B

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Magnification: - Clergy

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

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

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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 -

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-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.

FIRST TONE RESURRECTIONAL HYPAKOE

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

Insert sessional hymns, if any

Normal Sundays use the following antiphons. Festal Sundays use “From my youth...”, next page.

FIRST TONE RESURRECTIONAL ANABATHMOI

First Antiphony

- + When I am sorrowful,/ hearken unto my pain, O Lord.// Unto Thee do I cry.
- + Unceasing divine desire befitteth those in the wilderness,// who are beyond this vainglorious world.
- + *Glory... Both now... Amen.*
- + Worship and glory are due the Holy Spirit,/ as also to the Father and the Son./ Wherefore, let us hymn the single dominion// of the Trinity.

Second Antiphony

- + Thou hast brought me up to the mountains of Thy laws, O God.// Illumine me with the virtues, that I may hymn Thee.
- + Taking me in Thy right hand, O Word,/ preserve and protect me,// that the fire of sin may not consume me.
- + *Glory... Both now... Amen.*
- + By the Holy Spirit is every creature restored,/ returning to its primal state;// for He is equal in power with the Father and the Son.

Third Antiphony

- + My spirit was glad and my heart rejoiceth/ for those who said to me:// Let us enter into the courts of the Lord.
- + There is great fear in the house of David,/ for there, when the thrones are set up,// all the tribes and nations of the earth will be judged.
- + *Glory... Both now... Amen.*
- + It is meet and fitting to offer honor and worship, glory and power unto the Holy Spirit,/ as to the Father and the Son,/ for the Trinity is a unity in nature,// but not in Persons.

FROM MY YOUTH

Archbishop Ionafan

FROM MY YOUTH MA - NY PAS - SIONS HAVE FOUGHT A - GAINST ME.

The first system of the musical score for 'FROM MY YOUTH'. It consists of a treble and bass staff joined by a brace. The key signature has one flat (B-flat). The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: 'FROM MY YOUTH MA - NY PAS - SIONS HAVE FOUGHT A - GAINST ME.' The system ends with a double bar line and a common time signature 'C'.

BUT DO THOU HELP ME AND SAVE ME, O MY SAV - IOR.

The second system of the musical score. The melody continues in the treble staff, with a slight melisma on the word 'SAV'. The lyrics are: 'BUT DO THOU HELP ME AND SAVE ME, O MY SAV - IOR.' The system ends with a double bar line and a common time signature 'C'.

YOU WHO HATE ZI - ON SHALL BE PUT TO SHAME BY THE LORD.

The third system of the musical score. The melody continues in the treble staff. The lyrics are: 'YOU WHO HATE ZI - ON SHALL BE PUT TO SHAME BY THE LORD.' The system ends with a double bar line and a common time signature 'C'.

YOU SHALL BE WITH - ERED UP LIKE GRASS BY THE FIRE.

The fourth system of the musical score. The melody continues in the treble staff. The lyrics are: 'YOU SHALL BE WITH - ERED UP LIKE GRASS BY THE FIRE.' The system ends with a double bar line and a common time signature 'C'.

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

The fifth system of the musical score. The melody continues in the treble staff. The lyrics are: 'GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT'. The system ends with a double bar line and a common time signature 'C'.

NOW AND EVER AND UNTO AGES OF AGES. A - MEN. EV - ERY SOUL

IS EN - LIV - ENED BY THE HO - LY SPIR - IT

AND IS EX - ALT - ED IN PUR - I - TY IL - LU - MINED BY THE

HO - LY TRIN - I - TY IN A SAC - RED MYS - TE - RY.

When the hymns have concluded, the deacon chants the appointed Matins prokeimenon. At Festal Matins, the prokeimenon is taken from the Menaion or Pentecostarion. On Sundays, the prokeimenon is in the tone of the week:

Prokeimenon at Sunday Matins: 1st Tone

Znamenny Chant

S
A

T
B

Now will I a-rise, saith the Lord; I will establish them in sal -

va - tion, I will be ma - ni - fest there - in.

Let us pray to the Lord. For holy art Thou...

