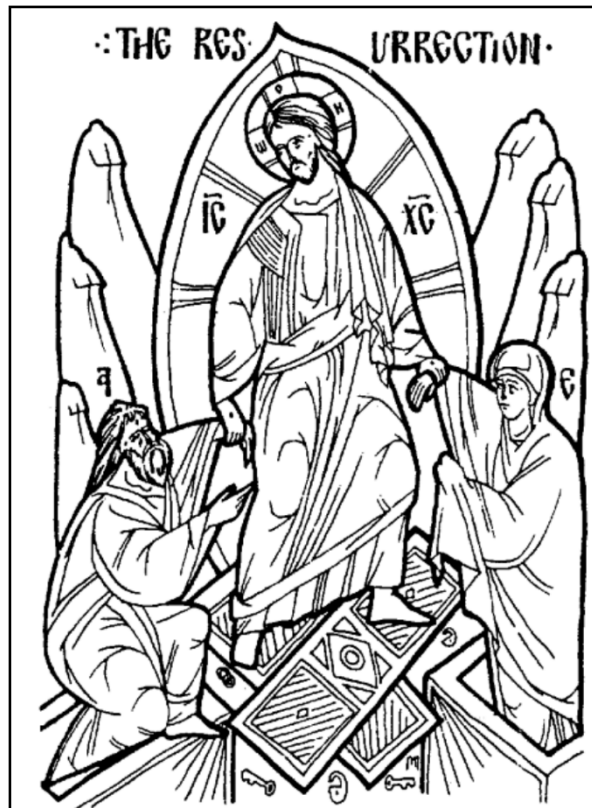


THE VIGIL OF HOLY PASCHA

MIDNIGHT OFFICE, RUSH PROCESSION, MATINS, AND DIVINE
LITURGY, AS SERVED LATE HOLY SATURDAY NIGHT



The Resurrection of our Lord Jesus Christ

All Saints Orthodox Church
Chicago, Illinois

I. MIDNIGHT OFFICE

We begin at 10:00 pm or later, in order that the Priest may come out with the Paschal Light as close to midnight as possible. With the church darkened except for a few lights, the Priest stands before the holy table, facing east.

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

Choir: Amen.

Priest: Glory to Thee, our 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.**

TRISAGION PRAYERS

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. And lead us not into temptation, but deliver us from the evil one.

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

Choir: Amen.

Reader: Lord, have mercy. (Twelve times)

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

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

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.

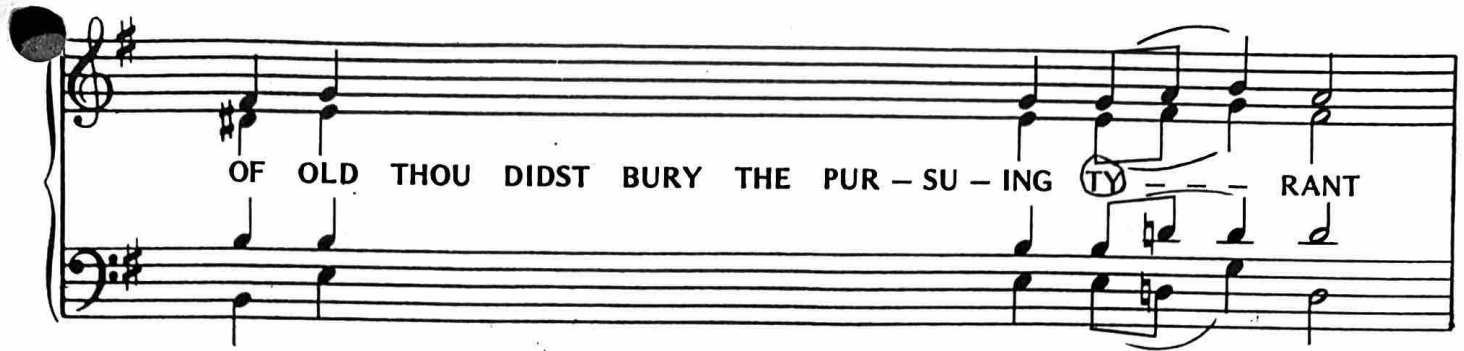
Behold, Thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which Thou hast broken rejoice. Hide Thy face from my sins, and blot out all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

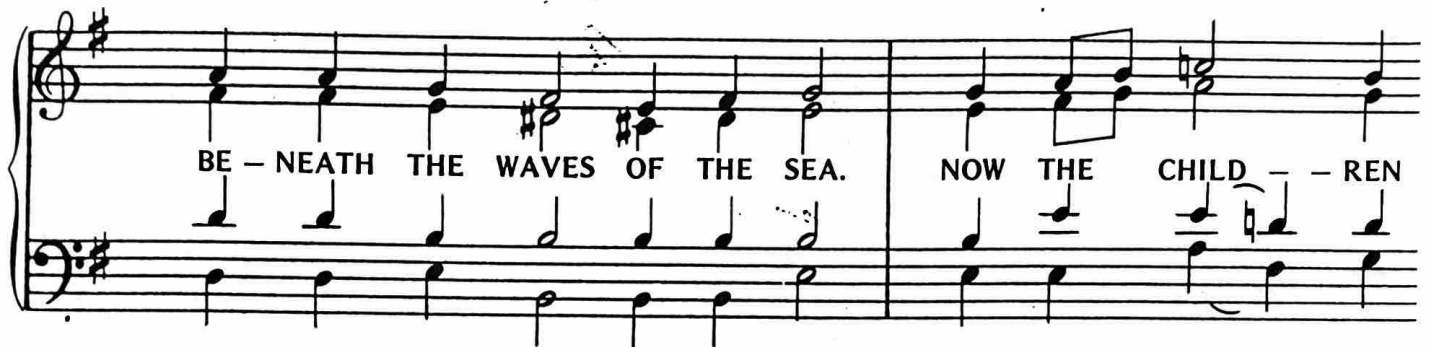
O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For Thou hast no delight in sacrifice; were I to give a burnt offering, Thou wouldst not be pleased. Do good to Zion in Thy good pleasure; rebuild the walls of Jerusalem, then wilt Thou delight in right sacrifices, in burnt offerings 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



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 in G major. The piano part is in the left hand, and the voice part is in the right hand. The lyrics are "GLO - - - RI - FIED." The music is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The piano part consists of a series of chords and single notes. The voice part consists of a series of notes, with a slur over the first four notes. The lyrics are placed below the voice staff.

GLO - - - RI - FIED.

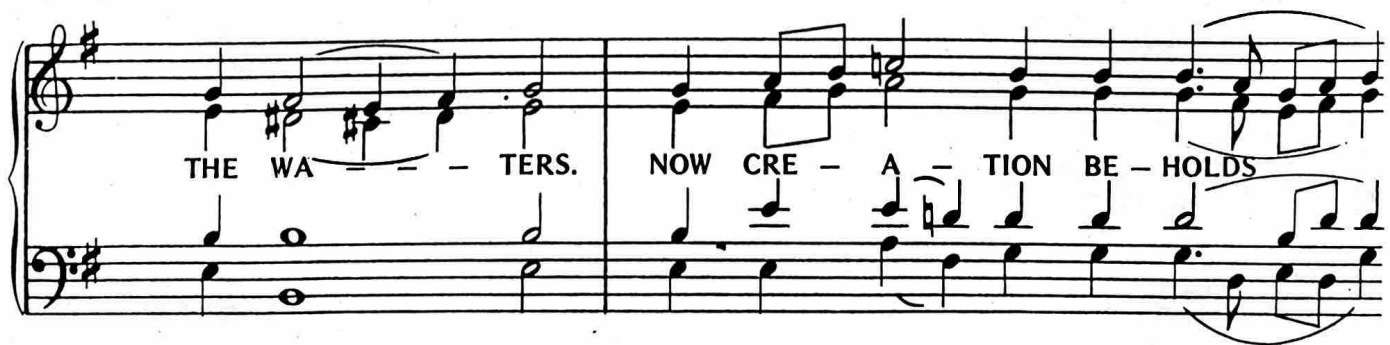
The Kanon — Heirmos 3

Tone 6

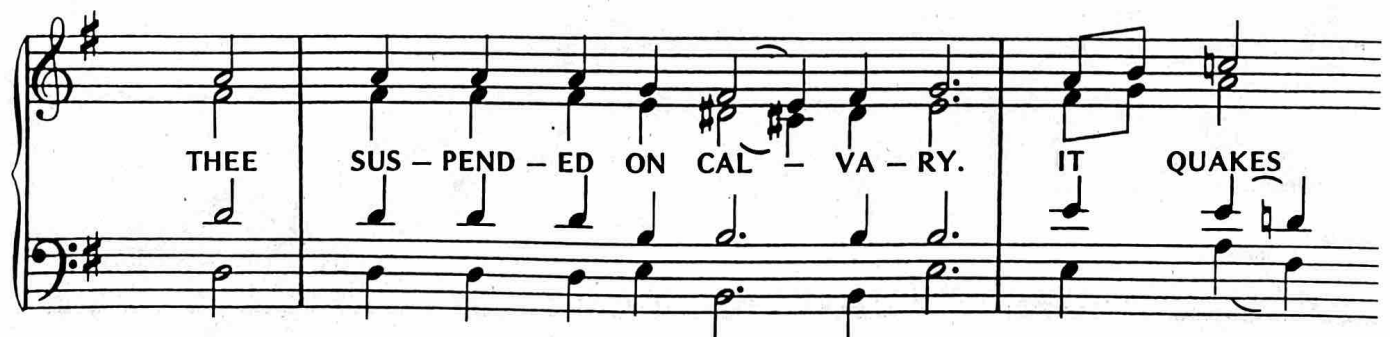
Lesser Znamenny Chant



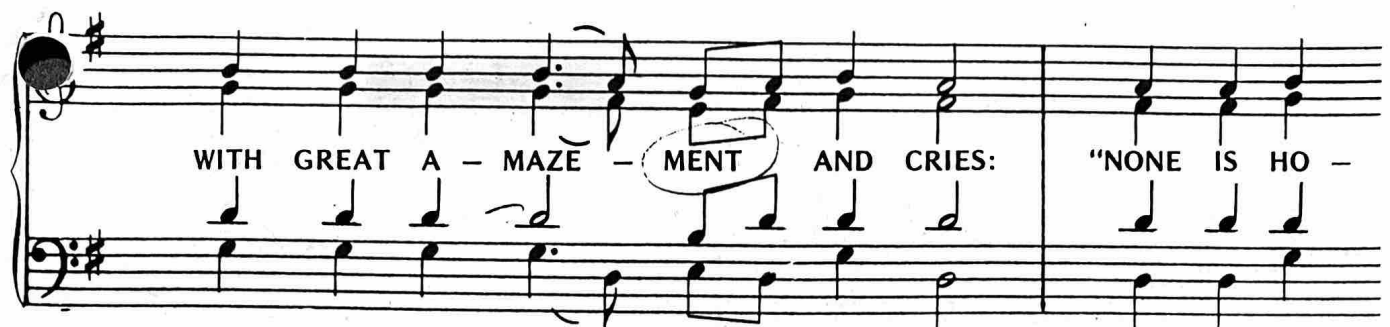
THOU DIDST SUS - PEND THE EARTH IM - MOV - AB - LY UP - O



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

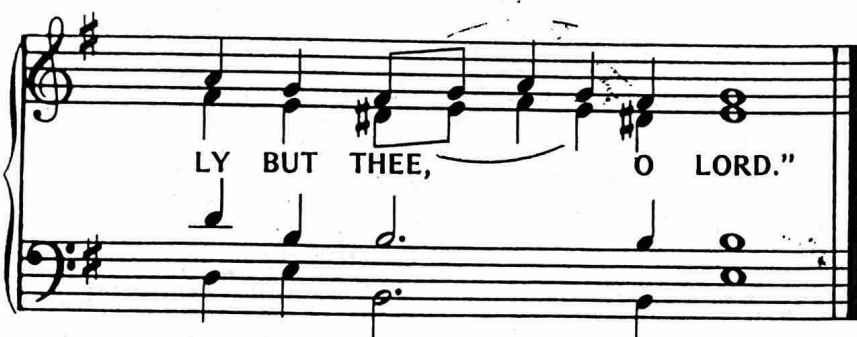


THEE SUS - PEND - ED ON CAL - VA - RY. IT QUAKES



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

Creuc...

