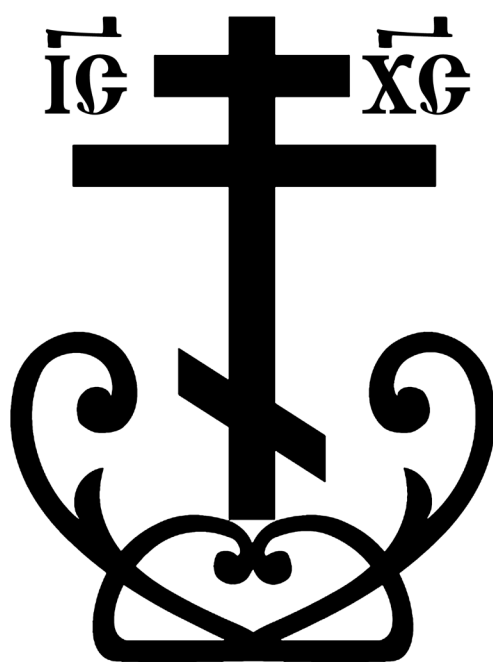


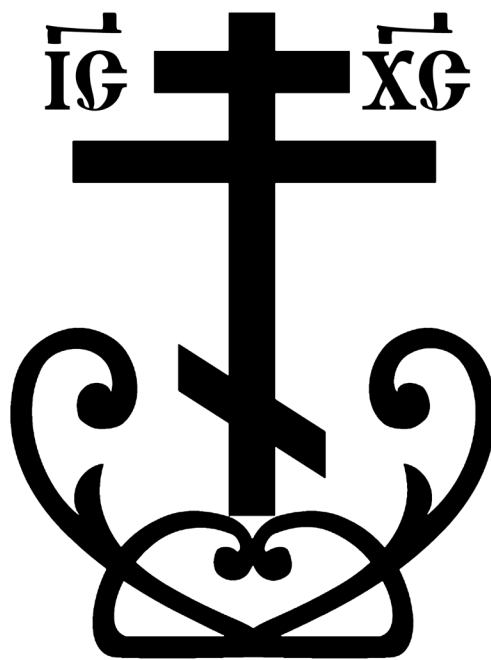


Music for Holy Pascha

Δόμνι εἰγίχλ κένι κνῖρονόετιχ
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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Choral arrangements from
*Music for Pascha: The Order of the Midnight Office,
Paschal Matins, Paschal Hours, and Paschal Liturgy*
© 1993 Timothy J. Clader

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Music for Holy Pascha

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Midnight Office

If a deacon serve:

Deacon: Bless, master.

Priest: Blessed is our God always, now and ever, and to the 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, now and ever, and unto the 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.

Psalms 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my

salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

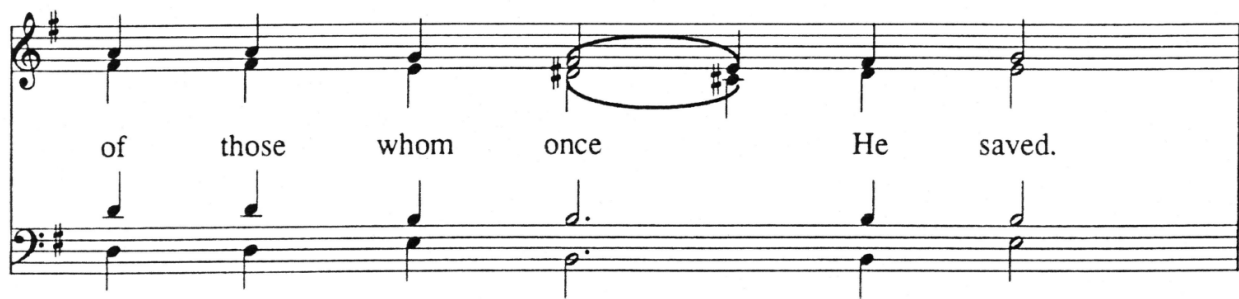
Canon, Tone VI

Ode I

He Who in an-cient times

hid the pursuing tyrant beneath the waves of the sea,

is hid-den beneath the earth by the chil-dren



Refrain: Glory to Thee, our God, glory to Thee.

Troparia: O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and hades.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Saviour, upon Thy throne on high and in the tomb below. For seeing Thou wert mortal is beyond understanding, O Author of life.

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my substance that is in Adam is not hidden from Thee, but when buried, Thou dost restore me from corruption, O Lover of mankind.

Katavasia: He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

Ode III

When the cre- a- tion be- held Thee hang- ing in Gol- go tha,

The first system of the musical score for Ode III. It consists of a treble staff and a bass staff, both in G major (one sharp). The treble staff contains the vocal melody, and the bass staff contains the basso continuo line. The lyrics are written below the staves. The system is divided into two measures by a bar line. In the first measure, the treble staff has a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a half note B4, and a half note A4. The bass staff has a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a half note B3, and a half note A3. In the second measure, the treble staff has a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a half note B4, and a half note A4. The bass staff has a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a half note B3, and a half note A3.

Who hast hung the whole earth free- ly upon the wat- ers,

The second system of the musical score. It consists of a treble staff and a bass staff. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a half note B4, and a half note A4. The bass staff has a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a half note B3, and a half note A3.

it was seized with a- maze- ment and it cried:

The third system of the musical score. It consists of a treble staff and a bass staff. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a half note B4, and a half note A4. The bass staff has a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a half note B3, and a half note A3.

'There is none ho- ly save Thee, O Lord.'

The fourth system of the musical score. It consists of a treble staff and a bass staff. The treble staff has a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a half note B4, and a half note A4. The bass staff has a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a half note B3, and a half note A3.

Refrain: Glory to Thee, our God, glory to Thee.

Troparia: Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in hades, O Master, who cry aloud: "There is none holy beside Thee, O Lord."

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Saviour, and buried in a tomb, Thou hast loosed the captives, who cry aloud: "There is none holy beside Thee, O Lord."

By a tomb and seals, O Uncontainable One, wast Thou held of Thine own will; but through Thine energies Thou hast showed Thy power by Divine action to those who sing: "There is none holy beside Thee, O Lord, Lover of mankind."

Katavasia: When the creation beheld Thee hanging on Golgotha, Who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: "There is none holy save Thee, O Lord."

Sessional Hymn, Tone I

The soldiers keeping watch over Thy tomb, O Saviour, became as dead men from the shining brightness at the appearing of the angel, who proclaimed to the women the Resurrection.

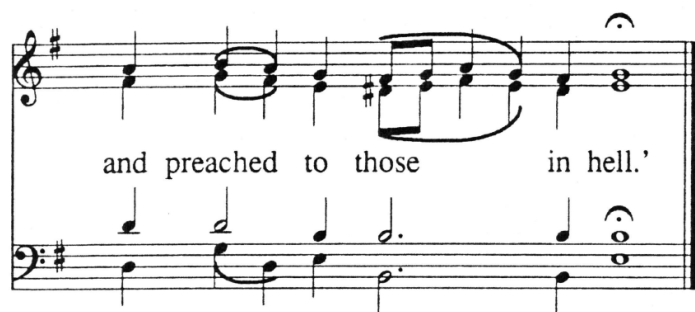
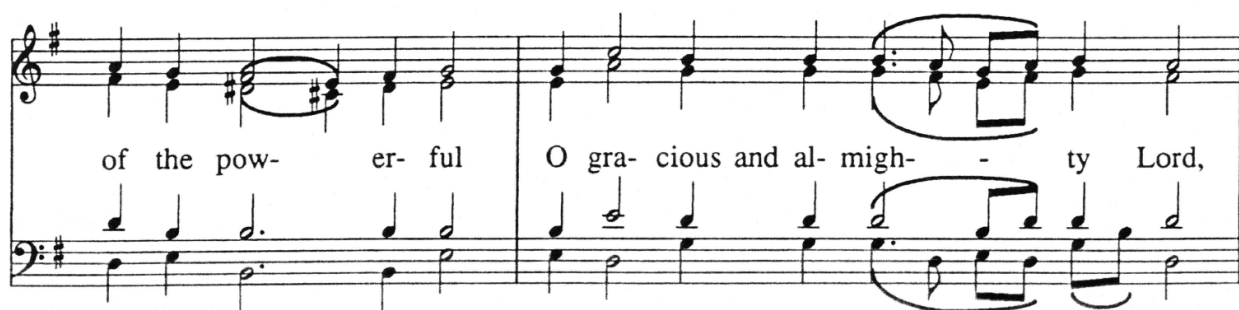
We glorify Thee as the Destroyer of corruption; we fall down before Thee, risen from the tomb, our only God.

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

Ode IV

For- see- ing Thy divine self- emptying up- on the Cross,

Ab- ba- chum cried out mar- vel- ling: Thou hast cut short the strength



Refrain: Glory to Thee, our God, glory to Thee.

Troparia: Today Thou hast sanctified the seventh day, which anciently Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the sabbath, O my Saviour, and restoring all.

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and hades, O Word, by Thy might.

Hades was embittered when it met Thee, O Word, for it saw a mortal deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

Katavasia: Foreseeing Thy divine self-emptying upon the Cross, Abbachum cried out marvelling: "Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell."

Ode V

Is- ai- ah, as he watched by night,

The first line of musical notation for Ode V. It consists of a treble and bass staff in G major (one sharp). The lyrics are "Is- ai- ah, as he watched by night,". The melody features a half note for "Is-", a quarter note for "ai-", a half note for "ah,", a quarter note for "as", a half note for "he", a half note for "watched", a half note for "by", and a half note for "night,". There are some complex rhythmic markings above the "watched" and "by" notes.

beheld the light that knows no eve- ning,

The second line of musical notation. The lyrics are "beheld the light that knows no eve- ning,". The melody continues with a half note for "beheld", a quarter note for "the", a half note for "light", a quarter note for "that", a half note for "knows", a half note for "no", a half note for "eve-", and a half note for "ning,". There is a complex rhythmic marking above the "eve-" note.

the light of Thy The- o- phan- y O Christ,

The third line of musical notation. The lyrics are "the light of Thy The- o- phan- y O Christ,". The melody continues with a half note for "the", a quarter note for "light", a half note for "of", a quarter note for "Thy", a half note for "The-", a quarter note for "o-", a half note for "phan-", a half note for "y", a half note for "O", and a half note for "Christ,". There are complex rhythmic markings above the "y" and "O" notes.

that came to pass from tender love for us;

The fourth line of musical notation. The lyrics are "that came to pass from tender love for us;". The melody continues with a half note for "that", a quarter note for "came", a half note for "to", a quarter note for "pass", a half note for "from", a half note for "tender", a half note for "love", a half note for "for", and a half note for "us;". There is a complex rhythmic marking above the "love" note.

and he cried a-loud: 'The dead shall a-rise

This musical system features a treble and bass staff in G major. The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5. The lyrics 'and he cried a-loud: 'The dead shall a-rise' are aligned with the notes. The bass staff provides a simple accompaniment with half notes G2, A2, B2, and C3.

and they that dwell in the tomb shall be raised up,

This musical system continues the melody. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5. The lyrics 'and they that dwell in the tomb shall be raised up,' are aligned with the notes. The bass staff has a half note G2, followed by quarter notes A2, B2, and C3.

and all those born on the earth

This musical system continues the melody. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5. The lyrics 'and all those born on the earth' are aligned with the notes. The bass staff has a half note G2, followed by quarter notes A2, B2, and C3.

shall re-joice ex-ceed- - ing-ly.'

This musical system concludes the phrase. The treble staff has a half note G4, followed by quarter notes A4, B4, and C5. The lyrics 'shall re-joice ex-ceed- - ing-ly.'

Refrain: Glory to Thee, our God, glory to Thee.

Troparia: Thou makest new those of earth, O Creator, becoming a thing of dust, and the winding-sheet and tomb reveal, O Word, the mystery that is within Thee; for the noble counselor typifies the counsel of Him that begat Thee, Who hath majestically refashioned me in Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou makest incorruptible, by divine majesty, the nature Thou hast taken, rendering it immortal; for Thy flesh saw not corruption, O Master, nor was Thy soul left in hades as that of a stranger.

Coming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the re-creation of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-restoring sleep, raising life from sleep and from corruption, for Thou art the Almighty.

Katavasia: Isaiah, as he watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender lover for us; and he cried aloud: "The dead shall arise, and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly."

Ode VI

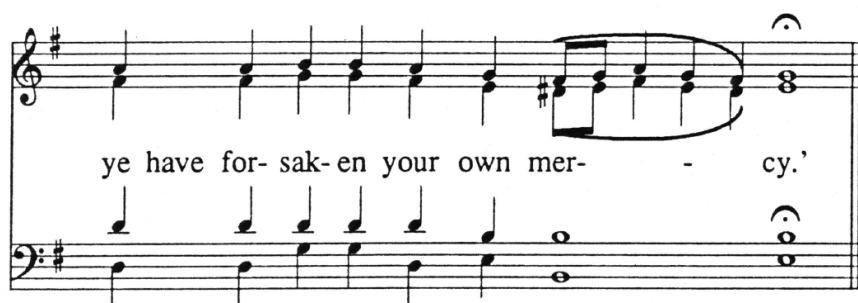
The musical score for Ode VI consists of two systems, each with a treble and bass staff joined by a brace. The key signature has one sharp (F#). The first system contains the lyrics: "Jo- nah was en- closed but not held fast in the bel- ly of the whale;". The second system contains the lyrics: "for, serv- ing as a figure of Thee, Who hast suf- fered". The music is written in a style typical of Orthodox chant notation, with notes on a four-line staff and various rhythmic markings.

and wast bur-ied in the tomb,

he lept forth from the monster as from a bridal cham-ber

and he called out to the watch:

O ye who keep guard falsely and in vain,



Refrain: Glory to Thee, our God, glory to Thee.

Troparia: Torn wast Thou, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh is but one. For in both Thou art one Son, the Word of God, both God and man.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible Thou hast transformed to incorruption, and a fountain of life incorruptible hast Thou revealed by Thy Resurrection.

Hades reigneth, but not for ever over the race of man; for Thou, laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, and Thou hast proclaimed to those who slept from the ages the true redemption, O Saviour, Who art become the Firstborn from the dead.

Katavasia: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, Who hast suffered and wast buried in the tomb, he lept forth from the monster as from a bridal chamber and he called out to the watch: "O ye who keep guard falsely and in vain, ye have forsaken your own mercy."

