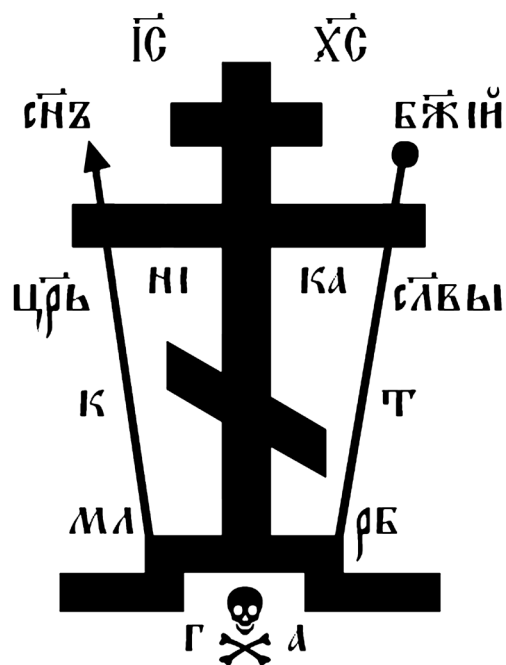


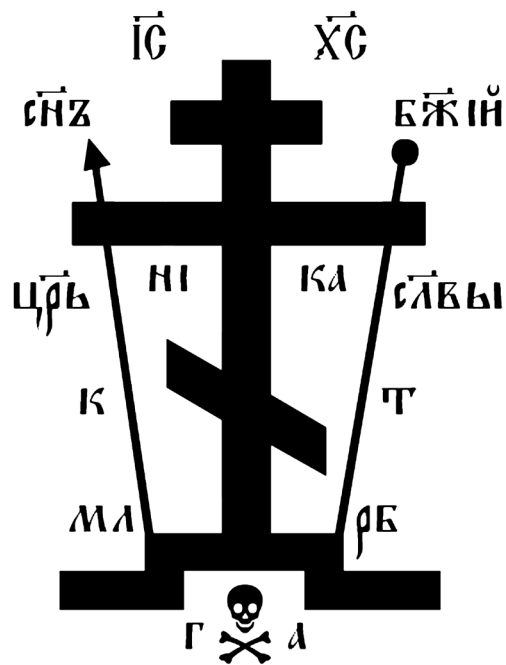


Music for Holy and Great Saturday Vesperal Liturgy

Δόμνι εἰκόνι жєнє мѣроноєицє
Holy Myrrh-bearers
 Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ЖВКЄ.
 MMXXV



Music for Holy and Great Saturday Vesperal Liturgy

Δόμν ρτγίχч жєнч мѣроноєицч

Holy Myrrh-bearers

Ο Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ϞΒϞϚ.

MMXXV

The Lenten Triodion
© 1977 Mother Mary of the Monastery of the Veil and Kallistos Ware

Choral arrangements from
The Office of Vespers and Selections from the Divine Liturgy of Saint Basil the Great
© 2004 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2025 Apostle Timothy of the Seventy
2025 г. Ап. от 70-ти Тимофея

Music for Holy and Great Saturday: Vespereal Liturgy

Contents

Hours	1
Typica	2
Vespers with the Divine Liturgy.....	5
Lord, I Have Cried, Tone I	8
Verses of Lord, I Have Cried	10
Stichera at Lord, I Have Cried	11
Paroemias	18
As Many as Have Been Baptized into Christ.....	39
Prokimenon, Tone V	41
Arise, O God, Judge the Earth	43
Let All Mortal Flesh Keep Silence	47
Irmos of Ode IX from the Canon of Holy Saturday.....	54
Appendix I.....	60
Arise, O God, Judge the Earth	60
Appendix II	64
Let All Mortal Flesh Keep Silence	64

Holy and Great Saturday

Hours

The Hours are read in the usual, non-Lenten manner.

1st Troparion

All Hours

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

2nd Troparion

1st and 6th Hours

When Thou didst descend unto death, O Life Immortal, then didst Thou slay hell with the lightning of Thy divinity. And when Thou didst also raise the dead out of the nethermost depths, all the hosts of the heavens cried out: O Life-Giver, Christ our God, glory be to Thee.

2nd Troparion

3rd and 9th Hours

Unto the myrrh-bearing women did the angel cry out as he stood by the grave: Myrrh is meet for the dead, but Christ hath proved a stranger to corruption.

Kontakion

All Hours

He that shut up the abyss is seen as one dead, and like a mortal, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him, weeping bitterly and crying out: This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day.

Typica

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

Reader: Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

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 that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all those who are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over those who fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion on those who fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon those who fear Him. And His righteousness is upon sons of sons, upon those who keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Psalm 145

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

O Only-begotten Son

O Only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the holy Theotokos and Ever-Virgin Mary, and without change didst

become man, and wast crucified, O Christ God, trampling down death; Thou Who art One of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!

The Beatitudes

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

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

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad, for great is your reward in the heavens.

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

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!

The Heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Stichos: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The Heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

The choir of holy Angels and Archangels, with all the Heavenly Hosts, praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

Remit, Pardon, Forgive, O God

Remit, pardon, forgive, O God, our offences, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Our Father

Our Father, Who art in the heavens, 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 the ages of ages.

Reader: Amen.

Kontakion of the Triodion

He that shut up the abyss is seen as one dead, and like a mortal, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him, weeping bitterly and crying out: This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day

Lord, have mercy. *(12 times)*

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen.

Deacon: Wisdom!

Choir: It is truly meet to bless thee, the Theotokos, Ever blessed and most blameless, and Mother of our God.

Priest: O Most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

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

Lord, have mercy. (*Thrice*)

Father, Bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

Vespers with the Divine Liturgy

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

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King

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

Trisagion

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

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

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

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the Heavens, 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, both now and ever and unto ages of ages.

Reader: Amen.

Lord have mercy. (*12 times*)

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

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth

man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*).

Great Litany

Priest: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

For our Archbishop *Name*; for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

For this city (*or this town, or this holy monastery*), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

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

Choir: Amen.

Lord, I Have Cried, Tone I

Reader: In the 1st Tone: Lord, I have cried unto Thee, hearken unto me.

Lord, I have cried unto Thee, hear- ken un- to me.

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, starting with a whole note chord (D4, F#4, A4) and then moving through a series of eighth and quarter notes. The lyrics are written below the treble staff, with each word aligned with its corresponding note. The bass staff provides a simple harmonic accompaniment with whole and half notes.

Hear- ken un- to me, O Lord.

This system of musical notation is for the second line of the hymn. It continues the melody from the first system. The treble staff features a series of eighth and quarter notes, while the bass staff continues with whole and half notes. The lyrics are written below the treble staff, aligned with the notes.

Lord, I have cried unto Thee, hear- ken un- to me;

This system of musical notation is for the third line of the hymn. It continues the melody from the second system. The treble staff features a series of eighth and quarter notes, while the bass staff continues with whole and half notes. The lyrics are written below the treble staff, aligned with the notes.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

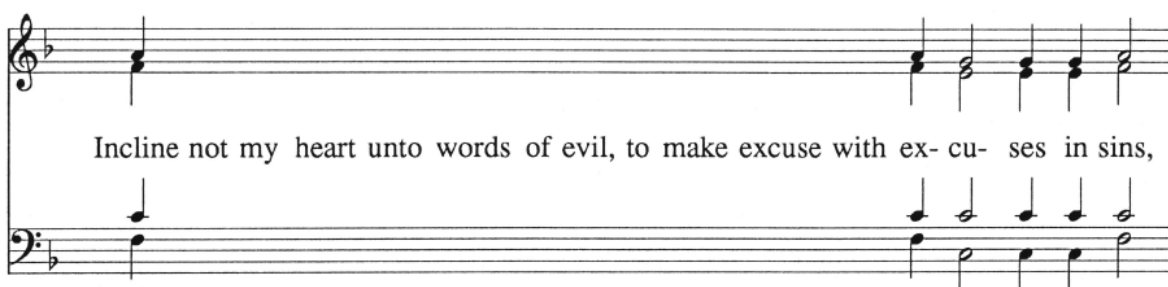
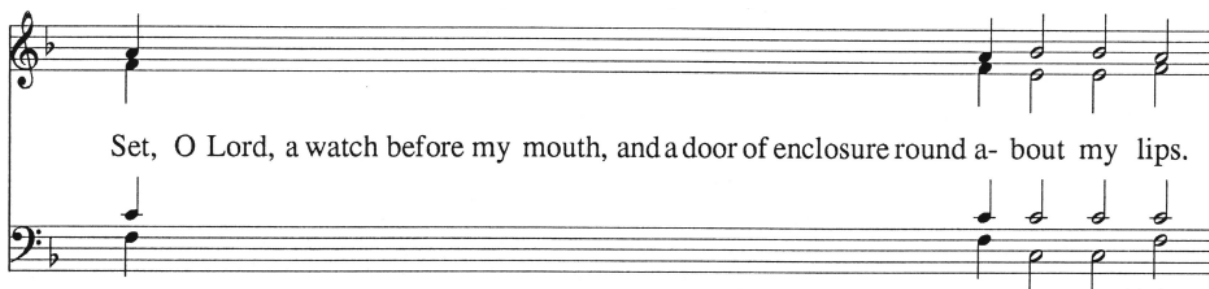
This system of musical notation is for the fourth line of the hymn. It consists of two measures. The first measure contains the lyrics 'attend to the voice of my sup- pli- ca- - tion,' and the second measure contains 'when I cry un- to Thee.' The melody in the treble staff includes a whole note chord at the end of the first measure and continues with eighth and quarter notes in the second measure. The bass staff provides a simple harmonic accompaniment with whole and half notes.