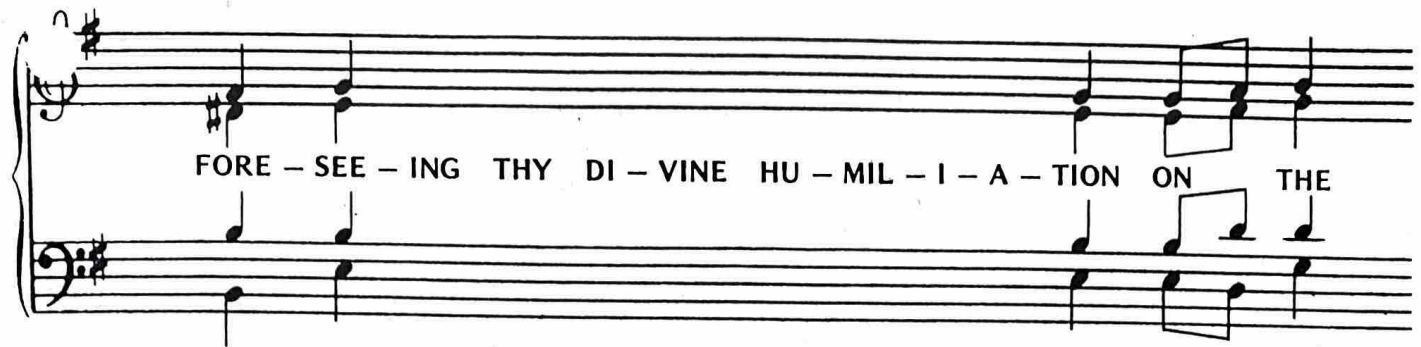


LY BUT THEE, O LORD."

The Kanon — Heirmos 4

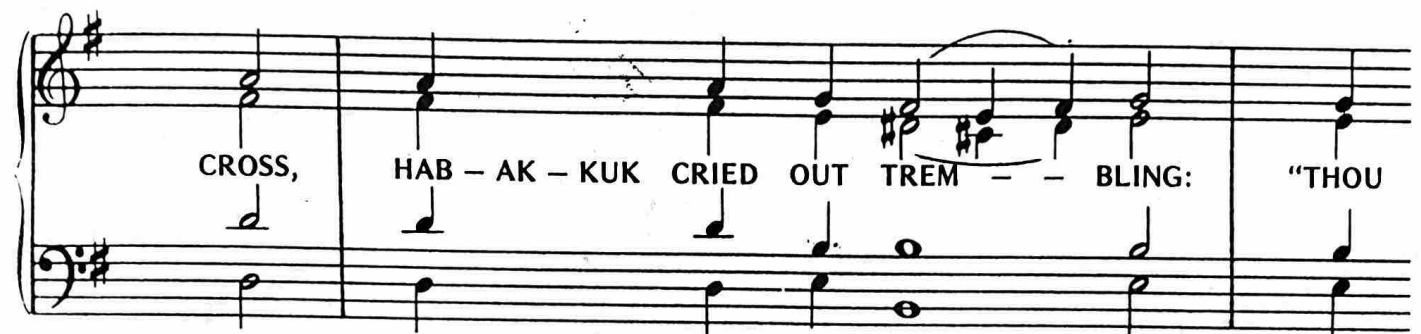
Tone 6

Lesser Znamenny Chant



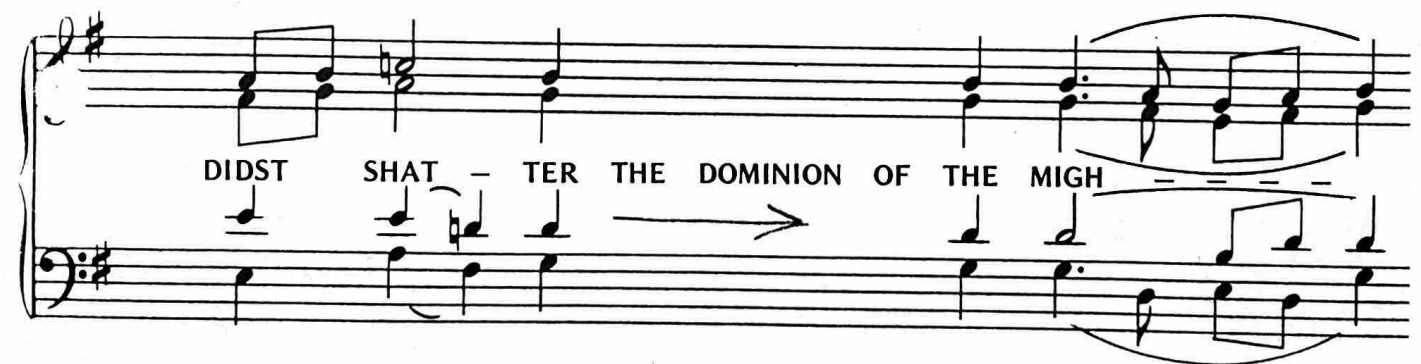
FORE - SEE - ING THY DI - VINE HU - MIL - I - A - TION ON THE

This system shows the first line of the chant. The melody is written on a single staff with a treble clef and a key signature of one sharp (F#). The lyrics are: FORE - SEE - ING THY DI - VINE HU - MIL - I - A - TION ON THE. The music consists of several eighth and sixteenth notes, with some rests.



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

This system continues the chant. The melody is on a single staff with a treble clef and a key signature of one sharp. The lyrics are: CROSS, HAB - AK - KUK CRIED OUT TREM - - BLING: "THOU. The music includes some longer note values and rests.



DIDST SHAT - TER THE DOMINION OF THE MIGH

This system continues the chant. The melody is on a single staff with a treble clef and a key signature of one sharp. The lyrics are: DIDST SHAT - TER THE DOMINION OF THE MIGH. There is a large arrow pointing to the right, indicating a continuation or a specific musical instruction.



TY BY JOIN - ING THOSE IN HELL AS THEE AL - MIGH

This system continues the chant. The melody is on a single staff with a treble clef and a key signature of one sharp. The lyrics are: TY BY JOIN - ING THOSE IN HELL AS THEE AL - MIGH. The word "THEE" is written above the staff, and there is a handwritten correction "Thee" above it.

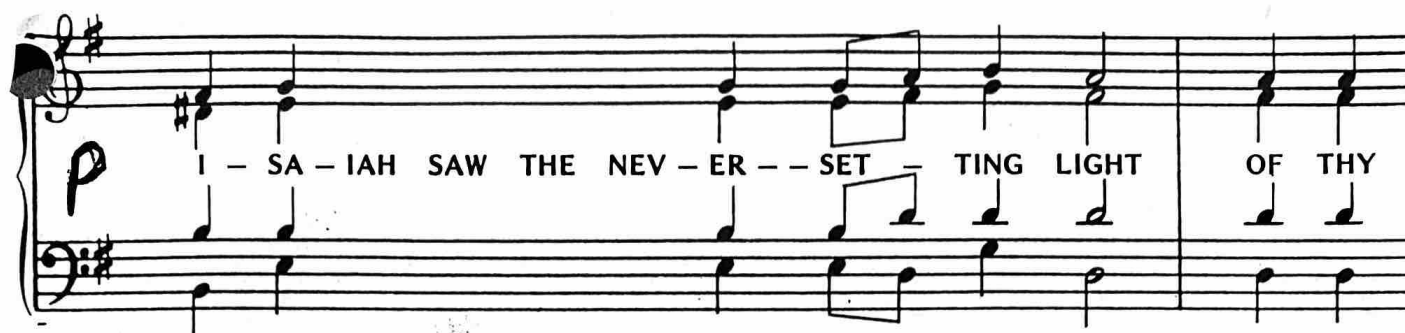


TY LORD."

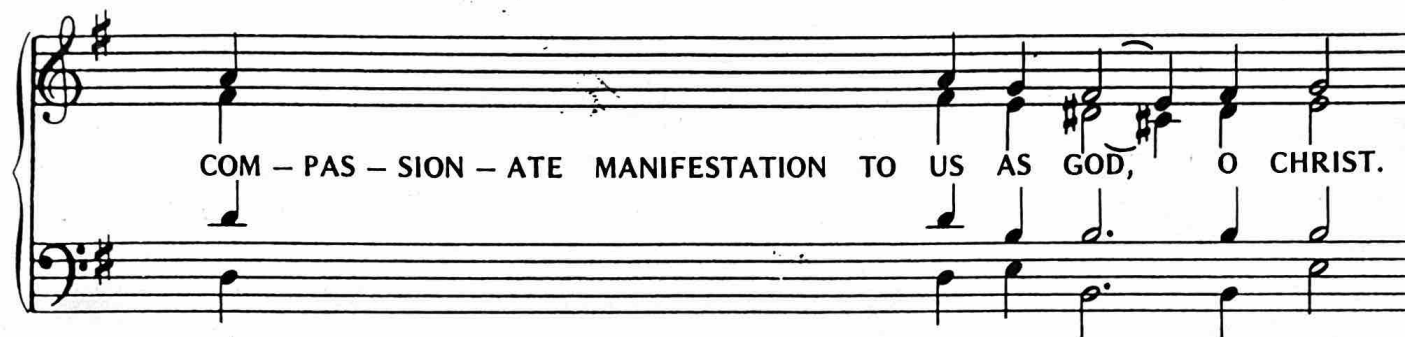
This system shows the final line of the chant. The melody is on a single staff with a treble clef and a key signature of one sharp. The lyrics are: TY LORD." The music ends with a double bar line.

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

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 - - -

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

ff *!!* *2* *Page Turn*

mx

Musical score for piano and voice, first system. The key signature is one sharp (F#). The piano accompaniment consists of a treble and bass staff. The treble staff has a series of eighth notes: F#4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a series of eighth notes: F#3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6. 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 treble and bass staff. The treble staff has a series of eighth notes: F#4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a series of eighth notes: F#3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6. The lyrics are: MER - - - - - CY."

The Kanon — Heirmos 7

Tone 6

Lesser Znamenny Chant

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

The first system of the musical score is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the notes.

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

The second system continues the melody. The lyrics are written below the notes.

ART PLACED IN THE GRAVE AS A LIFE - LESS

The third system continues the melody. The lyrics are written below the notes.

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

The fourth system continues the melody. The lyrics are written below the notes.

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

The fifth system concludes the chant. The lyrics are written below the notes.