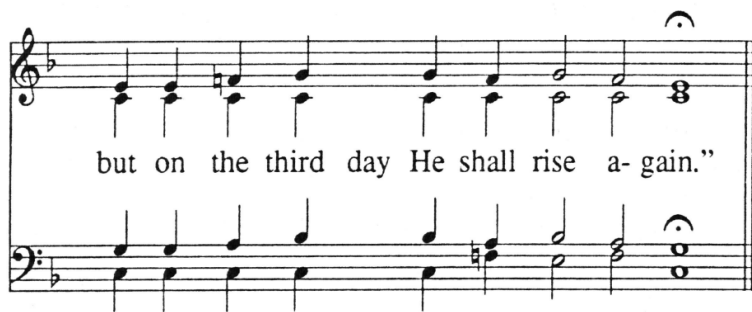
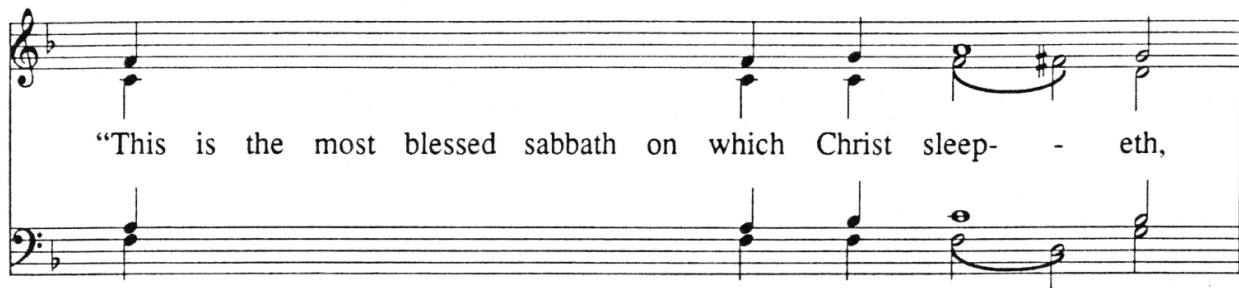
He Who closed the abyss is beheld dead,

and as a corpse the Immortal is wrapped in linen with

The image shows a musical score for a hymn. It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system contains the lyrics "sweet spices and laid in a tomb." and the second system contains "The women come to a- noint Him with myrrh,". The music is in a simple, homophonic style with a key signature of one sharp (F#) and a common time signature.

sweet spices and laid in a tomb. The women come to a- noint Him with myrrh,

weep- ing bit- ter- ly and cry- ing:



Ikos

He Who sustaineth all things was lifted upon the Cross, and all creation wept, seeing Him hanging naked on the Tree. The sun hid its rays, and the stars cast aside their light; the earth shook in much fear, and the sea fled, and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hades groaned below, and the Jews conspired to spread slander against Christ's Resurrection. But the women cried aloud: This is the most blessed sabbath on which Christ sleepeth, but on the third day He shall rise again.

Ode VII

Won- der past speech! He Who delivered the holy children from

the fie- ry fur- - nace, is laid a corpse with- out breath in the tomb:

for our sal- va- tion who sing: O God our De- liv- - er- er,

bles- sed art Thou.

Refrain: Glory to Thee, our God, glory to Thee.

Troparia: Wounded in the heart was hades when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: "O God our Redeemer, blessed art Thou."

O wealthy tomb! For it received within itself the Creator, as one asleep, and it was shown to be a divine treasury of life, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

In accordance with the law of the dead, the Life of all submitteth to be laid in the tomb, and He showeth it to be a source of awakening, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Whether in hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Katavasia: Wonder past speech! He Who delivered the holy Children from the fiery furnace is laid a corpse without breath in the tomb: for our salvation who sing: "O God our Deliverer, blessed art Thou."

Ode VIII

Be ye as-ton-ished, O ye hea- vens,

The first line of musical notation for Ode VIII. 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, and the bass line is in the bass staff. The lyrics "Be ye as-ton-ished, O ye hea- vens," are written below the notes. The word "as-ton-ished" is hyphenated, and "heaven" is split as "hea- vens". There are some decorative flourishes in the treble staff, including a large bracket over the notes for "heaven".

be ye horribly afraid, and let the foundations of the earth be sha- ken.

The second line of musical notation for Ode VIII. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the first line. The lyrics "be ye horribly afraid, and let the foundations of the earth be sha- ken." are written below the notes. The word "shaken" is split as "sha- ken". There are some decorative flourishes in the treble staff, including a large bracket over the notes for "shaken".

For lo, He Who dwells on high is num-bered with the dead

and lodges as a stranger in a nar-row tomb.

Him do ye children bless, ye priests praise,

and ye people exalt a-bove all for- ev-er.

Refrain: Glory to Thee, our God, glory to Thee.

Troparia: The most pure Temple is destroyed, but raiseth up the fallen tabernacle. For the second Adam, He Who dwelleth on high, hath come down to the first Adam, even into the chambers of hades. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

The disciples' courage failed, but Joseph of Arimathea was bolder; for, seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high is sealed beneath the earth, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

We Praise, We Bless

The musical score is written for two staves, treble and bass clef, in the key of D major (indicated by two sharps). The melody is simple and hymn-like, with a mix of quarter and eighth notes. The lyrics are written below the notes. The first line of music corresponds to the lyrics 'We praise, we bless, we wor- ship the Lord,'. The second line of music corresponds to the lyrics 'praising and supremely exalting Him un- to all a- ges.'.

We praise, we bless, we wor- ship the Lord,

praising and supremely exalting Him un- to all a- ges.

Katavasia: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken. For lo, He Who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all forever.

Ode IX

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

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

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

and as God I shall exalt in everlasting glo- ry



Refrain: Glory to Thee, our God, glory to Thee.

Troparia: At Thy strange birth, O Son without beginning, I was blessed in ways surpassing nature, for I was spared all travail. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

The earth covereth Me as I desire, O Mother, but the gatekeepers of hades tremble as they see Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

Let creation rejoice, let all that are born of earth be glad, for the enemy, hades, hath been despoiled; let the women come with myrrh to meet Me, for I am delivering Adam and Eve with all their offspring, and on the third day I shall rise again.

Katavasia: Weep not for Me, O Mother, beholding in the sepulchre the Son Whom thou hast conceived without seed in the womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

Trisagion

Reader: 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, now and ever, and unto the ages of ages.

Reader: Amen.

Troparion of the Resurrection, Tone II

When Thou didst descend unto death, O Life Im- mor- tal,

The first line of the troparion is written on a grand staff (treble and bass clefs) in a key with one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "When Thou didst descend unto death, O Life Im- mor- tal,".

then didst Thou slay hades with the lightning of Thy Div- in- i- ty.

The second line continues the melody. The treble clef part has a repeat sign after "Div-". The lyrics are: "then didst Thou slay hades with the lightning of Thy Div- in- i- ty.".

And when Thou didst al- so raise the dead out of the neth- er- most depths,

The third line contains a measure rest in the middle of the phrase. The lyrics are: "And when Thou didst al- so raise the dead out of the neth- er- most depths,".

all the Hosts of the Hea- vens cried out:

The fourth line concludes the troparion. The lyrics are: "all the Hosts of the Hea- vens cried out:".



Augmented Litany

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

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

Deacon: Again we pray for our Archbishop *Name*.

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

Deacon: Again we pray for all the brethren and for all Christians.

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.

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.

Dismissal

Priest: May Christ our true God, Who rose from the dead, 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.

The Order of Matins

Clergy:

Thrice

The angels hymn Thy Resurrection in the hea- vens O Christ, Sav- iour,

and do Thou vouchsafe that we on earth,

may glor- i- fy Thee with a pure heart.

Choir: The angels hymn Thy Resurrection in the heavens O Christ, Saviour, also do Thou vouchsafe that we on earth, may glorify Thee with a pure heart. *(Repeatedly)*

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

Clergy:

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be- stow- ing life!

Choir:

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

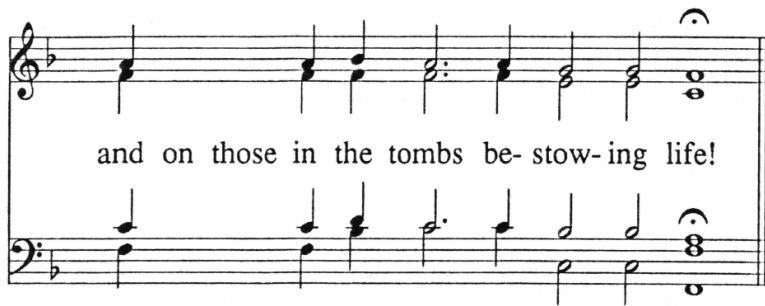
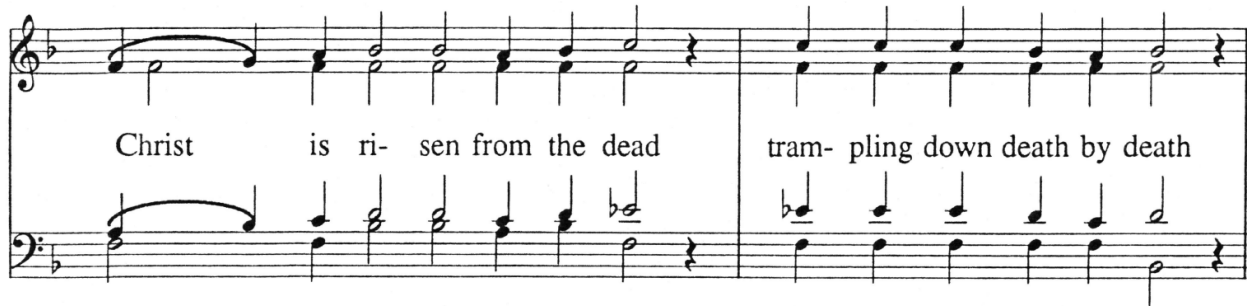
and on those in the tombs be- stow- ing life!

Priest: CHRIST IS RISEN!

People: TRULY HE IS RISEN!

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir:



Priest: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Priest: So let sinners perish at the presence of God, and let the righteous be glad.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

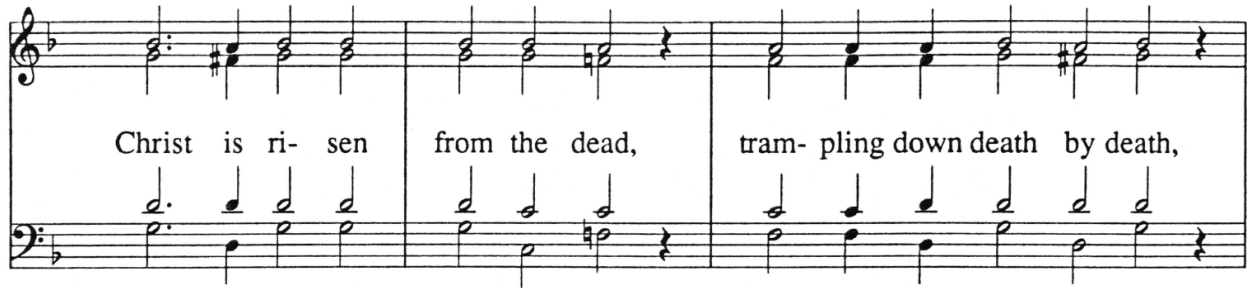
Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

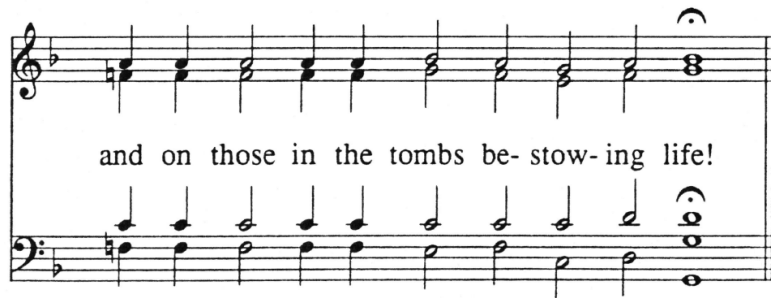
Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Clergy:



Choir:



Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

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

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

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

Paschal Canon of St. John of Damascus, Tone I

Ode I

Irmos

It is the Day of Re-sur-rec-tion; let us be radiant O ye peo-ple;

Pas-cha, the Lord's Pas-cha: for from death to life,

and from earth to hea-ven Christ God hath brought us

Refrain

as we sing the song of vic-to-ry. Christ is ri-sen from the dead.

Troparion #1

Let us pur- i- fy our sen- ses, and we shall be- hold Christ,

This system of musical notation for Troparion #1 consists of a treble and bass staff in G major. The treble staff features a melody of eighth and quarter notes, while the bass staff provides a simple harmonic accompaniment of quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

radiant with the unapproachable light of the Re- sur- rec- - - tion,

The second system continues the melody. The treble staff has a long note on 'light' followed by a half note on 'of'. The bass staff has a long note on 'light' followed by a half note on 'of'. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

and we shall clearly hear Him say, Re- joice!

The third system concludes the Troparion. The treble staff has a long note on 'hear' followed by a half note on 'say'. The bass staff has a long note on 'hear' followed by a half note on 'say'. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

Refrain

As we sing the hymn of vic- to- ry. Christ is ri- - sen from the dead.

The Refrain section consists of two parts. The first part, 'As we sing the hymn of vic- to- ry.', is marked with a fermata over the final note. The second part, 'Christ is ri- - sen from the dead.', is marked with a fermata over the final note. The musical notation for the Refrain consists of a treble and bass staff in G major. The treble staff features a melody of eighth and quarter notes, while the bass staff provides a simple harmonic accompaniment of quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

Troparion #2

Let the hea- vens be glad, as is meet, and let the earth re- joice.

The first system of musical notation for Troparion #2. It consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Let the hea- vens be glad, as is meet, and let the earth re- joice." The music is in 4/4 time, with a key signature of one sharp (F#).

and let the whole world both visible and invisible keep fes- ti- val.

The second system of musical notation for Troparion #2. It continues the melody from the first system. The lyrics are: "and let the whole world both visible and invisible keep fes- ti- val." The music is in 4/4 time, with a key signature of one sharp (F#).

For Christ is ri- sen O glad- ness e- ter- - nal.

The third system of musical notation for Troparion #2. It concludes the piece. The lyrics are: "For Christ is ri- sen O glad- ness e- ter- - nal." The music is in 4/4 time, with a key signature of one sharp (F#).

Katavasia - Ode I

It is the day of Re- sur- rec- tion, let us be radiant, O ye peo- ple;

Pas- cha, the Lord's Pas- cha: for from death to life,

and from earth to hea- ven, Christ God hath brought us,

as we sing the hymn of vic- to- ry.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

The musical score is written for two voices, Treble and Bass, in a 2/4 time signature. The key signature has one sharp (F#). The melody is simple and homophonic, with the lyrics written below the notes. The first line of music covers the lyrics 'Christ is ri- sen from the dead, tram- pling down death by death,'.

and on those in the tombs be- stow- ing life!

The musical score continues on a second line, with the lyrics 'and on those in the tombs be- stow- ing life!'. It ends with a double bar line and repeat dots. The melody is consistent with the first line.

Small Litany

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

Ode III

Irmos

Come, let us drink a new drink, not one mir- ac- u- lous- ly brought

forth from a bar- ren rock, but the fountain of In- cor- rup- tion,

springing forth from the tomb of Christ, in Whom we are strength- - ened.

Refrain

Christ is ri- - sen from the dead.

Troparion #1

Now all things are filled with light

hea- ven and earth, and the neth- er- most parts of the earth;

let all cre- a- tion therefore celebrate the ar- i- sing of Christ

Refrain

where- by it is strength- - ened. Christ is ri- - sen from the dead.

Troparion #2

Yes- ter- day I was bur- ied with Thee, O Christ;

to- day I rise with Thine ar- i- sing. Yes- ter- day I was cru- ci- fied with Thee;

do Thou Thyself glorify me with Thee, O Sav- iour, in Thy king- - dom.

Katavasia – Ode III

Come, let us drink a new drink, not one mir- ac- u- lous- ly brought

forth from a bar- ren rock, but the Fountain of In- cor- rup- tion,

springing forth from the tomb of Christ, in Whom we are strength- ened.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be- stow- ing life!

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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 Thou art our God, 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.

Hypakoï, Tone VIII

Fore- stal- ling the dawn, the wo- men came with Ma- ry,

and found the stone rolled a- way from the sep- ul- chre,

and heard from the an- gel: Why seek ye a- mong the dead,

as though He were mor- tal Him Who liveth in ev- er- last- ing light?

Be- hold the grave- clothes. Go quickly and pro- claim to the world.

that the Lord is ri- sen and hath slain death.