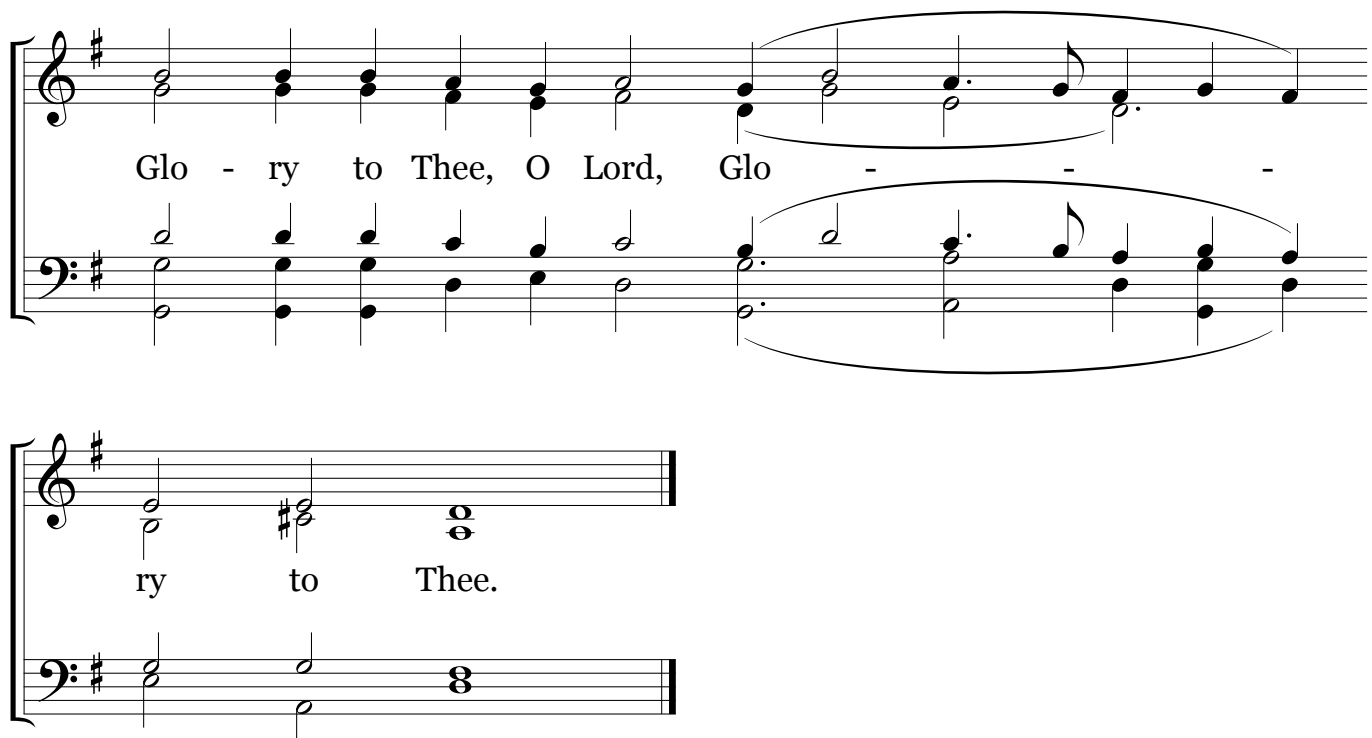
Lord, have mer - cy. A-men. Let ev' - ry breath

praise the Lord.

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

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

✠. The words of the Lord are pure words.



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.

Ode 1

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A

Thy vic - to - ri - ous right arm hath in God - ly manner been

T
B

1

glo - ri - fied in strength; for as almighty, O Im - mor - tal One,

2 3-end

it smote the ad - ver - sa - ry, fash-ioning anew the path of the deep

for the Is - ra - el - ites.

Ode I

Refrain: Glory to Thy holy resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified!

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Savior, for He hath been glorified.

