

The Lamentations at the Tomb of Christ

Matins for Holy Saturday, served on the evening of Good Friday



“Do not lament me, O mother, seeing me in the tomb, the Son conceived in the womb without seed, for I shall arise, and be glorified with eternal glory as God! I shall exalt all who magnify thee in faith and in love.”

~ Ninth Ode of the Canon

All Saints Orthodox Church
Chicago, Illinois

We begin the service on the evening of Good Friday. The funeral bier of Christ is decorated and prominently displayed in the front of the church, with the Epitaphios icon. The people may venerate the Epitaphios before the service.

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

Choir: **Amen.**

Priest: Glory to Thee, O God; glory to Thee.

Choir: **O Heavenly King, / the Comforter, the Spirit of truth, / who art everywhere and fillest all things, / treasury of blessings, / and giver of life: / Come, and abide in us, / and cleanse us from every impurity, / and save our souls, O Good One.**

All: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

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

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

Lord, have mercy. (3x)

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

Our Father who art in heaven: Hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from the evil one.

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

Choir: **Amen.**

TROPARIA OF THE HOLY CROSS

Reader: O Lord, save Thy people and bless Thine inheritance. Grant victory to the Orthodox Christians over their adversaries. And by the virtue of Thy Cross, preserve Thine habitation.

Glory to the Father and to the Son and to the Holy Spirit. Do Thou, who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new nation which is called by Thy name. Make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever and unto ages of ages. Amen. O Champion dread who cannot be put to confusion: Despise not our petitions, O good and all-praised Theotokos. Establish the way of the Orthodox. Save those who have been called upon to govern us. Lead us to that victory which is from Heaven, for thou art she who gavest birth to God, and alone art blessed.

ORTHROS LITANY

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

Choir: **Lord, have mercy. Lord, have mercy. Lord, have mercy.**

Priest: Again we pray for all pious and Orthodox Christians.

Choir: **Lord, have mercy. Lord, have mercy. Lord, have mercy.**

Priest: Again we pray for our father...

Choir: **Lord, have mercy. Lord, have mercy. Lord, have mercy.**

Priest: Again we pray for the President of the United States, all civil authorities in this land, and our armed forces throughout the world.

Choir: **Lord, have mercy. Lord, have mercy. Lord, have mercy.**

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

Choir: **Amen.**

Chanter: Bless Father in the name of the Lord.

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

Choir: **Amen.**

1



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

2



Lord, have mercy, Lord, have mer-cy, Lord have mer - cy. A - men.

THE SIX PSALMS

Reader: Glory to God in the highest, and on earth peace, goodwill toward men. (3x)

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (2x)

Psalm 3

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

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

Psalm 37 (38)

Reader: O LORD, rebuke me not in Thy anger, nor chasten me in Thy wrath! For Thy arrows have sunk into me, and Thy hand has come down on me. There is no soundness in my flesh because of Thy indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; they weigh like a burden too heavy for me. My wounds grow foul and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning. For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart. Lord, all my longing is known to Thee, my sighing is not hidden from Thee. My heart throbs, my strength fails me; and the light of my eyes—it also has gone from me. My friends and companions stand aloof from my plague, and my kinsmen stand afar off. Those who seek my life lay their snares, those who seek my hurt speak of ruin, and meditate treachery all the day long. But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. Yea, I am like a man who does not hear, and in whose mouth are no rebukes.

But for Thee, O LORD, do I wait; it is Thou, O LORD my God, who wilt answer. For I pray, "Only let them not rejoice over me, who boast against me when my foot slips!" For I am ready to fall, and my pain is ever with me. I confess my iniquity, I am sorry for my sin. Those who are my foes without cause are mighty, and many are those who hate me wrongfully. Those who render me evil for good are my adversaries because I follow after good. Do not forsake me, O LORD! O my God, be not far from me! Make haste to help me, O Lord, my salvation!

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

Psalm 62 (63)

Reader: O God, Thou art my God, I seek Thee, my soul thirsts for Thee; my flesh faints for Thee, as in a dry and weary land where no water is. So I have looked upon Thee in the sanctuary, beholding Thy power and glory. Because Thy steadfast love is better than life, my lips will praise Thee. So I will bless Thee as long as I live; I will lift up my hands and call on Thy name. My soul is feasted as with marrow and fat, and my mouth praises Thee with joyful lips, when I think of Thee upon my bed, and

meditate on Thee in the watches of the night; for Thou hast been my help, and in the shadow of Thy wings I sing for joy. My soul clings to Thee; Thy right hand upholds me. But those who seek to destroy my life shall go down into the depths of the earth; they shall be given over to the power of the sword, they shall be prey for jackals. But the king shall rejoice in God; all who swear by Him shall glory; for the mouths of liars will be stopped.

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

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

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

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Psalm 87 (88)

Reader: O LORD, my God, I call for help by day; I cry out in the night before Thee. Let my prayer come before Thee, incline Thy ear to my cry! For my soul is full of troubles, and my life draws near to Hades. I am reckoned among those who go down to the Pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like those whom Thou dost remember no more, for they are cut off from Thy hand. Thou hast put me in the depths of the Pit, in the regions dark and deep. Thy wrath lies heavy upon me, and Thou dost overwhelm me with all Thy waves. Thou hast caused my companions to shun me; Thou hast made me a thing of horror to them. I am shut in so that I cannot escape; my eye grows dim through sorrow.

Every day I call upon Thee, O LORD; I spread out my hands to Thee. Dost Thou work wonders for the dead? Do the shades rise up to praise Thee? Is Thy steadfast love declared in the grave, or Thy faithfulness in destruction? Are Thy wonders known in the darkness, or Thy saving help in the land of forgetfulness? But I, O LORD, cry to Thee; in the morning my prayer comes before Thee. O LORD, why dost Thou cast me off? Why dost Thou hide Thy face from me? Afflicted and close to death from my youth up, I suffer Thy terrors; I am helpless. Thy wrath has swept over me; Thy dread assaults destroy me. They surround me like a flood all day long; they close in upon me together. Thou hast caused neighbor and friend to shun me; my companions are in darkness.

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

Psalm 102 (103)

Reader: Bless the LORD, O my soul; and all that is within me, bless His holy name! Bless the LORD, O my soul, and forget not all His benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle's. The LORD works vindication and justice for all who are oppressed. He made known His ways to Moses, His acts to the people of Israel. The LORD is merciful and gracious, slow to anger and abounding in steadfast love.

He will not always chide, nor will He keep his anger forever. He does not deal with us according to our sins, nor requite us according to our iniquities. For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him; as far as the east is from the west, so far does He remove our transgressions from us.

As a father pities his children, so the LORD pities those who fear Him. For He knows our frame; He remembers that we are dust. As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments. The LORD has established His throne in the heavens, and His kingdom rules over all. Bless the LORD, O you His angels, you mighty ones who do His word, hearkening to the voice of His word! Bless the LORD, all His hosts, His ministers that do His will! Bless the LORD, all His works, in all places of His dominion. Bless the LORD, O my soul!

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

Psalm 142 (143)

Reader: Hear my prayer, O LORD; give ear to my supplications! In Thy faithfulness answer me, in Thy righteousness! Enter not into judgment with Thy servant; for no man living is righteous before Thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead. Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that Thou hast done; I muse on what Thy hands have wrought. I stretch out my hands to Thee; my soul thirsts for Thee like a parched land.

Make haste to answer me, O LORD! My spirit fails! Hide not Thy face from me, lest I be like those who go down to the Pit. Let me hear in the morning of Thy steadfast love, for in Thee I put my trust. Teach me the way I should go, for to Thee I lift up my soul. Deliver me, O LORD, from my enemies! I have fled to Thee for refuge! Teach me to do Thy will, for Thou art my God! Let Thy good Spirit lead me on a level path! For Thy name's sake, O LORD, preserve my life! In Thy righteousness bring me out of trouble! And in Thy steadfast love cut off my enemies, and destroy all my adversaries, for I am Thy servant.

O Lord, give ear to my supplications and enter not into judgment with Thy servant. (2x)

Let Thy good Spirit lead me on a level path!

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

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

O our God and our Hope, glory to Thee!

GOD IS THE LORD

(Tone 2)

Refrain:

God is the Lord _____ who hath shown us
light. Bless - ed is he that com - eth
in the name _____ of _____ the Lord. _____

The image shows three staves of musical notation in G major (one flat). The first staff contains the melody for the words 'God is the Lord' with a long horizontal line under 'Lord'. The second staff continues with 'who hath shown us light. Bless - ed is he that com - eth'. The third staff concludes with 'in the name _____ of _____ the Lord. _____'. The music uses a treble clef and a key signature of one flat.

Verses from Psalm 117:

- Give thanks unto the Lord, for He is good; His mercy endureth forever.
- All nations compassed me about, but in the name of the Lord will I destroy them.
- I shall not die but live, and declare the works of the Lord!
- The stone which the builders refused has become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes.

TROPARIA FOR GOOD FRIDAY AND HOLY SATURDAY

(Tone 2)

Choir: The noble Joseph... (music on next page)

The Noble Joseph

Bulgarian Melody

THE NO - - - BLE JOS

The first system of musical notation for the song 'The Noble Joseph'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'THE NO - - - BLE JOS' are written below the treble staff, with hyphens indicating that the words span across multiple notes.

EPH WHEN HE

The second system of musical notation. The melody continues from the first system. The lyrics 'EPH WHEN HE' are written below the treble staff. The word 'EPH' is positioned under a note that spans across the end of the system and the beginning of the next.

HAD TAK - - EN DOWN THY

The third system of musical notation. The melody continues. The lyrics 'HAD TAK - - EN DOWN THY' are written below the treble staff. The words 'TAK - - EN' are connected by a long horizontal line, indicating they span across several notes.

MOST PURE BOD - - Y FROM

The fourth system of musical notation. The melody continues. The lyrics 'MOST PURE BOD - - Y FROM' are written below the treble staff. The words 'BOD - - Y' are connected by a long horizontal line, indicating they span across several notes.

THE TREE WRAPPED IT IN

The fifth system of musical notation. The melody continues. The lyrics 'THE TREE WRAPPED IT IN' are written below the treble staff. The word 'WRAPPED' is positioned under a note that spans across the end of the system and the beginning of the next.

FINE LIN - - EN AND A - NOINT

ED IT WITH SPIC - ES AND

PLACED IT IN A NEW TOMB.

(cf. p. 272 for Alternate "Glory...")

Chant: Glory to the Father and to the Son and to the Holy Spirit.

Choir: When Thou didst submit... (music on next page)

Apolytikion of the Resurrection 163

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ison
When thou didst submit thyself unto
death, O thou deathless and immortal One, then
thou didst destroy hell with thy Godly power, and when
thou didst raise the dead from beneath the earth,
all the powers of heaven did cry aloud unto thee: O
Christ, thou Giver of life, glory to thee.

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

THE AN - - GEL CAME TO THE MYRRH - BEAR-ING WOM - -

-EN AT THE TOMB AND SAID: MYRRH

IS FIT - - - TING

FOR THE DEAD, BUT

The image displays a musical score for piano and voice, consisting of two systems. The key signature is two sharps (F# and C#), and the time signature is 4/4. The first system includes a piano accompaniment and a vocal line. The piano part features a melodic line in the right hand and a supporting bass line in the left hand. The vocal line is written in a single staff with lyrics underneath. The second system continues the piano accompaniment and the vocal line, ending with a double bar line. The lyrics are: "CHRIST HAS SHOWN HIM - SELF A STRANG - - ER TO COR - RUP - TION."

rit.

CHRIST HAS SHOWN HIM - SELF A

STRANG - - ER TO COR - RUP - TION.

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

Choir: **To Thee, O Lord.**

Priest: For Thou art the King of Peace, O Christ our God, and unto Thee we ascribe glory, together with the Father who is from everlasting, and Thine all-holy, good, and life-giving Spirit; now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for voice and piano. It consists of two systems of music. The first system is for the phrase "Lord, have mercy" and is marked with a "1" in a box above the first measure and a "2" in a box above the second measure. The second system is for the phrase "To Thee, O Lord. Amen." The music is in the key of D major (one sharp) and 4/4 time. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The piano part features a steady bass line with chords and some melodic movement. The vocal line is simple and clear, with some phrasing slurs. The score ends with a double bar line and repeat dots.

KATHISMATA HYMNS

Reader: Verily, Joseph requested of Pilate the precious body, which he wrapped in fine linen, after embalming it with divine spices, and placed it in a new grave. Wherefore, the ointment-bearing women rose up early, crying: 'Reveal to us, O Christ, Thy resurrection as Thou hast foretold!'