The Kanon — Heirmos 8

Lesser Znamenny Chant

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

The first system of musical notation for the Lesser Znamenny Chant. It consists of two staves, a treble staff and a bass staff, both in G major (one sharp). The melody is written in a stylized Znamenny notation with various note values and rests. The lyrics are: "BE A — MAZED, O HEAV — ENS! BE SHAK — EN, O FOUN — DA".

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

The second system of musical notation. It continues the melody from the first system. The lyrics are: "TIONS OF THE EARTH! BE — HOLD, HE THAT DWELLS IN THE".

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

The third system of musical notation. It continues the melody. The lyrics are: "HIGH — EST IS NUM — BERED A — MONG THE DEAD".

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

The fourth system of musical notation. It continues the melody. The lyrics are: "AND SHEL — TERED IN A LOW — LY TOMB. BLESS HIM, O".

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

The fifth system of musical notation. It concludes the chant. The lyrics are: "YOUTHS! PRAISE HIM, O PRIESTS! O PEO — PLE, EX — ALT".



HIM A - BOVE ALL FOR - EV - - - ER!

This musical score is for a piano and voice piece. The piano part is written on a grand staff with a treble and bass clef, featuring a key signature of one sharp (F#) and a common time signature. The voice part is written on a single treble clef staff. The lyrics are: "HIM A - BOVE ALL FOR - EV - - - ER!". The melody for the voice part starts on a half note 'HIM', followed by quarter notes 'A', 'BOVE', and 'ALL'. The phrase 'FOR - EV' is followed by a long melisma indicated by four horizontal dashes. The piece concludes with a half note 'ER!'. The piano accompaniment provides a harmonic foundation, with the right hand often playing chords and the left hand providing a steady bass line.

The Kanon — Heirmos 9

Lesser Znamenny Chant

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

The first system of musical notation for the Lesser Znamenny Chant. It consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is written in a Znamenny style, using a series of notes and rests to represent the pitch and rhythm of the chant. The lyrics are written below the staff.

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

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

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

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

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

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

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

The fifth system of musical notation, which is the final system on the page. It concludes the chant with a double bar line. The lyrics are written below the staff.

TRISAGION PRAYERS

- 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. And lead us not into temptation, but deliver us from the evil one.
- Priest:** For Thine is the kingdom and the power and glory of the Father and of the Son and of the Holy Spirit, both now and ever and unto ages of ages.
- Choir:** Amen.

TROPARION OF THE RESURRECTION

(Music on next page)

(Tone 2)

- Clergy:** 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!'

Apolytikion of the Resurrection 163

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ison

When thou _____ didst sub - mit thy - self _____ un - to

death, O thou death - less and im - mor - tal One, then

thou didst de - stroy _____ hell with thy God - ly pow'r, and when

thou didst raise the dead _____ from be - neath _____ thē earth,

all the pow'r's of heav - en did cry a - loud _____ un - to thee: O

Christ, _____ thou Giv - er of life, glo - ry to thee.

Quickly

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

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

LITANY OF SUPPLICATION

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

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

Priest: Again we pray that He will keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war and sudden death; that our good God who loveth mankind, will be gracious, favorable, and conciliatory and turn away and dispel all wrath stirred up against us and all sickness, and may deliver us from His righteous chastisement which impends against us, and have mercy on us.

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

Priest: Hear us, O God our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us.

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; both 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.

DISMISSAL OF THE MIDNIGHT OFFICE

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

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

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

Father, bless.

Priest: May He who rose again from the dead, Christ our true God, through the intercessions of His 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 upon us and save us, forasmuch as He is good and loveth mankind.

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: **Amen.**

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

This block contains the first line of musical notation for the choir's response. It features a two-staff system with a treble and bass clef, a key signature of one flat (B-flat), and a common time signature. The melody is composed of half notes and whole notes, with lyrics written below the staff.

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

This block contains the second line of musical notation for the choir's response. It continues the two-staff system from the previous block, with the same key signature and time signature. The melody and lyrics are consistent with the first line.

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

This block contains the third line of musical notation for the choir's response. It continues the two-staff system, with the same key signature and time signature. The melody and lyrics are consistent with the previous lines.

II. RUSH PROCESSION

The church remains dark. The priest lights the Paschal candle from a vigil light, carries it through the royal doors, and extends it to the approaching faithful for them to light their candles. The priest begins the hymn, and the chanters repeat it until everyone's candle is lit.

Priest: Come ye, take light from the light that is never overtaken by night. Come glorify the Christ, risen from the dead!

Choir: Come ye, take light from the light that is never overtaken by night. Come glorify the Christ, risen from the dead!

1st time unison RUSH

ENGLISH

Come ye take light from the light that is
nev - er o - ver ta - ken by night Come
glo - ri - fy the Christ ri -
sen from the dead.

After the last person's candle is lit, the priest reenters the sanctuary, and takes up the Gospel book with his left arm, still holding the candle in his right hand. The altar servers (carrying the processional cross, fans, and incense), along with the clergy, lead all of the people in procession out the main doors of the church. The chanters intone the following processional hymn.

PROCESSIONAL HYMN

(Tone 6)

Choir: Thy resurrection, O Christ our Savior... (music on next page)

Thy Resurrection

Tone 6

Obikhod
N. Bakhmetev

THY RESURRECTION, O CHRIST OUR SAV - IOR, THE AN - GELS IN



HEA - VEN SING. EN - A - BLE US ON EARTH TO GLO - RI - FY



THEE IN PUR - I - TY OF HEART.

THE GOSPEL ANNOUNCEMENT

When the procession has reached the traditional place, and everyone is outside (except for one person who stays inside as the Gate Keeper), the doors of the church are closed.

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord.

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

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

Priest: Peace be to all.

Choir: **And to your spirit.**

Priest: The reading is from the Holy Gospel according to St. Mark [16.1-8].

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

Priest: Let us attend! When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early on the first day of the week they went to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, he is not here; see the place where they laid him! But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

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

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

This musical block contains the first part of the choir response. It features a two-staff system with a treble and bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

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

This musical block contains the second part of the choir response. It continues the two-staff system from the previous block. The melody and bass line are written in the same key signature. The lyrics continue below the staves, with a double bar line indicating a measure rest before the final phrase.

III. MATINS

The Priest holds the Paschal candle in his left hand, and the incense in his right. He censes the Gospel book, making the sign of the cross over it as he says:

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

Choir: Amen.

THE PASCHAL TROPARION

*The Priest sings **once**, and the choir repeats it **twice**.*



The Priest then intones the following Psalm verses, while the Choir sings the above Troparion as a refrain after each one.

- Let God arise and let His enemies be scattered, and let them who hate Him flee from before His face.
- ...
- Glory to the Father and to the Son and to the Holy Spirit.
- Both now and ever and unto ages of ages. Amen.

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

Choir: And upon those in the tombs, bestowing life!

THE GREAT LITANY

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

Choir: **Lord, have mercy.** (*Repeat after each petition*)

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

...

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

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

Choir: **Amen.**

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two systems, each with a treble and bass staff joined by a brace. The lyrics are written below the notes. The first system contains two measures, each marked with a boxed number '1' and '2' above the first measure. The second system contains two measures. The score includes various musical notations such as whole notes, half notes, quarter notes, and rests, with some notes beamed together. The lyrics are: 'Lord, have mer - cy' for the first two measures, 'To Thee, O Lord. A - men.' for the last two measures. The word 'Amen' is split across the two measures of the second system.

1 Lord, have mer - cy 2 Lord, have mer - cy.

To Thee, O Lord. A - men.

THE OPENING OF THE CHURCH DOORS

The Priest knocks three times on the closed front door of the church with a cross, saying in a loud voice these verses from Psalm 23. The responses are spoken by someone who has remained behind in the church.

Priest: Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in!

Gate Keeper: Who is the King of Glory?

Priest: The Lord, strong and mighty; the Lord, mighty in battle!

The Priest knocks on the door three more times.

Priest: Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in!

Gate Keeper: Who is the King of Glory?

Priest: The Lord, strong and mighty; the Lord, mighty in battle!

The Priest knocks on the door three more times.

Priest: Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in!

Gate Keeper: Who is the King of Glory?

Priest: The Lord of Hosts, He is the King of Glory!

The Priest, carrying the Paschal candle, now leads all the people back into the church, as the choir sings "Christ is Risen" until they make their way back into the church.

*Once the choir is in place, they begin the **Paschal Canon of St. John of Damascus** (next page)*



PASCHAL KANON — ODE 1

B. Ledkovsky

THIS IS THE DAY OF RE -- SUR -- REC -- TION. LET US

BE IL -- LU -- MINED, O PEO -- -- PLE. PAS -- CHA THE

PAS -- CHA OF THE LORD! FOR FROM DEATH TO LIFE AND

FROM EARTH TO HEA -- -- VEN HAS CHRIST OUR GOD LED

US, AS WE SING THE SONG OF VIC -- TO -- RY.

Refrain

Christ is ri - sen from the dead.

This musical score is for a two-part setting of 'Christ is risen from the dead.' It features a treble and bass staff in G major (one sharp). The melody is simple, with a long note on 'ri' followed by a half note on 'sen'. The lyrics are printed below the notes.

Let us purify our senses and we shall see Christ shining in the unapproachable light of His resurrection. We shall clearly hear Him say: 'rejoice,' as we sing the song of victory.

Christ is ri - sen from the dead.

This is a duplicate of the first musical score, featuring a two-part setting of 'Christ is risen from the dead.' in G major.

Let the heavens be glad, and let the earth rejoice. Let the whole world, visible and invisible, keep the feast. For Christ is risen, our eternal joy.

Christ is ris - en from the dead tramp - ling down death by death,

This musical score continues the hymn with the lyrics 'Christ is risen from the dead tramping down death by death,'. It features a treble and bass staff in G major. The melody is more active, with eighth notes for 'tramp - ling' and quarter notes for 'down death by death,'.

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

Repeat 3x

This musical score concludes the hymn with the lyrics 'and upon those in the tombs bestowing life.' It features a treble and bass staff in G major. The melody is simple, with a long note on 'be - stow' followed by a half note on 'ing'. The lyrics are printed below the notes. A 'Repeat 3x' instruction is placed above the final measure.

The 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 Thine is the might and Thine is the Kingdom, and the power, and glory 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 a two-part setting (Soprano and Bass) in G major (one sharp). It consists of two systems of music. The first system contains two measures, each marked with a boxed number '1' and '2' above the staff. The lyrics 'Lord, have mer - cy' are written below the notes. The second system contains two measures with the lyrics 'To Thee, O Lord. A - men.' The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The bass line often has longer note values, indicated by the number '8' below the staff.

1 2

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

To Thee, O Lord. A - men.



PASCHAL KANON — ODE 3

B. Ledkovsky

COME LET US DRINK, NOT MI - - RA - CU - LOUS WA - - TER

DRAWN FORTH FROM A BAR - - - REN STONE, BUT A

NEW VIN - - - TAGE FROM THE FOUNT OF IN - COR - -

RUP - - - TION SPRING - ING FROM THE TOMB OF

CHRIST, IN HIM WE ARE ES - - - TAB - - LISHED. *Refrain*

Christ is ri - sen from the dead.

This musical score is for the phrase 'Christ is risen from the dead.' It is written for a two-part setting in G major (one sharp). The melody is in the treble clef, and the bass line is in the bass clef. The melody features a long note on 'ri' with a fermata, followed by a descending line. The bass line provides a simple harmonic accompaniment.

Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ. In Him we are established.

Christ is ri - sen from the dead.

This is a duplicate of the first musical score, featuring the same two-part setting in G major for the phrase 'Christ is risen from the dead.' The melody and bass line are identical to the first block.

Yesterday I was buried with Thee, O Christ. Today I arise with Thee in Thy resurrection. Yesterday I was crucified with Thee. Glorify me with Thee, O Savior, in Thy kingdom.

Christ is ris - en from the dead tramp - ling down death by death,

This musical score continues the phrase with 'tramp - ling down death by death,'. It maintains the two-part setting in G major. The melody has a more active, rhythmic feel for this section, with eighth notes. The bass line also becomes more rhythmic, following the melody's pattern.

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

Repeat 3x

This musical score is for the final phrase 'and upon those in the tombs be - stow - ing life.' It continues the two-part setting in G major. The melody is simple and declarative, ending with a final cadence. The instruction 'Repeat 3x' is written above the staff.

The 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 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.**

1 2

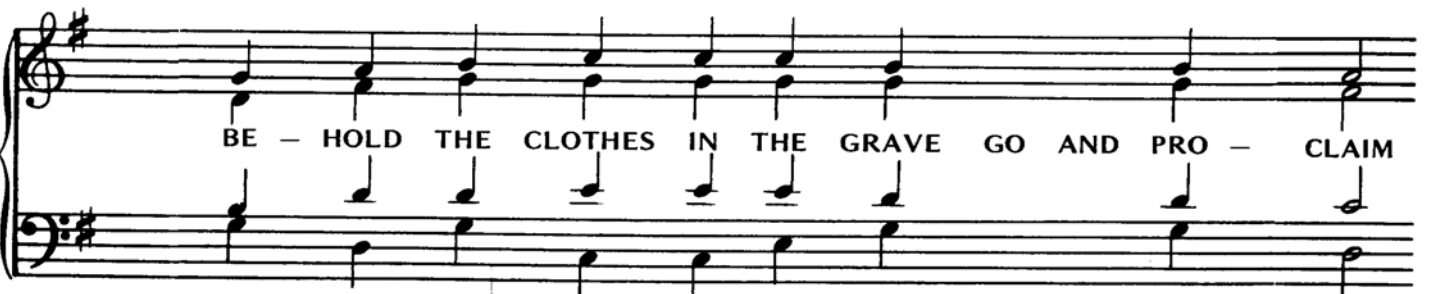
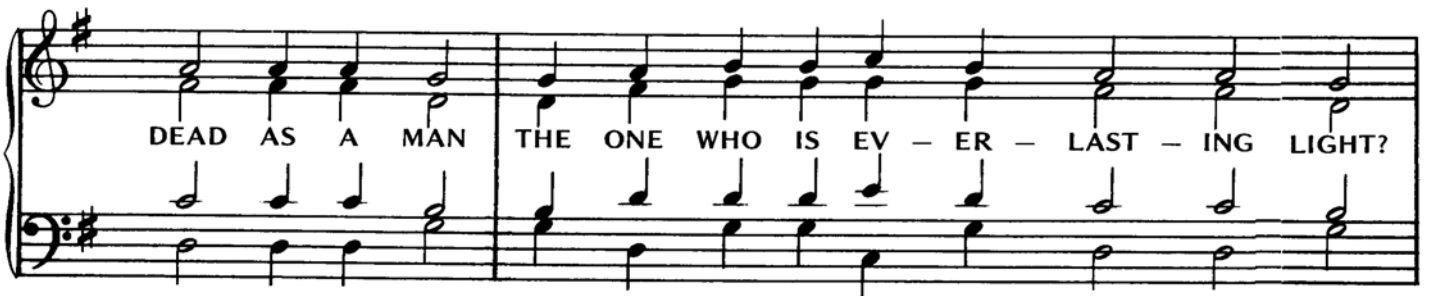
Lord, have mer - cy Lord, have mer - cy.

To Thee, O Lord. A - men.

Hypakoe

Tone 8

Obikhod
N. Bakhmetev



TO THE WORLD: THE LORD IS RIS - EN HE HAS SLAIN DEATH

This musical system consists of a grand staff with a treble and bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the notes. The first measure contains the words 'TO THE WORLD:' and the second measure contains 'THE LORD IS RIS - EN HE HAS SLAIN DEATH'. The melody is composed of eighth and quarter notes, with some rests.

AS HE IS THE SON OF GOD, SAV - ING THE RACE OF MAN.

This musical system continues the hymn on a grand staff with a treble and bass clef, both with a key signature of one sharp (F#). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the notes. The first measure contains the words 'AS HE IS THE SON OF GOD, SAV - ING THE RACE OF MAN.' and the second measure contains 'MAN.'. The melody is composed of eighth and quarter notes, with some rests. The system ends with a double bar line.

PASCHAL KANON — ODE 4

B. Ledkovsky

THE IN - SPIRED PRO - PHET HA - BAK - KUK NOW STANDS WITH

US IN HO - LY VI - GIL. HE IS LIKE A SHIN - ING

AN - GEL WHO CRIES WITH A PIERC - ING VOICE: TO -

DAY SAL - VA - TION HAS COME TO THE WORLD, FOR CHRIST

IS RI - SEN AS ALL POW - ER - FUL. *Refrain*

Christ is ri - sen from the dead.

This musical score is for the phrase 'Christ is risen from the dead.' It is written for a two-part setting (treble and bass clef) in the key of D major (two sharps). The melody is simple, using mostly whole and half notes. A fermata is placed over the word 'ri' in the treble part. The lyrics are aligned with the notes: 'Christ' (D4), 'is' (F#4), 'ri' (A4, with fermata), 'sen' (D5), 'from' (F#4), 'the' (D4), and 'dead.' (D4).

Christ our Pascha has appeared as a male child, the son that opens a virgin womb. He is called the Lamb as one destined to be our food, unblemished for He has not tasted of defilement, and perfect for he is our true God.

Christ is risen from the dead! (same music as above)

Christ, the crown with which we are blessed, has appeared as a yearling lamb. Freely He has given Himself as our cleansing Paschal sacrifice. From the tomb He has shown forth once again, our radiant sun of righteousness.

Christ is risen from the dead! (same music as above)

David, the ancestor of God, leaped and danced before the ark which prefigured Thee. Now let us, the holy people of God, seeing the fulfillment of all figures, rejoice in piety, for Christ is risen as all-powerful.

Christ is ris - en from the dead tramp - ling down death by death,

This musical score continues the phrase 'Christ is risen from the dead' and adds 'tramp - ling down death by death,'. It maintains the same two-part setting in D major. The melody continues with eighth and quarter notes. The lyrics are: 'Christ' (D4), 'is' (F#4), 'ris - en' (A4, with a dash), 'from' (D5), 'the' (F#4), 'dead' (D4), 'tramp - ling' (D4, with a dash), 'down' (F#4), 'death' (D4), and 'by death,' (D4).

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

This musical score continues the phrase 'and upon those in the tombs be - stow - ing life.' It maintains the same two-part setting in D major. The melody continues with quarter and half notes. The lyrics are: 'and' (D4), 'upon' (F#4), 'those' (D4), 'in' (F#4), 'the' (D4), 'tombs' (D4), 'be - stow - ing' (D4, with a dash), and 'life.' (D4). The score ends with a double bar line and repeat dots. Above the staff, the text 'Repeat 3x' is written.

The 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 a good 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.**

1 2

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

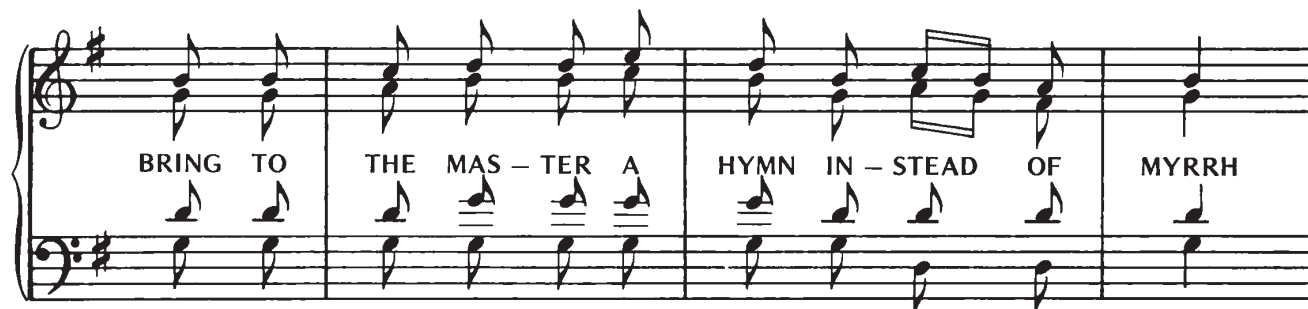
To Thee, O Lord. A - men.

PASCHAL KANON — ODE 5

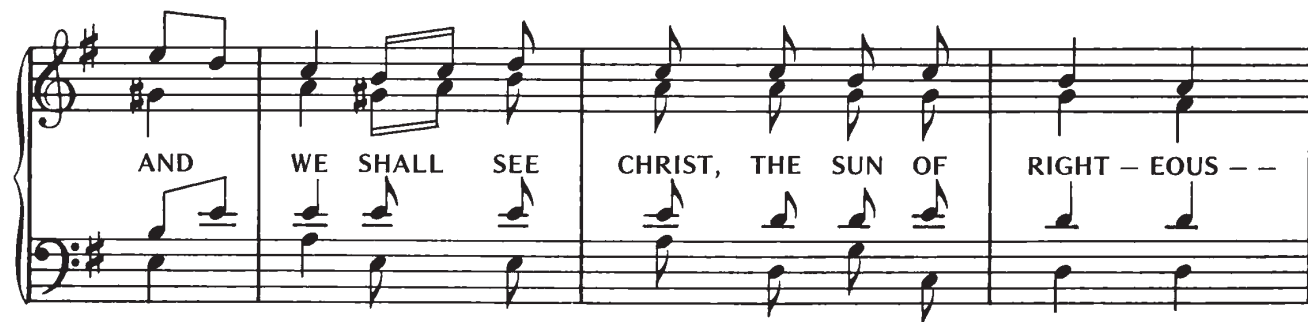
B. Ledkovsky



LET US A - - RISE AT THE RIS - ING OF THE SUN AND



BRING TO THE MAS - TER A HYMN IN - STEAD OF MYRRH



AND WE SHALL SEE CHRIST, THE SUN OF RIGHT - EOUS - -



NESS, WHO CAU - SES LIFE TO DAWN FOR ALL.

Refrain

Christ is ri - sen from the dead.

The souls bound in the chains of Hell, O Christ, seeing Thy compassion without measure,
pressed onward to the light with joyful steps, praising the eternal Pascha.

Christ is ri - sen from the dead.

Let us go with lamps in hand to meet Christ, who comes from the tomb like a bridegroom.
And with the festive ranks of angels, let us celebrate the saving Pascha of God.

Christ is ris - en from the dead tramp - ling down death by death,

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

Repeat 3x

The 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: Sanctified and glorified is Thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

Choir: **Amen.**

1 2

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

To Thee, O Lord. A - men.