Theotokion: O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

...and the canon from the Menaion

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

Ode 3

Irmoi of the Resurrection

1st Tone
Greek Chant

1

S
A

O Thou Who a-lone hast known the weakness of hu-man na - ture,

T
B

2

hav-ing in Thy mer-cy formed Thy-self there-in: Thou girdest me a-bout

2

1

with po - wer from on high, that I may chant un-to Thee: Ho-ly is

3-end

the living temple of Thine ineffa - ble glo - ry, O Thou Who

lov - est man-kind.

Ode III

Refrain: Glory to Thy holy resurrection, O Lord!

As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of loving-kindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion: Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Theotokion: Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

...and the canon from the Menaion

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

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

℟ Lord, have mercy.

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

℟ Lord, have mercy.

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

℟ To Thee, O Lord.

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

℟ Amen.

Insert appointed sessional hymns

Ode 4

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A

Gaz-ing with the eyes of foresight up-on thee, the mountain oversha-dowed

T
B

1

by the grace of God, Hab-bakuk prophesied that the Holy One of Is-ra-el

1 3-end

would come forth from thee for our sal-va-tion and re-sto-ra-tion.

Ode IV

Refrain: Glory to Thy holy resurrection, O Lord!

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, Who is come for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion: O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Theotokion: O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all- hymned one.

O most hymned Theotokos, thou Holy of holies, expectation of the nations and salvation of the faithful: From thee hath the Deliverer, Lord and Bestower of life shone forth, Whom do thou entreat, that thy servants be saved.

...and the canon from the Menaion

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

Ode 5

Irmoi of the Resurrection

1st Tone
Greek Chant

S
A
T
B

O Christ, Who hast enlightened the ends of the world with the ra-di-ance

of Thy com-ing and il-lu-mined them by Thy Cross: with the light of Thy

di-vine knowledge enlighten the hearts of them that hymn Thee in

Or-tho-dox man-ner.

Ode V

Refrain: Glory to Thy holy resurrection, O Lord!

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Savior, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion: Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Theotokion: O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

The hymns and laudation of the most wise, which are offered unto the Virgin Mother of God, are glorious; for she became the temple of all-divine glory, and we glorify her as is meet.

...and the canon from the Menaion

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

Ode 6

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A

The ut - ter - most abyss hath en - gulfed us, and there is none to

T
B

1

de - li - ver us. We are accounted as lambs for the slaugh - ter.

2 3-end

Save Thy people, O our God, for Thou art the strength and cor -

rec - tion of the weak.

8

Ode VI

Refrain: Glory to Thy holy resurrection, O Lord!

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at nought by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion: The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Theotokion: Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and becometh incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage is awesome and ineffable.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

...and the canon from the Menaion

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

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

℟ Lord, have mercy.

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

℟ Lord, have mercy.

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

℟ To Thee, O Lord.

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

℟ Amen.

Kontakion, in Tone I:

As God, Thou didst arise from the tomb in glory,/ and Thou didst raise the world together with Thyself./ And mortal nature praiseth Thee as God,/ and death hath vanished./ And Adam danceth, O Master,/ and Eve, now freed from fetters, rejoiceth as she crieth out:/ Thou art He, O Christ,/ / that grantest unto all resurrection.

Ikos: Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

Synaxarion

Ode 7

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A
T
B

O The-o-to-kos, we the faith-ful per-ceive thee to be a

1

no-e-tic fur-nace; for as the supremely Exalted One

2

saved the three youths, in thy womb the praised and most glori-ous God

3-end

of our fa-thers whol-ly re-newed the world.

Ode VII

Refrain: Glory to Thy holy resurrection, O Lord!

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

Theotokion: Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judea lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Lo! the radiant angel cried out to the myrrh-bearing women: "Come and see the signs of the resurrection of Christ — the winding-sheet and the tomb — and cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

...and the canon from the Menaion

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

Ode 8

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A

Shin-ing in the furnace more bright - ly than gold in a cru-ci-ble

T
B

1 2

in the beau - ty of their pi - e - ty, the children of Is - ra - el said:

1 3-end

Bless the Lord, all ye works of the Lord! Hymn and supreme - ly

ex - alt Him for all a - ges.

Ode VIII

Refrain: Glory to Thy holy resurrection, O Lord!

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages.