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

The ranks of the angels were dazzled at beholding Him who sitteth in the bosom of the Father, placed in a grave like one dead. How could the Immortal One at whom the myriads of angels gaze, glorifying, be with the dead in Hades, being the Lord Creator?

PSALM 50

Reader: Have mercy on me, O God, according to Thy steadfast love; according to Thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight, so that Thou art justified in Thy sentence and blameless in Thy judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Behold, Thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which Thou hast broken rejoice.

Hide Thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and uphold me with a willing spirit. Then I will teach transgressors Thy ways, and sinners will return to Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation, and my tongue will sing aloud of Thy deliverance. O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For Thou hast no delight in sacrifice; were I to give a burnt offering, Thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, Thou wilt not despise.

Do good to Zion in Thy good pleasure; rebuild the walls of Jerusalem, then wilt Thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on Thy altar.

The Kanon — Heirmos 1

Lesser Znamenny Chant

OF OLD THOU DIDST BURY THE PUR - SU - ING TY - - - RANT

The first system of musical notation consists of a treble and bass clef staff in G major. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "OF OLD THOU DIDST BURY THE PUR - SU - ING TY - - - RANT". The word "TY" is circled in the original score.

BE - NEATH THE WAVES OF THE SEA. NOW THE CHILD - - - REN

The second system of musical notation continues the melody and accompaniment. The lyrics are: "BE - NEATH THE WAVES OF THE SEA. NOW THE CHILD - - - REN".

OF THOSE WHO WERE SAVED BU - RY THEE BE - NEATH

The third system of musical notation continues the melody and accompaniment. The lyrics are: "OF THOSE WHO WERE SAVED BU - RY THEE BE - NEATH".

THE EARTH. BUT LIKE THE MAID - - - ENS, LET US SING

The fourth system of musical notation continues the melody and accompaniment. The lyrics are: "THE EARTH. BUT LIKE THE MAID - - - ENS, LET US SING".

TO THE LORD, FOR GLO - RIOUS - LY HAS HE BEEN

The fifth system of musical notation concludes the piece. The lyrics are: "TO THE LORD, FOR GLO - RIOUS - LY HAS HE BEEN".

A musical score for piano and voice. The score is written on two staves: a treble clef staff for the voice and a bass clef staff for the piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are "GLO - - - RI - FIED." with a long dash under "GLO" and a short dash under "RI". The piano accompaniment consists of a simple harmonic progression. The voice part has a melodic line with a slur over the first four notes. The lyrics are positioned below the voice staff.

GLO - - - RI - FIED.

Glory to Thee, our God; glory to Thee! O Lord my God, I shall praise Thy burial with funeral dirges, and sing to Thee songs of praise, O Thou through whose burial the entrance of life hath opened for me; and who by death caused death and Hades to die.

Glory to the Father and to the Son and to the Holy Spirit. Verily, those above and those below the earth, beholding Thee on Thy throne on high and in the grave below, were amazed, trembling at Thy death; for Thou, O Element of life, wast seen to be dead in a manner transcending the mind.

Both now and ever and unto ages of ages. Amen. To the depths of the earth Thou descendest to fill all with Thy glory; for my person that is in Adam was not hidden from Thee; and when Thou wast buried Thou didst renew me, who was corrupt, O Lover of mankind.

Of old Thou didst bury the pursuing tyrant... (music on next page)

The Kanon — Heirmos 1

Lesser Znamenny Chant

OF OLD THOU DIDST BURY THE PUR - SU - ING TY - - - RANT

BE - NEATH THE WAVES OF THE SEA. NOW THE CHILD - - - REN

OF THOSE WHO WERE SAVED BU - RY THEE BE - NEATH

THE EARTH. BUT LIKE THE MAID - - - ENS, LET US SING

TO THE LORD, FOR GLO - RIOUS - LY HAS HE BEEN

A musical score for piano and voice. The score is written on two staves: a treble clef staff for the voice and a bass clef staff for the piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are "GLO - - - RI - FIED." with a long dash under "GLO" and a shorter dash under "RI". The piano accompaniment consists of a simple harmonic progression. The voice part has a melodic line with a slur over the first four notes. The lyrics are positioned below the voice staff.

GLO - - - RI - FIED.

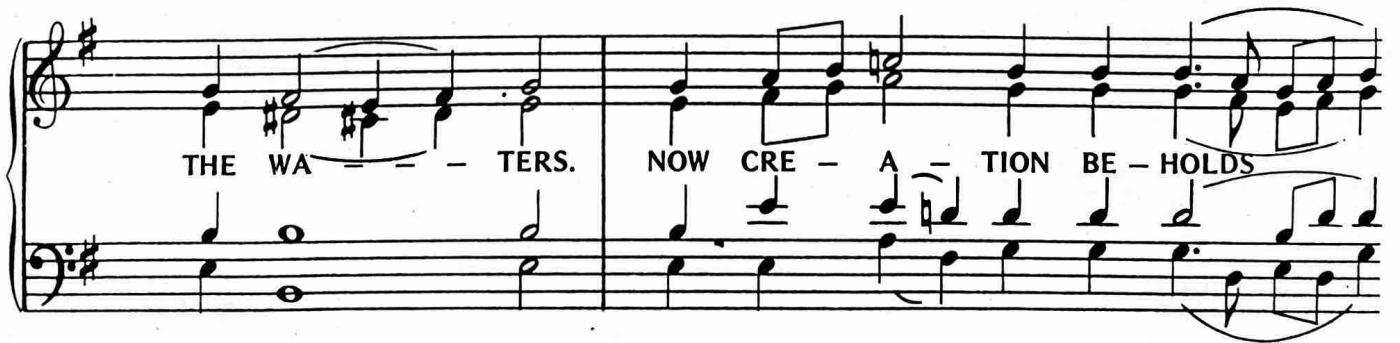
The Kanon — Heirmos 3

Tone 6

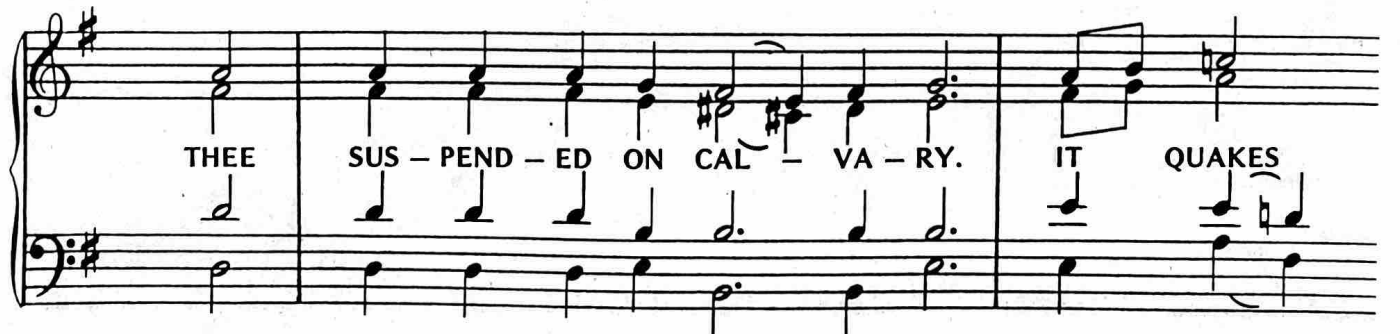
Lesser Znamenny Chant



THOU DIDST SUS - PEND THE EARTH IM - MOV - AB - LY UP - O



THE WA - - - TERS. NOW CRE - A - TION BE - HOLDS

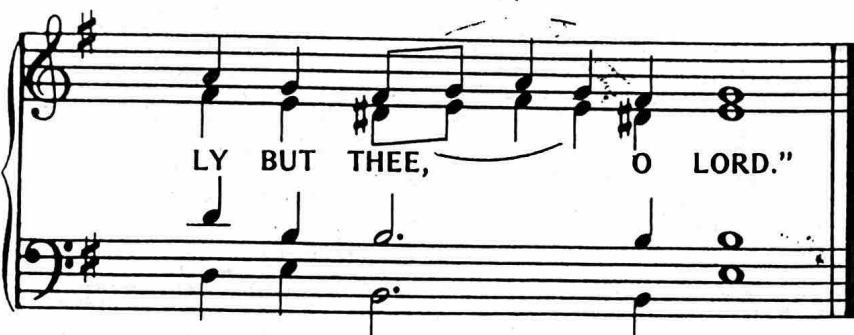


THEE SUS - PEND - ED ON CAL - VA - RY. IT QUAKES



WITH GREAT A - MAZE - MENT AND CRIES: "NONE IS HO -

Cresc.....



LY BUT THEE, O LORD."

Glory to Thee, our God; glory to Thee. Thou hast revealed, O Master, numerous sights as signs of Thy burial. But now Thou hast revealed Thy hidden things as God and man to those who are in Hades also, who shouted, saying, ‘There is none holy save Thee, O Lord.’

Glory to the Father and to the Son and to the Holy Spirit. Thou hast stretched forth Thy hands, O Savior, and gathered the things dispersed of old. By Thy burial in linen and the grave Thou hast loosed the captives, who shout, ‘There is none holy save Thee, O Lord.’

Both now and ever and unto ages of ages. Amen. A grave and seals contained Thee by Thy will, O Uncontainable; for by deeds, O Lover of mankind, Thou hast made Thy power known by a Divine act to those who sing, ‘There is none holy save Thee, O Lord.’

Thou didst suspend the earth... (music on next page)

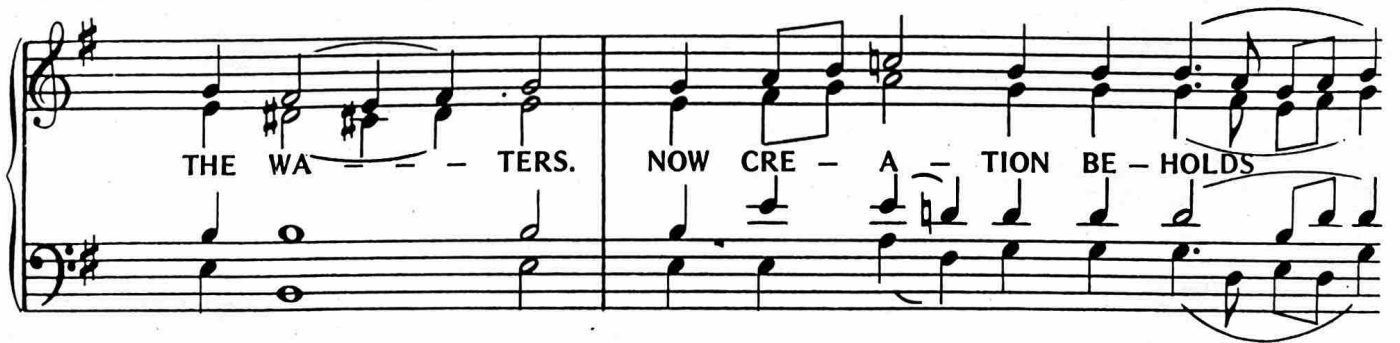
The Kanon — Heirmos 3

Tone 6

Lesser Znamenny Chant



THOU DIDST SUS - PEND THE EARTH IM - MOV - AB - LY UP - O



THE WA - - - TERS. NOW CRE - A - TION BE - HOLDS

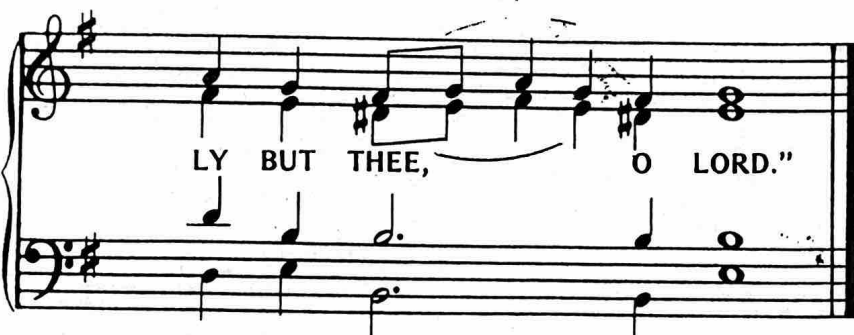


THEE SUS - PEND - ED ON CAL - VA - RY. IT QUAKES



WITH GREAT A - MAZE - MENT AND CRIES: "NONE IS HO -

Cresc.....



LY BUT THEE, O LORD."