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera at Lord, I Have Cried

Tone I

Stichos: Out of the depths have I cried unto Thee, O Lord:

O Lord hear my voice.

Accept our evening prayers, O Holy Lord,/ and grant us remission of sins;/ because Thou alone hast shown forth// the Resurrection in the world.

Stichos: Let Thine ears be attentive:

To the voice of my sup- pli- ca- - tion.

Encircle Sion O ye people,/ and encompass her,/ and therein give glory unto Him who hath risen from the dead;/ for He is our God,// and hath delivered us from our iniquities.

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

This musical score is for a Stichos in G major. It consists of five measures. The first measure contains the lyrics 'For with'. The second measure contains 'Thee there is'. The third measure contains 'forgiveness.' and features a melisma with a long horizontal line. The fourth and fifth measures are empty. The score is written for a single melodic line on a five-line staff with a treble clef and a key signature of one sharp (F#).

Come, ye people, let us hymn and worship Christ/ glorifying his Resurrection from the dead:/ for He is our God, // Who hath delivered the world from the deception of the enemy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word:

My soul hath hoped in the Lord.

This musical score is for a Stichos in G major. It consists of five measures. The first measure contains the lyrics 'My soul hath'. The second measure contains 'hoped in the'. The third measure contains 'Lord.' and features a melisma with a long horizontal line. The fourth and fifth measures are empty. The score is written for a single melodic line on a five-line staff with a treble clef and a key signature of one sharp (F#).

By Thy passion have we been freed from passions, O Christ,/ and by Thy resurrection have we been delivered from corruption. // O Lord, glory be to Thee!

Tone VIII

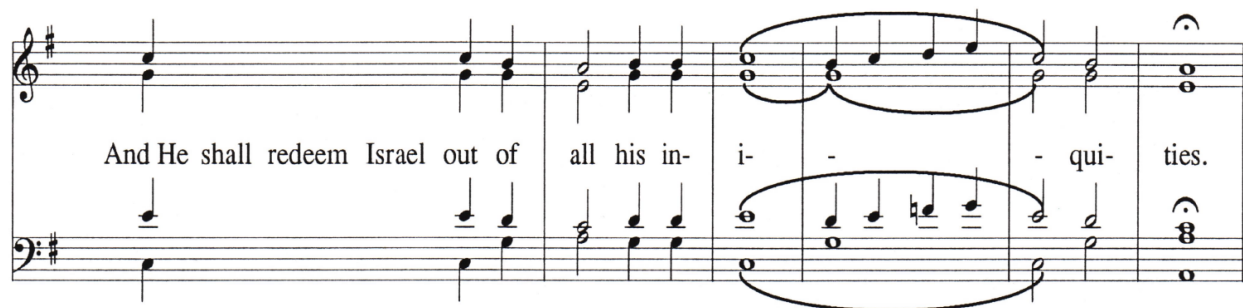
Stichos: From the morning watch until night, from the morning watch:

Let Is- ra- el hope in the Lord.

This musical score is for a Stichos in G major. It consists of five measures. The first measure contains the lyrics 'Let Is- ra- el'. The second measure contains 'hope in the'. The third measure contains 'Lord.' and features a melisma with a long horizontal line. The fourth and fifth measures are empty. The score is written for a single melodic line on a five-line staff with a treble clef and a key signature of one sharp (F#).

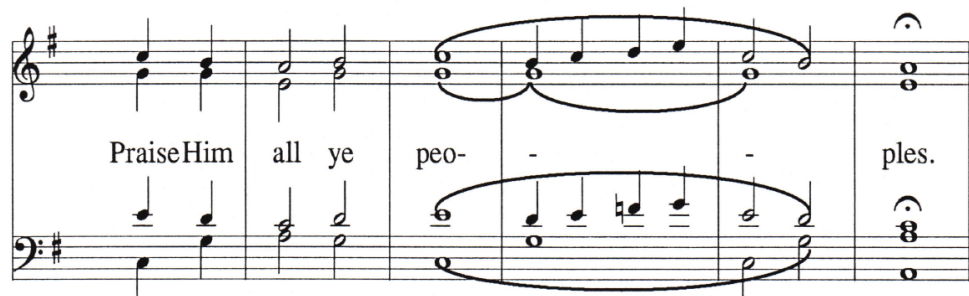
Today hell groans and cries aloud:/ 'It had been better for me, had I not accepted Mary's Son,/ for He has come to me and destroyed my power;/ He has shattered the gates of brass,/ and as God He has raised up the souls that once I held.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



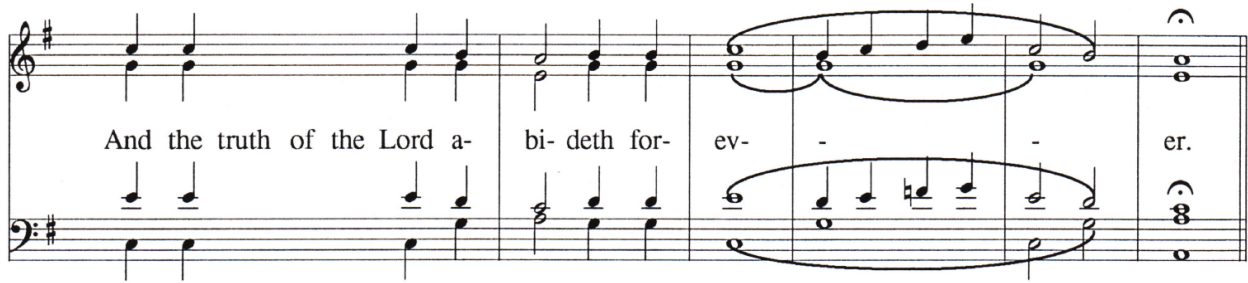
Today hell groans and cries aloud:/ 'It had been better for me, had I not accepted Mary's Son,/ for He has come to me and destroyed my power;/ He has shattered the gates of brass,/ and as God He has raised up the souls that once I held.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

Stichos: O praise the Lord, all ye nations:



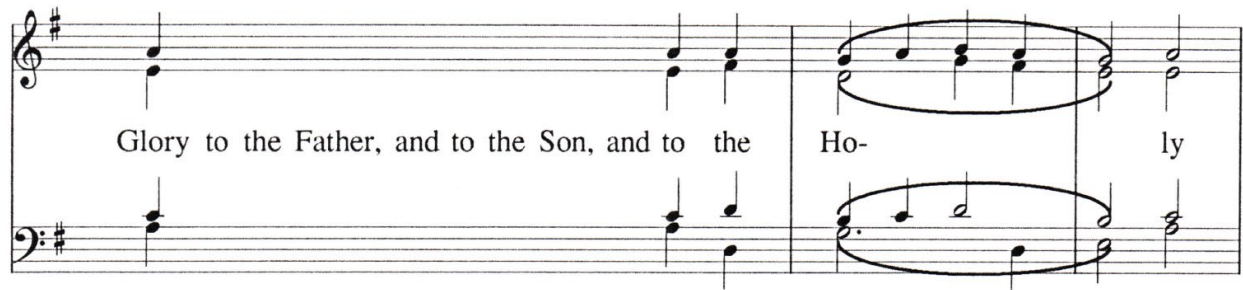
Today hell groans and cries aloud:/ 'My power has been destroyed./ I accepted a mortal man as one of the dead;/ yet I cannot keep Him prisoner,/ and with Him I shall lose all those over whom I ruled./ I held in my power the dead from all the ages;/ but see, He is raising them all.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

Stichos: For He hath made His mercy to prevail over us:



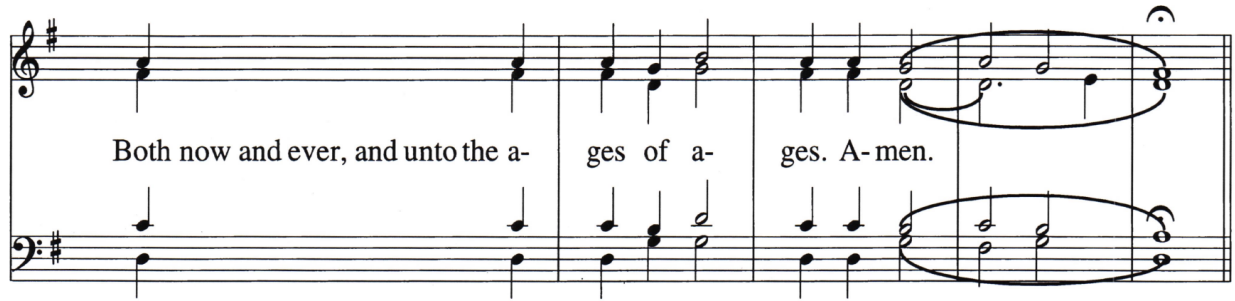
Today hell groans and cries aloud:/ 'My dominion has been swallowed up;/ the Shepherd has been crucified and He has raised Adam./ I am deprived of those whom once I ruled;/ in my strength I devoured them, but now I have cast them forth./ He Who was crucified has emptied the tombs;/ the power of death has no more strength.'// Glory to Thy Cross, O Lord and to Thy Resurrection.