Theotokion: Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

The all- iniquitous slander of the God- slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

Triadicon: Theologizing the glory of God in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

The radiant bridal- chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

...and the canon from the Menaion

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

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

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

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:

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*)

Ode 9

Irmoi of the Resurrection

1st Tone
Greek Chant

1 2

S
A

The bush which burned with fire yet was not consumed showed forth an

T
B

1 2

i-mage of thy pure giv-ing of birth. And we pray now that the fur-nace

1

of temptations which rageth a - gainst us may be ex-tin - guished,

2 3-end

that we may mag-nify thee un-ceas - ing - ly, O The-o-to - kos.

Ode IX

Refrain: Glory to Thy holy resurrection, O Lord!

How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Savior, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion: Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Canon of the Cross and the Resurrection

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Triadicon: O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases — the Father, the Son and the Spirit.

Canon of the Theotokos

Refrain: O most holy Theotokos, save us.

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Thy wonders are past understanding! For thou, O most pure Virgin who alone outshinest the sun, hast enabled all to understand the newest of wonders, thine incomprehensible birthgiving. Wherefore, we all magnify thee.

...and the canon from the Menaion

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

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

R: Amen.

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.

Melody in the Soprano

Ho - ly is the Lord our God.

First Evangelical Exapostilarion

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit and how He will abide with the initiates of His mysteries, as He promised, until the end of time.

Glory... Both now...

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

Second Evangelical Exapostilarion

Seeing that the stone had been rolled away the myrrh-bearing women rejoiced, for they beheld a young man sitting in the tomb, who said to them: "Behold! Christ is risen! Say ye unto the disciples and Peter: Haste ye unto the mountain of Galilee. There will He reveal Himself to you, as He foretold to His friends."

Glory... Both now...

Before Thou wast conceived, O Christ, an angel brought to the Virgin the salutation: "Rejoice!" and an angel rolled away the stone from Thy tomb: the one instead of grief brought tokens of ineffable joy, and the other instead of death confessed and magnified Thee, the Bestower of life, telling the women and the initiates of the mysteries of Thy resurrection.

Third Evangelical Exapostilarion

Let no-one fail to believe that Christ is risen, for He revealed Himself to Mary, and was afterwards seen by those walking to the village of Emmaus, and again appeared to the eleven initiates of His mysteries as they lay in hiding, sending them forth to baptize; and He was upborne into the heavens from whence He had descended, confirming His preaching by manifold signs.

Glory... Both now...

O Sun Who hast shone forth today from the tomb, like a bridegroom from a bridal-chamber, making hades captive and abolishing death: through the supplications of her who gave Thee birth Thou hast sent down light upon us: a light illumining our hearts and soul, a light which directeth all to walk in the paths of Thy precepts, in the way of peace.

Fourth Evangelical Exapostilarion

Having been illumined by the virtues, let us behold the man standing in the Life-bearing tomb in brilliant vesture while the myrrh-bearing women fall prostrate; let us learn of the resurrection of Him Who hath dominion over the heavens; with Peter let us hasten to the sepulchre of Life; and, marveling at what hath taken place, let us remain to behold Christ.

Glory... Both now...

O Lord Who hast commanded us to rejoice, Thou hast transformed the grief of our first parents, bearing the joy of Thine arising into world. Wherefore, O Bestower of life, through her who gave Thee birth send down upon us the light of Thy compassions, a light which illumineth our hearts, that we may cry out to Thee: O God-man Who lovest mankind, glory to Thy resurrection!

Fifth Evangelical Exapostilarion

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when they remembered how He spake to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

Glory... Both now...

I hymn Thine immeasurable mercy, O my Creator, for Thou didst abase Thyself to assume and save afflicted human nature, and, being God, Thou didst will to be born of the pure divine Maiden, to become like unto me, and to descend even into hades, desiring that I be saved through the supplications of her who gave Thee birth, O most compassionate Master.

Sixth Evangelical Exapostilarion

Showing that Thou art a man by nature, O Savior, having risen from the dead Thou didst stand in the midst of the apostles and didst partake of food; and Thou didst teach them the baptism of repentance. And straightway Thou didst ascend to the heavenly Father, but didst promise to send the Comforter to Thy disciples. O all-divine God-man, glory to Thine arising!