Little Litany

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

Choir: **Lord, have mercy.**

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

Choir: **Lord, have mercy.**

Priest: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Priest: For Thou art our God, and unto Thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for two voices: Soprano (top staff) and Bass (bottom staff). It is in the key of D major (one sharp) and 4/4 time. The first system consists of two measures. The first measure is marked with a '1' in a box and contains the lyrics 'Lord, have mer - cy'. The second measure is marked with a '2' in a box and contains the lyrics 'Lord, have mer - cy.'. The second system also consists of two measures. The first measure contains the lyrics 'To Thee, O Lord.' and the second measure contains 'A - men.'. The music features various note values, including quarter, eighth, and half notes, with some notes beamed together. There are also rests and fermatas. The bass line includes a '8' symbol, likely indicating a specific rhythmic or performance instruction.

Kathisma Hymn (Tone 1)

The soldiers who watched Thy tomb, O Savior, became like dead men from the lightning of the appearing angel who proclaimed Thy resurrection to the women. Wherefore, Thee do we glorify, O Remover of corruption, and to Thee do we kneel, O Thou who didst rise from the grave, alone our God.

The Kanon — Heirmos 4

Tone 6

Lesser Znamenny Chant

FORE - SEE - ING THY DI - VINE HU - MIL - I - A - TION ON THE

CROSS, HAB - AK - KUK CRIED OUT TREM - - BLING: "THOU

DIDST SHAT - TER THE DOMINION OF THE MIGH

TY BY JOIN - ING THOSE IN HELL AS THE^{THE} AL - MIGH

TY LORD."

Glory to Thee, our God; glory to Thee. Thou hast blessed, O Savior, this seventh day, which Thou had blessed at the beginning with rest from work; for Thou hast brought out everything, renewing it and restoring it to its former state, thus keeping the Sabbath.

Glory to the Father and to the Son and to the Holy Spirit. Thy soul, by the power of the best, hath vanquished the body, O Word, breaking the bonds of Hades and death together by Thy might.

Both now and ever and unto ages of ages. Amen. Hades in welcoming Thee, O Word, murmured at beholding a deified man marked with wounds, who is yet almighty. Wherefore, at that terrible sight it shouted in fear.

Foreseeing Thy Divine humiliation... (music on next page)

The Kanon — Heirmos 4

Tone 6

Lesser Znamenny Chant

FORE - SEE - ING THY DI - VINE HU - MIL - I - A - TION ON THE

CROSS, HAB - AK - KUK CRIED OUT TREM - - BLING: "THOU

DIDST SHAT - TER THE DOMINION OF THE MIGH

TY BY JOIN - ING THOSE IN HELL AS THE^{THE} AL - MIGH

TY LORD."

The Kanon — Heirmos 5

Lesser Znamenny Chant

p I - SA - IAH SAW THE NEV - ER -- SET - TING LIGHT OF THY

COM - PAS - SION - ATE MANIFESTATION TO US AS GOD, O CHRIST.

f RIS - ING EAR - LY FROM THE NIGHT HE CRIED OUT "THE

DEAD SHALL A - RISE. THOSE IN THE TOMBS SHALL A - WAKE.

ALL THOSE ON EARTH SHALL GREAT - - - LY RE - JOICE."

Glory to Thee, our God; glory to Thee. When Thou became earthly, O Creator, Thou didst renew those who are earthly. And the linen and the grave explained Thy hidden mystery, O Word; for the honorable Joseph, of sound belief, fulfilled Thy Father's plan, through whom Thou hast renewed me by the might of His greatness.

Glory to the Father and to the Son and to the Holy Spirit. Thou hast transported the dead by death, and the corrupt by burial; for as becometh God Thou hast made the body which Thou didst create incorrupt and deathless. For Thy body, O Master, did not see corruption, and Thy soul in a strange manner was not left in Hades.

Both now and ever and unto ages of ages. Amen. Thou didst come from a virgin who knew no travail. Thy side, O my Creator, was pierced with a spear, by which Thou didst accomplish the re-creation of Eve, having Thyself become Adam. Supernaturally, Thou didst fall into a sleep that renewed nature, raising life from sleep and corruption, for Thou art almighty.

Isaiah saw the never-setting light... (music on next page)

The Kanon — Heirmos 5

Lesser Znamenny Chant

p I - SA - IAH SAW THE NEV - ER -- SET - TING LIGHT OF THY

COM - PAS - SION - ATE MANIFESTATION TO US AS GOD, O CHRIST.

RIS - ING EAR - LY FROM THE NIGHT HE CRIED OUT "THE

DEAD SHALL A - RISE. THOSE IN THE TOMBS SHALL A - WAKE.

ALL THOSE ON EARTH SHALL GREAT - - - LY RE - JOICE."

The Kanon — Heirmos 6

Tone 6

Lesser Znamenny Chant

P

JO - NAH WAS CAUGHT BUT NOT HELD FAST IN THE BEL - LY

OF THE WHALE. HE WAS A SIGN OF THEE WHO

HAST SUFFERED AND AC - CEPT - ED BUR - - I - AL. COM - ING

FORTH FROM THE BEAST AS FROM A BRID - AL CHAM - - -

ff

BER, HE CALLED OUT TO THE GUARD: "BY OB - SERV - ING

Page Turn

mf

Musical score for piano and voice, first system. The key signature is one sharp (F#). The piano accompaniment consists of a simple harmonic line in the right hand and a bass line in the left hand. The lyrics are: VAN - I - TIES AND LIES YOU HAVE FOR - SAK - EN YOUR OWN

Musical score for piano and voice, second system. The key signature is one sharp (F#). The piano accompaniment consists of a simple harmonic line in the right hand and a bass line in the left hand. The lyrics are: MER - - - - - CY."

Glory to Thee, our God; glory to Thee. Thou wast killed, O Word, but wast not separated from the body which Thou didst share with us, for even though Thy temple was dissolved at the time of the passion, the Person of Thy Divinity and humanity is one only; and in both Thou art still a single Son, the Word of God, God and man.

Glory to the Father and to the Son and to the Holy Spirit. The fall of Adam resulted in the death of a man, not God; for though the substance of Thine earthly body suffered, Thy Divinity hath remained passionless, transforming the corrupt to incorruptibility. And by Thy resurrection Thou hast uncovered the incorrupt fountain of life.

Both now and ever and unto ages of ages. Amen. Verily, Hades ruled the race of man, but not forever; for Thou, O Mighty One, when Thou wast placed in the grave didst demolish the locks of death with the palm of Thy hand, O Element of Life, proclaiming to those sitting yonder from the ages a true salvation, having become, O Savior, the Firstborn of the dead.

Jonah was caught... (music on next page)

The Kanon — Heirmos 6

Tone 6

Lesser Znamenny Chant

P

JO - NAH WAS CAUGHT BUT NOT HELD FAST IN THE BEL - LY

OF THE WHALE. HE WAS A SIGN OF THEE WHO

HAST SUFFERED AND AC - CEPT - ED BUR - - I - AL. COM - ING

FORTH FROM THE BEAST AS FROM A BRID - AL CHAM - - -

ff

BER, HE CALLED OUT TO THE GUARD: "BY OB - SERV - ING

Page Turn

mf

Musical score for piano and voice, first system. The key signature is one sharp (F#). The piano accompaniment consists of a simple harmonic line in the right hand and a bass line in the left hand. The lyrics are: VAN - I - TIES AND LIES YOU HAVE FOR - SAK - EN YOUR OWN

Musical score for piano and voice, second system. The key signature is one sharp (F#). The piano accompaniment consists of a simple harmonic line in the right hand and a bass line in the left hand. The lyrics are: MER - - - - - CY."

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

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 ages of ages.

Choir: **Amen.**

The musical score is written for voice and piano. It consists of two systems of music. The first system is for the first two lines of the litany, and the second system is for the last two lines. The music is in G major (one sharp) and 4/4 time. The first system has two measures, each with a first ending bracket labeled '1' and a second ending bracket labeled '2'. The lyrics are: 'Lord, have mer - cy Lord, have mer - cy.' The second system has two measures. The lyrics are: 'To Thee, O Lord. A - men.' The piano accompaniment features chords and moving lines in both hands, with some octaves indicated by the number '8'.

Kontakion and Oikos

He who closed the depth of the sea is beheld wrapped in linen and embalmed with myrrh; the Deathless One placed in a tomb like one who is dead. The women came to embalm Him, weeping bitterly and crying, 'Behold the Sabbath transcendent in blessings, in which Christ hath slept and shall rise on the third day!'

Verily, the Almighty hath been elevated upon the cross, and the whole creation mourned, seeing Him suspended naked upon a tree. The sun hid his rays, and the stars gave not their light; the earth quaked with great fright, and the sea ran away; the rocks were split asunder, and many graves were opened, and the bodies of holy men arose. Hades sighed below, but the Jews were planning slanders against the resurrection of Christ; and the women shouted, crying, 'Behold the Sabbath transcendent in blessings, on which Christ hath slept, to rise on the third day.'

Synaxarion for Holy Saturday

On Great and Holy Saturday, we celebrate the burial of the Divine body, and the descent of our Lord and Savior Jesus Christ to Hades, through which He restored our kind from corruption and transplanted it to eternal life.

On that day, which was Saturday, and which fell on the 24th of March, the enemies of God, the high priests and Pharisees, came to Pilate and asked him to seal the tomb until the third day 'lest the disciples come at night,' as they claimed, 'and steal the buried body,' and then preach among the people, proclaiming the truth of the resurrection, which 'that deceiver' had foretold when He was alive, and the last error should be worse than the first. Thus they obtained permission to seal the tomb, and so they went and sealed it and placed a guard upon it from among the soldiers who were guarding the city.

Wherefore, by Thine ineffable condescension, O Christ our God, have mercy upon us. Amen.

The Kanon — Heirmos 7

Tone 6

Lesser Znamenny Chant

IN - EX - PRESS - I - BLE WON - DER! IN THE FURNACE THOU

DIDST SAVE THE HO - LY YOUTHS FROM THE FLAME. NOW THOU

ART PLACED IN THE GRAVE AS A LIFE - - - LESS

CORPSE, FOR THE SAL - VA - TION OF US WHO SING:

BLESS - ED ART THOU, O GOD, OUR RE - DEEM - - - ER!"

Glory to Thee, our God; glory to Thee. Verily Hades was pierced and destroyed by the Divine fire when it received in its heart Him who was pierced in His side with a spear for our salvation, who sing, 'Blessed art Thou, O delivering God!'

Glory to Thee, our God; glory to Thee. The tomb is happy, having become Divine when it received within it the Treasure of life, the Creator, as one who slumbers for our salvation, who sing, 'Blessed art Thou, O delivering God!'

Glory to the Father and to the Son and to the Holy Spirit. The Life of all was willing to lie in a grave, in accordance with the law of the dead, making it appear as the fountain of the resurrection of our salvation, who sing, 'Blessed art Thou, O delivering God!'

Both now and ever and unto ages of ages. Amen. The Godhead of Christ was one without separation in Hades, in the tomb, in Eden, and with the Father and the Spirit, for our salvation, who sing, 'Blessed art Thou, O delivering God!'

Inexpressible wonder... (music on next page)

The Kanon — Heirmos 7

Tone 6

Lesser Znamenny Chant

IN - EX - PRESS - I - BLE WON - DER! IN THE FURNACE THOU

DIDST SAVE THE HO - LY YOUTHS FROM THE FLAME. NOW THOU

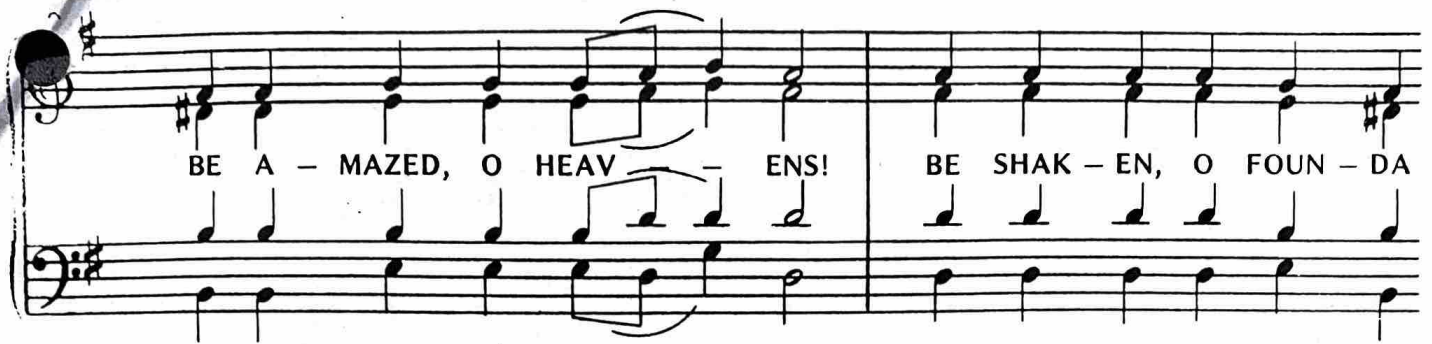
ART PLACED IN THE GRAVE AS A LIFE - - - LESS

CORPSE, FOR THE SAL - VA - TION OF US WHO SING:

BLESS - ED ART THOU, O GOD, OUR RE - DEEM - - - ER!"