Glory, Tone VI



Moses the great mystically prefigured this present day, saying:/ 'And God blessed the seventh day.'/ For this is the blessed Sabbath, this is the day of rest,/ on which the only-begotten Son of God rested from all His works./ Suffering death in accordance with the plan of salvation,/ He kept the Sabbath in the flesh;/ and returning once again to what He was,/ through His Resurrection He has granted us eternal life,// for He alone is good and loves mankind.

Both Now, Theotokion, Tone I



Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men
and gave birth unto the Master,/ the portal of heaven, and the subject of the hymnody of the
incorporeal hosts;/ for she hath been shown to be heaven and the temple of the Godhead./
Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide
the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion
the Lord born of her./ Wherefore be of good courage!/ Yea, be ye of good cheer, O people of
God,// for He vanquisheth the foe, in that He is almighty!

O Gentle Light

Deacon: Wisdom, Aright!

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation features a treble and bass staff in B-flat major (two flats). The treble staff begins with a whole note chord of B-flat and D-flat. The bass staff begins with a whole note chord of F and B-flat. The lyrics are centered under the notes.

holy blessed Father, O Je- sus Christ:

The second system continues the melody. The treble staff has half notes: B-flat, D-flat, E-flat, F, G, A, B-flat. The bass staff has half notes: F, B-flat, C, D, E, F, G. The lyrics are centered under the notes.

Having come to the setting of the sun, having beheld the eve- ning light,

The third system continues the melody. The treble staff has half notes: B-flat, D-flat, E-flat, F, G, A, B-flat. The bass staff has half notes: F, B-flat, C, D, E, F, G. The lyrics are centered under the notes.

we praise the Father, the Son, and the Holy Spir- it: God.

The fourth system concludes the melody. The treble staff has half notes: B-flat, D-flat, E-flat, F, G, A, B-flat. The bass staff has half notes: F, B-flat, C, D, E, F, G. The lyrics are centered under the notes.

Meet it is for Thee at all times to be hymned with rev'rent voi- ces.

O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

There is no prokimenon, but we immediately begin the readings from the Triodion.

Paroemias

1. Reading from Genesis

1:1-13

Deacon: Wisdom!

Reader: The Reading is from Genesis.

Deacon: Let us attend.

Reader: In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished and darkness was over the deep, and the Spirit of God moved over the water. And God said, Let there be light, and there was light. And God saw the light that it was good, and God divided between the light and the darkness. And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day. And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day. And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. And there was evening and there was morning, the third day.

2. Reading from Isaiah

60:1-16

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: Shine, Shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lords shall appear upon thee, and his glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Midian and Ephah shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabaioth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to me? The isles have waited for me, and the ships of Tarshish among the first, to bring thy children from Safar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings

shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saves thee and delivers thee, the Holy One of Israel.

3. Reading from Exodus

12:1-11

Deacon: Wisdom!

Reader: The Reading is from Exodus.

Deacon: Let us attend.

Reader: The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months: it is the first to you among the months of the year. Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household. And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbor that lives near to him, as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb. It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids. And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening. And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses wherein they shall eat it. And they shall eat the flesh in this night roast with fire, and they shall eat unleavened bread with bitter herbs. Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire. And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a Passover to the Lord.

4. Reading from Jonah

1:1 - 4:11

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Jonah.

Deacon: Let us attend.

Reader: The word of the Lord came to Jonah the son of Amattai, saying Rise, and go to Nineveh, the great city, and preach in it; for the cry of its wickedness is come up to me. But Jonah rose up to flee to Tarshish from the presence of the Lord. And he went down to Joppa, and found a ship going to Tarshish: and he paid his fare, and went up into it, to sail with them to Tarshish from the presence of the Lord. And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken. And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship

into the sea, that it might be lightened of them. But Jonah was gone down into the hold of the ship, and was asleep, and snored. And the shipmaster came to him, and said to him, Why sleepest thou? Arise, and call upon thy God, that God may save us, and we perish not. And each man said to his neighbor, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonah. And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? And he said to them, I am a servant of the Lord: and I worship the Lord God of heaven, who made the sea, and the dry land. Then the men feared exceedingly, and said to him, What is this that thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them. And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose and lifted its wave exceedingly. And Jonah said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you. And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them. And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man's life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest. So they took Jonah, and cast him out into the sea: and the sea ceased from its raging. And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows. Now the Lord had commanded a great whale to swallow up Jonah: and Jonah was in the belly of the whale three days and three nights. And Jonah prayed to the Lord his God out of the belly of the whale, and said, I cried in my affliction to the Lord my God, and he hearkened to me, even to my cry out of the belly of hell: thou heardest my voice. Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple? Water was poured around me to the soul: the lowest deep compassed me, my head went down to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored. When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple. They that observe vanities and lies have forsaken their own mercy. But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of my salvation. And the whale was commanded by the Lord, and it cast up Jonah on the dry land. And the word of the Lord came to Jonah the second time, saying, Rise, go to Nineveh, the great city, and preach in it according to the former preaching which I spoke to thee of. And Jonah arose, and went to Nineveh, as the Lord had spoken. Now Nineveh was an exceeding great city, of about three days' journey. And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineveh shall be overthrown. And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And the word reached the king of Nineveh, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes. And proclamation was made, and it was commanded in Nineveh by the king and by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste any thing, nor feed, nor drink water. So men and cattle were clothed with sackcloth, and cried earnestly to God: and they turned every one from their evil way, and from the iniquity that was in their hands, saying, Who knows if God will repent, and turn from his fierce anger, and so we shall not perish? And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not. But Jonah was very deeply grieved, and he was confounded. And he prayed to the Lord, and said, O Lord, were not these my words

when I was yet in my land? therefore I made haste to flee to Tarshish; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. And now, Lord God, take my life from me; for it is better for me to die than to live. And the Lord said to Jonah, Art thou very much grieved? And Jonah went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city. And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shadow over his head, to shade him from his calamities: and Jonah rejoiced with great joy for the gourd. And God commanded a worm the next morning, and it smote the gourd, and it withered away. And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonah, and he fainted, and despaired of his life, and said, It is better for me to die than to live. And God said to Jonah, art thou very much grieved for the gourd? And he said, I am very much grieved, even to death. And the Lord said, Thou hadst pity on the gourd, for which thou hast not suffered, neither didst thou rear it; which came up before night, and perished before another night: and shall not I spare Nineveh, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?

5. Reading from Joshua

5:10-15

Deacon: Wisdom!

Reader: The Reading is from the book of Joshua, Son of Nun.

Deacon: Let us attend.

Reader: The children of Israel encamped at Gilgal, and kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of Phoenicians in that year. And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies? And he said to him, I am now come, the chief captain of the host of the Lord. And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? And the chief captain of the host of the Lord said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

6. Reading from Exodus

13:20 – 15:19

Deacon: Wisdom!

Reader: The Reading is from the book of Exodus.

Deacon: Let us attend.

Reader: The children of Israel departed from Succoth, and encamped in Etham by the wilderness. And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people. And the Lord spoke to Moses, saying, Speak to the children of Israel, and let them turn and encamp before the village, between Migdol and the sea, opposite Baal-Zemon: before them shalt thou encamp by the sea. And Pharaoh will say to his people, As for

these children of Israel, they are wandering in the land, for the wilderness has shut them in. And I will harden the heart of Pharaoh, and he shall pursue after them; and I will be glorified in Pharaoh, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so. And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharaoh was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us? So Pharaoh yoked his chariots, and led off all his people with himself: having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all. And the Lord hardened the heart of Pharaoh king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand. And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharaoh, and the horsemen, and his host were before the village, over against Baal-Zemphon. And Pharaoh approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord; and said to Moses, Because there were no graves in the land of Egypt, has thou brought us forth to slay us in the wilderness? What is this that thou hast done to us, having brought us out of Egypt? Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness. And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses. And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them. And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night. And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians, and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. And the Lord said to Moses, Stretch forth thine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders. And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. and the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. But

the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left. So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea. And Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

When the reader comes to the beginning of the Song of Moses, he continues in a louder voice:

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: Let us sing to the Lord:

Priest:



And the reader continues with the Song of Moses, with the refrains sung after each verse:

Reader: Horse and rider hath He hurled into the sea. Let us sing to the Lord.