Glory... Both now...

The Author of creation and God of all took human flesh of thine all-pure blood, O most holy Virgin, renewing all my corrupted nature, and He left thee after thy birthgiving as thou wast before giving birth. Wherefore, we all praise thee with faith, crying out: Rejoice, O Mistress of the world.

Seventh Evangelical Exapostilarion

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom Jesus loved ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin which had covered the Savior's head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

Glory... Both now...

Great and all-glorious things hast Thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and hast freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

Eighth Evangelical Exapostilarion

Beholding two angels within the tomb, Mary was amazed, and not recognizing Christ, she questioned Him, assuming that He was the gardener, saying: "Sir, where have they laid the body of my Jesus?" But recognizing Him as the Savior Himself from the sound of His voice, she heard Him say: "Touch me not, for I shall depart unto the Father! Tell this to My brethren."

Glory... Both now...

O Maiden, thou gavest birth ineffably to One of the Trinity, Who is of two natures and two activities, but a single hypostasis. Him do thou ever entreat in behalf of those who do thee homage with faith, that we be delivered from every assault of the enemy, and may all now flee to thee, O Mistress Theotokos.

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...

Thou didst behold Thy Son risen from the tomb on the third day, O all-holy Virgin Bride of God, and didst cast off all the grief wherewith, as His Mother, thou wast afflicted when thou didst behold Him suffering; and, full of joy, thou didst chant with His disciples, worshipping Him. Wherefore, save those who now confess thee to be the Theotokos.

Tenth Evangelical Exapostilarion

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And Peter, recognizing Him, cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning embers.

Glory... Both now...

O Virgin, entreat the Lord Who arose from the tomb on the third day, in behalf of those who praise and bless thee with love; for we all have thee as a refuge of salvation and a mediatrix before Him, for we are thy legacy and thy servants, O Theotokos, and we all look to thee for help.

Eleventh Evangelical Exapostilarion

After His divine resurrection, the Lord asked Peter thrice: "Lovest thou Me?" and appointed him the chief shepherd of His sheep. And he, seeing the disciple whom Jesus loved following behind, asked the Master: "What shall this man do?" And He said: "If I will that he tarry until I come again, what is that to thee, O Peter My friend?"

Glory... Both now...

O the awesome mystery! O the all-glorious wonder! By death hath death been utterly destroyed! Who therefore will not lift up his voice in hymnody? And who will not bow down before Thy resurrection, O Word, and before the Theotokos who gave birth to Thee in purity? Through her supplications, deliver all from Gehenna.

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.

We hymn Thy saving Passion, O Christ, // and glorify Thy resurrection.

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

O Lord Who endured the Cross, abolished death and rose from the dead:/ Bring peace to our life, // as Thou alone art almighty.

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

O Christ Who by the resurrection madest hades captive/ and raised men from the dead, // count us worthy to hymn and glorify Thee with a pure heart.

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

Glorifying Thy divine condescension, we hymn Thee, O Christ./ Thou wast born of the Virgin and yet wast not separated from the Father;/ Thou didst willingly suffer as a man and didst endure the Cross/ and rise from the tomb, issuing forth therefrom/ as from a bridal chamber,/ that Thou mightest save the world. // O Lord, glory to be Thee!

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

When Thou wast nailed to the Tree of the Cross,/ the might of the enemy was slain,/ creation trembled with the fear of Thee,/ and hades was made captive by Thy might./ Thou didst raise the dead from the graves, and didst open paradise to the thief. // O Christ our God, glory be to Thee!

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

When the honorable women, lamenting, arrived with haste at Thy grave/ and found the tomb open;/ and, learning of the new and all-glorious wonder from the angel,/ they announced to the apostles that the Lord had risen, // granting the world great mercy.

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

We bow down before the divine wounds of Thy sufferings, O Christ God,/ and to the sacrifice of the Master,/ which was revealed by God in Sion/ in the fullness of time;/ for the Sun of righteousness hath illumined those who sleep in darkness,/ guiding them to never-waning splendor. // Glory be to Thee, O Lord!