PASCHAL KANON — ODE 6

B. Ledkovsky

THOU DIDST DE - SCEND, O CHRIST, TO THE DEPTHS OF THE

EARTH. THOU DIDST BREAK THE E - VER LAST - - ING BARS

WHICH HAD HELD DEATH'S CAP - - - - TIVES AND LIKE JO - NAH

FROM THE WHALE ON THE THIRD DAY THOU DIDST A -

RISE FROM THE GRAVE. *Refrain*

Christ is ri - sen from the dead.

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou hast opened for us the gates of paradise.

Christ is ri - sen from the dead.

O my Savior, as God, Thou didst bring Thyself freely to the Father, a victim living and unsacrificed, resurrecting Adam, the father of us all, when Thou didst arise from the grave.

Christ is ris - en from the dead tramp - ling down death by death,

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

Repeat 3x

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 Thou art the King of Peace, and the Savior of our souls, 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.**

The musical score is written for a two-part setting (Soprano and Bass) in G major (one sharp) and 4/4 time. It consists of two systems. The first system contains two measures, each marked with a boxed number '1' and '2' above the staff. The lyrics 'Lord, have mer - cy' are written below the notes. The second system contains two measures with the lyrics 'To Thee, O Lord. A - men.' The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The bass line often has longer note values, including some marked with an '8' for eighth notes.

1 Lord, have mer - cy 2 Lord, have mer - cy.

To Thee, O Lord. A - men.

The Kontakion

Tone 8

Obikhod
N. Bakhmetev

THOU DIDST DES - CEND IN -- TO THE TOMB, O IM - MOR -- TAL. THOU DIDST

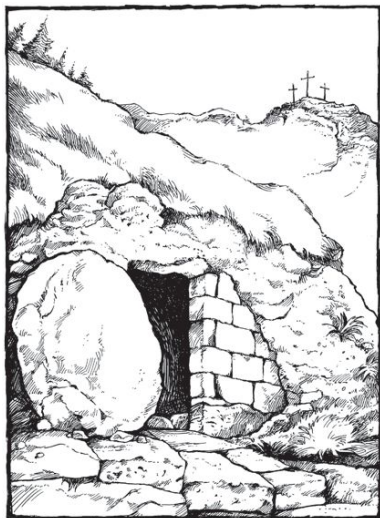
DES - TROY THE POW'R OF DEATH. IN VIC - TO - RY DIDST THOU A - RISE,

O CHRIST GOD, PRO - CLAIM - ING RE - JOICE TO THE MYRRH - BEAR - ING

WOM - EN, GRANT - ING PEACE TO THINE A -- POS - TLES, AND BESTOWING RES -

-URRECTION ON THE FAL -- LEN.

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Oikos

Before the dawn, the myrrh-bearing women sought, as those who seek the day, their sun, who was before the sun yet had descended to the grave, and they cried to each other: ‘O friends, come let us anoint with spices His life-bearing yet buried body, the flesh which raised the fallen Adam and now lies in the tomb. Let us assemble and, like the Magi, let us hasten and let us worship. Let us bring myrrh as a gift to Him who is wrapped now, not in swaddling clothes, but in a winding-sheet. Let us lament and cry: ‘Arise, O Master, and bestow resurrection on the fallen.’

Synaxarion

On the Holy and Great Sunday of Passover we celebrate the life-giving resurrection of our Lord and God and Savior Jesus Christ; for Christ alone did descend with condescension to fight Hades. And he ascended, bringing the abundant spoils of victory which he had snatched.

Mary the Magdalene and the rest of the women who were present at the Savior’s burial on Friday evening, returned that very day from Golgotha to the city and prepared ointment and spices, that they might come later and anoint the body of Jesus. They rested the next day, Saturday, in fulfillment of the commandment. And on the following day, which was Sunday and which the Evangelists call the first day of the week, which fell on the twenty-fifth of March, or thirty-six hours after death of life-giving Jesus, the women came to the sepulcher with their prepared ointments. And as they were pondering the difficulty of rolling the stone from the gate of the sepulcher, a great earthquake took place. An angel of the Lord came down, whose appearance was like lightning and his clothes like snow, and rolled away the stone and sat thereon. The guards trembled with fear, became like dead, and fled. The women entered the sepulcher and found not Jesus, but rather two other angels in the form of men dressed in white raiment who proclaimed to them the resurrection of the Savior, commanding them to hasten and give the good news to the disciples. In the meantime Peter and John, who had received the report from Mary Magdalene, hastened and entered the tomb and found there only the linen clothes. They returned with great joy to the city, and began to preach the supernatural resurrection of Christ, having seen him alive in truth five times that very day.

For this joyful resurrection we therefore celebrate today, kissing one another in Christ with the brotherly kiss, illustrating thereby the dissolution of the enmity that was between us and God, and our reconciliation through Christ. This Feast was called ‘Passover’ from the Jewish name; for Christ by His passion and resurrection translated us from the curse of Adam and the bondage of Satan to the ancient liberty and bliss. As for the day of the week, which is called in Hebrew the first day, dedicated to our Lord for his glorification and magnification, it is called in Greek *Kyriaki*, or the Lord’s Day. The disciples transferred to it the dignity of the Sabbath after the law of the Old Testament, and prescribed that it be a holiday and a day of rest.

To him be glory and power for ever and ever. Amen!



Tone 6

HAVING BEHELD THE RESURRECTION

Kievan Chant
B. Ledkovsky

HAV - ING BE - HELD THE RES - UR - REC - - - - TION OF CHRIST, LET US WOR -

- SHIP THE HOLY LORD JES - - - - - US, THE ON - - LY SIN - - - - - LESS ONE.

WE VENERATE THY CROSS, O - - - - - CHRIST, AND WE PRAISE AND GLORIFY

THY HOLY RES - UR - REC - - - - - TION FOR THOU ART OUR GOD

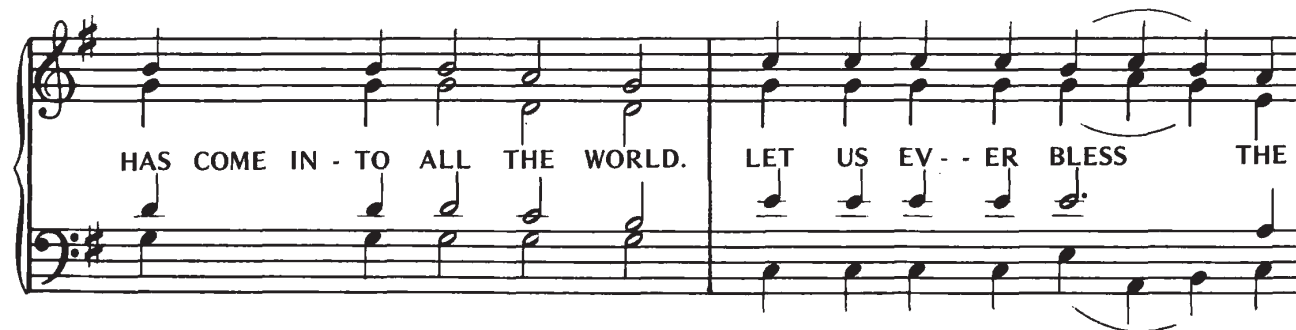
AND WE KNOW NO OTH - - - - - ER THAN THEE. WE CALL ON THY NAME.



COME, ALL YOU FAITH-----FUL. LET US VENERATE CHRIST'S HO-



-LY RES--UR---REC-----TION, FOR BEHOLD THROUGH THE CROSS JOY



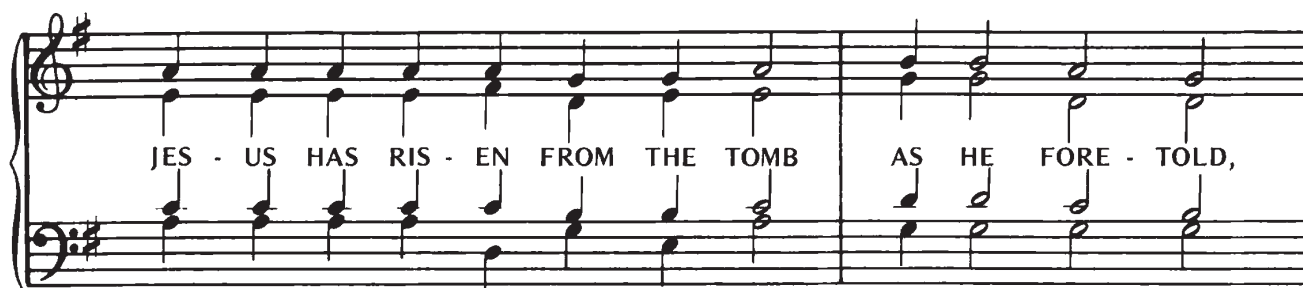
HAS COME IN - TO ALL THE WORLD. LET US EV--ER BLESS THE



LORD, PRAIS- ING HIS RES - UR - - REC-----TION, FOR BY ENDURING



THE CROSS FOR US HE HAS DES---TROYED DEATH BY DEATH.



JES - US HAS RIS - EN FROM THE TOMB AS HE FORE - TOLD,



GRANT - ING US E - - - TER - - - - - NAL LIFE, AND GREAT MER - - - - -



- - - - - CY.



PASCHAL KANON — ODE 7

Heirmos

B. Ledkovsky

HE WHO SAVED THE THREE YOUNG MEN IN THE FURNACE BECAME INCARNATE AND SUFFERED AS A MORTAL MAN THROUGH HIS SUFFERINGS, HE CLOTHED WHAT IS MORTAL IN THE ROBE OF IMMORTALITY. HE ALONE IS BLESSED

AND MOST GLO - RI - OUS, THE GOD OF OUR FA - THERS.

Refrain

Christ is ri - sen from the dead.

This musical score is for the phrase 'Christ is risen from the dead.' It is written for a two-part setting (Soprano and Bass) in the key of D major (two sharps). The melody is simple and homophonic, using mostly quarter and half notes. A fermata is placed over the word 'ri' in the Soprano part. The lyrics are: 'Christ is ri - sen from the dead.'

The godly women hastened to Thee with myrrh, O Christ. In tears they had sought Thee as a dead man, but in joy they worshipped Thee as the living God and proclaimed the mystical Pascha to Thy disciples.

Christ is risen from the dead! (same music as above)

We celebrate the death of death and the overthrow of Hell, the beginning of another life which is eternal, and in exultation we sing the praises of its source. He alone is blessed and most glorious: the God of our father.

Christ is risen from the dead! (same music as above)

This is the bright and saving night, sacred and supremely festal. It heralds the radiant day of the resurrection on which the tieless light shown forth from the tomb for all.

Christ is ris - en from the dead tramp - ling down death by death,

This musical score continues the phrase 'Christ is risen from the dead' and adds 'tramp - ling down death by death,'. It is written for a two-part setting (Soprano and Bass) in the key of D major. The melody continues with quarter and half notes. A fermata is placed over the word 'dead'. The lyrics are: 'Christ is ris - en from the dead tramp - ling down death by death,'.

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

This musical score continues the phrase 'and upon those in the tombs be - stow - ing life.' It is written for a two-part setting (Soprano and Bass) in the key of D major. The melody continues with quarter and half notes. A fermata is placed over the word 'life'. The lyrics are: 'and upon those in the tombs be - stow - ing life.'.

Repeat 3x

The 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 and glorified be the might 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.

1 2

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

To Thee, O Lord. A - men.