For He is the Son of God Who sav- eth man- kind.

Ode IV

Irmos

On di- vine watch let the God in- spi- red Ab- ba- chum

stand with us and show forth the light- bear- ing an- - gel

clear- ly say- ing To- day sal- va- tion is come to the world

for Christ is ri- sen as Al- migh- - ty.

Refrain

Troparion #1

Christ is ri- - sen from the dead. As a man- child did Christ ap- pear

when He came forth from the Vir- gin's womb

and as a mortal was He called the Lamb. With- out blem- ish al- - so,

for He tasted no de- file- ment, is our Pas- - cha; and as True God,

Refrain

per- fect was He pro- claimed. Christ is ri- - sen from the dead.

Troparion #2

Like unto a year- ling lamb, Christ our bles- sed Crown,

of His own will was sac- ri- ficed for all,

a Pascha of pur- - i- fi- ca- - tion;

and from the tomb the beautiful Sun of Righteousness

Refrain

shown forth again upon us. Christ is risen from the dead.

Troparion #3

Da-vid the ancestor of God, danced with leaping

be-fore the sym-bol-i-cal Ark; let us also, the ho-ly peo-ple of God.

beholding the ful- fill- ment of the sym- - bols, be di- vine- ly glad;

for Christ is risen as Al- migh- - -ty.

Katavasia – Ode IV

On div- ine watch let the God- in- spi- red Ab- ba- chum

stand with us, and show forth the light- bear- ing an- gel

clear- ly say- ing: To- day sal- va- tion is come to the world,

for Christ is ri- sen as Al- migh- ty.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

The musical score is written for two voices, Treble and Bass, in a 2/4 time signature. The key signature has one flat (B-flat). The melody is simple and homophonic, with the lyrics written below the notes. The first line of music covers the lyrics 'Christ is ri- sen from the dead, tram- pling down death by death,'.

and on those in the tombs be- stow- ing life!

The second line of music continues the melody from the first line. It ends with a double bar line and repeat dots. The lyrics are 'and on those in the tombs be- stow- ing life!'.

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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 Thou art a good God, 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.

Ode V

Irmos

Let us awake in the deep dawn, and instead of myrrh,

of-fer a hymn to the Mas-ter, and we shall see Christ

the Sun of Right-eous-ness, Who cau-seth life to dawn for all.

Refrain

Christ is ri-sen from the dead.

Troparion #1

Seeing Thy boundless com-pas-sion,

they who were held in the bonds of ha- - des

has- tened to the light of Christ with glad- some feet.

Refrain

praising the Pas- cha e- ter- - nal. Christ is ri- - sen from the dead.

Troparion #2

Bear- ing lights let us ap- proach Christ

Who cometh forth from the tomb like a bride - groom,

and with the feast-loving ranks of an- gels,

let us celebrate the sav- ing Pas- cha of God.

Katavasia – Ode V

Let us awake in the deep dawn, and, instead of myrrh,

of-fer a hymn to the Mas-ter, and we shall see Christ,

the Sun of Right-eous-ness, Who caus-eth life to dawn for all.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

The musical score is for a three-part setting of 'Christ is Risen'. It features a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: 'Christ is ri- sen from the dead, tram- pling down death by death,'. The music is in a simple, homophonic style, likely for a choir or small ensemble.

and on those in the tombs be- stow- ing life!

This musical score continues the previous section. It features a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: 'and on those in the tombs be- stow- ing life!'. The music is in a simple, homophonic style, likely for a choir or small ensemble.

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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 sanctified and glorified is Thy most honourable 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.

Ode VI

Irmos

Thou didst de- scend into the nethermost parts of the earth,

and didst shatter the eternal bars that held the fet- - tered, O Christ,

and on the third day, like Jo- nah from the whale. Thou didst a- rise from the tomb.

Refrain

Christ is ri- - sen from the dead.

Troparion #1

Hav- ing kept the seals in- tact, O Christ,

Thou didst rise from the tomb.

O Thou Who didst not break the seal of the Vir- gin by Thy birth.

and Thou hast op- ened for us the doors of Par- a- dise.

Refrain

Christ is ri- - sen from the dead.

Troparion #2

O my Saviour, the living and unslain Sac- ri- fice,

when, as God, Thou, of Thine Own will,

hadst offered up Thyself un- to the Fa- - ther,

Thou didst raise up with Thyself the whole race of A- - dam,

A musical score for a vocal melody and bass accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "when Thou didst rise from the tomb." The melody consists of eighth notes for "when", "Thou", "didst", "rise", "from", and "the", followed by a half note for "tomb." with a fermata. The bass line consists of eighth notes for "when", "Thou", "didst", "rise", "from", and "the", followed by a half note for "tomb." with a fermata. The final measure of the melody has a fermata over the note.

when Thou didst rise from the tomb.

Katavasia – Ode VI

Thou didst de- scend into the nethermost parts of the earth,

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, mostly triads and dyads, corresponding to the lyrics. The bass staff provides a simple harmonic accompaniment with single notes and some dyads.

and didst shatter the eternal bars that held the fet- tered, O Christ,

The second system continues the melody. A notable feature is a circled chord in the treble staff, consisting of a G major triad with an added sharp (F#), which occurs on the word "fettered".

and on the third day, like Jo- nah from the whale,

The third system continues the melody with similar chordal structures in the treble staff and accompaniment in the bass staff.

Thou didst a- rise from the tomb.

The fourth system concludes the piece. It features a final cadence in the treble staff, with a fermata over the final chord. The bass staff also concludes with a final note.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be-stow-ing life!

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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 Thou art the King of Peace, and the Saviour of our souls, 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.

Kontakion, Tone VIII

Though Thou didst de- scend in- to the grave, O Im- mor- tal One,

yet didst Thou de- stroy the pow- er of ha- des.

And didst a- rise as vic- tor, O Christ God,

cal- ling to the myrrh- bear- ing wo- men: Re- joice!

And giv- ing peace un- to Thine a- pos- tles:

Thou Who dost grant Re- sur- rec- tion to the fal- len!

Ikos

The myrrh- bear- ing mai- dens forestalled the dawn, seeking, as it were day,

the Sun that was be- fore the sun and Who had once set in the tomb,

and they cried out one to another:

O friends! Come, let us anoint with spices the life-bringing and buried Body,

the Flesh that raised up fallen Adam, that now lieth in the tomb.

Let us go, let us hasten, like the Magi,

And let us wor-ship and offer myrrh as a gift to Him

Who is wrapped now not in swaddling clothes but in a shroud.

And let us leap and cry aloud: O Mas-ter, a-rise.

Thou Who dost grant Re-sur-rec-tion to the fal-len.

Hymn of the Resurrection

Thrice

Having beheld the Re-sur-rec-tion of Christ,

The first system of musical notation for the hymn. It consists of a treble and bass staff joined by a brace. The key signature has one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes.

let us worship the holy Lord Je-sus, the on-ly Sin-less One.

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics are placed below the notes.

We worship Thy Cross, O Christ,

The third system of musical notation. It continues the melody and bass line. The lyrics are placed below the notes.

and Thy holy Resurrection we hymn and glor-i-fy; for Thou art our God,

The fourth system of musical notation. It continues the melody and bass line. The lyrics are placed below the notes.

and we know none other be- side Thee, we call up- on Thy name.

O come, all ye faith- ful,

let us worship Christ's holy Re- sur- rec- tion,

for behold, through the Cross joy hath come to all the world.

Ev- er bles- sing the Lord, we hymn His Re- sur- rec- tion;

for, having endured cru- ci- fix- - ion, He hath de- stroyed death by death.

Jesus Haven Risen from the Grave

Thrice

Je- sus hav- ing ri- sen from the grave, as He fore- told,

hath given us life e- ter- - nal, and great mer- - cy.

Ode VII

Irmos

He Who delivered the Children from the fur- nace, be- came man

suf- fer- eth as a mor- - tal, and through His Pas- sion

doth clothe mortality with the beauty of in- - -cor- rup- - tion,

He is the only bles- sed and most glorious God of our fath- - ers.

Refrain **Troparion #1**

Christ is ri- - sen from the dead. The god- ly- wise wo- men

with myrrh fol- lowed af- ter Thee in haste;

but Him Whom they sought with tears as dead;

they worshipped joyfully as the Liv- ing God,

and they brought unto Thy dis- ci- ples, O Christ

the good tidings of the mys- ti- cal Pas- - cha.

Refrain **Troparion #2**

Christ is ri- - sen from the dead. We cel- e- brate the death of death,

the de- struc- - tion of ha- - des, the be- gin- ning of another life et- er- nal,

and leaping for joy we hymn the Cause, the On- ly Bles- sed

Refrain

and most glorious God of our fath- - ers. Christ is ri- - sen from the dead.

Troparion #3

For tru- ly sacred and all-festive is this sav- ing night,

and this shi- ning light bear- ing day, the harbinger of the Re- sur- rec- tion,

where- on the Time- less Light bodily from the tomb up- on all hath shined.

The musical score consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first staff contains the lyrics "where- on the Time- less Light" and the second staff contains "bodily from the tomb up- on all hath shined." The music is written in a simple, hymn-like style with block chords and single notes.

Katavasia - Ode VII

He Who delivered the Children from the fur- nace, be- came man,

suf- fer- eth as a mor- tal, and through His Pas- sion

doth clothe mortality with the beauty of in- cor- rup- tion,

He is the only bles- sed and most glorious God of our fath- - ers.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be-stow-ing life!

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Ode VIII

Irmos

This is the cho- sen and ho- ly day,

the one king and lord of sab- - baths, the feast of feasts,

and the tri- umph of tri- - umphs, on which we bless

Refrain

Christ un- to the a- - ges. Christ is ri- - sen from the dead.

Troparion #1

Come, on this aus- pi- cious day of the Re- sur- rec- - tion,

The first system of musical notation for Troparion #1. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Come, on this aus- pi- cious day of the Re- sur- rec- - tion,". The first measure of the treble staff has a fermata over the note G4.

let us par- take of the fruit of the new vine of divine glad- ness

The second system of musical notation for Troparion #1. It continues the melody from the first system. The lyrics are: "let us par- take of the fruit of the new vine of divine glad- ness". The first measure of the treble staff has a fermata over the note G4.

of the king- - dom of Christ prai- sing Him as God

The third system of musical notation for Troparion #1. It continues the melody from the second system. The lyrics are: "of the king- - dom of Christ prai- sing Him as God". The first measure of the treble staff has a fermata over the note G4.

Refrain

un- to the a- - ges. Christ is ri- - sen from the dead.

The Refrain section of musical notation. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "un- to the a- - ges. Christ is ri- - sen from the dead." The first measure of the treble staff has a fermata over the note G4.

Troparion #2

Lift up thine eyes about thee, O Si- on, and see,

for behold, there cometh unto thee like God- il- lu- mined bea- - cons,

from the west, and from the north, and from the sea, and from the east,

thy children, in thee blessing Christ un- to the a- - ges.

Refrain

O Most Holy Trinity, our God, glo- ry to Thee.

Troparion #3

O Fath- er Al- migh-ty, and Word, and Spir- it,

one Nature un- i- ted in three Per- - sons, tran- scen- dent and most di- vine!

In- to Thee have we been bap- tized,

and Thee will we bless un- to all a- ges.

We Praise, We Bless

We praise, we bless, we wor- ship the Lord,

praising and supremely exalting Him un- to all a- ges.

Katavasia – Ode VIII

This is the cho- sen and ho- ly day,

The first system of musical notation for the Katavasia. 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 a simple, homophonic style with quarter and half notes. The lyrics are written below the notes.

the one king and lord of sab- baths, the feast of feasts,

The second system of musical notation. It continues the melody from the first system. The lyrics are written below the notes.

and the tri- umph of tri- umphs, on which we bless

The third system of musical notation. It continues the melody from the second system. The lyrics are written below the notes.

Christ un- to the a- ges.

The fourth system of musical notation, which concludes the piece. It features a final cadence with a double bar line and repeat dots. The lyrics are written below the notes.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be-stow-ing life!

Small Litany

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

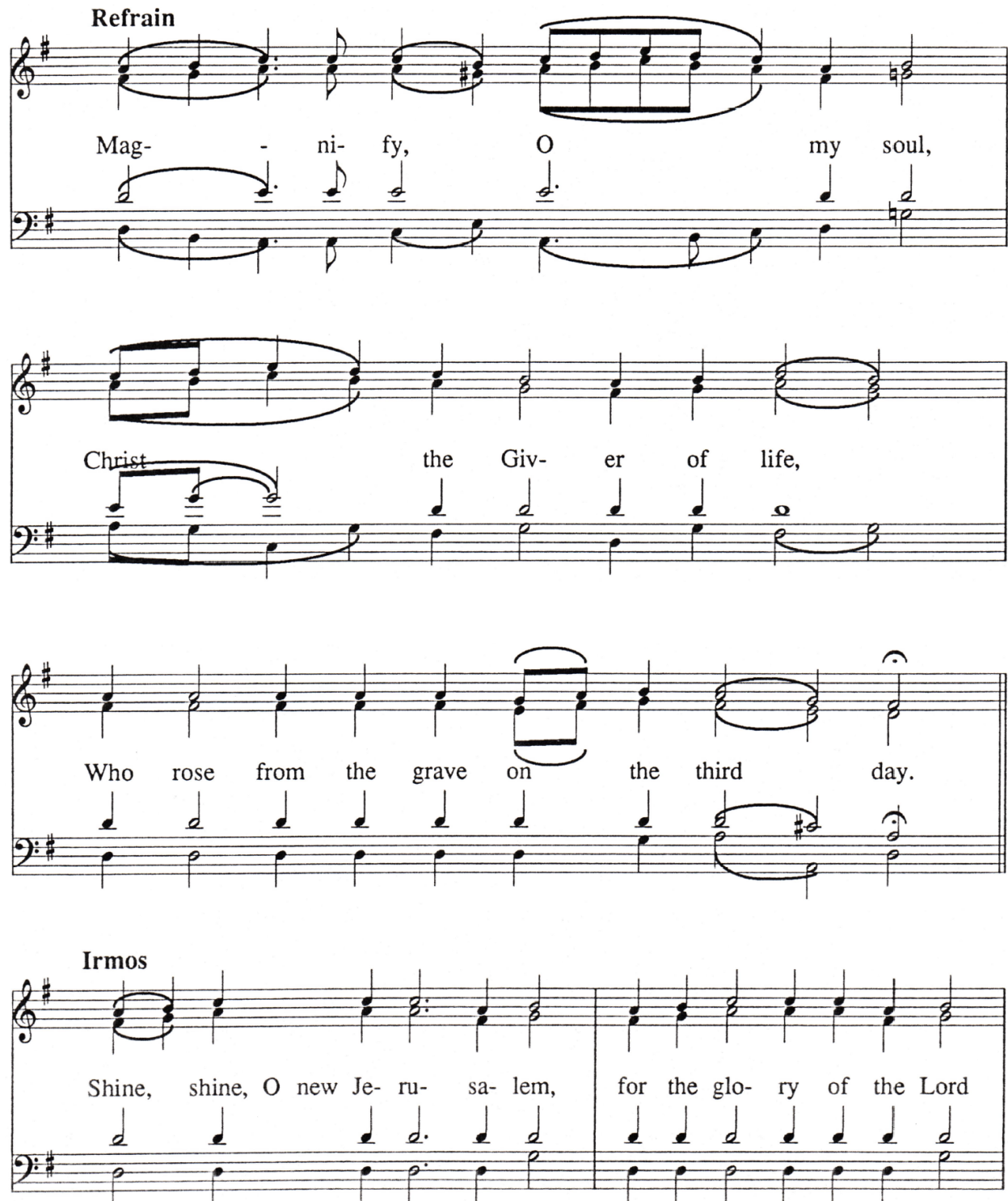
Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Ode IX

Abridged

Refrain



Mag- ni- fy, O my soul,

Christ the Giv- er of life,

Who rose from the grave on the third day.