Choir:



Reader: A helper and protector was He unto me for salvation. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: This is my God, and I will glorify Him; the God of my father, and I will exalt Him. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The Lord quenching wars, Lord is His name. The chariots of Pharaoh and his hosts He hurled into the sea. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: The chosen mounted captains He plunged into the Red Sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: With the open sea He covered them: they sank into the deep like a stone. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: Thy right hand, O Lord, is glorified in strength. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thy right hand, O Lord, hath shattered enemies, and in the multitude of Thy glory hast Thou ground down the adversaries. Let us sing to the Lord.

Priest:



Reader: Thou sentest forth Thy wrath; it consumed them like stubble. And at the breath of Thy wrath, the water parted asunder. Let us sing to the Lord.

Choir:

For glor- 'ious- ly is He glor- - i- fied.

Reader: The waters were hardened like a wall, hardened also were the waves in the midst of the sea. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: The enemy said, I will pursue, I will overtake, I will divide the spoil; I will satisfy my soul, I will destroy with my sword, my right hand shall have dominion. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou sentest forth Thy breath; the sea covered them; they sank like lead in the turbulent water. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: Who is like unto Thee among the gods, O Lord? who is like unto Thee? glorified in holies, wonderful in glories, doing marvels. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou hast stretched forth Thy right hand, the earth swallowed them up. Thou hast guided by Thy righteousness this Thy people whom Thou hast redeemed. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: Thou hast called them by Thy strength into Thy holy habitation. The nations heard and waxed wroth, pangs took hold of them that dwell in Philistia. Let us sing to the Lord.

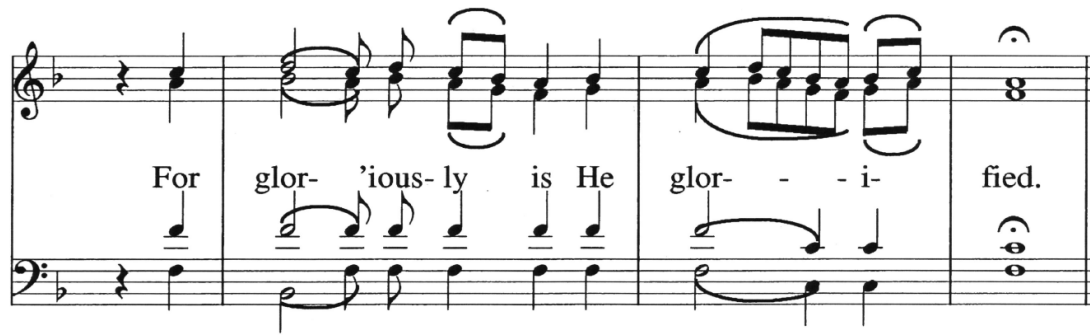
Choir: For gloriously is He glorified!

Reader: Then did the rulers of Edom hasten, and the princes of the Moabites; trembling took hold of them, all the dwellers in Canaan melted away. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: Let fear and trembling fall upon them; by the greatness of Thine arm, let them be made like unto stone. Let us sing to the Lord.

Choir:



Reader: Until Thy people pass over, O Lord, until they pass over, even this Thy people which Thou didst take for Thine own. Let us sing to the Lord.

Priest:



Reader: Bring them in and plant them in the mountain of Thine inheritance, in Thy prepared habitation, which Thou hast fashioned, O Lord, even the sanctuary which Thy hands have prepared. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The Lord is king of the ages, yea, for ever and evermore. For the horse of Pharaoh with chariots and riders went into the sea, and the Lord brought upon them the water of the sea. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: But the sons of Israel walked through dry land in the midst of the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

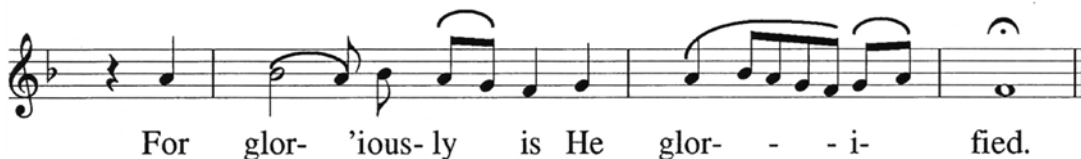
Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing to the Lord.

Priest: For gloriously is He glorified!

Reader: Both now and ever, and unto the ages of ages. Amen. Let us sing to the Lord.

Choir: For gloriously is He glorified!

And lastly the reader also sings:



And the readings continue.

7. Reading from Zephaniah

3:8-15

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Zephaniah.

Deacon: Let us attend.

Reader: Thus saith the Lord: wait upon me until the day when I rise up for a witness: because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy. For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke. From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain. And I will leave in thee a meek and lowly people; and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them. Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

8. Reading from Third Kingdoms

17:8-24

Deacon: Wisdom!

Reader: The Reading is from the Third book of Kingdoms.

Deacon: Let us attend.

Reader: The word of the Lord came to Elijah, saying, Arise, and go to Zarephath of the Sidonian land: behold, I have there commanded a widow-woman to maintain thee. And he arose and went to Zarephath, and came to the gate of the city; and, behold, a widow-woman was there gathering sticks; and Elijah cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink. And she went to fetch it; and Elijah cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand. And the woman said, As the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die. And Elijah said to her, Be of good courage, go in and do according to thy word; but make me thereof a little cake, and thou shalt bring it out to me first, and thou shalt make some for thyself and thy children last. For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth. And the woman went and did so, and did eat, she, and he, and her children. And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Elijah. And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. And she said to Elijah, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son? And Elijah said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed. And Elijah cried aloud, and said, Alas, O Lord, the witness of the widow

with whom I sojourn, thou hast wrought evil for her in slaying her son. And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him. And it was so, and the child cried out, and he brought him down from the upper chamber into the house, and gave him to his mother; and Elijah said, See, thy son lives. And the woman said to Elijah, Behold, I know that thou art a man of God, and the word of the Lord in thy mouth is true.

9. Reading from Isaiah

61:10 – 62:5

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: Let my soul rejoice in the Lord; for He has clothed me in the garment of salvation, and with the vesture of gladness hath He covered me: he hath placed a crown upon me as on a bridegroom, and He hath adorned me as a bride with comeliness. And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch. And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lords shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited. And as a young man lives with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

10. Reading from Genesis

22:1-18

Deacon: Wisdom!

Reader: The Reading is from the Book of Genesis.

Deacon: Let us attend.

Reader: It came to pass after these things that God tempted Abraham, and said to him, Abraham, Abraham; and he said, Lo! here am I. And he said, Take thy son, the beloved one, whom thou hast loved Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of. And Abraham rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him, on the third day; and Abraham having lifted up his eyes, saw the place afar off. And Abraham said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you. And Abraham took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together. And Isaac said to Abraham his father, "Father". And he said, "What is it, son?" And he said, "Behold the fire and the wood, where is the sheep for a whole-burnt-offering?" And Abraham said, "God will provide himself a sheep for a whole-burnt-offering, my son." And both having gone together, came to the place which God spoke of to him and there Abraham built the altar and laid the wood on it, and having bound the feet of

Isaac his son together, he laid him on the altar upon the wood. And Abraham stretched forth his hand to take the knife to slay his son. And an angel of the Lord called him out of heaven, and said "Abraham, Abraham." And he said, "Behold, here am I. And he said, "Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son." And Abraham lifted up his eyes and beheld, and lo! a ram caught by his horns in a thicket; and Abraham went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son. And Abraham called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen. And an angel of the Lord called Abraham the second time out of heaven, saying, I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son, surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

11. Reading from Isaiah

61:1-9

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompense; to comfort all that mourn; that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory. And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations. And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth. Thus shall they inherit the land a second time, and everlasting joy shall be upon their head. For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labor to the just, and will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God; and they shall greatly rejoice in the Lord.

12. Reading from Fourth Kingdoms

4:8-37

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Kingdoms.

Deacon: Let us attend.