The Kanon — Heirmos 8

Lesser Znamenny Chant




BE A - MAZED, O HEAV - ENS! BE SHAK - EN, O FOUN - DA



TIONS OF THE EARTH! BE - HOLD, HE THAT DWELLS IN THE



HIGH - EST IS NUM - BERED A - MONG THE DEAD



AND SHEL - TERED IN A LOW - LY TOMB. BLESS HIM, O



YOUTHS! PRAISE HIM, O PRIESTS! O PEO - PLE, EX - ALT



Glory to Thee, our God; glory to Thee. The pure Temple hath been destroyed; then rising, He raised with Him the fallen tabernacle; for the second Adam who dwelleth in the highest hath descended unto the first Adam in the uttermost chambers of Hades. Wherefore, ye youths, bless Him; praise Him, ye priests; and ye nations exalt Him more and more unto all ages.

Glory to the Father and to the Son and to the Holy Spirit. The courage of the disciples hath come to its end. But Joseph of Ramah hath shown great valor; for beholding the God of all dead and naked, he sought Him and arrayed Him, shouting, 'O ye youths, bless Him; praise Him ye priests; and ye nations, exalt Him more and more unto the end of ages.'

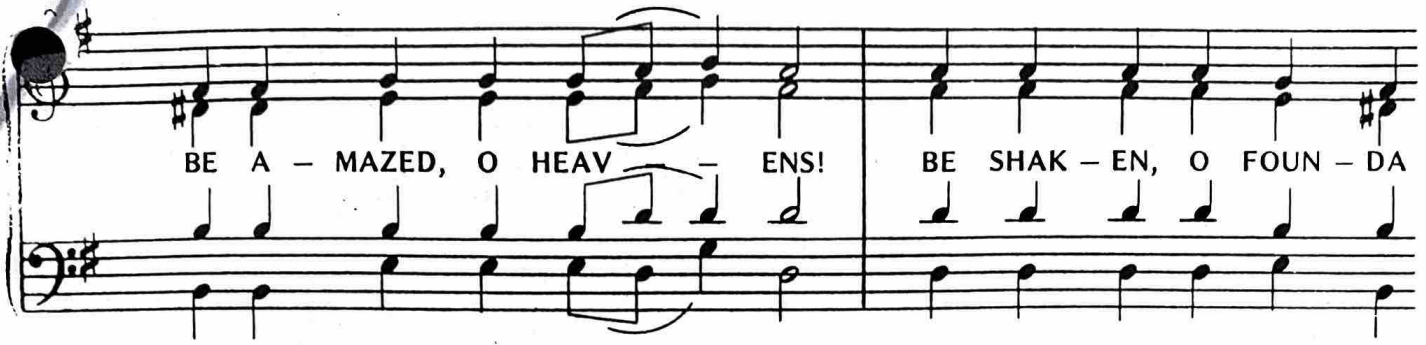
Both now and ever and unto ages of ages. Amen. O what dazzling wonders! O what endless goodness! O what ineffable endurance! For He that dwelleth in the highest is sealed up under the earth by His own will. God is slandered as a misleader. Wherefore, O ye youths, bless Him; praise Him, ye priests; and ye nations, exalt Him yet more and more unto the end of ages.



Continue immediately on next page...

The Kanon — Heirmos 8

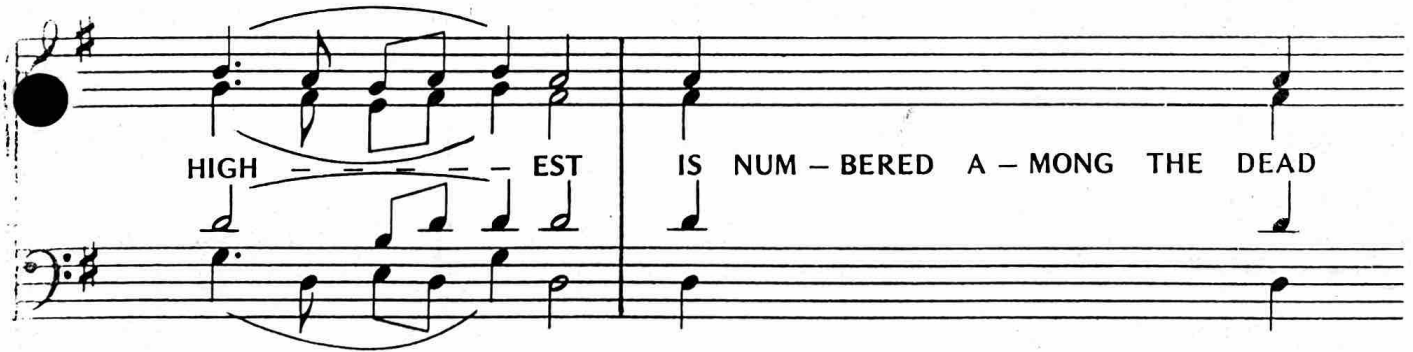
Lesser Znamenny Chant



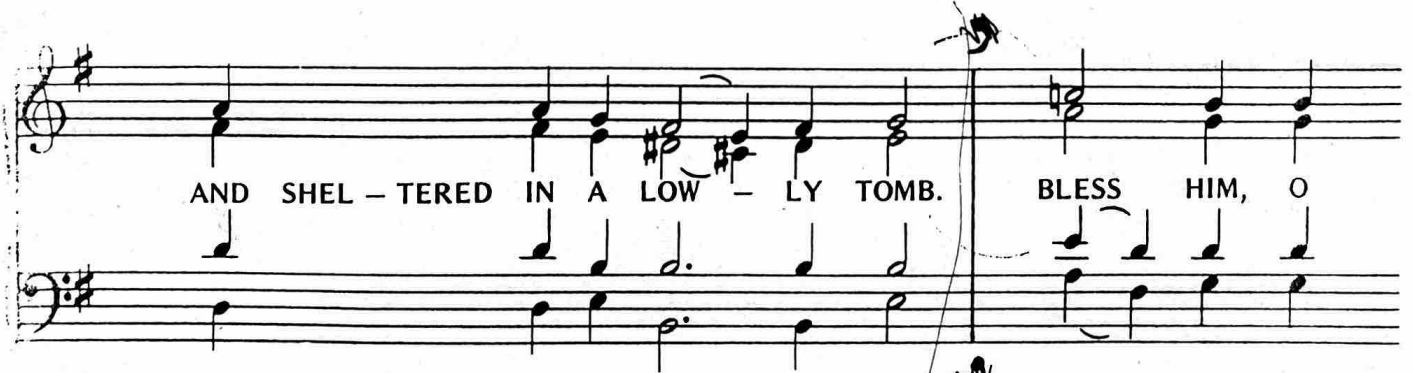
BE A - MAZED, O HEAV - ENS! BE SHAK - EN, O FOUN - DA



TIONS OF THE EARTH! BE - HOLD, HE THAT DWELLS IN THE



HIGH - EST IS NUM - BERED A - MONG THE DEAD



AND SHEL - TERED IN A LOW - LY TOMB. BLESS HIM, O



YOUTHS! PRAISE HIM, O PRIESTS! O PEO - PLE, EX - ALT



Musical score for piano and voice. The score is written on two staves: a treble clef staff for the voice and a bass clef staff for the piano accompaniment. The key signature is one sharp (F#). The lyrics are: HIM A - BOVE ALL FOR - EV - ER! The piano accompaniment consists of a simple harmonic line. The voice part has a melodic line with a long note on 'ER!'.

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

Choir: 'Do not lament me, O mother... (music on next page)

The Kanon — Heirmos 9

Lesser Znamenny Chant

DO NOT LAMENT ME, O MOTH - ER, SEE - ING ME IN THE

p

TOMB, THE SON CON-CEIVED IN THE WOMB WITH - - OUT

SEED, FOR I SHALL A - RISE AND BE GLO - - RI FIED

WITH ETER - NAL GLO - - RY AS GOD. I SHALL EXALT ALL

WHO MAG - NI - FY YOU IN FAITH AND IN LOVE.

Glory to Thee, our God; glory to Thee. ‘My eternal Son, I escaped suffering at Thy strange birth and was supernaturally blessed. And now, beholding Thee, O my Son, dead and breathless, I am pierced with the spear of bitter sorrow. But arise, that I may be magnified by Thee!’

Glory to the Father and to the Son and to the Holy Spirit. ‘The earth, O my mother, hath hidden me by mine own will. And the gate-keepers of Hades trembled at beholding me clothed with a robe spattered with revenge; for I being God, have vanquished Mine enemies with the Cross. And I will rise again and magnify thee!’

Both now and ever and unto ages of ages. Amen. ‘Let all creation rejoice, and all the earth be glad! For Hades and the enemy have been spoiled. Let the women meet me with spices; for I redeem Adam and all their descendants, and will rise on the third day.’

Do not lament me, O mother... (music on next page)

The Kanon — Heirmos 9

Lesser Znamenny Chant

DO NOT LAMENT ME, O MOTH - ER, SEE - ING ME IN THE

p

TOMB, THE SON CON-CEIVED IN THE WOMB WITH - - OUT

SEED, FOR I SHALL A - RISE AND BE GLO - - RI FIED

WITH ETER - NAL GLO - - RY AS GOD. I SHALL EXALT ALL

WHO MAG - NI - FY YOU IN FAITH AND IN LOVE.

Lamentations — First Stasis

Of the 75 verses, only 17 are given here. The priest incenses the Epitaphion while intoning the first verse, which is then repeated by the faithful. Subsequent verses are sung by the faithful.

ISON

Verses 1 - 5

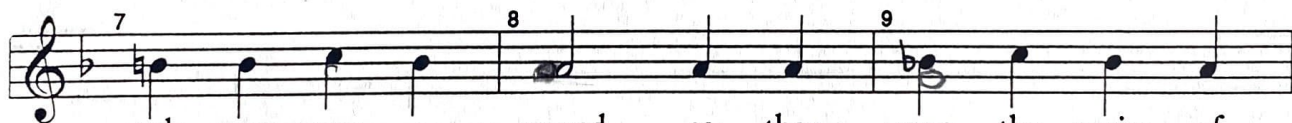


1. In a grave they laid Thee, O my Life
 2. How, O Life, canst Thou die? Or a - bide
 3. Now we mag - - - ni - fy Thee, O Lord Je - - -
 4. O my dear Christ Je - sus, King and Ru - - -
 5. Lo the Sov - - - reign Rul - er of cre - a - - -

ISON



and my Christ; and the ar - mies of the an - - -
 in a grave? For Thou dost de - stroy the king - - -
 sus, our King; and we ven - er - - - ate thy pas - - -
 ler of all; why to them that dwelt in Ha - - -
 tion is dead and is bur - ied in a tomb



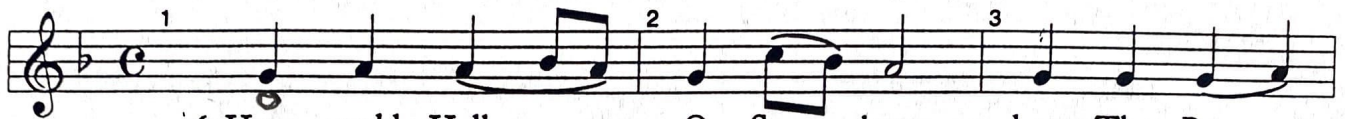
gels were sore a - mazed as they sang the praise of
 dom of death, O Lord, and Thou rais - est up the
 sion and bur - i - - - al, where - by from , cor - rup - tion's
 des didst Thou de - scend? Was it not to set the
 ne - ver used be - fore, He that emp - tied all the



Thy sub - mis - sive love.
 dead of Ha - des' realm.
 depth are we re - - deemed.
 race of mor - tals free?
 graves of all their dead.