Irmos

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Refrain

Christ is the new Pas- cha,

the liv- ing Sac- - ri- fice, the Lamb of God

Troparion

that taketh a- way the sin of the world. O how div- ine, how lov- ing,

how sweet is Thy voice! For Thou hast truly pro- mised

to be with us un- to the end of the age, O Christ;

having this foundation of hope, we faithful rejoice.

Refrain

The angel cried unto her that is full of grace:

'O pure Virgin rejoice! And again I say Rejoice!

For thy Son is risen from the grave on the third day,

and hath raised the dead, O ye people, be joy-ful!

Troparion

O great and most sacred Pascha, Christ! O Wisdom and Word of God,

and Power! Grant us more perfectly to partake of Thee,

in the unwaning day of Thy kingdom.

Refrain (Sung only on the Day of Pascha)

Mag- - - ni- fy, O my soul,

The first line of the musical score for the refrain. It consists of a treble and bass staff in G major (one sharp). The treble staff has a melodic line with a half note 'Mag-', a dotted half note 'ni-', and a half note 'fy,'. The bass staff has a bass line with a half note 'Mag-', a dotted half note 'ni-', and a half note 'fy,'. The word 'O' is on a whole note in the treble staff, and 'my soul,' is on a half note in the treble staff and a half note in the bass staff.

Christ the Giv- er of Life,

The second line of the musical score. The treble staff has a melodic line with a half note 'Christ', a dotted half note 'the', and a half note 'Giv-'. The bass staff has a bass line with a half note 'Christ', a dotted half note 'the', and a half note 'Giv-'. The word 'er' is on a whole note in the treble staff, and 'of Life,' is on a half note in the treble staff and a half note in the bass staff.

Who rose from the grave on the third day.

The third line of the musical score. The treble staff has a melodic line with a half note 'Who', a dotted half note 'rose', and a half note 'from'. The bass staff has a bass line with a half note 'Who', a dotted half note 'rose', and a half note 'from'. The word 'the' is on a whole note in the treble staff, and 'grave on' is on a half note in the treble staff and a half note in the bass staff. The word 'the' is on a whole note in the treble staff, and 'third day.' is on a half note in the treble staff and a half note in the bass staff.

Katavasia – Ode IX

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord,

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

The musical score is written for two voices, Treble and Bass, in a 2/4 time signature. The key signature has one flat (B-flat). The melody is simple and homophonic, with the lyrics written below the notes. The first line of music covers the lyrics 'Christ is ri- sen from the dead, tram- pling down death by death,'.

and on those in the tombs be- stow- ing life!

The musical score continues on a second line, with the lyrics 'and on those in the tombs be- stow- ing life!'. It ends with a double bar line and repeat dots. The melody is simple and homophonic, with the lyrics written below the notes.

Small Litany

Deacon: Again and again, in peace let us pray to 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: 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 all the Hosts of Heaven praise Thee, 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.

Exapostilarion, Tone III

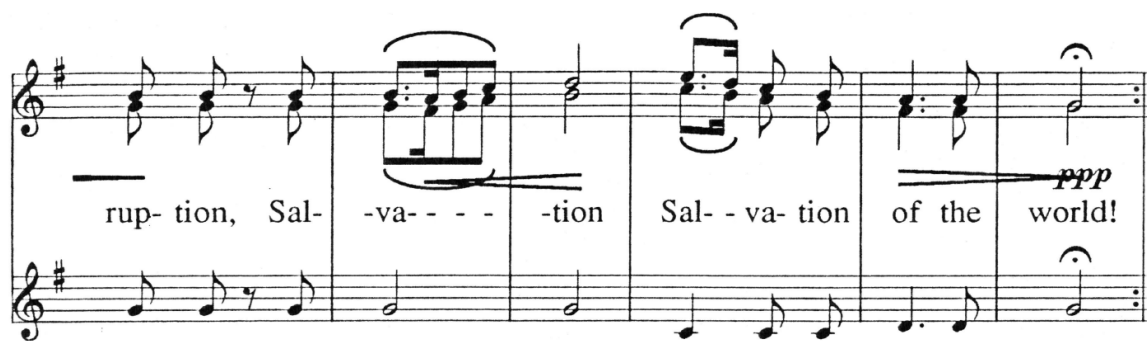
Trio

pp
Hav- ing fal- len a- -sleep in the flesh *mf* as a mor- tal O

King and Lord, on the third day Thou didst rise a-

-gain, rai- sing up Ad- am from cor- rup- - tion *p* and a- bol- i shing

pp
death O Pas- - - - -cha Pas- - - - -cha of in- cor-



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

Having fallen asleep in the flesh, as a mortal, O King and Lord, on the third day Thou didst rise again, raising up Adam from corruption, and abolishing death: O Pascha of incorruption, Salvation of the world!

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

Having fallen asleep in the flesh, as a mortal, O King and Lord, on the third day Thou didst rise again, raising up Adam from corruption, and abolishing death: O Pascha of incorruption, Salvation of the world!

Psalms of Praise, Tone I

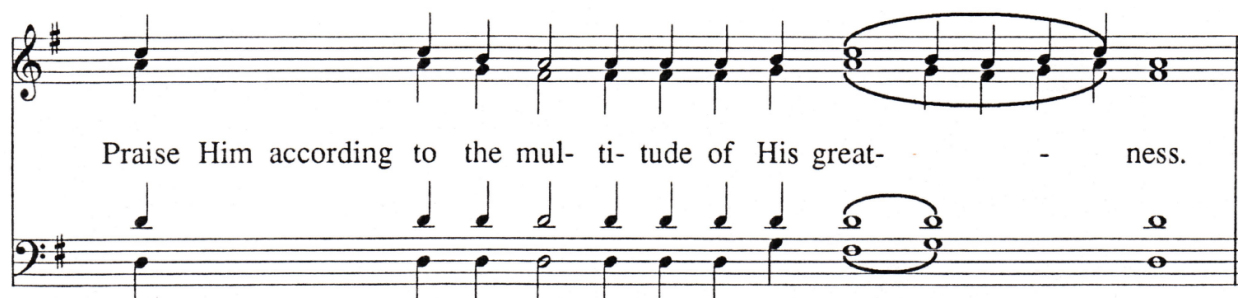
Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens.

Praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; Praise Him all ye His hosts.

Stichos

To Thee is due praise, O God. Praise Him for His mighty acts,

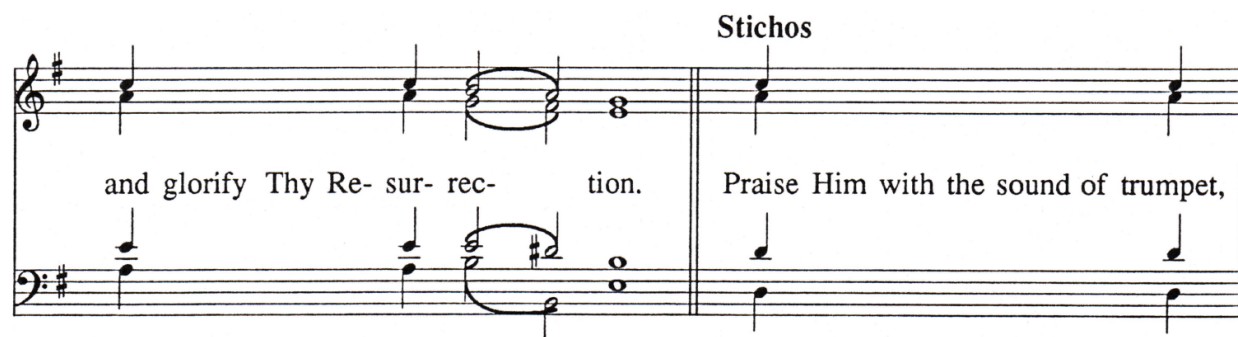


Praise Him according to the mul- ti- tude of His great- - ness.



We hymn, Thy sav- ing suf- fer- ing, O Christ

Stichos



and glorify Thy Re- sur- rec- tion. Praise Him with the sound of trumpet,



Praise Him with psal- ter- y and harp.

O Lord Who en- dured the Cross a- bol- ished death and rose from the dead:

bring peace to our life, as Thou alone art al- migh- - ty.

Stichos

Praise Him with timbrel and dance, Praise Him with strings and flute.

O Christ Who by the Resurrection made ha- des cap- tive

and raised men from the dead,

count us worthy to hymn and glorify Thee with a pure heart.

Stichos

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation

Let every breath praise the Lord.

Glor- i- fy- ing Thy Godly condescension, we hymn Thee, O Christ.

Thou wast born of the Virgin and yet wast not separated from the Fath- er;

Thou didst willingly endure the Cross and didst rise from the tomb,

issuing forth there- from as from a bri- dal cham- ber,

that Thou migh- test save the world. O Lord, glo- ry be to Thee!

The image shows a musical score for two staves, likely a vocal and piano accompaniment. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The music is divided into two measures by a vertical bar line. The first measure contains the lyrics "that Thou migh- test save the world." and the second measure contains "O Lord, glo- ry be to Thee!". The melody is written on the top staff, and the accompaniment is on the bottom staff. The score ends with a double bar line.

Paschal Stichera, Tone V

Stichos **Stichera**

Let God a- rise and let His en- e- mies be scat- - tered. A Pas- cha

sac- red to- day hath been shown un- to us; a Pascha new and ho- - - ly,

a Pas- cha mys- - ti- cal, a Pas- cha all ven- er- a- ble!

a Pascha that is Christ the Re- deem- - -er. a Pas- cha im- mac- - u- late,

a great Pas- - - cha; a Pas- cha of the faith- ful;

a Pascha that hath opened the gates of Par- a- dise to us; a Pas- cha

that doth sanc- ti- fy all the faith- - - ful.

Stichos

As smoke vanisheth, so let them van- - - ish.

Stichera #2

Come from the vision, O ye women bearers of good tidings.

and say ye unto Zion: Receive from us the good tidings

of the Resurrection of Christ; adorn thyself, exult,

and rejoice, O Jerusalem, for thou hast seen Christ the King,

like a bride-groom come forth from the tomb.

Stichos

So let sinners perish at the presence of God, and let the righteous be glad.

Stichera #3

The myrrh-bearing women in the deep dawn

stood before the tomb of the Giver of life; they found an angel

sit- ting up- on the stone, and he, speak- ing to them, said thus:

Why seek ye the Living a- mong the dead?

Why mourn ye the In- cor- rup- ti- ble amid cor- rup- - tion?

Stichos

Go, pro- claim unto His dis- ci- - - ples. This is the day which the Lord hath made;

Stichera #4

let us re-joice and be glad there-in. Pas-cha the beau- - ti-ful,

Pas-cha, the Lord's Pas-cha,

the Pascha all-venerable hath dawned up-on us. Pas-cha,

with joy let us embrace one another. O Pas-cha!

ransom from sor- row, for from the tomb to- day, as from abri- dal cham- ber,

hath Christ shown forth, and hath filled the women with joy say- ing:

Pro- claim unto the ap- os- - - tles.

Glory, Both Now

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

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

Stichera #5

It is the day of the Re-sur-rec-tion, let us be ra-'diant for the feast,

and let us em-brace one an-oth-er. Let us say, Breth-ren,

even to them that hate us, let us for-give all things on the Re-sur-rec-tion,

Thrice

and thus, let us cry out: Christ is ri- sen from the dead

tram- pling down death by death, and on those in the tombs be- stow- ing life!

Catechetical Homily of Our Father Among the Saints, John Chrysostom

The senior priest readeth the Catechetical Homily of St. John Chrysostom. We do not sit during this reading, but we all listen while standing.

The Catechetical Homily of our father among the saints, John Chrysostom, Archbishop of Constantinople, on the holy and light-bearing Day of the most glorious and saving Resurrection of Christ our God.

If any be devout and God-loving, let him enjoy this fair and radiant triumph. If any be a good and wise servant, let him enter rejoicing into the joy of his Lord. If any be weary of fasting, let him now receive his reward. If any have laboured from the first hour, let him receive today his rightful due. If any have come at the third hour, let him feast with thankfulness. If any have arrived at the sixth hour, let him in no wise be in doubt, for in no wise shall he suffer loss. If any be delayed even until the ninth hour, let him draw near, doubting nothing, fearing nothing. If any have tarried even until the eleventh hour, let him not be fearful on account of his lateness; for the Master, Who is jealous of His honour, receiveth the last even as the first. He giveth rest to him that cometh at the eleventh hour, as well as to him that hath laboured from the first hour; and to the last He is merciful, and the first He pleaseth; to the one He giveth and to the other He bestoweth; and He receiveth the works, and welcometh the intention; and the deed He honoureth, and the offering He praiseth. Wherefore, then, enter ye all into the joy of your Lord; both the first and the second, receive ye your reward. Ye rich and ye poor, with one another exult. Ye sober and ye slothful, honour the day. Ye that have kept the fast and ye that have not, be glad today. The table is full-laden, delight ye all. The calf is fatted; let none go forth hungry. Let all enjoy the feast of faith, receive all ye the riches of goodness. Let no one bewail his poverty, for the universal kingdom hath been revealed. Let no one weep for his transgressions, for forgiveness hath dawned from the tomb. Let no one fear death, for the death of the Saviour hath set us free. He has destroyed it by enduring it. He hath led hades captive, He Who descended into

hades. He embittered it, when it tasted of His flesh. And foretelling this, Isaiah cried: "Hades," he saith, "was embittered when it encountered Thee below." It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered. It received a body and encountered God. It received earth, and met Heaven. It received that which it saw, and fell to what it did not see. O death, where is thy sting? O hades, where is thy victory?

Christ is risen, and thou art cast down.

Christ is risen, and the demons are fallen.

Christ is risen, and the angels rejoice.

Christ is risen, and life flourisheth.

Christ is risen, and there is none dead in the tombs.

For Christ, being risen from the dead, is become the first-fruits of them that have fallen asleep. To Him be glory and dominion unto the ages of ages. Amen.

Troparion to the Saint, Tone VIII

Choir:

The grace of thy mouth shi- ning forth like the ra- di- ance of fire,

This block contains the first line of musical notation for the troparion. It features a two-staff system with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one flat (B-flat). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

hath il- lu- mined all the in- hab- i- ted earth.

This block contains the second line of musical notation for the troparion. It continues the two-staff system from the first line, maintaining the same key signature and melodic style. The lyrics continue across the staves, with hyphens indicating syllables that span across notes.

And it re-veal-eth to the world no treasures of av-ar-ice,

but hath shown us the heights of hu-mil-i-ty of mind.

In-struc-ting us by thy words, O father John Chrys-os-tom,

en-treat the Word Christ God, that our souls be saved.

Augmented Litany

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

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

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

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

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

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

Deacon: 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*)

Deacon: 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*)

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple, 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*)

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God, the brethren of this holy temple.

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

Deacon: 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 Fervent Supplication

Deacon: Let us complete our morning prayer 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: 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: For Thou art a God of mercy, compassion, and love for 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.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

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

Priest: For Thine it is to show mercy and to save us, O our God, 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.

Deacon: Wisdom!

Choir: Father, bless.

Priest: He that is, is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Establish, O God, the holy Orthodox Faith and Orthodox Christians, unto the ages of ages.