Reader: A day came, when Elisha passed over to Shumen, and there was a great lady there, and she constrained him to eat bread: and it came to pass as often as he went into the city, that he turned aside to eat there. And the woman said to her husband, See now, I know that this is a holy man of God who comes over continually to us. Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a

candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither. And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. And he said to Gehazi his servant, Call me this Shunammite. and he called her, and she stood before him. And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request to make to the king, or to the captain of the host? And she said, I dwell in the midst of my people. And he said to Gehazi, What must we do for her? and Gehazi his servant said, Indeed she has no son, and her husband is old. And he called her, and she stood by the door. And Elisha said to her, At this time next year, as the season is, thou shalt be alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant. And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisha said to her. And the child grew: and it came to pass when he went out to his father to the reapers, that he said to his father, My head, my head. and his father said to a servant, carry him to his mother. And he carried him to his mother, and he lay upon her knees till noon, and died. And she carried him up and laid him on the bed of the man of god; and she shut the door upon him, and went out. And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return. And he said, Why art thou going to him to-day? It is neither new moon, nor the Sabbath. And she said, It is well. And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel. And she rode and came to the man of God to the mountain: and it came to pass when Elisha saw her coming, that he said to Gehazi his servant, See now, that Shunammite comes. Now run to meet her, and thou shalt say, Is it well with thee? is it well with thy husband? is it well with the child? and she said, It is well. And she came to Elisha to the mountain, and laid hold of his feet; and Gehazi drew near to thrust her away. And Elisha said, Let her alone, for her soul is much grieved in her, and the Lord has hidden it from me, and has not told it me. And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me? And Elisha said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child's face. And the mother of the child said, As the Lord lives and as thy soul lives, I will not leave thee. And Elisha arose, and went after her. And Gehazi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked. And Elisha went into the house, and, behold, the dead child was laid upon his bed. And Elisha went into the house, and shut the door upon themselves, the two, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm. And he returned and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes. And Elisha cried out to Gehazi, and said, Call this Shunammite. So he called her, and she came in to him: and Elisha said, Take thy son. And the woman went in, and fell at his feet, and did obeisance bowing to the ground; and she took her son, and went out.

13. Reading from Isaiah

63:11 – 64:5

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: Thus saith the Lord: Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them? who led Moses with his right hand, the arm of his glory? he forced the water to separate from before him to make himself an everlasting name. He led them through the deep, as a horse through the wilderness, and they fainted not, and as cattle through a plain: the Spirit came down from the Lord and guided them: thus thou leddest thy people, to make thyself a glorious name. Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us? For thou art our Father; for through Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning. Why hast thou caused us to err, O Lord, from thy way? and has hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance, that we may inherit a small part of thy holy mountain. We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us. If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt, as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled, whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains. From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy. For these blessings shall happen to them that work righteousness, and they shall remember thy ways.

14. Reading from Jeremiah

31:31-34

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Jeremiah.

Deacon: Let us attend.

Reader: Thus saith the Lord: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

15. Reading from Daniel

3:1-88

Deacon: Wisdom!

Reader: The Reading is from the Prophecy of Daniel.

Deacon: Let us attend.

Reader: In his eighteenth year Nebuchadnezzar the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Dura, in the province of Babylon. And he sent forth to gather the governors, and the captains, and the heads of

provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image. So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nebuchadnezzar had set up; and they stood before the image. Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages, at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nebuchadnezzar has set up. And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, and languages, fell down and worshipped the golden image which king Nebuchadnezzar had set up. Then came near certain Chaldeans, and accused the Jews to the king, saying, O king, live for ever. Thou, O king, hast made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up. Then Nebuchadnezzar in wrath and anger commanded to bring Shadrach, Meshach, and Abednego: and they were brought before the king. And Nebuchadnezzar answered and said to them, Is it true, Shadrach, Meshach, and Abednego, that ye serve not my gods, and worship not the golden image which I have set up? Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; well: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand? Then answered Shadrach, Meshach and Abednego and said to king Nebuchadnezzar, We have no need to answer thee concerning this matter. For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king. But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up. Then Nebuchadnezzar was filled with wrath, and the form of his countenance was changed toward Shadrach, Meshach, and Abednego: and he gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost. And he commanded mighty men to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace, forasmuch as the king's word prevailed; and the furnace was made exceeding hot. Then these three men, Shadrach, Meshach, and Abednego, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord. Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:

“Blessed art Thou, O Lord, God of our fathers, and worthy of praise; and Thy name is glorified for ever. For Thou art just in all that Thou hast done to us, and all Thy works are true and Thy ways right, and all Thy judgments are truth. Thou hast executed true judgments in all that Thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice Thou hast brought all this upon us because of our sins. For we have sinfully and lawlessly departed from Thee, and have sinned in all things and have not obeyed Thy commandments; we have not observed them or done them, as Thou hast commanded us that

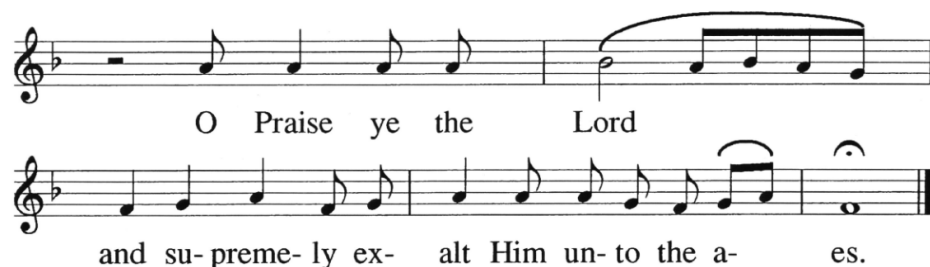
it might go well with us. So all that Thou hast brought upon us, and all that Thou hast done to us, Thou hast done in true judgment. Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world. And now we cannot open our mouths; shame and disgrace have befallen Thy servants and worshippers. For Thy name's sake do not give us up utterly, and do not break Thy covenant, and do not withdraw Thy mercy from us, for the sake of Abraham Thy beloved and for the sake of Isaac Thy servant and Israel Thy holy one, to whom Thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea. For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins. And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before Thee or to find mercy. Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs; such may our sacrifice be in Thy sight this day, and may we wholly follow Thee, for there will be no shame for those who trust in Thee. And now with all our heart we follow Thee, we fear Thee and seek Thy face. Do not put us to shame, but deal with us in Thy forbearance and in Thy abundant mercy. Deliver us in accordance with Thy marvelous works, and give glory to Thy name, O Lord! Let all who do harm to Thy servants be put to shame; let them be disgraced and deprived of all power and dominion, and let their strengths be broken. Let them know that Thou art the Lord, the only God, glorious over the whole world."

Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush. And the flame streamed out above the furnace forty nine cubits, and it broke through and burned those of the Chaldeans whom it caught about in the furnace. But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them. Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:

"Blessed art Thou, O Lord, God of our fathers, and supremely praised and supremely exalted unto the ages; And blessed is Thy glorious, holy name, which is supremely praised and supremely exalted unto the ages; Blessed art Thou in the temple of Thy holy glory, Thou who art supremely praised and supremely exalted unto the ages. Blessed art Thou, who sittest upon cherubim and lookest upon the abysses, Thou who art supremely praised and supremely exalted unto the ages. Blessed art Thou upon the throne of Thy kingdom, Thou Who art supremely praised and supremely exalted unto the ages. Blessed art Thou in the firmament of the heaven, Thou Who art supremely praised and supremely exalted unto the ages:"

Bless the Lord, all ye works of the Lord.

Priest:



Reader: Bless the Lord, ye angels of the Lord.

Choir:

O Praise ye the Lord
and su-preme-ly ex- alt Him un- to the a- es.

Reader: Bless the Lord, ye heavens of the Lord.

Priest:

O Praise ye the Lord
and su-preme-ly ex- alt Him un- to the a- es.

Reader: Bless the Lord, all ye waters above the heavens.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye powers of the Lord.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O sun and moon.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye stars of heaven.

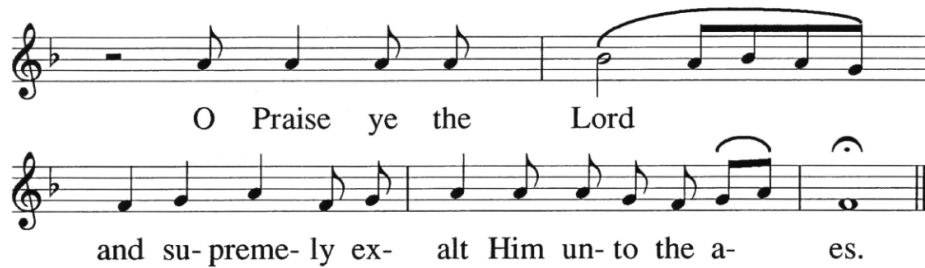
Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, every rain and dew.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye winds.