Lamentations — First Stasis

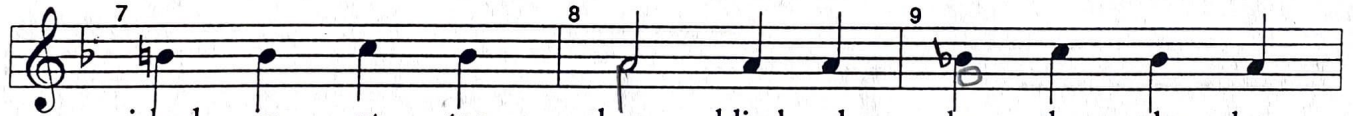
Verses 6 – 10



6. How could Hell, O Sav - iour, bear Thy Pre - -
 7. Lo, how strange these won - ders, deeds a - maz - -
 8. He that hold - - - eth all things in the grasp
 9. By Thy will - - - ing Pas - sion, all cre - a - -
 10. Thou, O Christ, wast bur - ied in a tomb



sence di - vine, and not ra - ther be de - mol - - -
 ing and new, for the Gi - ver of my life
 of His hand, in the flesh is now held dead
 tion was changed; for it knew Thee, O my Je - - -
 new - ly made, thus re - new - ing the whole na - - -



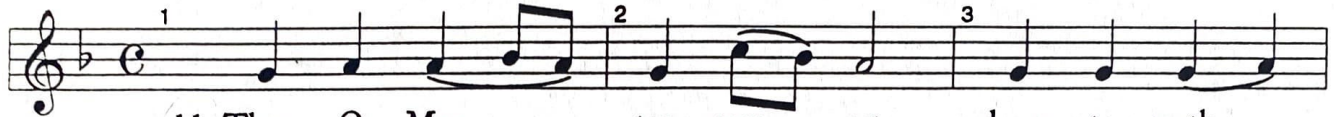
ished in ut - ter gloom, blind - ed by the splen - dour
 is borne life - less forth by the hands of weep - ing
 in the depths of earth, there - by free - ing all the
 sus and Word of God, as its , Sav - iour and Re -
 ture of mor - tal men, by a - - ris - ing from the



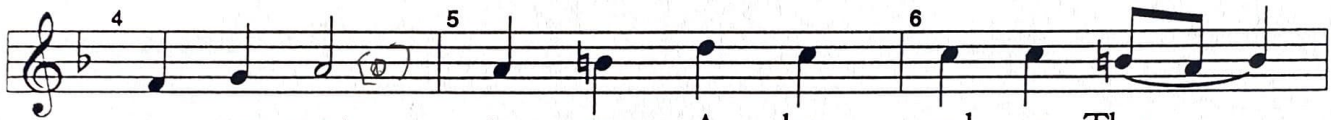
of Thy dazz - ling light?
 Jo - seph to His rest.
 dead from Ha - des grasp.
 deem - er from all debts.
 dead as God in truth.

Lamentations — First Stasis

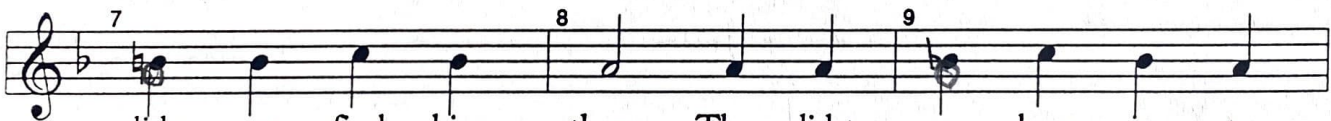
Verses 11 – 15



11. Thou, O Mas - - - ter, cam - est down to earth,
 12. By Thy death, O Sav - iour, Thou hast led
 13. O, how full that joy was! O, how great
 14. I a - dore Thy Pas - sion, Thine en - tomb - -
 15. Gone the Light the world knew! Gone the Light



as was meet, to save A - dam; and as Thou
 back to life A - dam who of old, by mal - - -
 that de - light! where - with Thou didst fill all them
 ing I praise, and I mag - ni - - fy Thy might,
 that was mine! O my Je - sus, my Be - lov - - -



didst not find him there, Thou didst go down in - to
 ice was made to die; Thou wast seen as the new
 that were held by Hell, when Thou shon 'est forth Thy
 O Thou Friend of man; from cor - rupt - ive pas - sions
 ed and De - sired One! So the Vir - gin spake la -



Ha - des seek - ing him.
 A - dam in the flesh.
 light in those dark depths.
 have they set me free.
 ment - ing in her grief.

Lamentations — First Stasis

Verses 16 – Conclusion



Glory to the Father ...
 16. O vin - dict - - - ive peo - ple, mur - der - ous
 Now and ever ...
 17. Word of God, we hymn Thee; God of all
 1. In a grave they laid Thee, O my Life



and cor - rupt, come be - hold the lin - en sheet
 things art Thou, with Thy Fa - ther and Thy Spir - - - -
 and my Christ; and the ar - mies of the an - - - -



of the ris - en Christ and the face - cloth which have
 it Most Ho - ly praised; and we glor - i - fy Thy
 gels were sore a - mazed as they sang the praise of



put you all to shame.
 bur - i - al di - - - vine.
 Thy sub - mis - sive love.

CANCER RIT.
 NO BGL.

Little Litany

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

Choir: **Lord, have mercy.**

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

Choir: **Lord, have mercy.**

Priest: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Priest: Blessed and glorified be the majesty of Thy Kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for voice and piano. It consists of two systems of music. The first system contains two staves (treble and bass clef) and two lines of lyrics. The first line of lyrics is "Lord, have mer - cy" and the second line is "Lord, have mer - cy." The second system also contains two staves and two lines of lyrics: "To Thee, O Lord." and "A - men." The score includes first and second endings, indicated by boxes with the numbers 1 and 2. The music is in a key with one sharp (F#) and a common time signature (C). The piano accompaniment features chords and moving lines in both hands, with some measures containing a fermata or a repeat sign.

Lamentations — Second Stasis

Of the 62 verses, only 16 are given here. The priest again incenses the Epitaphion while intoning the first verse, which is then repeated by the faithful. Subsequent verses are sung by the faithful.

Verses 1 – 5



1. Right it is in - deed, Life - be - stow - ing
 2. Right it is in - deed, Ma - ker of all
 3. Thou hast slept, O Christ, in the grave the
 4. All the ser - a - - phim shud - dered when they
 5. I am rent with grief, and my heart with



Lord, to mag - ni - - fy Thee; for up - on the
 things to mag - ni - - fy Thee; for by Thy dear
 sleep that is life - gi - - - ving, and hast raised up
 saw Thee, O my Sa - - - viour, Who a - bove art
 woe is torn and bro - - - ken, as I see Thee



Cross were Thy most pure hands out - spread, and the
 Pas - sion have we all now at - tained, un - to
 with Thy - self the whole race of man, from the
 with the Fa - ther in - sep - 'ra - - ble, though Thou
 slain un - just - ly, O Word of God. So be -



strength of our dread foe hast Thou de - stroyed.
 blest dis - pas - sion and de - liv - er - - ance.
 griev - ous and most hea - vy sleep of sin.
 li - est dead with - - in the earth be - - - low.
 wail - ing Him, His all - pure Mo - ther cried.

Lamentations — Second Stasis

Verses 6 – 10



6. Ah, those eyes so sweet,
 7. Dir - ges at the tomb,
 8. Wrap - ping Thee, O Christ,
 9. Stone that man hath hewn
 10. "The cen - tu - ri - on



and thy lips, O Word, how shall I close them?
 did blest Jo - seph sing with Ni - co de - - - mus,
 in myrrh oils in a man - ner un - won - - - ted,
 doth con - ceal the Cor - ner - stone of Pro - - - mise;
 knew Thee as God e - ven when they slew Thee.



How shall I en - tomb Thee as doth be - fit the
 chant - ing un - to Christ, Who hath now been put to
 Ni - co - de - mus and the most no - ble Jo - seph
 and a mor - tal man doth hide God with - in a
 How then, O my God, dare I touch Thee with my



dead? So cried Jo - seph, o - ver - come with ho - ly fear.
 death; and in song with them are joined the ser - a - phim.
 cried: Be thou ter - ri - fied and quake with fear, O earth.
 grave, as if God were mor - tal: Shake with fear, O earth!
 hands? I do shud - der," thus the no - ble Jo - seph cried.

Lamentations — Second Stasis

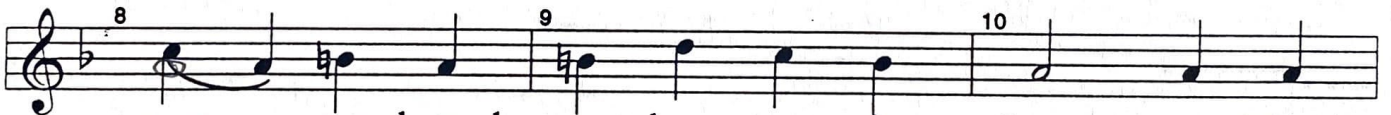
Verses 11 – 14



11. Woe is me, my Son! wept the one who
 12. Thus spake Ga - bri - el when, de - scend - ing
 13. Woe! The pro - phe - cy of el - der Sym -
 14. Now do we be - hold a most great and



knew not wed - lock, say - - - ing: Lo, I see Thee
 on wings, he brought ti - - - dings, and of my Son
 e - on finds ful - fill - ment; for the sword where -
 aw - ful sight, O Sa - - - viour: Thou Who art the



now con - demned to hang on the Cross, Thee Whom
 Je - - - sus he did say un - to me that His
 of he spake hath now pierced my heart, rend - ing
 Cause of life, dost sub - mit to death, wish - ing



I had hoped to see a migh - ty king.
 King - dom shall en - - - dure for - ev - er - more.
 me with sor - row, O E - mman - u - - - el.
 to grant life to all man - kind, O God.

Lamentations — Second Stasis

Verses 15 – Conclusion



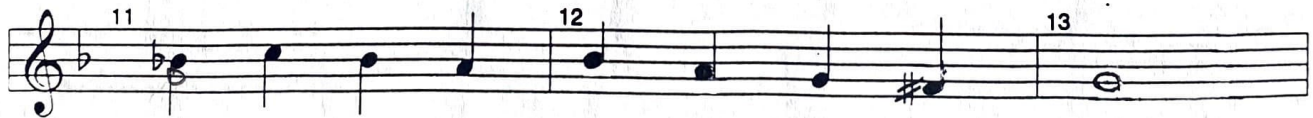
Glory to the Father ...
 15. With our hymns, O Christ, we, Thy faith-ful
 Now and ever ...
 16. O E - - - ter - - - nal God, Word co - un - or -
 1. Right it is in - deed, Life - be - stow - ing



peo - ple, now ac - claim Thy ho - ly Cru - ci -
 ig - i - nate, and Spir - - - - it: Stab - lish now the
 Lord, to mag - ni - - - fy Thee; for up - on the



fix - - - ion and Thy blest Bur - i - - - al; for Thy
 faith and strength of the Orth - o - - - dox a - gainst
 Cross were Thy most pure hands out - spread, and the



Bur - i - al hast ran - somed use from death.
 her - e - sy and er - ror, O Good One.
 strength of our dread foe hast Thou de - - stroyed.

Little Litany

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

Choir: **Lord, have mercy.**

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

Choir: **Lord, have mercy.**

Priest: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Priest: For holy art Thou, O our God, who sittest on the throne of glory of the cherubim, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written in G major (one sharp) and 4/4 time. It consists of two systems of music, each with a vocal line and a piano accompaniment line. The first system contains two phrases, labeled '1' and '2'. The second system contains two phrases. The lyrics are: 'Lord, have mer - cy Lord, have mer - cy. To Thee, O Lord. A - men.'

1 **2**

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

To Thee, O Lord. A - men.

Lamentations — Third Stasis

Of the 48 verses, only 24 are given here. The priest again incenses the Epitaphion while intoning the first verse, which is then repeated by the faithful. Subsequent verses are sung by the faithful.

Verses 1 – 5

1. Ev' - ry gen - er - a - - - tion chant - eth hymns of
 2. Wo - men, bring - ing spi - - - ces, came with lov - ing
 3. Come, all things cre - a - - - ted, let us sing a
 4. O thrice - bles - sed Jo - - - seph, bur - y now the
 5. Those He fed with man - - - na lift - ed heels of

4
 praise at Thy bur - i - al, O Christ God.
 fore - - - thought, Thy due of myrrh to give Thee.
 dirge - - - hymn, to hon - or our Cre - a - tor.
 Bo - - - dy of Christ the Life - - - be - stow - er.
 spurn - - - ing a - gainst their Ben - - - e - fact - or.