Clergy:

Christ is ri- sen from the dead, tram- pling down death by death,

The image shows a musical score for a hymn. It consists of two staves, a treble staff and a bass staff, 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 written below the notes. The hymn is in a 4/4 time signature. The melody is a simple, hymn-like tune. The lyrics are: 'Christ is ri- sen from the dead, tram- pling down death by death,'. The music is divided into three measures. The first measure contains the words 'Christ is ri- sen', the second measure contains 'from the dead,', and the third measure contains 'tram- pling down death by death,'. The melody is a simple, hymn-like tune. The bass staff provides a harmonic accompaniment. The key signature is one sharp (F#). The time signature is 4/4.

Choir:

And on those in the tombs be- stow- ing life!

The musical score is written for a choir in G major, 4/4 time. It consists of two staves, treble and bass. The melody is a simple, homophonic setting of the text. The lyrics are: "And on those in the tombs be- stow- ing life!". The music ends with a final chord and a repeat sign.

Dismissal

Priest: May Christ our true God, Who rose from the dead, and trampled down death by death and upon those in the tombs bestowed life, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

Priest: CHRIST IS RISEN! (*Thrice*)

People: TRULY HE IS RISEN! (After each)

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life! (*Thrice*)

And un- to us He granted life e- ter- nal;

The musical score is written for a choir in G major, 4/4 time. It consists of two staves, treble and bass. The melody is a simple, homophonic setting of the text. The lyrics are: "And un- to us He granted life e- ter- nal;". The music ends with a final chord and a repeat sign.

we wor- ship His Re- sur- rec- tion on the third day.

The musical score is written for a choir in G major, 4/4 time. It consists of two staves, treble and bass. The melody is a simple, homophonic setting of the text. The lyrics are: "we wor- ship His Re- sur- rec- tion on the third day.". The music ends with a final chord and a repeat sign.

Paschal Hours

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

Choir:

Troparion (Thrice)

A- men. Christ is ri- sen from the dead,

tram- pling down death by death

and on those in the tombs be- stow- ing life.

Hymn of the Resurrection

Thrice

Having beheld the Re-sur-rec-tion of Christ,

The first system of musical notation for the hymn. It consists of a treble and bass staff joined by a brace. The key signature has one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes.

let us worship the holy Lord Je-sus, the on-ly Sin-less One.

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics are placed below the notes.

We worship Thy Cross, O Christ,

The third system of musical notation. It continues the melody and bass line. The lyrics are placed below the notes.

and Thy holy Resurrection we hymn and glor-i-fy; for Thou art our God,

The fourth system of musical notation. It continues the melody and bass line. The lyrics are placed below the notes.

and we know none other be- side Thee, we call up- on Thy name.

O come, all ye faith- ful,

let us worship Christ's holy Re- sur- rec- tion,

for behold, through the Cross joy hath come to all the world.

Ev- er bles- sing the Lord, we hymn His Re- sur- rec- tion;

for, having endured cru- ci- fix- - ion, He hath de- stroyed death by death.

Hypakoï, Tone VIII

Fore- stal- ling the dawn, the wo- men came with Ma- ry,

and found the stone rolled a- way from the sep- ul- chre,

and heard from the an- gel: Why seek ye a- mong the dead,

as though He were mor- tal Him Who liveth in ev- er- last- ing light?

Be- hold the grave- clothes. Go quickly and pro- claim to the world.

This musical system consists of a treble and bass staff joined by a brace. The treble staff has a key signature of one sharp (F#) and contains a series of chords, mostly dyads, corresponding to the lyrics. The bass staff contains a single melodic line with eighth and quarter notes. The lyrics are written below the treble staff.

that the Lord is ri- sen and hath slain death.

This musical system continues the composition with the same treble and bass staff arrangement. The treble staff features chords, and the bass staff features a melodic line. The lyrics are written below the treble staff.

For He is the Son of God Who sav- eth man- kind.

This musical system concludes the page with the same treble and bass staff arrangement. The treble staff features chords, and the bass staff features a melodic line. The lyrics are written below the treble staff. The system ends with a double bar line.

Kontakion, Tone VIII

Though Thou didst de- scend in- to the grave, O Im- mor- tal One,

yet didst Thou de- stroy the pow- er of ha- des.

And didst a- rise as vic- tor, O Christ God,

cal- ling to the myrrh- bear- ing wo- men: Re- joice!

And giv- ing peace un- to Thine a- pos- tles:

Thou Who dost grant Re- sur- rec- tion to the fal- len!

Troparia, Tone VIII

In the grave bod- i- ly, but in hades with Thy soul as God;

The first line of the troparion is written on a two-staff system. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of eighth notes in the first half and quarter notes in the second half. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes in the first half and half notes in the second half.

in Par- a- dise with the thief, and on the throne with the Father and the Spir- it

The second line of the troparion continues the melody on a two-staff system. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of eighth notes in the first half and quarter notes in the second half. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes in the first half and half notes in the second half.

was Thou Who fil- lest all things, O Christ the In- ex- pres- si- ble.

The third line of the troparion continues the melody on a two-staff system. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of eighth notes in the first half and quarter notes in the second half. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes in the first half and half notes in the second half.

Glory

Glo- ry to the Fath- er, and to the Son, and to the Ho- ly Spir- it.

The Gloria section begins with the word "Glory" in bold. The melody is written on a two-staff system. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of eighth notes in the first half and quarter notes in the second half. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes in the first half and half notes in the second half.

How life- giv- ing, how much more beau- ti- ful than Par- a- dise,

and tru- ly more re- splen- dent than any royal palace

was Thy tomb shown to be, O Christ, the source of our re- sur- rec- tion.

Both Now

Both now and ev- er, and unto the ages of a- ges. A- men.

O sanc- ti- fied and di- vine tabernacle of the Most High, Re- joice!

For through thee, O The- o- tok- os, joy is given to them that cry:

Bles- sed art thou a- mong wo- men, O all- spot- less La- dy.

(Forty Times)

Lord have mercy.

Glo- ry to the Fa- ther, and to the Son, and to the Holy Spir- it,

Both now and ev- er, and unto the ages of a- ges. A- men.

More hon- our- a- ble than the Cherubim,

and beyond compare more glorious than the Ser- a- phim,

who with- out cor- rup- tion gavest birth to God the Word,

the ve- ry The- o- tok- os, thee do we mag- ni- fy.

In the name of the Lord, Fath- er, Bless.

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

Choir:

Troparion (Thrice)

A- men. Christ is ri- sen from the dead,

tram- pling down death by death

and on those in the tombs be- stow- ing life.

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

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

Lord have mercy, Lord have mercy, Lord have mer- cy. Fath- er, bless.

Priest: May Christ our true God, Who rose from the dead, and trampled down death by death and upon those in the tombs bestowed life, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Divine Liturgy

If a deacon serve:

Deacon: Bless, Master!

Priest: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Clergy:

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

This musical score is for the first part of the hymn, 'Thrice'. It consists of two staves, treble and bass, with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: 'Christ is ri- sen from the dead, tram- pling down death by death,'. The music is in a simple, hymn-like style with a steady rhythm.

and on those in the tombs be- stow- ing life!

This musical score is for the second part of the hymn. It consists of two staves, treble and bass, with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: 'and on those in the tombs be- stow- ing life!'. The music continues the hymn's melody and includes a final cadence.

Choir:

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be- stow- ing life!

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir:

Christ is ri- sen from the dead tram- pling down death by death

and on those in the tombs be- stow- ing life!

Priest: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Priest: So let sinners perish at the presence of God, and let the righteous be glad.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

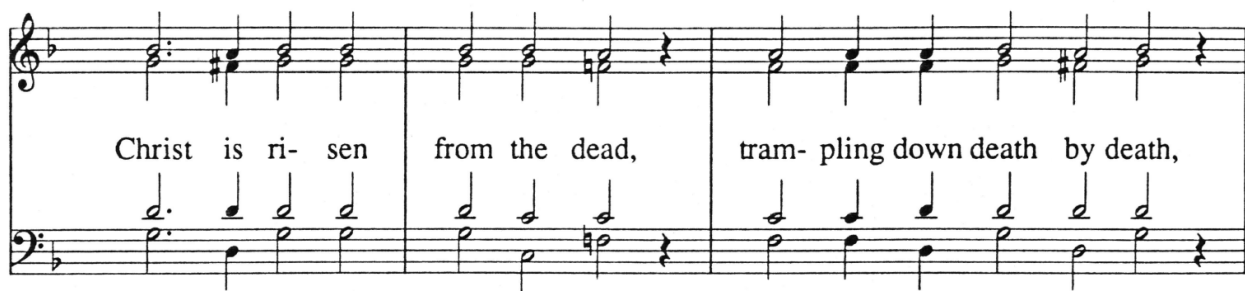
Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

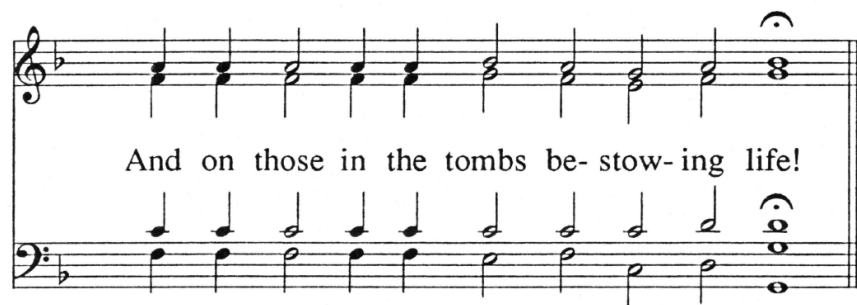
Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Clergy:



Choir:



Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

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

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to 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: 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. *(Slowly, if there be no deacon)*

Priest: For unto Thee is due all glory, honour 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.

First Antiphon

Psalm 65, Tone II

Stichos 1

Shout with jub- i- la- tion un- to the Lord all the earth;

The musical notation for Stichos 1 consists of a two-staff system in G-clef (treble) and F-clef (bass) with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Refrain

chant ye unto His name, give glory in praise of Him. Through the prayers

The musical notation for the Refrain consists of a two-staff system. It begins with a repeat sign. The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

of the The- o- tok- os, O Sav- - - iour save

The musical notation continues the Refrain. It features a two-staff system with a treble and bass staff. The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Stichos 2

us. Say un- to God: How awe- some are Thy works!

The musical notation for Stichos 2 consists of a two-staff system. It begins with a repeat sign. The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

In the multitude of Thy power shall Thine enemies be proved false un- to Thee.

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, and then a B4 quarter note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, and then a B3 quarter note. The melody continues with a G4 quarter note, an A4 quarter note, and a B4 quarter note. The bass line continues with a G3 quarter note, an A3 quarter note, and a B3 quarter note. The system concludes with a final chord of G4, A4, and B4 in the treble, and G3, A3, and B3 in the bass, marked with a fermata.

Refrain

Through the prayers of the The- o- tok- os, O Sav- -

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, and then a B4 quarter note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, and then a B3 quarter note. The melody continues with a G4 quarter note, an A4 quarter note, and a B4 quarter note. The bass line continues with a G3 quarter note, an A3 quarter note, and a B3 quarter note. The system concludes with a final chord of G4, A4, and B4 in the treble, and G3, A3, and B3 in the bass, marked with a fermata.

Stichos 3

- iour, save us. Let all the earth wor-

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, and then a B4 quarter note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, and then a B3 quarter note. The melody continues with a G4 quarter note, an A4 quarter note, and a B4 quarter note. The bass line continues with a G3 quarter note, an A3 quarter note, and a B3 quarter note. The system concludes with a final chord of G4, A4, and B4 in the treble, and G3, A3, and B3 in the bass, marked with a fermata.

ship Thee and chant un- to Thee; Let them chant un- to Thy name, O Most High.

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, and then a B4 quarter note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, and then a B3 quarter note. The melody continues with a G4 quarter note, an A4 quarter note, and a B4 quarter note. The bass line continues with a G3 quarter note, an A3 quarter note, and a B3 quarter note. The system concludes with a final chord of G4, A4, and B4 in the treble, and G3, A3, and B3 in the bass, marked with a fermata.

Refrain

Through the prayers of the The- o- tok- os, O Sav- -

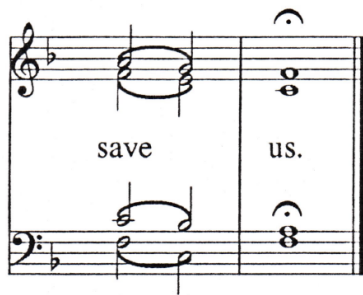
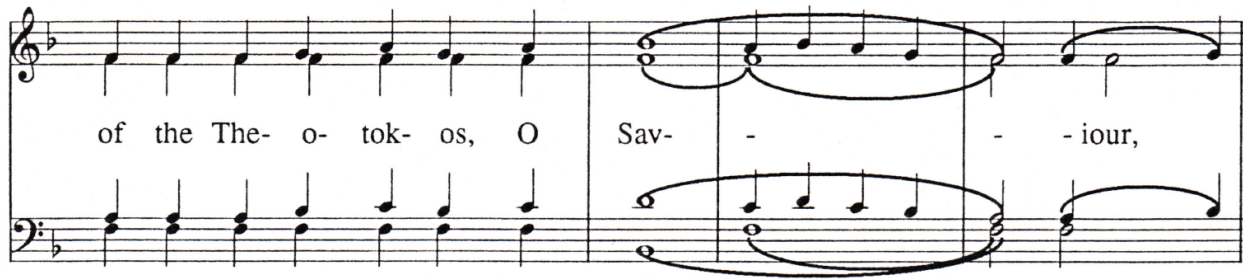
Glory, Both now

- iour save us. Glo- ry to the Father, and to the Son

and to the Ho- ly Spir- it,

Refrain

both now and ever, and unto the ages of a- ges. A- men. Through the prayers



Small Litany

Deacon: Again and again in peace let us pray 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: 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.

Second Antiphon

Psalm 66, Tone II

Stichos 1

God be gra- cious un- to us and bless us,

The musical notation for Stichos 1 consists of a two-staff system in G-clef (treble) and F-clef (bass) with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Refrain

and cause His face to shine upon us and have mer- cy on us. O Son of God

The musical notation for the Refrain consists of a two-staff system in G-clef (treble) and F-clef (bass) with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The Refrain begins with a double bar line and a repeat sign.

Who didst rise from the dead, save us who chant un- to Thee:

The musical notation for the continuation of the Refrain consists of a two-staff system in G-clef (treble) and F-clef (bass) with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The Refrain continues with a double bar line and a repeat sign.

Stichos 2

Al- le- lu- i- a. That we may know up- on the earth Thy way,

The musical notation for Stichos 2 consists of a two-staff system in G-clef (treble) and F-clef (bass) with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. Stichos 2 begins with a double bar line and a repeat sign.