PASCHAL KANON — ODE 8

B. Ledkovsky



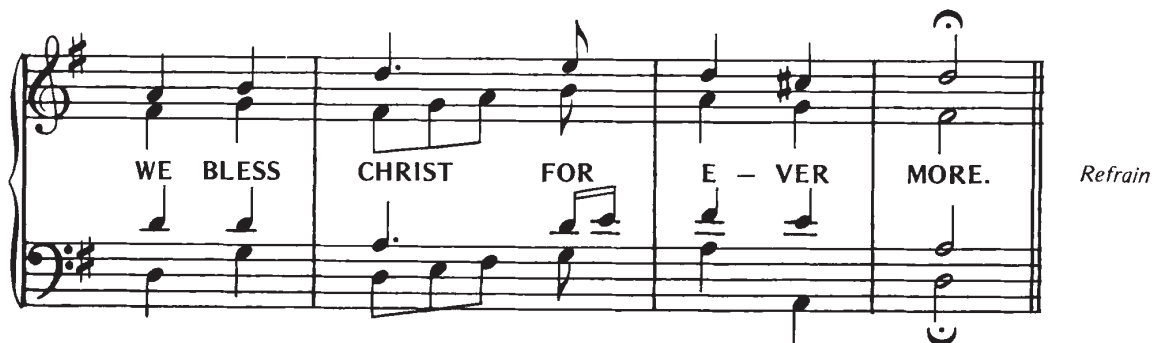
THIS IS THE CHO - SEN AND HO - - LY DAY, FIRST OF



SAB - BATHS, KING AND LORD OF DAYS, THE FEAST OF



FEASTS HO - LY DAY OF HO - - LY DAYS: ON THIS DAY



WE BLESS CHRIST FOR E - VER MORE. *Refrain*

Christ is ri - sen from the dead.

This musical score is for the phrase 'Christ is risen from the dead.' It is written for a two-part setting (Soprano and Bass) in the key of D major (two sharps). The melody is simple, using mostly quarter and half notes. A fermata is placed over the word 'ri' in the Soprano part. The lyrics are: 'Christ is ri - sen from the dead.'

Come on this chosen day of the resurrection, let us partake of the new fruit of the vine. Let us share in the divine rejoicing of the kingdom of Christ, praising Him as God forevermore.

Christ is risen from the dead! (same music as above)

Lift up your eyes, O Zion, round about and see: your children like divinely shining stars assemble from the north, the south, the east, and the west to bless Christ in you forevermore.

(single chanter sings this) O most holy Trinity, our God: glory to Thee!

Father almighty, Word, and Spirit, one nature in three persons, surpassing essence and divinity. In Thee have we been baptized, and Thee we bless forevermore.

Christ is ris - en from the dead tramp - ling down death by death,

This musical score is for the phrase 'Christ is risen from the dead tramp - ling down death by death,'. It is written for a two-part setting (Soprano and Bass) in the key of D major. The melody is more rhythmic, featuring many eighth notes. A fermata is placed over the word 'dead' in the Soprano part. The lyrics are: 'Christ is ris - en from the dead tramp - ling down death by death,'.

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

This musical score is for the phrase 'and upon those in the tombs be - stow - ing life.' It is written for a two-part setting (Soprano and Bass) in the key of D major. The melody is simple, using mostly quarter and half notes. A repeat sign is at the end of the phrase. The lyrics are: 'and upon those in the tombs be - stow - ing life.'

Repeat 3x

The 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 in G major (one sharp) and 4/4 time. It consists of two systems of vocal parts, each with a Soprano and Bass line. The first system is for the 'Lord, have mercy' refrain, marked with a '1' in a box. The second system is for 'To Thee, O Lord. Amen.', marked with a '2' in a box. The lyrics are written below the notes. The score includes repeat signs and fermatas.

1

Lord, have mer - cy

2

Lord, have mer - cy.

To Thee, O Lord. A - men.

Mag - ni - fy O my soul, him who died of
his own free will, and was bur - ied,
and did rise from the dead on the third day.
NINTH (Eirmos)
Shine, shine, O new Je - ru - sa - lem; for the glo - ry
of the Lord hath ri - sen up - on thee.
Re - joice and ex - ult now, O Zi - on and
thou, O pure one, The - o - to - kos, re - joice
at the Res - ur - rec - tion of thy Son.
Mag - ni - fy, O my soul, the life - giv - ing Christ,
who is ri - sen from the tomb on the third day.

NINTH ODE (Eirmos)
(cont.)

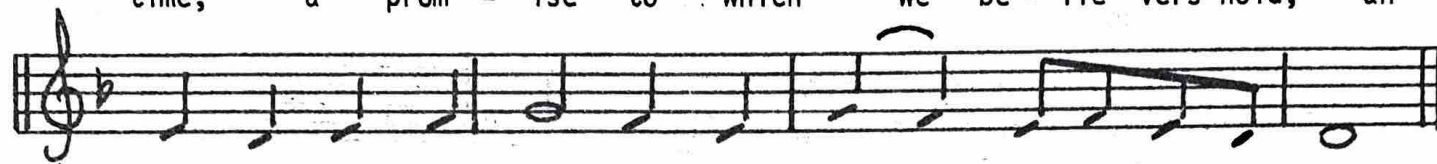
Choir

Shine, shine, O new Je - ru - sa - lem; for the glo - ry
of the Lord hath ri - sen up - on thee Re-
joice and ex - ult now, O Zi - on and
thou, O pure one, The - o - to - kos, re - joice
at the Res - ur - rec - tion of thy Son.
Ver - i - ly, Christ is a new Pas - cha a liv - ing
Sac - ri - fice, the Lamb of God who bear - eth the sin of the world.
O how no - ble! O how dear! O how sweet is thy
voice, O Christ; for thou hast ver - i - ly made us a true
prom - ise, that thou shalt be with us to the end of

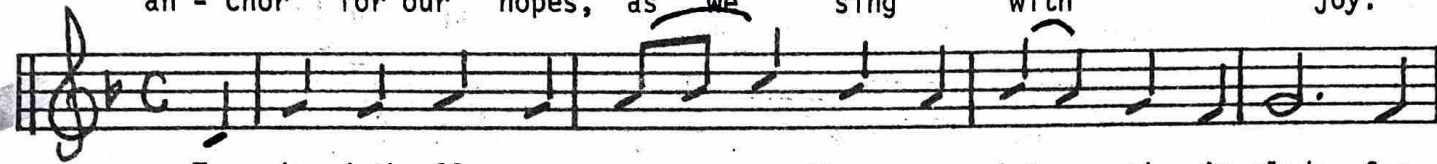
NINTH ODE (Eirmos)
(cont.)



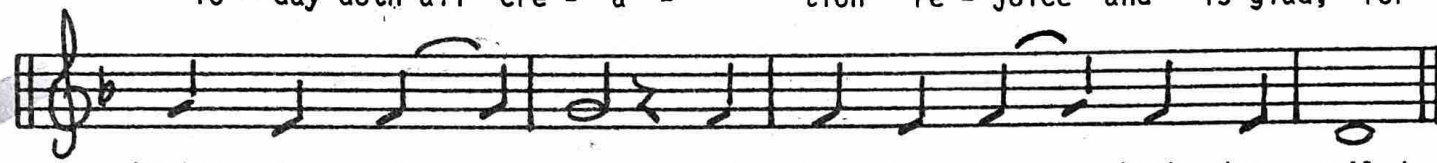
time; a prom - ise to which we be - lie - vers hold, an



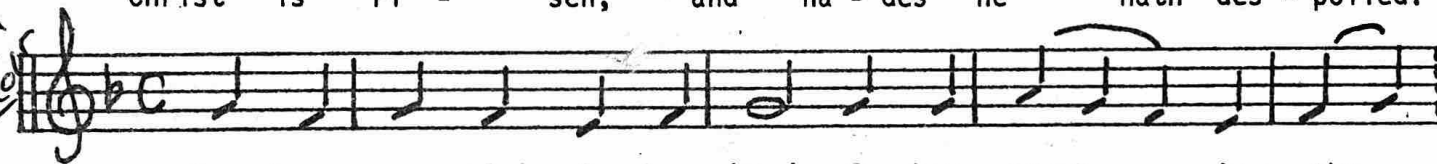
an - chor for our hopes, as we sing with joy.



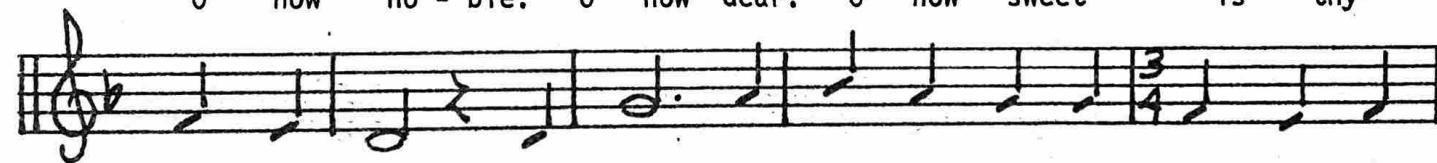
To - day doth all cre - a - tion re - joice and is glad; for



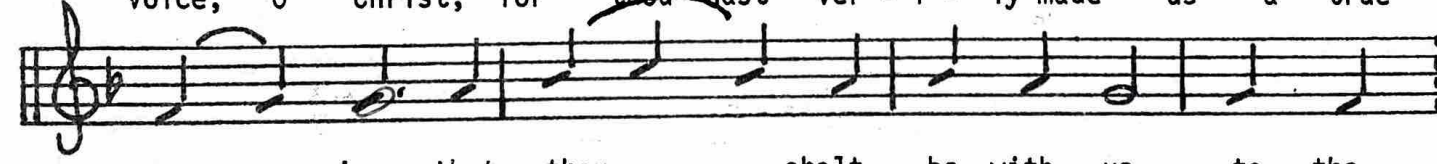
Christ is ri - sen, and ha - des he hath des - poiled.



O how no - ble! O how dear! O how sweet is thy



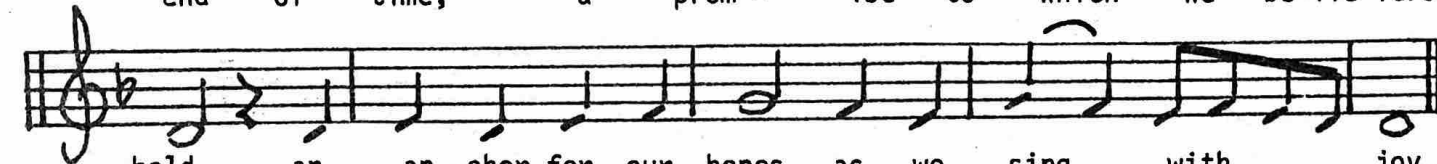
voice, O Christ; for thou hast ver - i - ly made us a true



prom - ise, that thou shalt be with us to the



end of time; a prom - ise to which we be - lie - vers



hold, an an - chor for our hopes, as we sing with joy.

NINTH ODE (Eirmos)
(cont.)



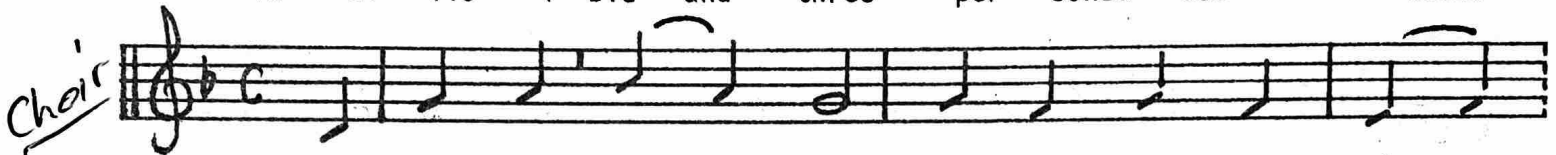
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.