Verses 6 – 10

6. Those He fed with man - - - na bring the Sav - iour
 7. Taught the in - ner myst' - - - ries he, the mind - less
 8. Helped by Ni - co - de - - - mus, Jo - seph doth en -
 9. Life - be - stow - ing Sav - - - iour, to Thy might be
 10. Songs of la - men - ta - - - tion poured from Thy pure

4
 gall and vin - e - gar in - - - ter ming - led.
 ser - - - vant, be - trayed the Depth of Wis - dom.
 tomb now the Bo - dy of his Ma - ker.
 glo - - - ry; for Thou hast van - - - quished Ha - des.
 Mo - - - ther, when Thou, O Word, wast slaugh - tered.

Lamentations — Third Stasis

Verses 11 – 15



11. Wo - men to a - noint Him with their myrrh, are
 12. By Thy death, O Lord God, death it - self hast
 13. De - ceived is the de - ceiv - - - er; de - ceived man now is
 14. Son of God, Al - migh - - - ty, O my God and
 15. Jo - seph and the bles - - - sed di - sci - ple Ni - co



come now to Christ, Who is Di - vine Myrrh.
 Thou slain by Thy di - vine do - min - ion.
 ran - - - somed, my God, through Thy great wis - dom.
 Ma - - - ker, whence came Thy will to suf - fer.
 de - - - mus tend the life - giv - - - ing Bo - dy.

Verses 16 – 20



16. Thou Who led'st Thy peo - ple with a cloud - like
 17. Lo, myrrh - bear - ing wo - men to Thy tomb, O
 18. All the host of Hea - ven stood with fear, con -
 19. O sight most strange and awe - some! How doth earth con -
 20. Minds must trem - ble see - ing, O Ma - ker of cre -



pil - - - lar art now led to a scaf - fold.
 Sav - - - iour, are come, their myrrh to of - fer.
 found - - - ed, be - hold - ing Thy dead Bo - dy.
 ceal Thee, O Word of God and Sav - iour.
 a - - - tion, Thy strange and dire en - tomb - ment.

Lamentations — Third Stasis

During verse 21, the priest sprinkles the Epitaphion and the congregation with scented water.
Verse 21 is repeated as long as the procession lasts.

Verses 21 – 22



21. Myrrh the wo-men sprink - - - led, bear - ing stores of
(repeat verse 21 while the priest sprinkles the Church with scented Holy Water)

22. Grant un - to Thy Church peace, by Thy Re - sur -
Glory to the Father ...



spi - - - ces, to grace Thy tomb ere dawn - ing.

rec - - - tion, and to Thy flock sal - va - tion.

Verses 23 – Conclusion



23. O Thou Tri - une God - - head, Fa - ther, Son, and
Now and ever ...

24. Grant that we who serve thee may see the Re - sur -
1. Ev' - ry gen - er - a - - - tion chant - eth hymns of



Spi - - - rit, up - on Thy world have mer - cy.

rec - - - tion of thy Son, O blest Vir - gin.
praise at Thy bur - i - al, O Christ God.

Little Litany

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

Choir: **Lord, have mercy.**

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

Choir: **Lord, have mercy.**

Priest: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Priest: For Thou art the King of Peace, and the Savior of our souls, O Christ our God, and unto Thee do we ascribe glory together with the Father who is from everlasting, and Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system is for the first two lines of the text: 'Lord, have mercy' and 'Lord, have mercy'. The second system is for the last two lines: 'To Thee, O Lord' and 'Amen'. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The piano accompaniment features a steady bass line with eighth notes and rests, and chords in the right hand. The vocal lines are simple, using quarter and eighth notes with rests. The first system has two measures, each starting with a first ending bracket labeled '1' and a second ending bracket labeled '2'. The second system has four measures, with a double bar line after the second measure.

EVLOGETARIA (Tone 5)

Kazan

Bless - ed art thou, O Lord; teach me Thy sta - tutes.

The com - pan - y of the an - gels was a - mazed when

they be - held thee num - bered a - mong the dead, yet

thou, O Sav - iour, des - troyed the pow'r of death, and

with thy - self raised up A - dam, re - leas - ing all

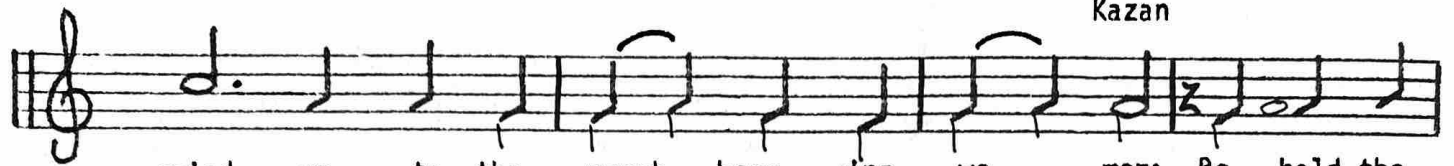
men from Hell. Bless - ed art thou, O

Lord; teach me thy sta - tutes. Where - fore, O

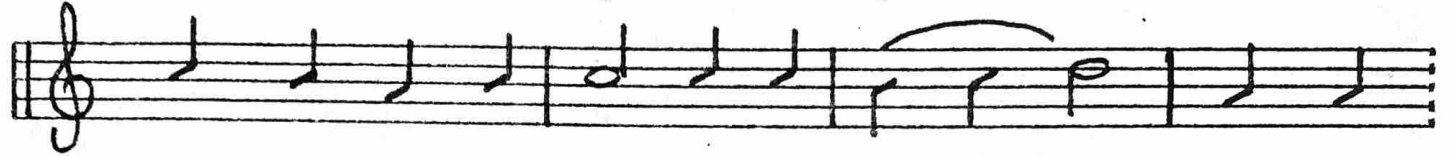
wo - men Dis - ci - ples, do ye min - gle sweet

smell - ing spi - ces with your tears of pit -

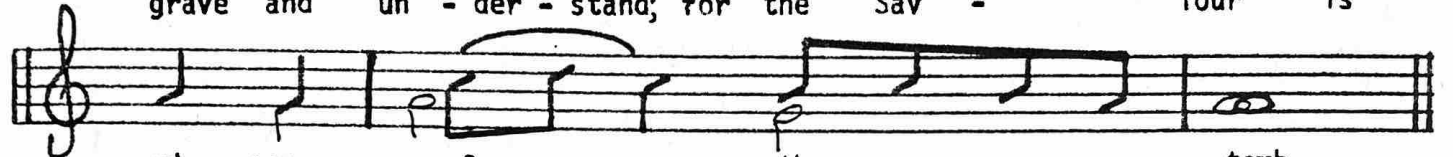
y? the ra - diant an - gel with - in the sep - u - chre



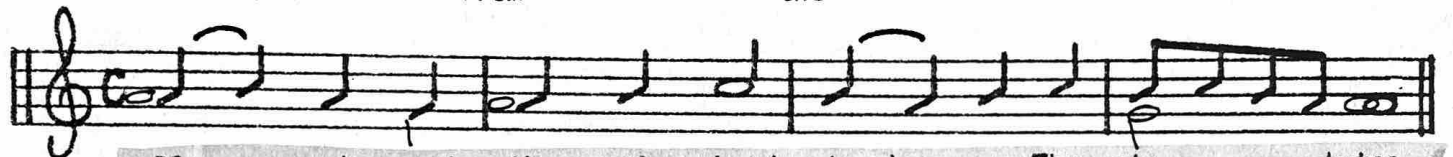
cried un - to the myrrh - bear - ing wo - men: Be - hold the



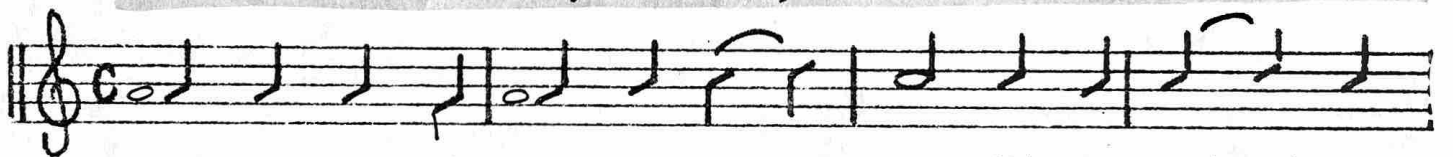
grave and un - der - stand; for the Sav - our is



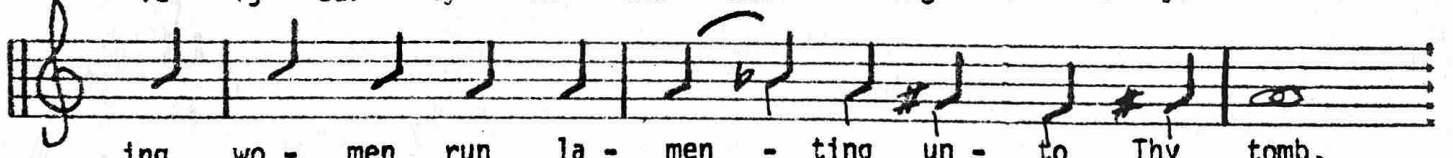
ri - sen from the tomb.



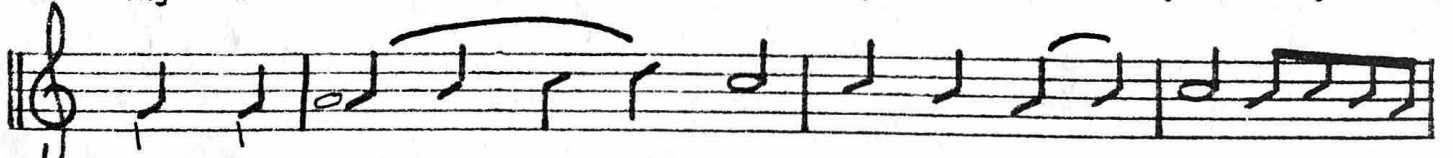
Bless - ed art thou, O Lord, teach me Thy sta - tutes.



Ve - ry ear - ly in the morn - ing did the myrrh - bear -



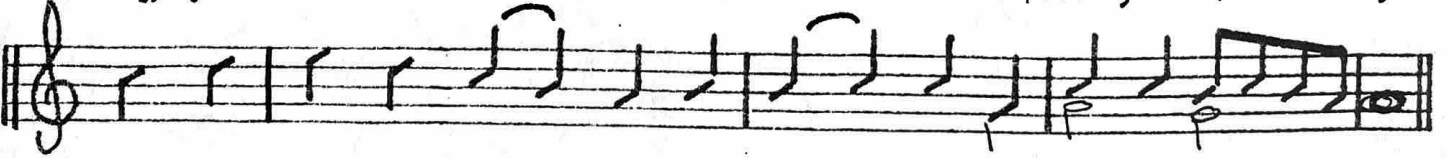
ing wo - men run la - men - ting un - to Thy tomb,



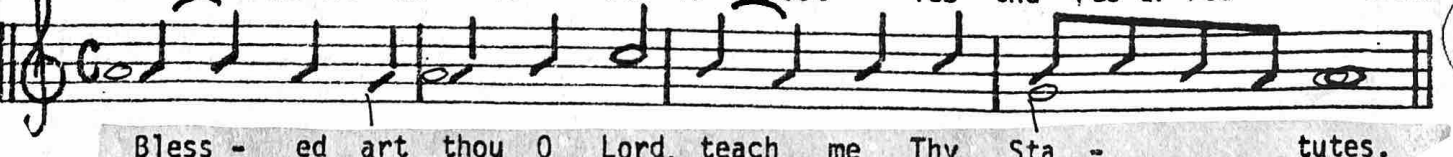
but an an - gel came to - ward them, say -