Priest:

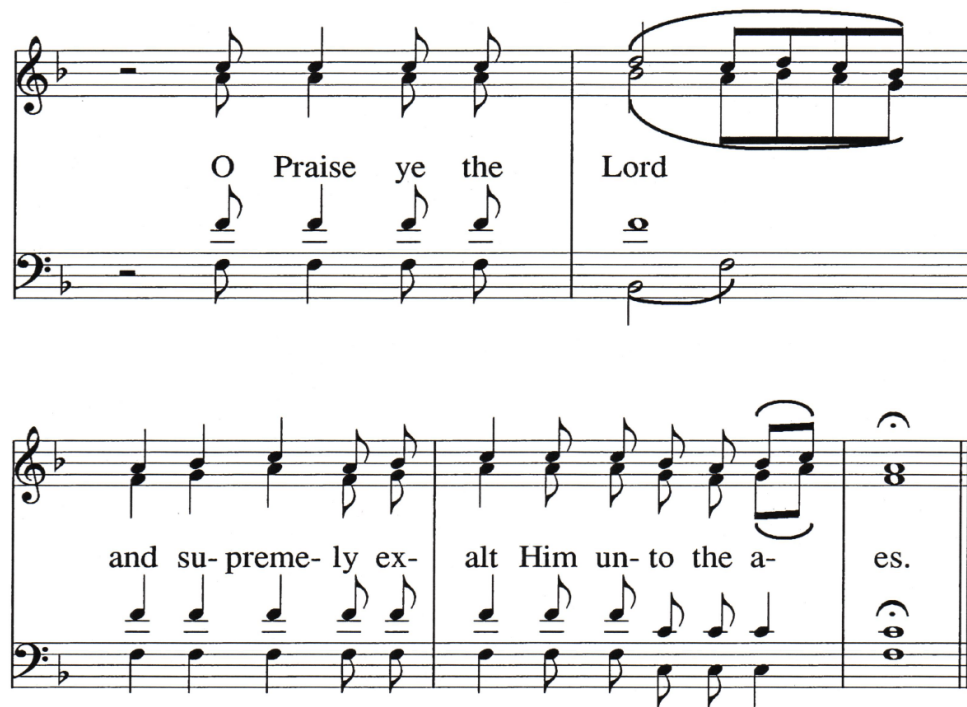


O Praise ye the Lord
and su-preme-ly ex- alt Him un-to the a- es.

The musical score for the Priest part is written on two staves. The first staff begins with a whole rest, followed by a half note G4, a quarter note A4, a quarter note B4, and a half note C5, all tied to the second staff. The second staff continues with a half note G4, a quarter note A4, a quarter note B4, and a half note C5, ending with a whole note C5.

Reader: Bless the Lord, fire and heat of burning.

Choir:



O Praise ye the Lord
and su-preme-ly ex- alt Him un-to the a- es.

The musical score for the Choir part is written on two staves. The first staff begins with a whole rest, followed by a half note G4, a quarter note A4, a quarter note B4, and a half note C5, all tied to the second staff. The second staff continues with a half note G4, a quarter note A4, a quarter note B4, and a half note C5, ending with a whole note C5.

Reader: Bless the Lord, winter cold and summer heat.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O falls of dew and snow.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O ice and cold.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O hoar frosts and snows.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O lightnings and clouds

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O light and darkness.

Choir:

The first system of the choir's music consists of two staves. The upper staff is in treble clef and the lower in bass clef, both with a key signature of one flat. The lyrics "O Praise ye the Lord" are written below the staves. The word "O" is on a whole note, "Praise" on a half note, "ye" on a quarter note, "the" on a quarter note, and "Lord" on a half note. A large slur covers the final two measures of the system. The second system continues the melody and harmony, with lyrics "and su-preme-ly ex- alt Him un-to the a- es." The word "es." is on a whole note. The system concludes with a double bar line.

Reader: Bless the Lord, O nights and days.

Priest:

The priest's music is written on two staves, both in treble clef with a key signature of one flat. The lyrics "O Praise ye the Lord" are written below the first staff, and "and su-preme-ly ex- alt Him un-to the a- es." are written below the second staff. The melody is simple, with most notes being quarter or eighth notes. The system concludes with a double bar line.

Reader: Bless the Lord, O earth.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O mountains and hills.

Reader: Bless the Lord, all things that spring up on therein.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O fountains.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, seas and rivers.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O monsters of the sea, and all things that move in the waters.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye winged creatures of the sky.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O beasts and all cattle.

Priest:

Two staves of music in G major. The first staff has a whole rest followed by a half note G, a quarter note A, a quarter note B, and a half note C. The second staff has a half note G, a quarter note A, a quarter note B, and a half note C. The lyrics are: O Praise ye the Lord and su-preme-ly ex- alt Him un-to the a- es.

Reader: Bless the Lord, ye sons of men;

Choir:

Two systems of musical notation for a choir. The first system has two staves. The top staff has a whole rest followed by a half note G, a quarter note A, a quarter note B, and a half note C. The bottom staff has a whole rest followed by a half note G, a quarter note A, a quarter note B, and a half note C. The lyrics are: O Praise ye the Lord. The second system has two staves. The top staff has a half note G, a quarter note A, a quarter note B, and a half note C. The bottom staff has a half note G, a quarter note A, a quarter note B, and a half note C. The lyrics are: and su-preme-ly ex- alt Him un-to the a- es.

Reader: Let Israel bless the Lord.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye priests of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye servants of the Lord.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye spirits and ye souls of the righteous.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye saints, and ye that be humble of heart.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O Ananias, Azarias, and Misael.

Choir:

We Praise the Lord

and su-preme-ly ex- alt Him un-to the a- es.

Reader: Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord.

Priest:

O Praise ye the Lord

and su-preme-ly ex- alt Him un-to the a- es.

Reader: We bless Father, Son and Holy Spirit, the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Both now and ever, and unto ages of ages. Amen.

Priest: O praise ye the Lord, and supremely exalt Him unto the ages.

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

Choir:

Prais- ing the Lord and su- preme- ly ex-

alt- ing Him un- to the a- es.

Reader:

O Praise ye the Lord and su- preme- ly ex- alt Him un- to the a- es.

Small Litany

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thine is the dominion, 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 the ages of ages.

Choir: Amen.

As Many as Have Been Baptized into Christ

Instead of the Trisagion

As ma- ny as have been bap- tized in- to Christ

The first system of the hymn is written on a grand staff (treble and bass clefs). The melody is in the treble clef, starting on a half note G4, followed by a half note A4, and then a series of quarter notes: B4, C5, D5, E5, F5, G5, A5, B5, C6. The bass line consists of a series of half notes: G3, F3, E3, D3, C3, B2, A2, G2, F2.

have put on Christ. Al- le- lu- - ia.

The second system continues the melody. The treble clef part has a half note G4, a half note A4, and then a series of quarter notes: B4, C5, D5, E5, F5, G5, A5, B5, C6. The bass line has a half note G3, a half note F3, and then a series of quarter notes: E3, D3, C3, B2, A2, G2, F2, E2. The system ends with a double bar line and repeat dots.

Glory.. Both Now.. A- men. Have put on Christ.

The third system continues the melody. The treble clef part has a half note G4, a half note A4, and then a series of quarter notes: B4, C5, D5, E5, F5, G5, A5, B5, C6. The bass line has a half note G3, a half note F3, and then a series of quarter notes: E3, D3, C3, B2, A2, G2, F2, E2. The system ends with a double bar line and repeat dots.

Al- le- lu- - ia. As ma- ny as have been bap- tized in- to Christ

The fourth system continues the melody. The treble clef part has a half note G4, a half note A4, and then a series of quarter notes: B4, C5, D5, E5, F5, G5, A5, B5, C6. The bass line has a half note G3, a half note F3, and then a series of quarter notes: E3, D3, C3, B2, A2, G2, F2, E2. The system ends with a double bar line and repeat dots.

have put on Christ. Al-le-lu-ia.

This musical score is written for two voices, likely Soprano and Alto, on a grand staff. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are 'have put on Christ. Al-le-lu-ia.' The melody for both parts is identical. The first measure of the first staff contains the lyrics 'have put on Christ.' and the second measure contains 'Al-le-lu-ia.' The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing beamed eighth notes. The piece concludes with a double bar line and a repeat sign.

Prokimenon, Tone V

Deacon: Let us attend.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokimenon in the 5th tone: Let all the earth worship Thee and sing psalms unto Thee; let them sing psalms unto Thy name, O Most High.

Let all the earth worship Thee and chant unto Thee;

The musical notation is for the first line of the Prokimenon in the 5th tone. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Let all the earth worship Thee and chant unto Thee;".

let them chant unto Thy name, O Most High.

The musical notation is for the second line of the Prokimenon in the 5th tone. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "let them chant unto Thy name, O Most High.". The notation includes a repeat sign and a fermata over the final note.

Reader: Shout unto the Lord all the earth; sing psalms unto His name.

Choir: Let all the earth worship Thee and sing psalms unto Thee; let them sing psalms unto Thy name, O Most High.

Reader: Let all the earth worship Thee and sing psalms unto Thee.

Choir: Let them sing psalms unto Thy name, O Most High.

Epistle

Romans §91 (6:3-11)

Deacon: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend!

Reader: Brethren: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Priest: Peace be unto thee.

We do not sing Alleluia, but instead, while the vestments and cloths are changed from dark to white and the priest scatters rose petals, we sing Arise, O God with the following verses:

Arise, O God, Judge the Earth

Reader: Arise, O God, Judge the earth, for Thou shalt have an inheritance among all the nations.

First system of musical notation. The treble staff is in 4/4 time, starting with a whole rest followed by a half note chord (G4, B4). The bass staff also starts with a whole rest followed by a half note chord (G3, B2). The lyrics are: A - - - rise, O God judge the earth.