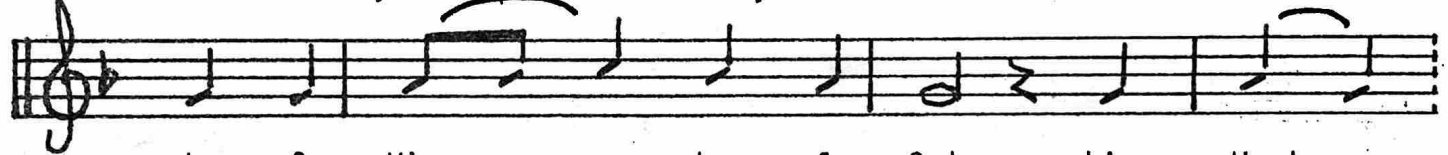
Mag - ni - fy, O my soul, the might of the



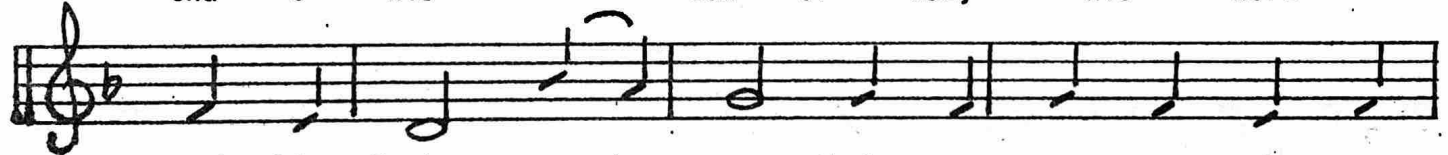
in - di - vis - i - ble and three - per - soned God - head.



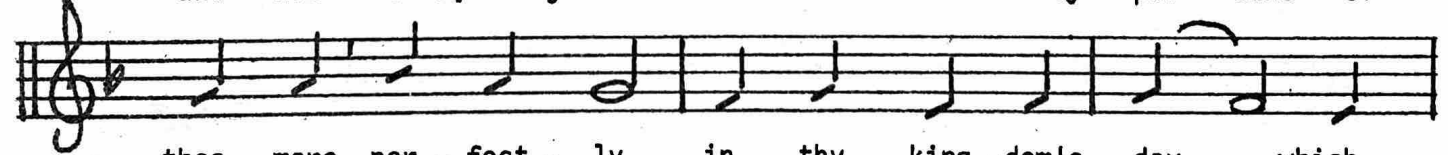
O Christ, the per - fect, most ex - alt - ed Pas -



cha O Wis - dom of God, his Word



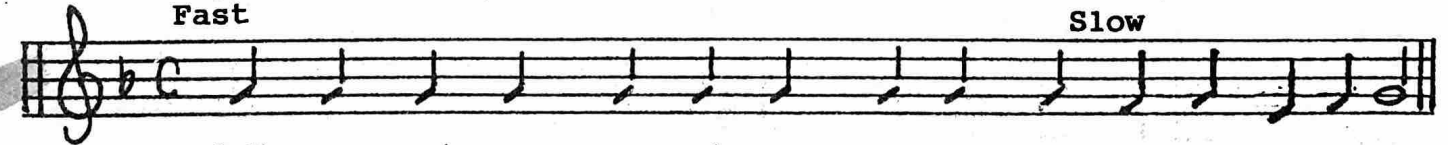
and his Pow'r, grant us that we may par - take of



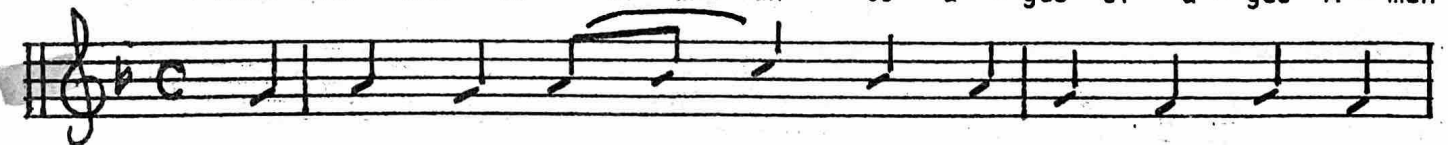
thee more per - fect - ly in thy king - dom's day, which



set - teth not



Both now and ev - er and un - to a - ges of a - ges A - men



Re - joice, O Vir - gin, re - joice; re - joice O

NINTH ODE (Eirmos)
(Cont.)

bless - ed one; re - joice, O glo - ri - fied
 one; for thy Son is - ri - sen
 from the tomb on the third day
 O Christ, the per - fect, most ex - alt - ed Pas - cha O
 Wis - dom of God, his Word and his Pow'r, grant
 us that we may par - take of thee more per - fect - ly
 in thy king - doms day which set - teth not.

Now sing "The Angel Cried" (next page)



THE ANGEL CRIED

Refrain

M. Balakirev

THE AN - - - - - GEL CRIED TO THE LA - - - - - DY

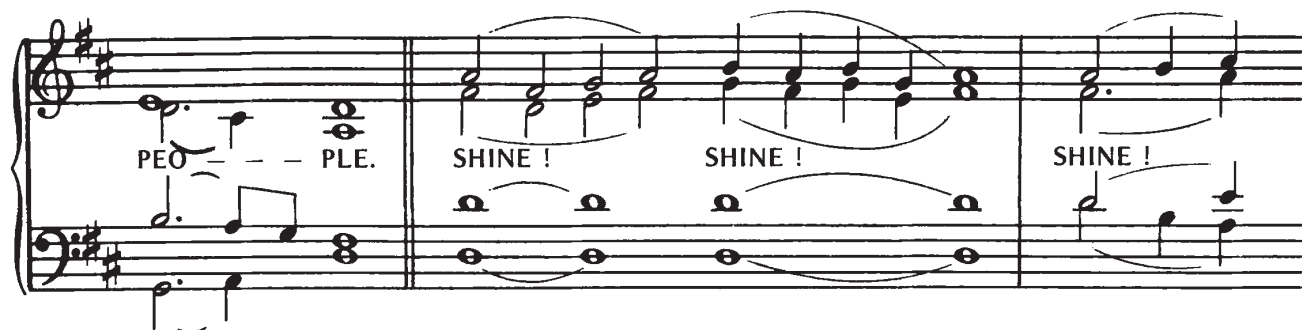
FULL OF GRACE : RE - - JOICE, RE - JOICE, O PURE VIR - - - - - GIN !

A - - - - - GAIN I SAY RE - JOICE ! YOUR SON IS RI - SEN

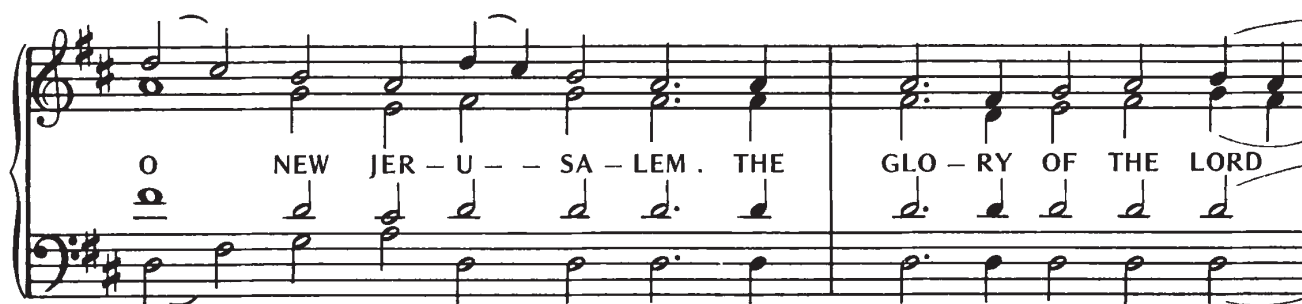
FROM HIS THREE DAYS IN THE TOMB . WITH HIM - - - - - SELF

HE HAS RAISED ALL THE DEAD . RE - - JOICE , RE - JOICE , O YE

Heirmos



PEO - - - PLE. SHINE ! SHINE ! SHINE !



O NEW JER - U - - SA - LEM . THE GLO - RY OF THE LORD



HAS SHONE ON YOU. EX - - ULT NOW,



EX - ULT AND BE GLAD , O ZI - - - ON . BE

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IN THE RE - SUR - REC - - - TION , THE RE - SUR - REC - TION

OF YOUR SON .

*Paschal Troparion
(three times)*

Christ is ris - en from the dead tramp - ling down death by death,

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

Repeat 3x

The 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 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, both now and ever and unto ages of ages.

Choir: **Amen.**

The musical score is written for a two-part setting (Soprano and Bass) in G major (one sharp) and 4/4 time. It consists of two systems. The first system contains two measures, each marked with a boxed number '1' and '2' above the staff. The lyrics 'Lord, have mer - cy' are written below the notes. The second system contains two measures with the lyrics 'To Thee, O Lord. A - men.' The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The bass line often has longer note values, sometimes marked with an '8' for an eighth note.

1 Lord, have mer - cy 2 Lord, have mer - cy.

To Thee, O Lord. A - men.

EXAPOSTEILARION
(Tone 2)

SING THREE TIMES Kazan

When thou didst fall a - sleep in the bod - y as
 mor - tal, O thou who art Lord and
 King, thou didst a - bol - ish death.
 And on the third day thou didst sure - ly rise,
 Ver - i - ly rais - ing A - dam from cor - rup -
 tion, O thou in - cor - rup - ti - ble Pas - cha
 O Sal - va - tion of the world.

Praises, Verses and Stichera *

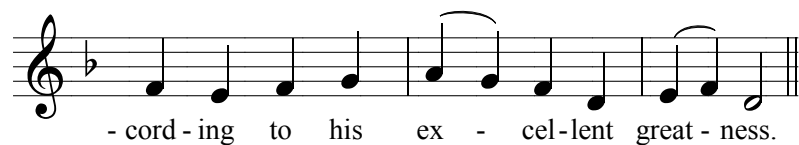
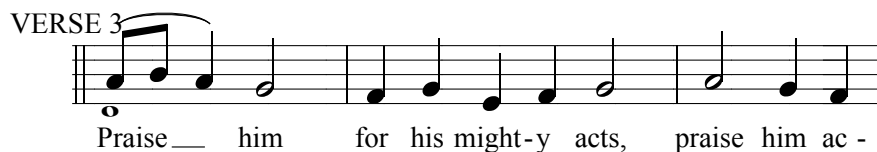
(Ainoi)

104

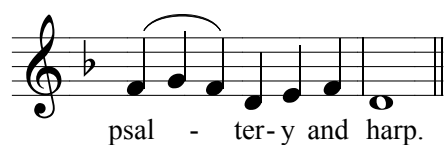
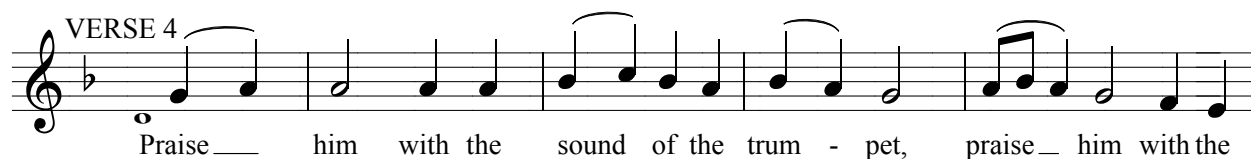
Basil Kazan
(1915 - 2001)

Byzantine Tone 1

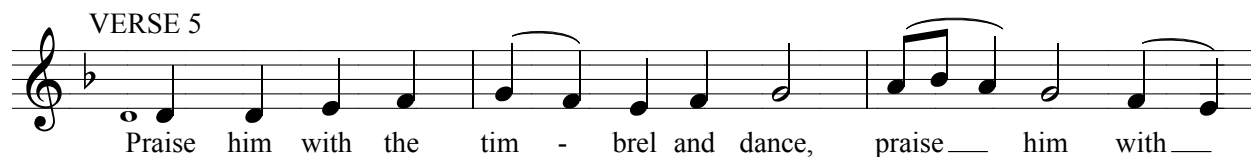
Ison Let ev' - ry - thing that hath breath, praise the Lord. Praise ye the Lord from the heav - - ens: praise him in the heights. To thee, O God, is due our song. Praise ye him, all his an - gels: praise ye him, all his hosts. To thee, O God, is due our song.