Refrain

a- mong all the nations Thy sal- va- tion. O Son of God

Who didst rise from the dead, save us who chant un- to Thee:

Stichos 3

Al- le- lu- i- a. Let all the peo- ples give Thee praise, O God,

Refrain

let all the peo- ples praise Thee. O Son of God

Who didst rise from the dead, save us who chant un- to Thee:

Al- le- lu- i- a. **Glory, Both now** Glory to the Father, and to the Son, and to the Holy Spirit,

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

O Only Begotten Son

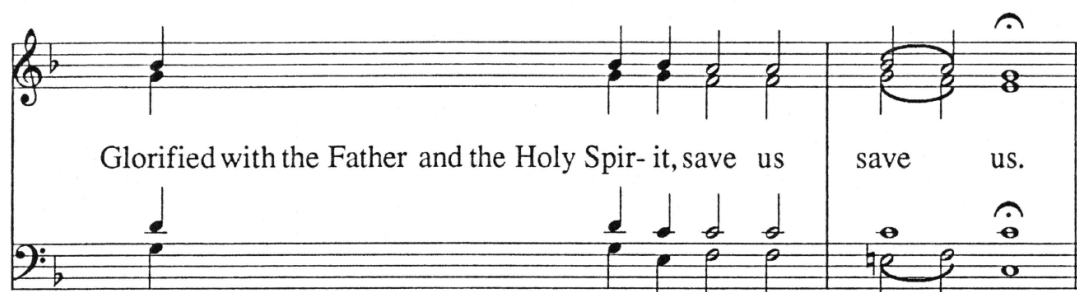
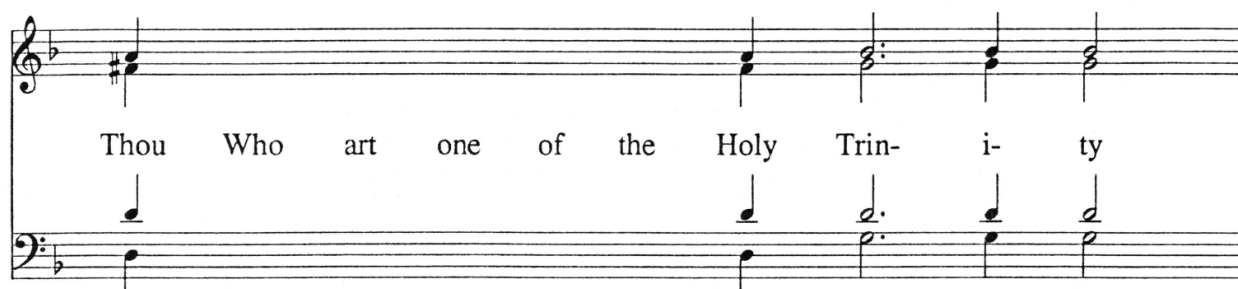
O Only-Begotten Son and Word of God Who art Im- mor- tal

Yet didst deign for our sal-va-tion

To be incarnate of the holy Theotokos and Ever-Vir-gin Ma-ry

and without change didst be-come man.

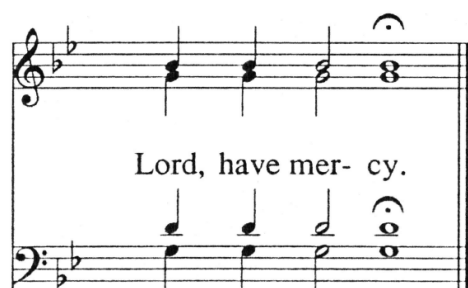
And wast crucified, O Christ God, trampling down death by death



Small Litany

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

Choir:



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

Choir:

Lord, have mer- cy.

This musical score is for a choir part in G major, 4/4 time. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The melody consists of a half note G4, a quarter note A4, a half note B4, a quarter note C5, and a half note D5. The bass line consists of a half note G3, a quarter note A3, a half note B3, a quarter note C4, and a half note D4. The lyrics are 'Lord, have mer- cy.' with a fermata over the final 'cy.'.

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, to Thee, O Lord.

This musical score is for a choir part in G major, 4/4 time. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The melody consists of a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note D5, a quarter note E5, a half note F#5, a quarter note G5, and a half note A5. The bass line consists of a half note G3, a quarter note A3, a half note B3, a quarter note C4, a half note D4, a quarter note E4, a half note F#4, a quarter note G4, and a half note A4. The lyrics are 'To Thee, O Lord, to Thee, O Lord.' with a fermata over the final 'Lord.'.

Priest: For Thou art a good God, 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:

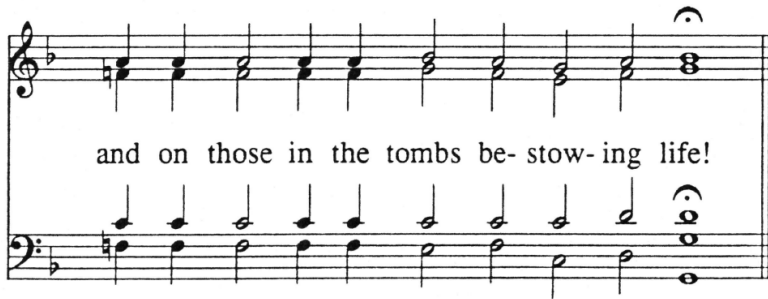
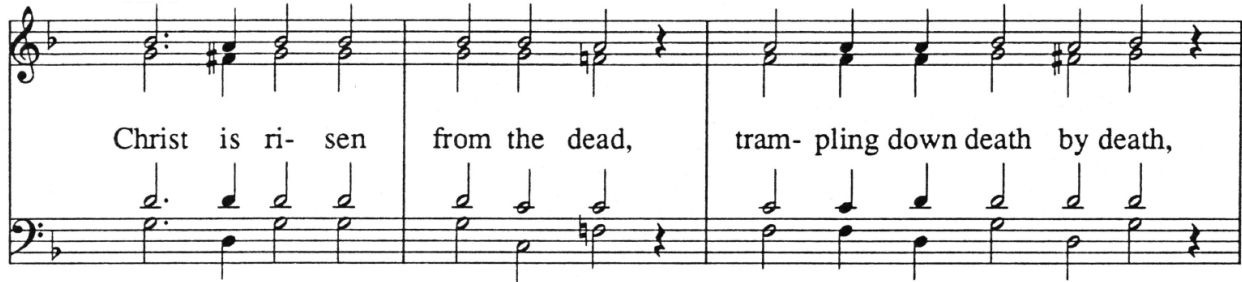
A- men, A- - men.

This musical score is for a choir part in G major, 4/4 time. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The melody consists of a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note D5, a quarter note E5, a half note F#5, a quarter note G5, and a half note A5. The bass line consists of a half note G3, a quarter note A3, a half note B3, a quarter note C4, a half note D4, a quarter note E4, a half note F#4, a quarter note G4, and a half note A4. The lyrics are 'A- men, A- - men.' with a fermata over the final 'men.'.

Third Antiphon

Psalm 67, Tone V

Stichos 1: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.



Stichos 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Troparion: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Stichos 3: So let sinners perish at the presence of God, and let the righteous be glad, let them rejoice in the presence of God.

Troparion: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

Small Entry with Gospel

Deacon: Wisdom! Aright! In congregations bless ye God, the Lord from the well-springs of Israel!

Choir:

Christ is ri- sen from the dead, tram- pling down death by death,

and on those in the tombs be- stow- ing life!

Hypakoï, Tone VIII

Fore- stal- ling the dawn, the wo- men came with Ma- ry,

and found the stone rolled a- way from the sep- ul- chre,

and heard from the an- gel: Why seek ye a- mong the dead,

This block contains the first line of musical notation. It features a treble and bass staff with a key signature of one sharp (F#). The melody is composed of eighth and quarter notes, while the bass line consists of quarter notes. The lyrics are printed below the staff.

as though He were mor- tal Him Who liveth in ev- er- last- ing light?

This block contains the second line of musical notation. It continues the melody and bass line from the first line. The lyrics are printed below the staff.

Be- hold the grave- clothes. Go quickly and pro- claim to the world.

This block contains the third line of musical notation. It continues the melody and bass line. The lyrics are printed below the staff.

that the Lord is ri- sen and hath slain death.

This block contains the fourth line of musical notation. It concludes the melody and bass line. The lyrics are printed below the staff.

For He is the Son of God Who sav- eth man- kind.

Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it,

both now and ev- er, and unto the ages of a- ges. A- men.

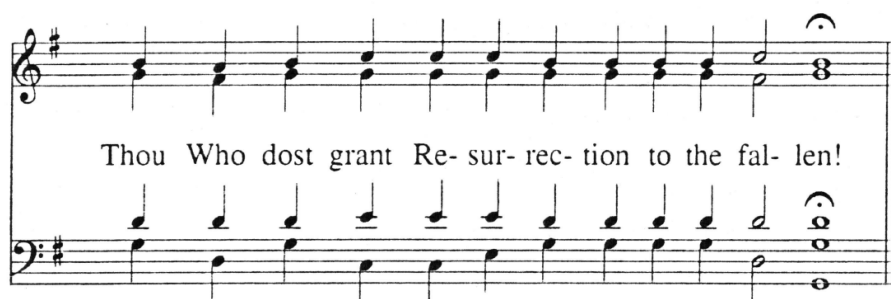
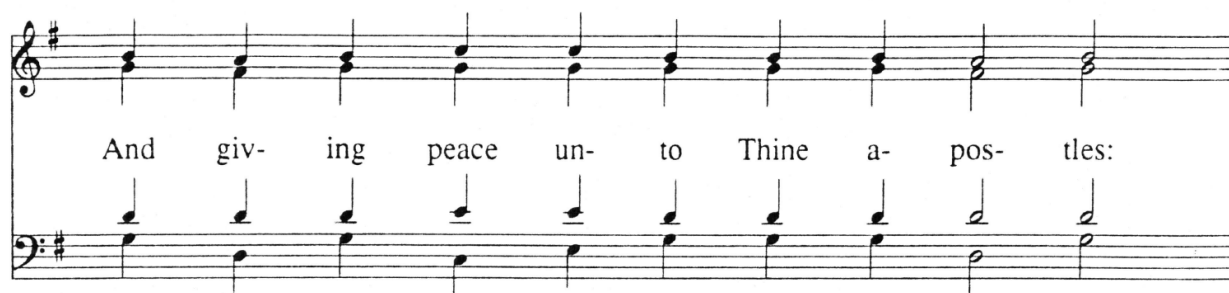
Kontakion, Tone VIII

Though Thou didst de- scend in- to the grave, O Im- mor- tal One,

yet didst Thou de- stroy the pow- er of ha- des.

And didst a- rise as vic- tor, O Christ God,

cal- ling to the myrrh- bear- ing wo- men: Re- joice!



Priest: For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever: *(If the priest serve without a deacon, he continueth)* and unto ages of ages.

If there be no deacon, the following is omitted:

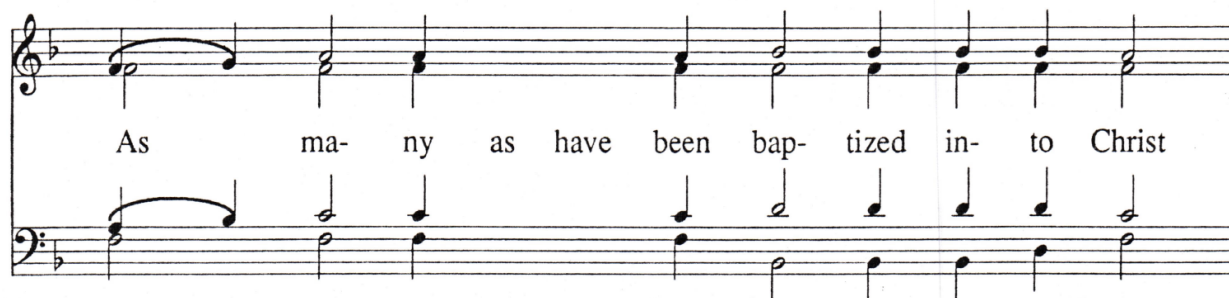
Deacon: O Lord, save the pious and hearken unto us.

Choir: O Lord, save the pious and hearken unto us.

Deacon: And unto the ages of ages.

Choir: Amen.

As Many As Have Been Baptized



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

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

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

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

Prokeimenon, Tone VIII

Deacon: Let us attend.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the Eighth Tone: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir:

The musical score is written for a choir in the Eighth Tone, featuring a key signature of one sharp (F#) and a common time signature. It consists of three systems of staves, each with a treble and bass staff joined by a brace. The lyrics are written below the staves.

System 1:
This is the day which the Lord hath made;

System 2:
let us re-joice and be

System 3:
glad there-in.

Reader: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Choir: This is the day which the Lord hath made; let us rejoice and be glad therein.

Reader: This is the day which the Lord hath made;

Choir: Let us rejoice and be glad therein.

The Epistle

Deacon: Wisdom!

Reader: The Reading is from the Acts of the Holy Apostles.

Deacon: Let us attend.

Reader: The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which He was taken up, after that He through the Holy Spirit had given commandments unto the apostles whom He had chosen: To whom also He showed Himself alive after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that, the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Priest: Peace be unto thee.

Reader: And to thy spirit.

Alleluia, Tone IV

Deacon: Wisdom.

Reader: Alleluia in the Fourth Tone.

Choir:



Reader: Thou shall rise up and have pity upon Sion.

Choir: Alleluia, alleluia, alleluia.

Reader: The Lord from Heaven hath looked upon the earth.

Choir: Alleluia, alleluia, alleluia.

The Gospel

If a deacon serve:

Deacon: Bless, Master, the bringer of the Good Tidings of the holy Apostle and Evangelist John the Theologian.

Priest: May God, through the intercessions of the holy, glorious, all-praised Apostle and Evangelist John the Theologian, give speech with great power unto thee that bringest good tidings, unto the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Priest (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 the Holy Apostle and Evangelist John the Theologian.

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

Priest (Deacon): Let us attend.

Deacon: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth. John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me. And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

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

Augmented Litany

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

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

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

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

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

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

Deacon: 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)*

Deacon: 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*)

Deacon: Again we pray for our brethren, the priests, priestmonks, and all our brethren in Christ.

Choir: Lord have mercy. (*Thrice*)

Deacon: 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 (*or* 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*)

Deacon: 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.

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

Choir: Lord, have mercy.

Deacon: That He will catechize them with the word of Truth.

Choir: Lord, have mercy.

Deacon: That He will reveal unto them the Gospel of righteousness.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: 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 honourable 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

Deacons: 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*)

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

Choir: Lord, have mercy.

Deacon: Wisdom!

Priest: For unto Thee are due all glory, honour, 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.

Deacon: 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 four petitions are not said:

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

Choir: Lord, have mercy.

Deacon: 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.

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.

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

Choir: Lord, have mercy.

Deacon: 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.

Cherubic Hymn

The musical score for the Cherubic Hymn is presented in two systems. Each system consists of a treble and bass staff joined by a brace. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written below the notes. The first system contains the lyrics: "Let us who mys-tic'-ly rep- re". The second system contains the lyrics: "sent the Cher- u- bim mys- - tic'- ly". The music features various dynamics including *pp*, *p*, *mf*, and *p*. The notation includes eighth notes, quarter notes, and half notes, with some notes beamed together. There are also rests and fermatas indicated.

rep- sent the Cher- u- bim.

8 *pp*

mf And who chant the thrice Ho- ly hymn

thrice ho- ly hymn thrice- ho- ly hymn

mf up to the life- cre- a- ting life- cre- a- ting Trin-

First system of a musical score in G major (one sharp). The treble and bass staves are connected by a brace. The melody in the treble staff features a series of eighth and sixteenth notes, with some chords. The bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics "i- ty. Now lay a-" are written below the treble staff. Dynamic markings include *pp* and *p*. A repeat sign is at the end of the system.

Second system of the musical score. The melody continues with eighth and sixteenth notes. The lyrics "side now lay a side all earth- ly care" are written below the treble staff. The bass staff continues with harmonic accompaniment. A repeat sign is at the end of the system.

Third system of the musical score. The melody continues with eighth and sixteenth notes. The lyrics "lay a- side lay a side all" are written below the treble staff. The bass staff continues with harmonic accompaniment. A repeat sign is at the end of the system.