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

Give ear, O tumultuous Jewish race!/ Where are they who went to Pilate?/ Let the soldiers who kept watch say where the seals of the tomb are!/ Where hath the Buried One been laid?/ Where was He sold Who hath not been sold?/ How was the treasure stolen?/ Why slander ye the resurrection of the Savior,/ O most iniquitous Jews?/ He hath arisen Who is free among the dead, // and granteth the world great mercy!

Glory... the matins Gospel sticheron

Eothinon 1: As the disciples were hastening to the mountain, the Lord came to them that He might raise them from things earthly; and they worshipped Him and learned of the power given to Him in every place. They were sent forth to every land under heaven to preach the Resurrection from the dead and the restoration to the Heavens. He that cannot lie promised also that He would be with them forever, even Christ God, the Savior of our souls.

Eothinon 2: The women who were with Mary came bringing spices; and being at a loss how to attain their purpose, they saw the stone rolled away, and a divine youth calming the tumult of their souls, for, saith he: The Lord Jesus is risen. Wherefore, preach to His preachers and disciples to make haste to Galilee and behold Him risen from the dead, as the Lord and the Giver of life.

Eothinon 3: When Mary Magdalene announced the Savior's resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading by miracles. Wherefore, enlightened by them, we glorify Thy resurrection from the dead, O Lord Who lovest mankind.

Eothinon 4: It was very early in the morning when the women came unto Thy sepulcher, O Christ, but Thy body which was precious to them was not found. Wherefore, as they were much perplexed, men in shining garments stood by them and said: Why seek ye the living among the dead? He is risen as He foretold. Why have ye forgotten His words? Being persuaded by them, the women proclaimed the things they had seen, but their glad tidings seemed as idle tales, for the disciples were yet without understanding. But Peter ran forth, and when he saw Thy wonders, he glorified them within himself.

Eothinon 5: O the wisdom of Thy judgments, O Christ! For how is it that Thou gavest Peter to understand Thy Resurrection by Thy burial clothes alone, yet while accompanying Luke and Cleopas Thou didst converse with them, and while conversing, didst not reveal Thyself straightway? Hence, Thou wast reproached as though Thou alone wert a stranger in Jerusalem, who knew not what had come to pass therein of late. But since Thou ordainest all things to the profit of Thy creation, Thou didst both expound the prophecies concerning Thee, and in the blessing of the bread wast made known to them, whose hearts even beforehand were burning to know Thee. Now they also, when the disciples were gathered together, loudly proclaimed Thy Resurrection; whereby do Thou have mercy on us.

Now and ever... 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!

Eothinon 6: Thou Who art the true peace to men of God, O Christ, while giving Thy peace to Thy disciples after Thy Resurrection, didst cause them to be affrighted, for they supposed they beheld a spirit. But Thou didst quiet the trouble in their souls by showing them Thy hands and feet, although they yet believed not. But in partaking of food and bringing Thy teachings to remembrance, Thou didst open their understanding that they might understand the Scriptures. And after Thou hadst assured them of the Father's promise and hadst blessed them, Thou didst depart unto Heaven. Wherefore, together with them, we worship Thee; O Lord, glory be to Thee.

Eothinon 7: Behold, the darkness and the dawn; and why hast thou stood without at the sepulcher, O Mary, having great darkness in thy mind? Because of this, thou didst ask: Where hath Jesus been laid? But see both the disciples running together, how they surmised His Resurrection from the linen clothes and the napkin; and they remembered the Scripture concerning Him. Together with them, we who also have believed through them, praise Thee, O Christ, the Giver of life.

Eothinon 8: The fervent tears of Mary were not shed in vain; for behold, she hath been counted worthy of being instructed by Angels, and of seeing Thy countenance, O Jesus; yet as a weak woman, she still minded earthly things. Therefore, she was turned back that she might not touch Thee, O Christ. Howbeit, she was sent as a herald to Thy disciples, and telling them the good tidings, she proclaimed Thine ascent unto Thy Paternal inheritance. Together with her, account us also worthy of Thy manifestation, O Sovereign Lord.