ing, the time for lam - en - ta - tion is passed; weep not,

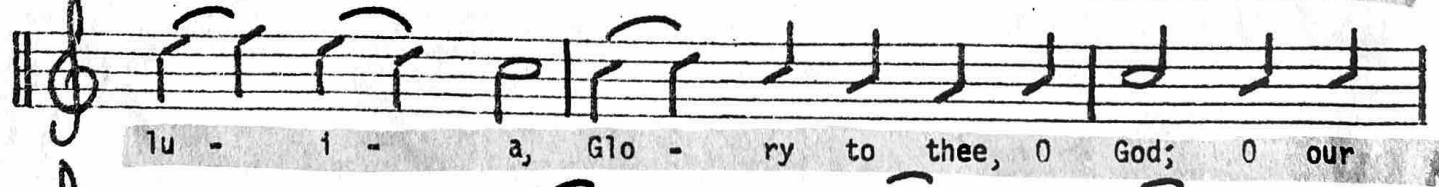
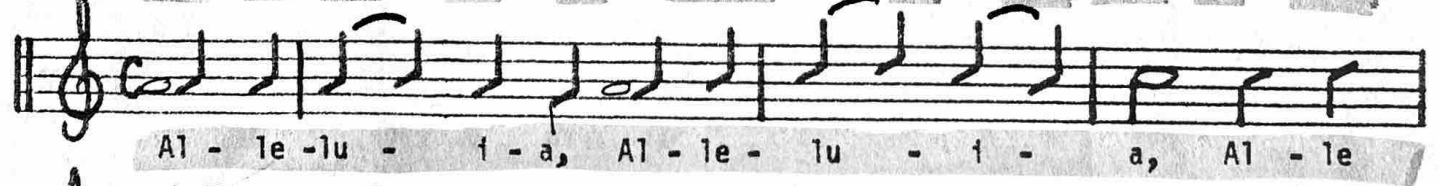
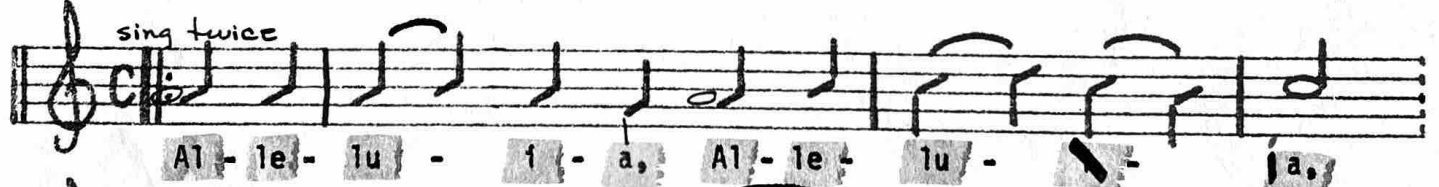
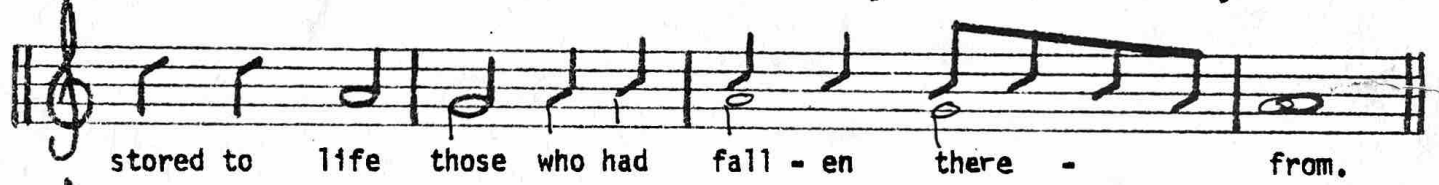
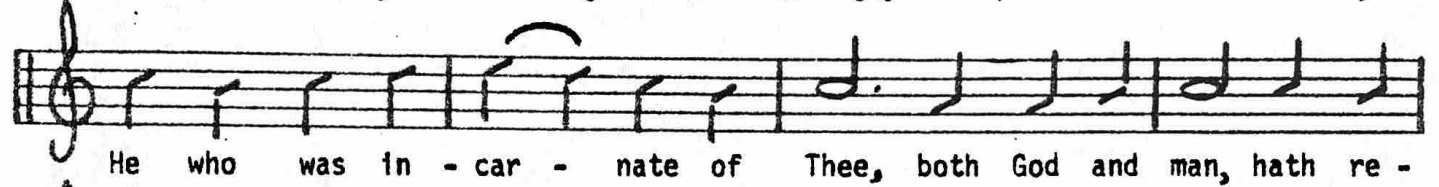
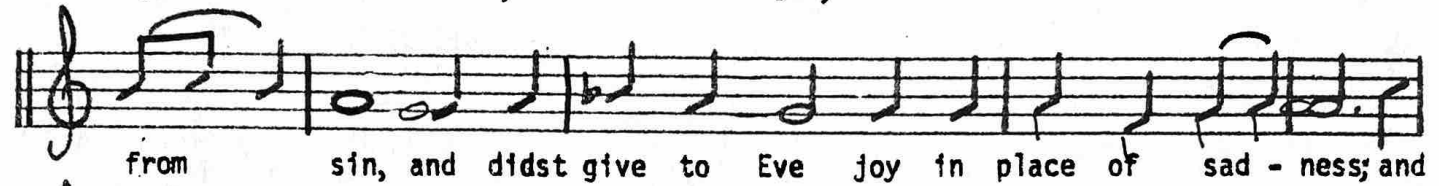


but an - nounce un - to the A - post - les the res - ur - rec - tion.



Bless - ed art thou, O Lord, teach me Thy Sta - tutes.

The myrrh-bearing wo - men mourned, as bear-ing spi - ces they
drew near Thy tomb, O Sa - viour; but the an - gel spake
un - to them, say - ing, Why num - ber ye the liv - ing a -
mong the dead? In that He is God, He is ri - sen from
the grave. Glo - ry to the Fa - ther and to the Son and
to the Ho - ly Spir - it. We a - dore the Fa -
ther, as al - so the Son, and the Ho - ly Spir - it; the
Ho - ly Trin - i - ty in one es - sence; cry-ing with the
Ser - a - phim: Ho - ly, Ho - ly, Ho - ly art
Thou, O Lord. Both now and ev - er and un - to



THE LITTLE LITANY

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

Choir: **Lord, have mercy.**

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

Choir: **Lord, have mercy.**

Priest: Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Priest: For all the powers of Heaven praise Thee, and unto Thee we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for voice and piano. It consists of two systems of music. The first system is for the first two lines of the text: 'Lord, have mercy' and 'Lord, have mercy'. The second system is for the last two lines: 'To Thee, O Lord.' and 'Amen'. The music is in G major (one sharp) and 4/4 time. The first system has two measures, each with a first ending bracket labeled '1' and a second ending bracket labeled '2'. The piano accompaniment features chords and moving lines in both hands, with some octaves marked with an '8'.

1 2

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

To Thee, O Lord. A - men.

EXAPOSTEILARION (Tone 2)

1st time: chanter + ison

2nd time: all

3rd time: chanter + ison

Ho - ly - is _____ the Lord _____ our God.

Ho - ly is _____ the Lord _____ our God. _____

Praises, Verses and Stichera (AINOI)

111

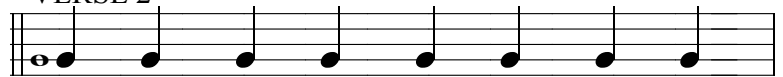
Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Slow

Let ev' - ry - thing that hath breath, praise the
Lord. Praise ye the Lord from the heav - -
ens: praise him in the heights. To
thee, O God, is due our
song. Praise ye him, all
his an - gels: praise ye him, all his
hosts. To thee, O God, is due
our song.

VERSE 2



Praise God in his sanc - tu - ar - y;



praise__ him in the fir - ma - ment of his_____ pow'r.

He who holdeth creation on the hollow of his hand is contained in a tomb; and he who covereth the heavens with virtue is covered by a stone. Life slumbereth, Hades is alarmed, and Adam is delivered from his bonds. Wherefore, glory be to the dispensation through which thou hast fulfilled all, Thy most holy resurrection from the dead granting us rest and everlasting Sabbath.

VERSE 4



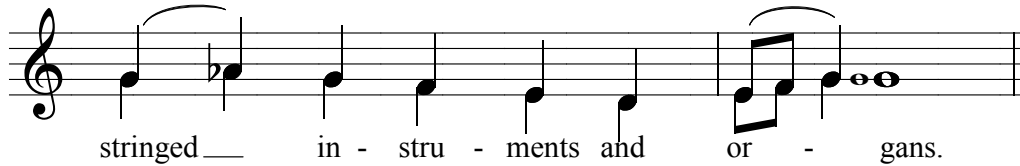
Praise him with the sound of the trum - pet; praise____ him with the



psal - ter - y and_____ harp.

What is this sight which we behold? What is this present rest? For the King of the ages, having fulfilled the mystery of dispensation by the passion, hath rested, keeping the Sabbath in the tomb, granting us a new Sabbath. Wherefore, let us hail him: Arise, O God, and Judge of the earth; for Thou dost reign forevermore, O Thou who possesst the countless and great mercy.

VERSE 5



Come ye, let us behold our Life placed in a tomb to give life to those who are placed in tombs. Come, let us today behold sleeping the one who springs from Judah, shouting to Him prophetically: Thou hast crouched and lain down like a lion. Who shall arouse Thee, O King? But arise by Thine own power, Thou who didst deliver Thyself by Thine own choice for our sake. O Lord, glory to Thee!

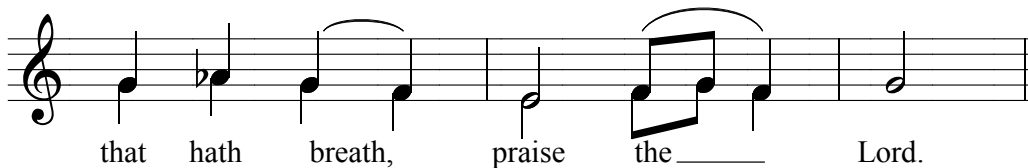
VERSE 6



Praise him up - on the loud cym - bals,



praise him up - on the high - sound - ing cym - bals. Let ev' - ry - thing



that hath breath, praise the Lord.

Verily, Joseph sought the body of Jesus and placed it in his new tomb; for it is fitting that He come out of the tomb; as out of a chamber. Wherefore, Thou who didst crush the might of death, and opened the gates of paradise for mankind: Glory to Thee!

Quickly

Is on O glo - - ry to the Fa - ther and to the

Son and to the Ho - ly Spir - - it.

The great Moses... (music next page)

The Lenten Triodion

The Great Moses

As sung at Orthros on Great & Holy Saturday

Byzantine chant Tone 6

Andrew Moaikel (in Arabic)
Adapted into English by Chadi Karam

Ison
Glo - - - ry to the Fa - ther and to the
5 Son and to the Ho - ly Spir - - - it.
9 The great Mo - - - - - ses
12 fore - shad - owed this day mys - ti - c'ly by his say -
16 - ing: "And God blessed the sev - enth day,"
20 for this is the bless - ed Sab - - - bath, this is the
24 day of qui - - - et and of
28 rest, on which **thē** on - ly be - got - ten Son of God

33  rest - ed from all _____ His _____ works, keep-ing

37  Sab-bath in the bod - - y (by means of the mys-ter - y

41  of the dis-pen - sa - tion tak-ing ef - fect _____ in _____

45  death) re - turn - ing _____ through res - ur - rec - - - 3 -

49  - tion _____ to what _____ He _____ had _____ been, _____

53  and _____ grant-ing us _____ e - ter - - - - nal _____

57  life; for he a - lone is good _____ and the lov - - - er

61  of _____ man - - - - kind.

Quickly



Both

Theotokion

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

bless - ed art thou, O Vir-gin The - o - to - kos, for through him that was in -

-car - nate of thee is ha - des de - spoiled, Ad-am is re - called_ from the

dead, the curse is made_ void, Eve is set free, death is slain, and we_ are en-dowed with

life. Where - fore, in hymns of praise, we cry a - loud: Bless - ed art thou, O

Christ_ our_ God, who art thus well pleased, _ glo - ry to thee.

HUMNINGS FOR THE ORTHODOX LITURGY

GLORY TO GOD IN THE HIGHEST (THE GREAT DOXOLOGY)

Aleksandr Andreevich Arkhangelsky (1846-1924) was one of the most distinguished choral conductors and church composers in Russia at the turn of the 20th century, with a career spanning the years 1873-1924. His prolific output of several hundred works for the Orthodox liturgy can be divided into two categories: free compositions in a sentimental, Romantic style, and chant harmonizations that are quite serene and archaic in their harmonic language.

The *Great Doxology*, from the *All-Night Vigil*, Opus 39, displays a somber, prayerful mood, with which Russian composers of the 19th century generally interpreted this text. While the work is a free composition, Arkhangelsky achieves a fine fusion between the melodic line and the declamation of the text, much as one would find in the ancient chants.

In order to preserve the fusion of music and text in the English edition, adjustments have been made in the rhythm and length of certain melodic figures; however, the overall melodic and harmonic scheme of the piece has remained intact. Dotted barlines and auxiliary time signatures denoting rhythmic divisions have been added by the editors; solid barlines, on the other hand, indicate major textual divisions and have no metric significance. The composer's tempo and dynamic markings have been retained from the original Slavonic edition published in 1911. Additional editorial markings are enclosed in brackets.