Fourth system of the musical score. The melody continues with eighth and sixteenth notes. The lyrics "earth- ly care." are written below the treble staff. The bass staff continues with harmonic accompaniment. The system ends with a double bar line. Dynamic markings include *ppp*.

The Great Entry

Deacon: Our Metropolitan *Name*; our Archbishop *Name*; our Bishop *Name*, may the Lord God remember in his kingdom, always, now and ever, and unto the ages of ages.

Priest: This land, its authorities, and armed forces, and the faithful that dwell herein, may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

The suffering Russian land and its Orthodox people both in the homeland and in the diaspora; 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, the benefactors, the brotherhood and parishioners 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.

People: May the Lord God remember thy priesthood in His kingdom, always, now and ever, and unto the ages of ages.

Choir:

The musical score for the Choir is presented in two systems. The first system begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). The first measure is marked *pp* (pianissimo) and contains the lyrics "A-men." followed by a whole rest. The second measure is marked *f* (forte) and contains the lyrics "That we may re-". The third measure contains the lyrics "ceive". The second system continues the melody with the lyrics "that we may re" in the first measure, "ceive the" in the second measure, and "King of all" in the third measure. The music is written for a choir with a treble and bass staff, using a key signature of one sharp (F#) and a common time signature (C). Dynamics include *pp* (pianissimo) and *f* (forte).

Who com- eth in- vis- i- bly up- born in tri-

mf

This system contains the first four measures of the musical score. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#). The lyrics are 'Who com- eth in- vis- i- bly up- born in tri-'. The dynamic marking *mf* is present at the beginning.

umph by the ranks of an- gels Al- le- lu ia,

p *f*

This system contains measures 5 through 8. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are 'umph by the ranks of an- gels Al- le- lu ia,'. The dynamic markings *p* and *f* are present.

Who com- eth in- vis- i- bly up- born in tri-

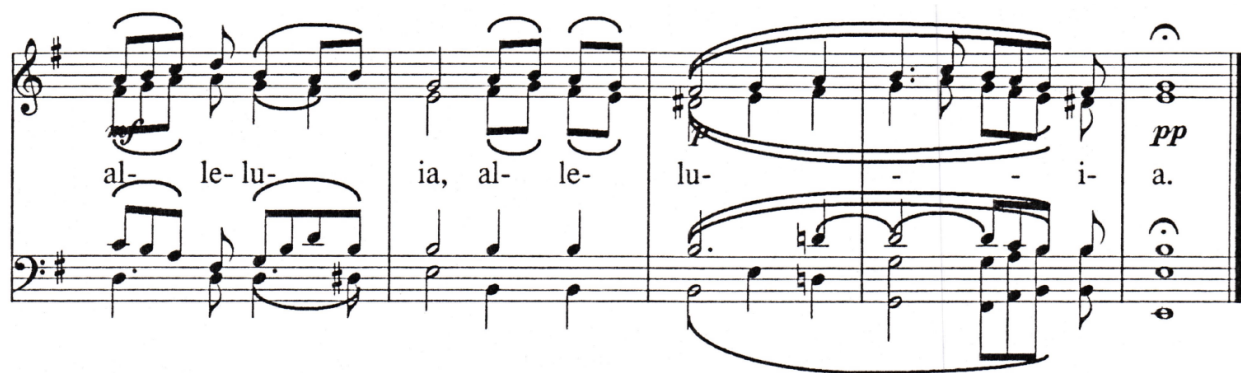
mf

This system contains measures 1 through 4 of a new phrase. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#). The lyrics are 'Who com- eth in- vis- i- bly up- born in tri-'. The dynamic marking *mf* is present at the beginning.

umph by the ranks of an- gels Al- le- lu ia,

p *f*

This system contains measures 5 through 8 of the same phrase. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are 'umph by the ranks of an- gels Al- le- lu ia,'. The dynamic markings *p* and *f* are present.



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 to all.

Choir: And to Thy spirit.

Deacon: 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 Faith

Choir/People: 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:

First system of the choir's musical score. It consists of a treble and a bass staff. The treble staff begins with a treble clef, a key signature of one sharp (F#), and a dynamic marking of *p*. The lyrics "A mer- - cy of peace, a sac- - ri-" are written below the staff. The music features a series of chords and moving lines in both staves, with some notes beamed together.

Second system of the choir's musical score. It continues from the first system. The lyrics "fice of praise." are written below the staff. The music concludes with a final chord in both staves.

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:

Musical score for the choir. It consists of a treble and a bass staff. The treble staff begins with a treble clef, a key signature of one sharp (F#), and a dynamic marking of *p*. The lyrics "And to thy spir- - it." are written below the staff. The music features a series of chords and moving lines in both staves, with some notes beamed together.

Priest: Let us lift up our hearts.

Choir:

Music notation for the choir part of the first system. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "We lift them up un- to the Lord." The music features a mix of eighth and sixteenth notes, with some rests and a final double bar line.

Priest: Let us give thanks unto the Lord.

Choir:

Music notation for the choir part of the second system. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "It is meet and right to wor- ship the". The music features a mix of eighth and sixteenth notes, with some rests and a final double bar line.

Music notation for the choir part of the third system. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Fath- er and the Son". The music features a mix of eighth and sixteenth notes, with some rests and a final double bar line.

Music notation for the choir part of the fourth system. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "and the Ho- ly Spir- it: the Trin- i- ty, One in". The music features a mix of eighth and sixteenth notes, with some rests and a final double bar line.

es- - sence, and ip di- vi- - si- ble.

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

Choir:

mf
Ho- ly, ho- ly ho- ly Lord of Sab- a-

p
oth, hea- ven and earth are full of Thy glo- - ry, Ho-

san- na, Ho- san- na in the high- est! *p* Bles- sed is he who

comes in the name of the Lord, Ho- san na in the

This musical score is for a choir and a solo voice. The key signature has one sharp (F#). The choir part is written in a soprano or alto clef, and the solo voice part is in a bass clef. The lyrics are: "comes in the name of the Lord, Ho- san na in the".

high- est.

This musical score continues the previous part. The choir part is in a soprano or alto clef, and the solo voice part is in a bass clef. The lyrics are: "high- est.".

Priest: Take, eat: this is My Body, which is broken for you for the remission of sins.

Choir:

A- men.

This musical score is for the "Amen" response. The choir part is in a soprano or alto clef, and the solo voice part is in a bass clef. The lyrics are: "A- men.".

Priest: 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:

A musical score for a choir, consisting of a treble and a bass staff. The key signature has one sharp (F#). The treble staff contains a series of eighth notes, mostly beamed together, with a final whole note. The bass staff contains a series of eighth notes, mostly beamed together, with a final whole note. The lyrics "A- - men." are written below the staves, with a long dash under "A-" and a period after "men.".

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

Choir:

A musical score for a choir, consisting of a treble and a bass staff. The key signature has one sharp (F#). The treble staff contains a series of eighth notes, mostly beamed together, with a final whole note. The bass staff contains a series of eighth notes, mostly beamed together, with a final whole note. The lyrics "We praise Thee, we bless Thee, we give" are written below the staves, with a long dash under "We" and a period after "Thee, we give".

A musical score for a choir, consisting of a treble and a bass staff. The key signature has one sharp (F#). The treble staff contains a series of eighth notes, mostly beamed together, with a final whole note. The bass staff contains a series of eighth notes, mostly beamed together, with a final whole note. The lyrics "thanks to Thee, O Lord, and we pray un- to" are written below the staves, with a long dash under "thanks" and a period after "Thee, O Lord, and we pray un- to".

Thee we pray un- to Thee, O our God, O our

God O our *ppp* God.

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

Hymn to the Theotokos

Instead of It Is Truly Meet we chant the Irmos of 9th Ode, Tone I

Choir:

Refrain

The an- gel cried un- to her that is full of grace:

O pure Vir- - - gin re- - joice! and a- gain I say Re- joice!

For thy Son is ri- - sen from the grave on the third day,

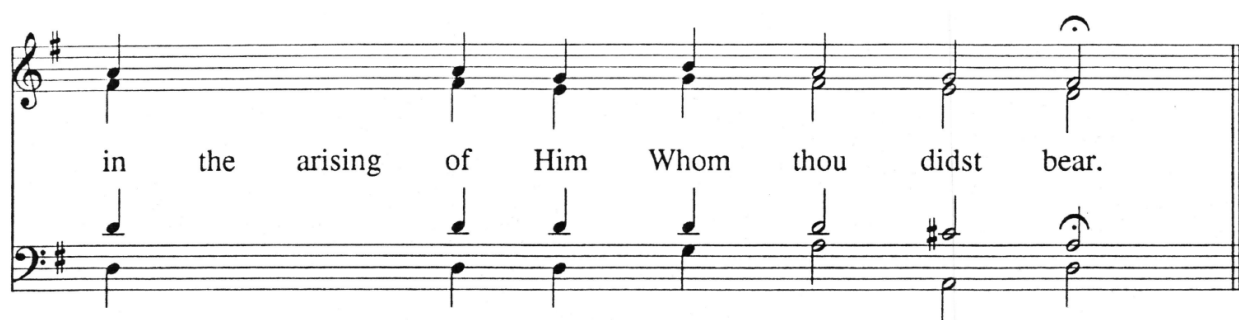
and hath raised the dead, O ye people be joy-ful!

Irmos

Shine, shine, O new Jer-u-sal-em, for the glo-ry of the Lord,

is ri-sen up-on thee; dance now and be glad, O Si-on,

and do thou exult, O pure The-o-tok-os,



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

Choir: And each and every one.

Priest: And grant unto us that with one mouth and one heart we may glorify and hymn Thy most honourable 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, Who hath 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.

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 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/People: 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.

Priest: 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.

Communion Verse

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

Holy Communion

After the communion of the clergy:

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

Choir: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *(Once)*

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. Amen.

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 to each person who receiveth Holy Communion, the priest 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.

Receive Ye the Body of Christ

Choir:

Repeatedly

Re- ceive ye the bo- dy of Christ

The first system of musical notation for the choir part. It consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'Re- ceive ye the bo- dy of Christ'. The word 'Re-' is on a half note, 'ceive ye' is on a half note, 'the bo-' is on a half note, 'dy of' is on a half note, and 'Christ' is on a half note. There are repeat signs at the beginning and end of the system.

Taste ye of the foun- tain of im-

The second system of musical notation. It continues the melody from the first system. The lyrics are 'Taste ye of the foun- tain of im-'. The word 'Taste ye' is on a half note, 'of the' is on a half note, 'foun-' is on a half note, 'tain' is on a half note, and 'of im-' is on a half note. There are repeat signs at the beginning and end of the system.

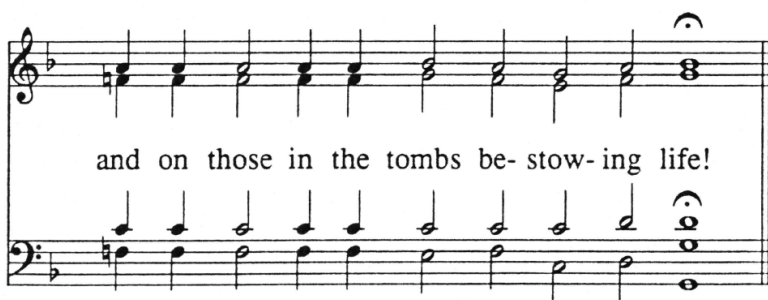
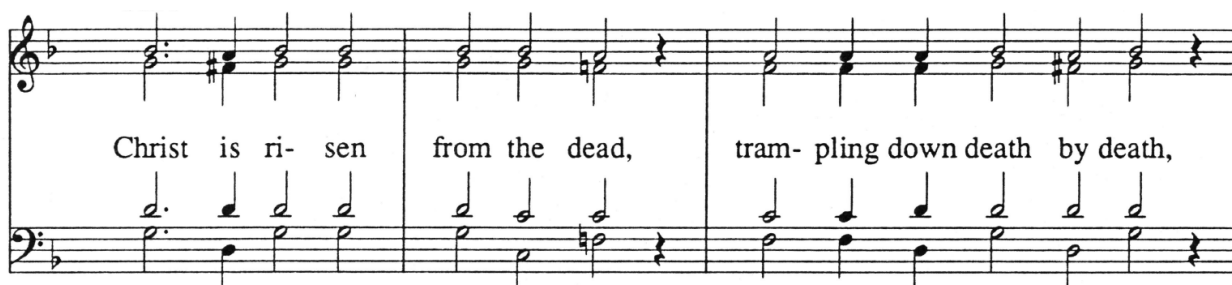
mor- tal- i- ty. Al -le- lu- i- ia.

The third system of musical notation. It continues the melody from the second system. The lyrics are 'mor- tal- i- ty. Al -le- lu- i- ia.'. The word 'mor-' is on a half note, 'tal-' is on a half note, 'i- ty.' is on a half note, 'Al -le-' is on a half note, 'lu- i-' is on a half note, and 'ia.' is on a half note. There are repeat signs at the beginning and end of the system.



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

Choir:



Priest: [Blessed is our God] Always, now and ever, and unto the ages of ages.

Choir: Amen. Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. (*Once*)

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:



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

Choir:



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:



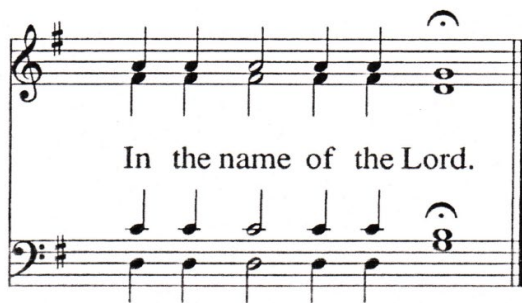
Priest: For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir:



Priest: In peace, let us depart.

Choir:



Deacon: Let us pray to the Lord.

Choir:



Prayer Before 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.

Choir: Amen. Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. (*Thrice*)

Prayer for Blessing of the Ártos

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O God Omnipotent and Lord Almighty, Who by Thy servant Moses, at the exodus of Israel from Egypt, and the liberation of Thy people from the bitter bondage of Pharaoh, didst command that a Lamb be slain, foreshadowing the Lamb which, because of our deeds, of His own good will, was slain on the Cross, and taketh away the sins of the whole world, Thy beloved Son, our Lord Jesus Christ: Do Thou now, also, we humbly entreat Thee, look upon this bread, and bless and sanctify it. For we, Thy servants, in honor, and glory, and commemoration of the glorious Resurrection of the same, Thy Son, our Lord Jesus Christ, through Whom, also we have received freedom and release from the eternal works of the enemy and the indissoluble bonds of hell, now before Thy majesty, on this exceeding bright, and all-glorious and saving day of Pascha, do offer this. Vouchsafe that we who offer it, and those who shall kiss it and shall taste of it, may be partakers of Thy heavenly benediction: and by Thy might root out from us all sickness and infirmity, granting health unto all. For Thou art the source of blessing, and the Bestower of health, and unto Thee do we ascribe glory: to the Father Who is from everlasting, together with Thine Only-begotten Son, and Thine all-holy, and good, and life-giving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The priest sprinkleth Ártos with holy water, saying:

Priest: This Ártos is blessed and hallowed by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. (*Thrice*)

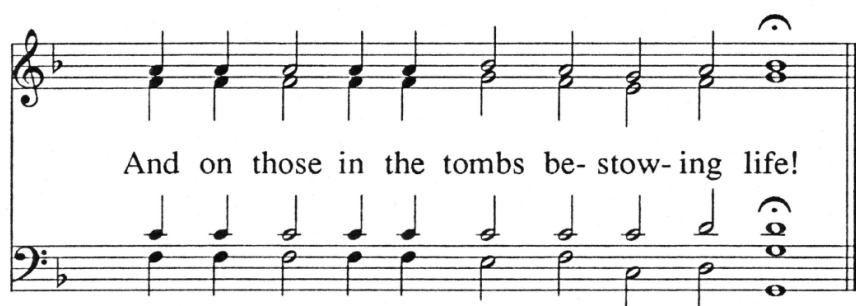
Dismissal

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.