Eothinon 9: In these latter times, Thou camest to Thy friends at evening of the first day of the week, O Christ; and by Thine entry whilst the doors were shut, Thou by a wonder didst confirm a wonder, even Thy Resurrection from the dead. Then Thou didst fill the disciples with joy and didst impart the Holy Spirit to them, and didst bestow on them authority to forgive sins; moreover, Thou didst not abandon Thomas to founder in the billows of unbelief. Wherefore, grant us also true knowledge and the remission of offences, O compassionate Lord.

Eothinon 10: After Thy descent to Hades and Thy Resurrection from the dead, the disciples turned unto their work, since they naturally lost heart at Thy separation from them. Again, the ships and the nets, and no draught of fishes whatsoever. But appearing to them, O Savior, Thou as the Master of all didst command them to cast their nets on the right side. Straightway Thy word became deed, and then there was a great multitude of fishes and a strange supper ready on the shore. Count us also worthy now to rejoice spiritually in that which Thy disciples partook of then, O man-befriending Lord.

Eothinon 11: When Thou didst show Thyself to the disciples after Thy Resurrection, O Savior, Thou gavest Simon the tending of the sheep, that he might return Thy love, and Thou didst ask him to have care for the shepherding of the flock. Wherefore, Thou didst say to him: If thou lovest Me, O Peter, feed My lambs, feed My sheep. And he, straightway showing his affectionate love, inquired concerning the other disciple. By their intercessions, O Christ, preserve Thy flock from the wolves that ravage it.

Now and ever... 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!

THE GREAT DOXOLOGY

notes: A —> Bb

D —> C

Glory to God in the *highest*, And on earth peace, good will among men.
We praise Thee, we bless Thee, we worship Thee, we 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.



APPENDIX

PSALM 103 (*Abbreviated*)

Bless the Lord, O my soul.

R. Blessed art Thou, O Lord.

O Lord my God, Thou art very great.

R. Blessed art Thou, O Lord.

Thou art clothed with honor and majesty.

R. Blessed art Thou, O Lord.

The waters stood above the mountains.

R. How glorious are Thy works, O Lord.

The waters flow between the hills.

R. How glorious are Thy works, O Lord.

In wisdom hast Thou made them all.

R. Glory to Thee, O Lord, Who hast made them all.

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

Alleluia, alleluia, alleluia, glory to Thee, O God. (*thrice*)

PSALM 136: BY THE WATERS OF BABYLON

sung on the three Sundays preceding Great Lent

By the waters of Babylon, there we sat down and wept, when we remembered Zion. **℟ℵ Alleluia.**

On the willows in the midst thereof we hung up our harps. **℟ℵ Alleluia.**

For there our captors required of us songs, and our tormentors required mirth, saying, "Sing us one of the songs of Zion!" **℟ℵ Alleluia.**

How shall we sing the Lord's song in a foreign land? **℟ℵ Alleluia.**

If I forget thee, O Jerusalem, let my right hand wither! **℟ℵ Alleluia.**

Let my tongue cleave to the roof of my mouth, if I do not remember thee, if I do not set Jerusalem above my highest joy! **℟ℵ Alleluia.**

Remember, O Lord, the children of Edom in the day of Jerusalem's fall, how they said, "Tear it down, tear it down to its foundations!" **℟ℵ Alleluia.**

O daughter of Babylon, thou wretched one! Blessed shall he be who requites thee with what thou hast done to us! **℟ℵ Alleluia.**

Blessed is he who takes thy little ones and dashes them against the rock!
℟ℵ Alleluia.

THE POLYELEOS (*Abbreviated*)

Praise the Name of the Lord, O you servants of the Lord.

℟ℵ Alleluia, alleluia, alleluia.

Blessed be the Lord from Zion, He Who dwells in Jerusalem.

℟ℵ Alleluia, alleluia, alleluia.

O give thanks unto the Lord, for He is good, for His mercy endures forever.

℟ℵ Alleluia, alleluia, alleluia.

O give thanks unto the God of heaven, for His mercy endures forever.

℟ℵ Alleluia, alleluia, alleluia.