Second system of musical notation. The treble staff continues with half note chords (G4, B4), (A4, C5), (B4, D5), and (C5, E5), ending with a double bar line and a key signature change to D major (F#4, C#5). The bass staff continues with half notes (G3, A3, B3, C4, D4, E4, F#4, G4). The lyrics are: For Thou shalt have an in- her- - i- tance a- mong

Third system of musical notation. The treble staff features a long melodic line with a slur over the first three measures, followed by a half note chord (G4, B4). The bass staff continues with half notes (G3, A3, B3, C4, D4, E4, F#4, G4). The lyrics are: all the na- - -

Fourth system of musical notation. The treble staff has a half note chord (G4, B4) followed by a whole rest. The bass staff has a half note chord (G3, B2) followed by a whole rest. The lyrics are: - - - - tions.

Reader: God stood in the congregation of the gods, and in the midst He shall stand out among gods.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: How long will ye judge unrighteously and accept the person of sinners?

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: Judge for the orphan and the poor man, do justice to the humble and the pauper.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: Rescue the poor man and the needy, from the hand of the simmer deliver him.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.
Let all the foundations of the earth be shaken.

Reader: They have not known, nor understood; they walk in darkness.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: I said: Ye are gods, and all of you the sons of the Most High. But like men ye die, and like one of the rulers do ye fall.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

And we repeat Arise, O God until the priest has finished, when we continue with the rest of the Liturgy of St. Basil.

Holy Gospel

Matthew §115 (28:1-20)

Deacon: Wisdom! Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to thee.

Priest: Let us attend.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Choir: Glory to Thee, O Lord, glory to Thee.

Litany of Fervent Supplication

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our Archbishop *Name* and all our brethren in Christ.

Choir: Lord, have mercy. (*Thrice; Slowly, if there is no Deacon*)

Again we pray for this land, its authorities and armed forces.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Choir: Lord, have mercy. (*Thrice*)

Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our brethren, the priests, priest-monks, and all our brethren in Christ.

Choir: Lord have mercy. (*Thrice*)

Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Choir: Lord, have mercy. (*Thrice*)

Here may be inserted various additional petitions.

Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Choir: Lord, have mercy. (*Thrice*)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Litany of the Catechumens

Deacon: Pray, ye catechumens, to the Lord.

Choir: Lord, have mercy.

Ye faithful, for the catechumens let us pray, that the Lord will have mercy on them.

Choir: Lord, have mercy.

That He will catechize them with the word of Truth.

Choir: Lord, have mercy.

That He will reveal unto them the Gospel of righteousness.

Choir: Lord, have mercy.

That He will unite them to His Holy, Catholic, and Apostolic Church.

Choir: Lord, have mercy.

Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

Choir: Lord, have mercy.

Ye catechumens, bow your heads unto the Lord.

Choir: To Thee, O Lord. *(Slowly, if there be no deacon.)*

Priest: That they also with us may glorify Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Litany of the Faithful

Deacon: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let none of the catechumens remain; as many as are of the faithful, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(Slowly if there be no deacon.)*

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

Choir: Lord, have mercy.

Wisdom!

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

Choir: Amen.

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

Choir: Lord, have mercy. *(Slowly, if there be no deacon.)*

If there be no deacon, the following petitions are not said:

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

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Wisdom!

Priest: That always being guarded under Thy dominion, we may send up glory unto Thee: to the Father, and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Let All Mortal Flesh Keep Silence

Instead of the Cherubic Hymn

Turchaninov

Let all mor- tal flesh Let all mor- tal flesh keep

This system contains the first four measures of the piece. The melody is in G major (one sharp) and 4/4 time. The lyrics are: 'Let all mor- tal flesh Let all mor- tal flesh keep'. The music features a simple harmonic setting with a soprano and bass line.

sil- - -ence. and stand with fear and

This system contains measures 5 through 8. The lyrics are: 'sil- - -ence. and stand with fear and'. The melody continues with a similar harmonic structure.

stand with fear and trem- - -bling and let it take no

This system contains measures 9 through 12. The lyrics are: 'stand with fear and trem- - -bling and let it take no'. The melody continues with a similar harmonic structure.

thought and let it take no thought for an- y earth- - -ly

This system contains measures 13 through 16. The lyrics are: 'thought and let it take no thought for an- y earth- - -ly'. The melody concludes with a final cadence.

an-y earth-ly thing let it take no thought for a-ny

earth-ly thing. For the King of Kings

and the Lord and the Lord Lord of

Lords draws near to be sac-ri-ficed to be

sac- ri- ficed and giv'n as food to the faith- -

-ful. A- - -men. Be- fore Him go the choirs be-

fore Him go the choirs of an- - -gels.

With all the prin- ci- pal- i- ties prin- - - ci-

pal- i- ties and powers The ma- ny eyed the ma- ny eyed

ma- ny eyed Cher- u- bim and the

six winged Ser- a- phim which cov- - - er their fac-

-es. co- ver their fac- es as they sing this hymn:

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

The Great Entry

Deacon: Our Archbishop *Name*, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

Priest: The suffering Russian land and its Orthodox people both in the homeland and in the diaspora; this land, its authorities and the faithful that dwell therein, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

The clergy, the monastics, all that are persecuted and suffer for the Orthodox Faith; the founders, benefactors of this holy temple, and all of you Orthodox Christians, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

Choir: Amen.

Before Him go the choirs of angels with all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn: Alleluia, alleluia, alleluia.

Litany of Fervent Supplication

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the precious gifts set forth, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. *(Slowly, if there be no deacon.)*

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed,

together with Thy most holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

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

Choir: The Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

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

Symbol of the Faith

Choir: I believe in one God, the Father Almighty,/ Maker of heaven and earth and of all things visible and invisible./ And in one Lord Jesus Christ, the Son of God,/ the Only-begotten, begotten of the Father before all ages;/ Light of Light, true God of true God;/ begotten, not made; of one essence with the Father, by Whom all things were made;/ Who for us men and for our salvation came down from the heavens,/ and was incarnate of the Holy Spirit and the Virgin Mary, and became man;/ And was crucified for us under Pontius Pilate,/ and suffered and was buried;/ And arose again on the third day according to the Scriptures;/ And ascended into the heavens, and sitteth at the right hand of the Father;/ And shall come again, with glory, to judge both the living and the dead;/ Whose kingdom shall have no end./ And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father;/ Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets./ In One, Holy, Catholic, and Apostolic Church./ I confess one baptism for the remission of sins./ I look for the resurrection of the dead,/ and the life of the age to come. Amen.

The Anaphora

Deacon: Let us stand well, let us stand with fear, let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Choir: And with thy spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

Priest: Singing the triumphal hymn, shouting, crying aloud and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

Priest: He gave it to His holy disciples and apostles, saying: Take, eat: this is My Body, which is broken for you for the remission of sins.

Choir: Amen.

Priest: He gave it to His holy disciples and apostles, saying: Drink of it, all of you: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Choir: Amen.

Priest: Thine own of Thine own we offer unto Thee, in behalf of all and for all..

Choir: We praise Thee, we bless Thee, we give thanks unto Thee, O Lord; and we pray unto Thee, O our God.

Priest: Especially for our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary.

Irmos of Ode IX from the Canon of Holy Saturday

Instead of It is Truly Meet

Weep not for Me, O Moth- - er be- hold- ing in the sep- ul- chre

The first line of the musical score is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "Weep not for Me, O Moth- - er be- hold- ing in the sep- ul- chre". The word "Moth-" is followed by a double dash, indicating a long note or a pause. The melody features a mix of eighth and quarter notes, with some rests.

the Son Whom thou hast conceived without seed in thy womb.

The second line of the musical score continues the melody and accompaniment. The lyrics are: "the Son Whom thou hast conceived without seed in thy womb." The melody is still in the treble clef, and the bass clef continues with the accompaniment. The word "in" is followed by a double dash, indicating a long note or a pause. The melody features a mix of eighth and quarter notes, with some rests.

For I shall rise and shall be glor- i- fied,

The third line of the musical score continues the melody and accompaniment. The lyrics are: "For I shall rise and shall be glor- i- fied,". The melody is still in the treble clef, and the bass clef continues with the accompaniment. The word "glor-" is followed by a double dash, indicating a long note or a pause. The melody features a mix of eighth and quarter notes, with some rests.

and as God I shall exalt in everlasting glo- ry

The fourth line of the musical score continues the melody and accompaniment. The lyrics are: "and as God I shall exalt in everlasting glo- ry". The melody is still in the treble clef, and the bass clef continues with the accompaniment. The word "glo-" is followed by a double dash, indicating a long note or a pause. The melody features a mix of eighth and quarter notes, with some rests.

those who magnify thee with faith and love.

The image shows a musical score for two staves, likely a vocal and piano arrangement. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The lyrics are written below the staves. The music consists of several measures, with the lyrics "those who magnify thee with faith and love." spanning across them. The notation includes various note values, rests, and a final double bar line.

Priest: Among the first, remember, O Lord, our Archbishop *Name*, whom do Thou grant unto Thy holy churches, in peace, safety, honor, health, and length of days, rightly dividing the word of Thy truth.