Clergy: Christ is risen from the dead, trampling down death by death:

Choir:



Priest: May Christ our true God, Who rose from the dead, and trampled down death by death and upon those in the tombs bestowed life, through the intercessions of His most pure Mother, of the holy and glorious Apostles, of our father among the saints, John Chrysostom, archbishop of Constantinople, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

Priest: CHRIST IS RISEN! (*Thrice*)

People: TRULY HE IS RISEN! (After each)

Choir:

Repeatedly

Christ is ri- sen from the dead

tram-pling down death by death and

on those in the tombs be-stow-ing life.

Appendix I

Paschal Canon, Ode IX

Unabridged

Refrain

Mag- - ni- fy, O my soul,

Christ the Giv- er of Life,

Who rose from the grave on the third day.

Irmos

Shine, shine, O New Jer- u- sa- lem, for the glo- ry of the Lord

is ri - - sen up- on thee; dance now and be glad, O Si - - on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Refrain

Mag- - - ni- fy, O my soul,

Him Who wil- ling- ly suf- - fered, and was bur- ied,

and rose from the grave on the third day.

Irmos

Shine, shine, O new Jer- u- sal- em, for the glo- ry of the Lord

is ri- - sen up- on Thee; dance now and be glad, O Si- - on,

and do thou exult, O pure The-o-to-k-os

in the arising of Him Whom thou didst bear.

Refrain

Christ is the new Pas-cha,

the Liv-ing Sac-ri-fice, the Lamb of God,

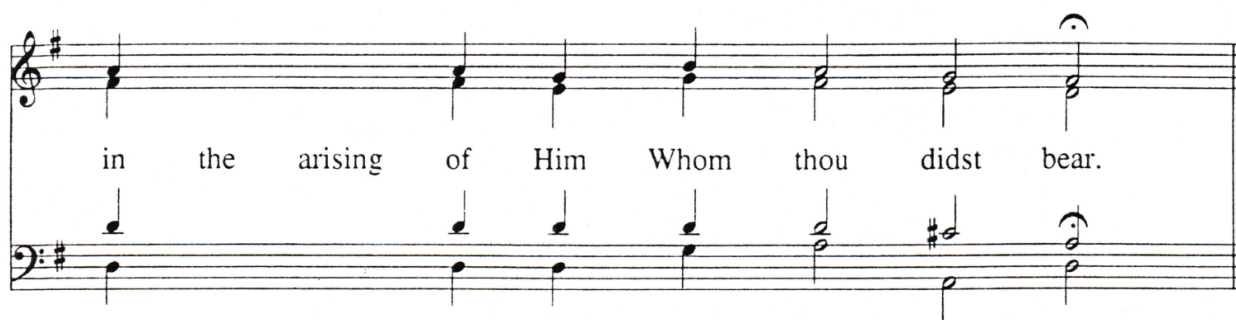
that taketh a- way the sin of the world. Shine, shine, O new Jer- u- sal- em,

Irmos

for the glo- ry of the Lord is ri- - sen up- on thee;

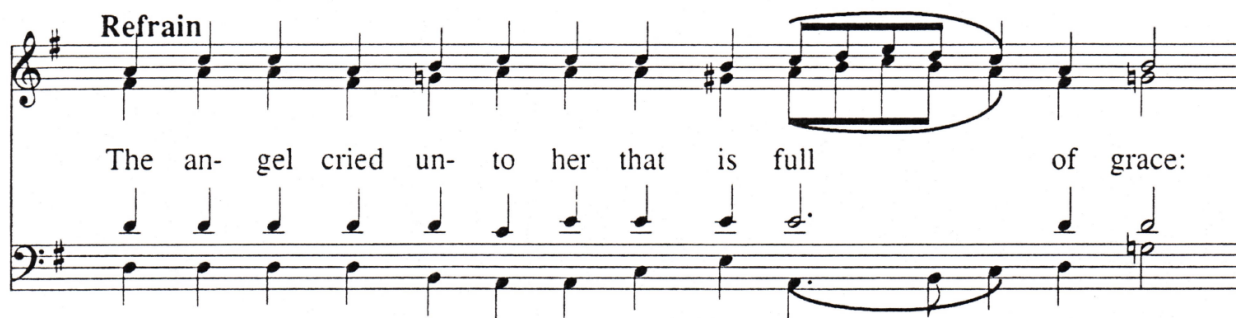
dance now and be glad, O Si- - on,

and do thou exult, O pure The- o- tok- os,



in the arising of Him Whom thou didst bear.

Refrain



The an- gel cried un- to her that is full of grace:



O pure Vir- - - gin re- - joice! and a- gain I say Re- joice!



For thy Son is ri- - sen from the grave on the third day,

and hath raised the dead, O ye people be joy-ful!

Irmos

Shine, shine, O new Jer-u-sal-em, for the glo-ry of the Lord,

is ri-sen up-on thee; dance now and be glad, O Si-on,

and do thou exult, O pure The-o-tok-os,

in the arising of Him Whom thou didst bear.

Refrain

Hav- ing slept, Thou didst a- wake the dead of the a- ges,

Troparion #1

roaring royally as the Li- on of Ju- - dah. O how di- vine, how lov- ing,

how sweet is Thy voice! For Thou hast truly pro- mised

to be with us un- to the end of the age. O Christ;

having this foun- da- tion of hope we faith- ful re- joice.

Refrain

Ma- ry Mag- - - - - dal- ene ran to the sep- ul- chre,

and hav- ing seen Christ, she questioned Him as though He were the gar- den- er.

Troparion #1

O how div- ine, how lov- ing, how sweet is Thy voice!

For Thou hast truly pro- mised to be with us

un- to the end of the age, O Christ; having this foun- da- tion of hope

Refrain

we faith- ful re- joice. The shi- ning an- - - - - gel

to the wo- - - - - men cried: Cease from tears,

Troparion #1

for Christ is ri- - sen. O how div- ine, how lov- ing,

how sweet is Thy voice! For Thou hast truly pro- mised

to be with us un -to the end of the age, O Christ;

having this foundation of hope we faithful rejoice.

Christ is ri- - - - sen, tram-pling down death,

and rai- - - - sing the dead, O ye people, be joy- - ful.

Troparion #1

O how div-ine, how lov-ing, how sweet is Thy voice!

For Thou hast truly pro- mised to be with us

un- to the end of the age, O Christ; having this foun- da- tion of hope

we faith- ful re- joice. To- - day all cre- - a- - tion

is glad and re- joi- - - - ceth, for Christ is ri- - - - sen,

Troparion #2

and hades is led in cap-ti-vi-ty. O great and most sacred Pas-cha, Christ!

O Wis- - dom and Word of God, and Pow-er!

Grant us more perfectly to par- take of Thee, in the un-wan- ing day

Refrain

of Thy king- - dom. To- - day the Mas- - - - - ter



hath led ha- des cap- - - tive, and raised the fet- - - - - tered.

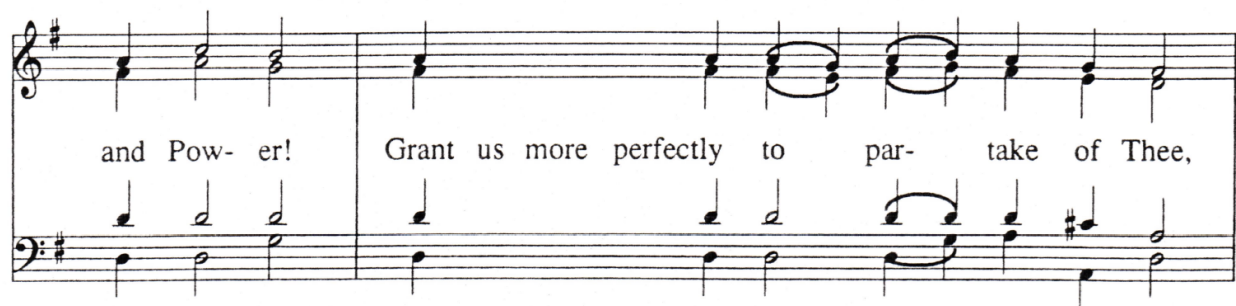


whom from ages it had held in bit- - ter bon- - dage.

Troparion #2



O great and most sacred Pas- cha, Christ! O Wis- - dom and Word of God,



and Pow- er! Grant us more perfectly to par- take of Thee,

in the un-wan-ing day of Thy king-dom.

Refrain

Mag-ni-fy, O my soul, the do-min-ion

of the Tri-hy-po sta-tic and In-di-vi-si-ble God-head.

Troparion #2

O great and most sacred Pas-cha, Christ! O Wis-dom and Word of God,

and Pow- er! Grant us more perfectly to par- take of Thee,

in the un- wan- ing day of Thy king- - dom.

Refrain

Re- - joice, O Vir- - - gin, re- joice! Re- joice, O bles- - - sed one;

Re- - joice, O most glor- - - i- fied one:

for thy Son is risen on the third day from the grave.

This musical system consists of a treble and bass staff in G major. The melody is primarily composed of half notes and quarter notes, with a final half note tied to the next system. The lyrics are written below the notes.

Troparion #2

O great and most sacred Pas-cha, Christ! O Wis- - dom and Word of God,

This system contains the first two lines of the Troparion. It features a treble and bass staff. The first line ends with a double bar line. The second line begins with a new melodic phrase. The lyrics are aligned with the notes.

and Pow-er! Grant us more perfectly to par- take of Thee,

This system continues the Troparion with the second two lines. It features a treble and bass staff. The melody continues with half and quarter notes. The lyrics are aligned with the notes.

in the un- wan- ing day of Thy king- - dom.

This system contains the final two lines of the Troparion. It features a treble and bass staff. The melody concludes with a final half note tied to the next system. The lyrics are aligned with the notes.

Refrain (Sung only on the Day of Pascha)

Mag- - - ni- fy, O my soul,

The first line of the musical score for the refrain. It consists of a treble and bass staff in G major (one sharp). The treble staff has a melodic line with a half note 'Mag-', a dotted half note 'ni-', and a half note 'fy,'. The bass staff has a bass line with a half note 'Mag-', a dotted half note 'ni-', and a half note 'fy,'. The word 'O' is on a whole note in the treble staff, and 'my soul,' is on a half note in the treble staff and a half note in the bass staff.

Christ the Giv- er of Life,

The second line of the musical score. The treble staff has a melodic line with a half note 'Christ', a dotted half note 'the', and a half note 'Giv-'. The bass staff has a bass line with a half note 'Christ', a dotted half note 'the', and a half note 'Giv-'. The word 'er' is on a whole note in the treble staff, and 'of Life,' is on a half note in the treble staff and a half note in the bass staff.

Who rose from the grave on the third day.

The third line of the musical score. The treble staff has a melodic line with a half note 'Who', a dotted half note 'rose', and a half note 'from'. The bass staff has a bass line with a half note 'Who', a dotted half note 'rose', and a half note 'from'. The word 'the' is on a whole note in the treble staff, and 'grave on' is on a half note in the treble staff and a half note in the bass staff. The word 'the' is on a whole note in the treble staff, and 'third day.' is on a half note in the treble staff and a half note in the bass staff.

Katavasia – Ode IX

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord,

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

This musical system consists of two staves, treble and bass, with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed between the staves, with note heads positioned above the words. The first measure contains the lyrics 'Christ is ri- sen', the second 'from the dead,', and the third 'tram- pling down death by death,'. The music is in a simple, hymn-like style with a steady rhythm.

and on those in the tombs be- stow- ing life!

This musical system continues the piece, featuring the same two-staff format and key signature. The lyrics 'and on those in the tombs be- stow- ing life!' are placed between the staves. The melody concludes with a final chord in the treble staff, marked with a repeat sign and a fermata. The bass line also concludes with a final chord, marked with a repeat sign and a fermata.

Appendix II

The Angel Cried

Makarov

The an- gel cried un- to her that is full of grace:

This system of the musical score is for the first line of the song. It consists of two staves in 3/4 time with a key signature of one sharp (F#). The lyrics are: "The an- gel cried un- to her that is full of grace:". The melody is primarily composed of chords, with some single notes in the first staff. The accompaniment in the second staff consists of eighth and quarter notes.

"O pure Vir- gin, Re- joice! And a- gain I

This system continues the musical score. The lyrics are: "O pure Vir- gin, Re- joice! And a- gain I". The melody features a half note followed by a quarter note in the first staff, with a slur over the first two measures. The accompaniment continues with eighth and quarter notes.

say, Re- joice! For thy Son hath ri- sen

This system continues the musical score. The lyrics are: "say, Re- joice! For thy Son hath ri- sen". The melody has a slur over the first two measures of the first staff. The accompaniment continues with eighth and quarter notes.

from the grave on the third day, and raised the

This system concludes the musical score. The lyrics are: "from the grave on the third day, and raised the". The melody features a slur over the last two measures of the first staff. The accompaniment continues with eighth and quarter notes.

dead, O ye peo- ple, be joy- ful!"

Shine, Shine, O New Jerusalem

Makarov

Shine, shine, O new Je- ru- sa- lem for the glo- ry

of the Lord is ri- sen up- on Thee: dance now dance now

and be glad, O Si- on, and do thou ex- ult, O pure The- o-

tok- os, in the a- ri- sing of Him Whom

thou didst bear.

Appendix III

Exapostilarion

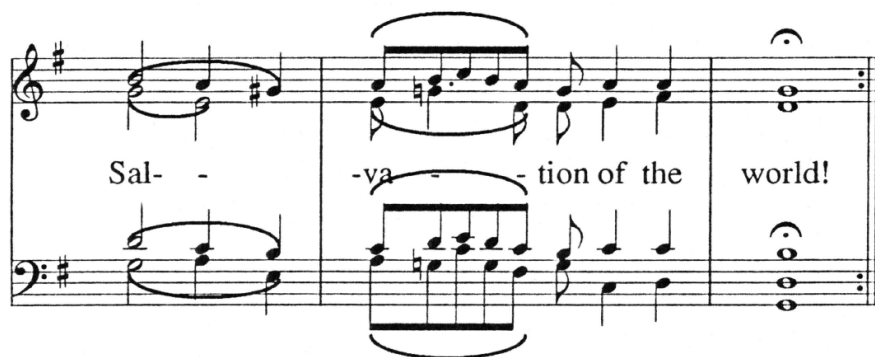
Obikhod, Four Voices

Hav- ing fal- len a- sleep in the flesh, as a mor- tal, O

King and Lord, on the third day Thou didst ar- -rise a- gain,

rai- sing up Ad- -am from cor- rup- - -tion,

and a- bol- ish- ing death: O Pas- cha of in- cor- rup- - - -tion,



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

Having fallen asleep in the flesh, as a mortal, O King and Lord, on the third day Thou didst rise again, raising up Adam from corruption, and abolishing death: O Pascha of incorruption, Salvation of the world!

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

Having fallen asleep in the flesh, as a mortal, O King and Lord, on the third day Thou didst rise again, raising up Adam from corruption, and abolishing death: O Pascha of incorruption, Salvation of the world!

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

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

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