Set in English and edited by
ALEXANDER RUGGIERI

ALEKSANDR ARKHANGELSKY
(1846-1924)
from Op. 39

Calmly. $\text{♩} = 69$

Soprano
Alto

Tenor
Bass

GLO - RY TO GOD IN THE HIGH - EST, AND ON EARTH PEACE, GOOD -

WILL TOWARD MEN. WE PRAISE THEE, WE BLESS THEE, WE

WOR - SHIP THEE, WE GLO - RI - FY THEE, WE GIVE THANKS TO

EDITOR'S NOTE: ┌───┐ indicates a $\frac{3}{4}$ grouping; ┌───┐ indicates a pickup to a strong beat.

5/4 , 2/2

THEE FOR THY GREAT GLO - RY: O LORD, HEAV - EN - LY

4/2 2/2 dim. p

KING, GOD THE FA - THER AL - MIGHT - Y; O

dim. p

pp

LORD, THE ON - LY - BE - GOT - TEN SON, JE - SUS

pp

CHRIST; AND THE HO - LY SPIR - IT. O LORD GOD,

3/2 p

LAMB OF GOD, SON OF THE FA - THER, THAT TAK - EST A - WAY THE

p

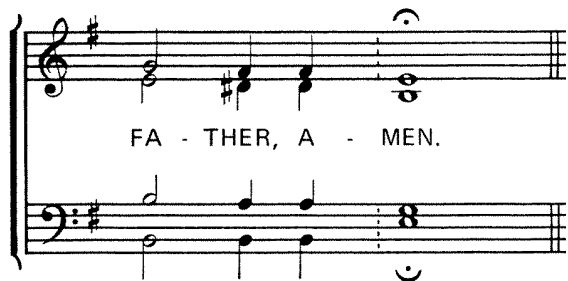
SINS OF THE WORLD, HAVE MER - CY ON US. THOU THAT

TAK - EST A - WAY THE SINS OF THE WORLD, RE - CEIVE OUR_

PRAYER. THOU THAT SIT-TEST ON THE RIGHT HAND OF GOD THE FA-THER, HAVE

MER - CY ON US. FOR THOU A-LONE ART HO - LY, THOU A-LONE ART

LORD, JE - SUS CHRIST, IN THE GLO - RY OF GOD, THE



Every day will I bless Thee, and I will praise Thy name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord God of our fathers, and praised and glorified be Thy name forever.
Amen.

Let Thy mercy, O Lord, be upon us, as we do put our hope in Thee.

Blessed art Thou, O Lord: teach me Thy statutes. (3x)

Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul,
for I have sinned against Thee.

Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.

For with Thee is the fountain of life: in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee.

Now we switch to "Holy God" as a processional hymn (next page).

PROCESSION WITH THE EPITAPHIOS

The altar servers begin the procession, followed by a deacon/ subdeacon with the censer, pallbearers carrying the bier, and then the priest carrying the Gospel book. All the people follow and process around the outside of the church.

At the end, the men hold up the Epitaphios in front of the doors of the church. The people process underneath and venerate the Gospel book held by the priest.

Holy God, Holy Mighty, Holy Immortal: Have mercy on us.

Repeat as many times as necessary. Upon reentry into the church, we begin the following.

When the Pious Joseph... (music on next page; chant piece)

After the procession, the believers draw near to kiss the Epitaphion while the Chanters sing the following Troparion. This melody was adapted basically from an Arabic Musical Masterpiece as sung by the thrice Blessed Memory Metropolitan Germanos Shahade.

When the Pious Joseph saw that the
sun had hid - den had hid - den its rays and the
veil of the Tem - ple hath been rent
at the death of the Sa -
viour He did ap - proach Pi - late and
did plead with him cry - ing and say -
ing give thou
me this stran - ger who from his
youth has wan - dered like a stran - ger give thou me
this stran - ger whom his kins - men

Kazan

First musical staff with notes and rests.

killed in Ha - tred... like a stran - ger give me this

Second musical staff with notes and rests.

stran - ger at whom I won - der be - hold - ing be -

Third musical staff with notes and rests.

hold - ing him as a guest of

Fourth musical staff with notes and rests.

death give me this stran - ger who know - eth how to take

Fifth musical staff with notes and rests.

in the poor and stran - ger give me this stran -

Sixth musical staff with notes and rests.

ger whom the Jews in en - vy es -

Seventh musical staff with notes and rests.

tranged from the world give thou me

Eighth musical staff with notes and rests.

this *streh-*
stran -

Ninth musical staff with notes and rests.

ger that I may bur - y him in

Tenth musical staff with notes and rests.

a tomb who be - ing a stran - ger hath

no place where - on to lay his head ~~where on~~
to lay his head give thou me
tthis stran -
ger to whom his Mo - ther be - hold - ing him dead
shout-ed cry - ing O my Son and
my God ev - en though my ^{VI}
woun - ed and my
heart burns as I be - hold I be - hold thee
dead yet trust - ing in thy res - ur - rec - tion
I mag - ni - fy

* Octave higher when possible

TROPARION - Tone 5
Kazan

* As written

thee in these words the hon'-ra-ble
 Jo - seph plead - ed with Pi - late took
 the Sa - viour's bod - y and with fear wrapped it in
 lin - en and balm plac - ing thee
 in a tomb O thou
 who grant - est to all ev - er - last -
 ing life and the great the
 great mer -

cy

The Noble Joseph

Bulgarian Melody

THE NOBLE JOS

EPH WHEN HE

HAD TAK - - EN DOWN THY

MOST PURE BOD - - Y FROM

THE TREE WRAPPED IT IN

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AND A - NOINT

ED IT WITH SPIC - ES AND

PLACED IT IN A NEW TOMB.

(cf. p. 272 for Alternate "Glory...")

Chant: Glory to the Father and to the Son and to the Holy Spirit.

Choir: When Thou didst submit... (music on next page)

Apolytikion of the Resurrection 163

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

When thou didst submit thyself unto
death, O thou deathless and immortal One, then
thou didst destroy hell with thy Godly pow'r, and when
thou didst raise the dead from beneath the earth,
all the pow'r's of heaven did cry aloud unto thee: O
Christ, thou Giver of life, glory to thee.

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

THE AN - - GEL CAME TO THE MYRRH - BEAR-ING WOM - -

-EN AT THE TOMB AND SAID: MYRRH

IS FIT - - - TING

FOR THE DEAD, BUT

rit.

CHRIST HAS SHOWN HIM - SELF A

STRANG - - ER TO COR - RUP - TION.

The image shows a musical score for piano and voice. It consists of two systems of music. The first system has five measures of music. The lyrics are: "CHRIST HAS SHOWN HIM - SELF A". The second system has two measures of music. The lyrics are: "STRANG - - ER TO COR - RUP - TION.". The music is in a key with two sharps (F# and C#) and a common time signature. The piano part is in the left hand and the voice part is in the right hand. The first system is marked with a *rit.* (ritardando) instruction. The lyrics are written below the notes, with some words hyphenated across measures. The second system ends with a double bar line.

OLD TESTAMENT READING

Reader: Arise, O Lord; help us, and deliver us, for the glory of Thy name. O God, we have heard with our ears.

Deacon: Wisdom!

Reader: The reading from the Prophecy of Ezekiel (37:1-14).

Deacon: Let us attend!

Reader: The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest." Again he said to me, "Prophecy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host. Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord."

EPISTLE READING

Deacon: Let us attend.

Reader: Arise, O Lord; let Thy hand be exalted. I will give praise to Thee, O Lord, with my whole heart.

Deacon: Wisdom!

Reader: The reading from the 1st Epistle of St. Paul to the Corinthians (1 Cor. 5:6-8; Gal. 3:13-14).

Deacon: Let us attend!

Reader: Brethren: Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ our Paschal Lamb has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Christ hath redeemed us from the curse of the Law, being made a curse for us. For it is written, 'Cursed is every one that hangs on a tree,' that the blessing of Abraham might come upon the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

A musical score for the Alleluia, alleluia, alleluia. The score is written in 4/4 time and features a treble and bass clef. The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! The score includes various musical notations such as eighth notes, quarter notes, and rests, along with dynamic markings like 'p' (piano) and 'f' (forte). The piece concludes with a double bar line and repeat dots.

GOSPEL READING

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

Priest: Peace be unto all.

Choir: **And to thy spirit.**

Deacon: The reading from the Holy Gospel according to St. Matthew (27:62-66).

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

Deacon: Let us attend! The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulcher to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulcher secure by sealing the stone and setting a guard.

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

And to your spi - rit. Glo - ry to Thee, O Lord_ Glo - ry to Thee.

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with the bass clef providing harmonic support. The lyrics are placed below the notes. The score begins with a double bar line, followed by the first phrase 'And to your spi - rit.' and then the second phrase 'Glo - ry to Thee, O Lord_ Glo - ry to Thee.' The piece concludes with a final double bar line.

LITANY OF FERVENT SUPPLICATION

Deacon: Let us 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.** (*3x after each petition*)

Deacon: Again we pray for all pious Orthodox Christians...

...

Again we pray for those who bear fruit and do good works in this holy and venerable temple, for those who serve and those who sing, and for all the people here present, who await Thy great and rich mercy.

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

Choir: **Amen.**

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

1
Lord, have mercy, Lord, have mer - cy Lord, have mer - cy.

2
Lord, have mercy, Lord, have mer - cy, Lord have mer - cy. A - men.

LITANY OF SUPPLICATION

Deacon: Let us complete our 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.** (*Repeat after each petition.*)

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

...

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: Let us commend ourselves and each other, and all our life unto Christ our God.

Choir: **To Thee, O Lord.**

Deacon: For Thou art the God of mercies and bounties, and of love toward mankind, and unto Thee we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for voice and piano. It consists of two systems of music. The first system has three measures, each with a boxed number above it: 1, 2, and 1. The lyrics are: "Lord, have mer - cy", "Lord, have mer - cy.", and "Grant this, O Lord." The second system has three measures, each with a boxed number above it: 2. The lyrics are: "Grant this, O Lord.", "To Thee, O Lord.", and "A - men." The piano accompaniment is in the bass clef, with a key signature of one sharp (F#) and a time signature of 8/8. The vocal line is in the treble clef, with a key signature of one sharp (F#). The music is in a simple, homophonic style, with the piano accompaniment providing a steady harmonic and rhythmic foundation for the vocal line.

Priest: Peace be to all.

Choir: **And to your spirit.**

Priest: Let us bow our heads unto the Lord.

Choir: **To Thee, O Lord.**

Priest: O holy Lord, who dwellest on high, and regardest the humble of heart, and with Thine all seeing eye dost behold all creation, unto Thee have bowed the neck of our soul and body, and we entreat Thee: Stretch forth Thine invisible hand from Thy holy dwelling place and bless us all. If in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind; vouchsafing unto us Thy earthly and heavenly good things.

For Thine it is to show mercy and to save us, O our God, and unto Thee we ascribe glory: to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages.

Choir: **Amen.**

And to your spi - rit. To Thee, O Lord. A - men.

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with the bass clef providing harmonic support. The lyrics are placed below the notes. The score is divided into three measures by double bar lines. The first measure contains the lyrics 'And to your spi - rit.' The second measure contains 'To Thee, O Lord.' The third measure contains 'A - men.' The music ends with a double bar line and repeat dots.

THE DISMISSAL

Priest: Wisdom!

Choir: **Father, bless.**

Priest: Christ our God – He-who-is – is blessed always, now and ever and unto ages of ages.

Choir: **Amen. Preserve, O God, the Holy Orthodox Faith and all Orthodox Christians unto ages of ages. Amen.**

(music on next page...)

Priest: Most Holy Theotokos, save us.

Choir: **More honorable than the cherubim, and more glorious beyond compare than the seraphim. Without defilement you gave birth to God the Word: True Theotokos, we magnify you!**

Priest: Glory to Thee, our God and 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 ages of ages. Amen.**

Lord have mercy. (3 times)

Father, bless!

Priest: May He who endured fearful sufferings, the life-giving cross, and voluntary burial in the flesh, on behalf of us and for our salvation, Christ our true God: through the intercessions of His all-immaculate and all-blameless holy mother, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: May He have mercy on us and save us, forasmuch as He is good and loveth mankind.

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

Choir: **Amen.**

The people come forward to venerate the bier and receive a blessing from the priest.

Priest: Most holy Theotokos, save us!

17

More honorable than the Cheru-bim and more glorious beyond compare then the Ser - a-phim

19

Without defilement you gave birth to God the Word true The-o - to-kos we mag - ni - fy you.

Priest: Glory to thee, O Christ our God and our hope: glory to thee.

21

Glory to the Father, and to the Son, and to the Ho - ly Spi - rit,

22

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

23

Lord have mercy, Lord have mercy, Lord have mer - cy Fa - ther bless.