Choir: And each and every one.

Priest: And grant us with one mouth, and one heart, to glorify and hymn Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: And may the mercies of our great God and Savior Jesus Christ be with you all.

Choir: And with thy spirit.

Litany of Fervent Supplication

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

Choir: Lord, have mercy.

Deacon: For the precious Gifts offered and sanctified, let us pray to the Lord

Choir: Lord, have mercy.

Deacon: That our God, the Lover of mankind, having accepted them upon His holy and most heavenly and noetic altar as an odor of spiritual fragrance, will send down upon us divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. (*Slowly, if there be no deacon.*)

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Things good and profitable for souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: And vouchsafe us, O Master, with boldness and without condemnation to dare to call upon Thee the heavenly God as Father, and to say:

Our Father

Choir: Our Father, who art in the heavens,/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 the ages of ages.

Choir: Amen.

Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord. *(Slowly)*

Priest: Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. *(Slowly)*

Deacon: Let us attend!

Priest: Holy Things are for the holy.

Choir: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

The Communion Verse

The Lord awoke as one that sleepeth, and He hath risen and saved us. Alleluia! Alleluia!

Deacon: With fear of God and with faith, draw nigh.

Choir: Blessed is He that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Priest: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and that this is truly Thine Own Precious Blood. Wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, in word and in deed, in knowledge and in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries unto the remission of sins and life everlasting.

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies, nor will I give Thee a kiss as did Judas, but like the Thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Let not the communion of Thy Holy Mysteries be unto me for judgment or condemnation, O Lord, but for healing of soul and body.

And as each person receiveth Holy Communion, the priest or bishop saith:

The servant (or handmaid) of God, *Name*, partaketh of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ unto the remission of sins and life everlasting.

Choir: Receive ye the Body of Christ; taste ye of the Fountain of Immortality. Alleluia, alleluia, alleluia.

Priest: Save O God, Thy people and bless Thine inheritance.

Choir: We have seen the True Light, We have received the Heavenly Spirit. We have found the True Faith. We worship the Indivisible Trinity: for He hath saved us.

Priest: Always, now and ever, and unto the ages of ages.

Choir: Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy glory,

for Thou hast vouchsafed us to partake of Thy holy, divine, immortal and life-creating Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.

Litany of Thanksgiving

Deacon: Aright! Having partaken of the divine, holy, most pure, immortal, heavenly, and life-creating, fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Having asked that the whole day may be perfect, holy, peaceful and sinless, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Let us depart in peace.

Choir: In the name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer Behind the Ambo

Priest: O Lord Who dost bless them that bless Thee and sanctify them that put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness of Thy Church, sanctify them that love the beauty of Thy house; do Thou glorify them by Thy divine power, and forsake us not that hope in Thee. Give peace to Thy world, to Thy churches, to the priests, and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee do we send up glory and thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Blessing of Loaves and Wine

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, and wine, and multiply them in this city (*or town, or holy monastery*) and in all Thy world, and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory together with Thine unoriginate Father, and Thine All-holy and good and life creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. Blessed be the name of the Lord from henceforth and forever more. (*Thrice*)

Psalms 33

I will bless the Lord at all times,/ His praise shall continually be in my mouth./ In the Lord shall my soul be praised;/ let the meek hear and be glad.

O magnify the Lord with me,/ and let us exalt His name together./ I sought the Lord, and He heard me,/ and delivered me from all my tribulations.

Come unto Him, and be enlightened,/ and your faces shall not be ashamed./ This poor man cried, and the Lord heard him,/ and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him,/ and will deliver them./ O taste and see that the Lord is good;/ blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints;/ for there is no want to them that fear Him./ Rich men have turned poor and gone hungry;/ but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me;/ I will teach you the fear of the Lord./ What man is there that desireth life,/ who loveth to see good days?

Keep thy tongue from evil,/ and thy lips from speaking guile./ Turn away from evil, and do good;/ seek peace, and pursue it.

The eyes of the Lord are upon the righteous,/ and His ears are opened unto their supplication./ The face of the Lord is against them that do evil,/ utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them,/ and He delivered them out of all their tribulations./ The Lord is nigh unto them that are of a contrite heart,/ and He will save the humble of spirit./

Many are the tribulations of the righteous,/ and the Lord shall deliver them out of them all./ The Lord keepeth all their bones,/ not one of them shall be broken.

The death of sinners is evil,/ and they that hate the righteous shall do wrong./ The Lord will redeem the souls of His servants,/ and none of them will do wrong that hope in Him.

The Dismissal

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Choir: Amen.

Glory to Thee, O Christ God, our hope, glory to Thee.

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

Lord, have mercy. (*Thrice*)

Father bless.

Priest: May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia; and Saint *Name* (*to whom the church is dedicated*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Choir: Amen.

Many Years

Save, O Lord, and have mercy on/ our Archbishop *Name*;/ and the United States of America/ and all who with faith and piety dwell herein;/ and the much-suffering Russian land,/ and its Orthodox people in the homeland and in the diaspora;/ the priest and parishioners of this holy church, and all Orthodox Christians:// Preserve, O Lord, for many years.

Appendix I
Arise, O God, Judge the Earth

Soloviev, Tone VII

A - - rise, O God, judge the earth.

The first system of music features a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a common time signature (C). The melody is composed of half and quarter notes, with a long horizontal slur spanning the first two measures. The bass staff provides a harmonic accompaniment with chords and single notes.

For Thou shalt have an in-her- - i- tance

The second system continues the melody and accompaniment. The treble staff shows a continuation of the melodic line with some rests, while the bass staff maintains the harmonic support.

a- mong

The third system includes a double bar line. The treble staff has a long slur covering the first half of the system. The bass staff continues with its accompaniment. The key signature remains one flat.

all the na- - tions. A - - rise, O God,

The fourth system also contains a double bar line. The first part of the system concludes with a final chord in the treble staff. The second part begins with a key signature change to two sharps (F# and C#), indicated by a sharp sign on the treble staff. The melody resumes with the words "A - - rise, O God,".

judge the earth.

For Thou shalt have an- in- her- i- tance a- mong

the na- tions.

Arise, O God, Judge the Earth

Bortniansky

A- rise judge

a- rise, O God,

A- rise,

Thou

judge judge Thou the earth. For Thou shalt

For Thou shalt

have an in- her- i- tance, have an in- her- i- tance a-

have an in-

all the

mong all the na- tions.

a- mong

Arise, O God, Judge the Earth

Turchaninov

A- rise, O God, judge the earth. For Thou shalt have an- in-

her- i- tance a- mong all the na- tions.

Appendix II

Let All Mortal Flesh Keep Silence

Trio

Let all mor- tal flesh let all mor- tal flesh keep sil- ence,

This system contains the first two measures of the musical score. The vocal line (treble clef) features a series of eighth notes in the first measure, followed by a half note in the second measure. The piano accompaniment (bass clef) consists of a steady eighth-note pattern. The lyrics are: 'Let all mor- tal flesh let all mor- tal flesh keep sil- ence,'.

and stand with fear stand with fear and trem- - bling;

This system contains the next two measures. The vocal line continues with eighth notes and a half note. The piano accompaniment remains consistent. The lyrics are: 'and stand with fear stand with fear and trem- - bling;,'.

and let it take no thought for an- y earth- ly

This system contains the next two measures. The vocal line features a half note followed by a quarter note. The piano accompaniment continues with eighth notes. The lyrics are: 'and let it take no thought for an- y earth- ly'.

thing let it take no thought let it take no thought for

This system contains the final two measures. The vocal line features a half note followed by a quarter note. The piano accompaniment continues with eighth notes. The lyrics are: 'thing let it take no thought let it take no thought for'.

an- y earth- ly thing. For the King of Kings and

Lord of Lords draw near to be sac- ri- ficed

to be sac- ri- ficed as food for the faith- ful. A- men.

Be- fore Him go the choirs of an- - gels

with all the prin- ci- pal- i- ties and the pow- ers,

The ma- ny eyed Cher- u- bim the ma- ny eyed Cher- u-

bim and the six- winged Ser- a- phim which

cov- er their fa- ces as they sing this hymn:

Al- le- lu- i- a, al- le- lu- i- a, al- le- lu- i- a.

The image shows a musical score for a three-part setting of 'Al-le-lu-i-a'. The top staff is a vocal line in G major (one flat) with lyrics 'Al- le- lu- i- a, al- le- lu- i- a, al- le- lu- i- a.' The bottom staff is a piano accompaniment. The first measure features a vocal line with a triplet of eighth notes (G4, A4, B4) and a piano accompaniment of quarter notes (G3, A3, B3). The second measure has a vocal line with a triplet of eighth notes (A4, B4, C5) and a piano accompaniment of quarter notes (A3, B3, C4). The third measure has a vocal line with a triplet of eighth notes (B4, C5, D5) and a piano accompaniment of quarter notes (B3, C4, D4). The piece ends with a double bar line.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ϠΒΚϢ.
MMXXV