We praise Thy saving suffering, O Christ, and we glorify Thy resurrection!

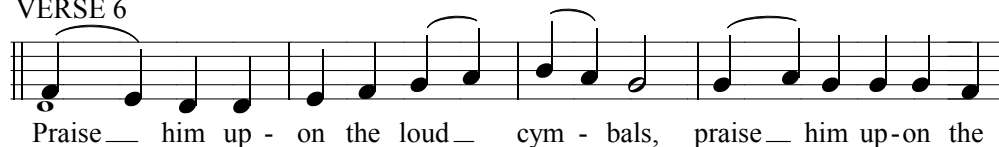


Thou didst endure the cross and destroy death by rising from the dead. Give peace to our life, O Lord, as the almighty one.



Thou didst capture Hell, O Christ, and resurrect man by Thy resurrection. Enable us to praise and glorify Thee in purity of heart.

VERSE 6



We glorify Thy Divine condescension and we praise Thee, O Christ. Thou wast born of a virgin yet not separated from the Father. Thou hast suffered as a man and voluntarily endured the cross. Thou hast risen from the tomb, coming as from a bridal chamber to save the world. O Lord, glory to Thee!

THE PASCHAL VERSES

(Tone 5)

Let God arise... (music on next page)

LET GOD ARISE, LET HIS ENEMIES BE SCATTERED.

TO DAY A SACRED PASCHA IS REVEALED TO US. A NEW

AND HOLY PASCHA. A MYSTICAL PASCHA,

A PASCHA WORTHY OF VENERATION. A PASCHA

WHICH IS CHRIST, THE REDEEMER. A BLAMELESS PASCHA

- CHA. A GREAT PAS - - CHA. A PAS - CHA OF THE FAITH - -

FUL. A PASCHA WHICH HAS OPENED FOR US THE GATES OF PAR -

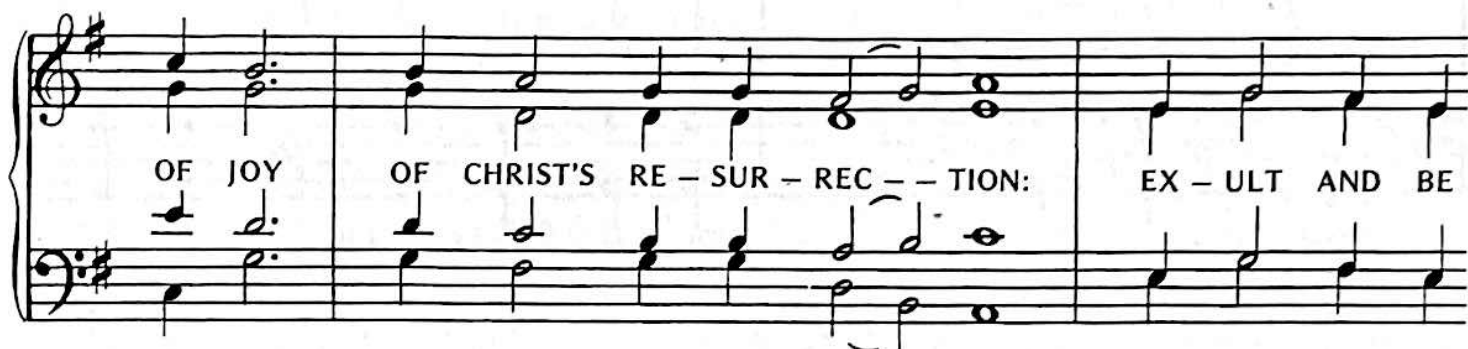
A - DISE. A PAS - CHA WHICH SANC - TI - FIES ALL THE FAITH - - -

FUL. AS SMOKE VAN - ISH - ES SO LET THEM VAN - - ISH. COME

FROM THAT SCENE O WO - MEN BEAR - ERS OF GLAD TI - - - DINGS



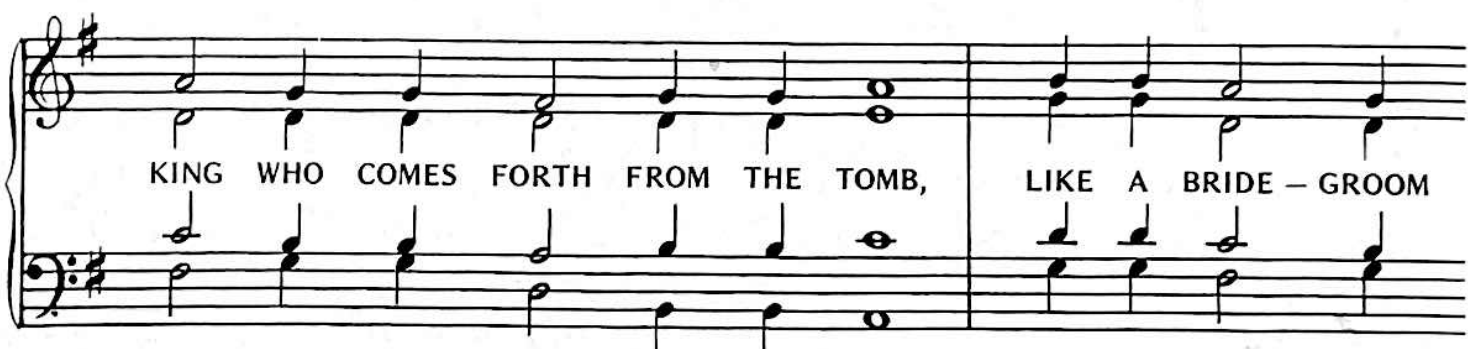
AND SAY TO ZI - ON: RE - CEIVE FROM US THE GLAD TI - DINGS



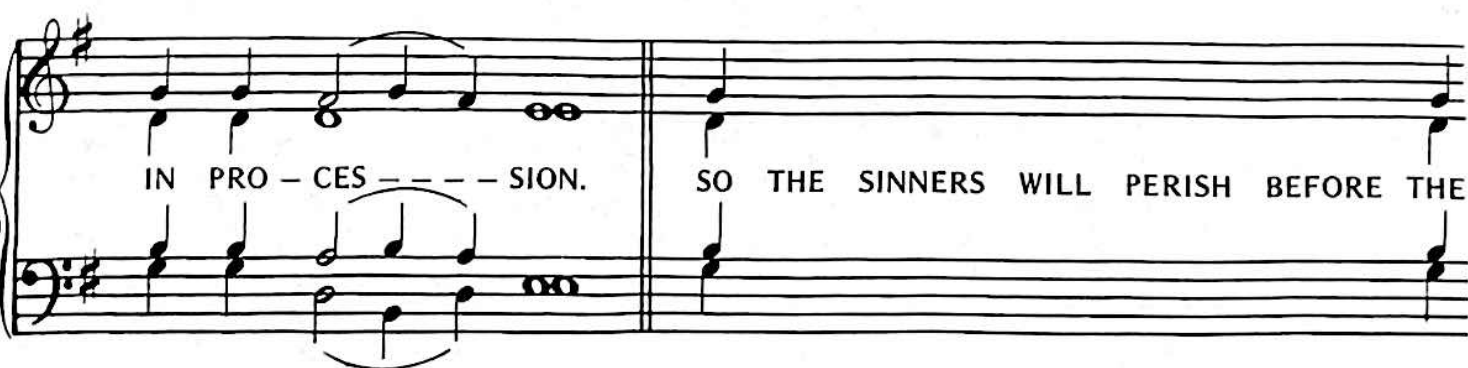
OF JOY OF CHRIST'S RE - SUR - REC - - TION: EX - ULT AND BE



GLAD, AND REJOICE, O JE - RU - SA - LEM, SEEING CHRIST THE



KING WHO COMES FORTH FROM THE TOMB, LIKE A BRIDE - GROOM



IN PRO - CES - - - SION. SO THE SINNERS WILL PERISH BEFORE THE

FACE OF GOD, BUT LET THE RIGHT - EOUS BE GLAD. THE

MYRRH - BEAR - ING WO - MEN AT THE BREAK OF DAWN DREW

NEAR TO THE TOMB OF THE LIFE - GI - VER. THERE THEY FOUND

AN AN - - - GEL SIT - TING UP - ON THE STONE, HE GREET - ED

THEM WITH THESE WORDS: WHY DO YOU SEEK THE LI - VING A -

MONG THE DEAD? WHY DO YOU MOURN THE IN - COR - RUPT A -

This system contains the first two measures of the hymn. 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: "MONG THE DEAD? WHY DO YOU MOURN THE IN - COR - RUPT A -".

MID COR - RUP - - - TION? GO: PRO - CLAIM THE GLAD TI - DINGS TO

This system contains the next two measures. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "MID COR - RUP - - - TION? GO: PRO - CLAIM THE GLAD TI - DINGS TO".

HIS DIS - CI - - - PLES. THIS IS THE DAY WHICH THE LORD HAS

This system contains the next two measures. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "HIS DIS - CI - - - PLES. THIS IS THE DAY WHICH THE LORD HAS".

MADE ! LET US RE - JOICE AND BE GLAD IN IT. PAS - CHA OF

This system contains the next two measures. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "MADE ! LET US RE - JOICE AND BE GLAD IN IT. PAS - CHA OF".

BEAU - - - TY ! THE PAS - CHA OF THE LORD ! A PAS - CHA

This system contains the final two measures of the hymn. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "BEAU - - - TY ! THE PAS - CHA OF THE LORD ! A PAS - CHA".

WOR-THY OF ALL HO - NOR HAS DAWNED FOR US. PAS -

CHA ! LET US EM - BRACE EACH O - THER JOY - - OUS - LY. PAS -

CHA, RANSOM FROM AF - FLIC - - TION ! FOR TO - DAY AS FROM A

BRI - DAL CHAM - - BER CHRIST HAS SHONE FORTH FROM THE

TOMB. AND FILLED THE WOMEN WITH JOY SAY - - ING: PRO -

STOP

CLAIM THE GLAD TI - DINGS TO THE A - POS - - TLES ! GLORY

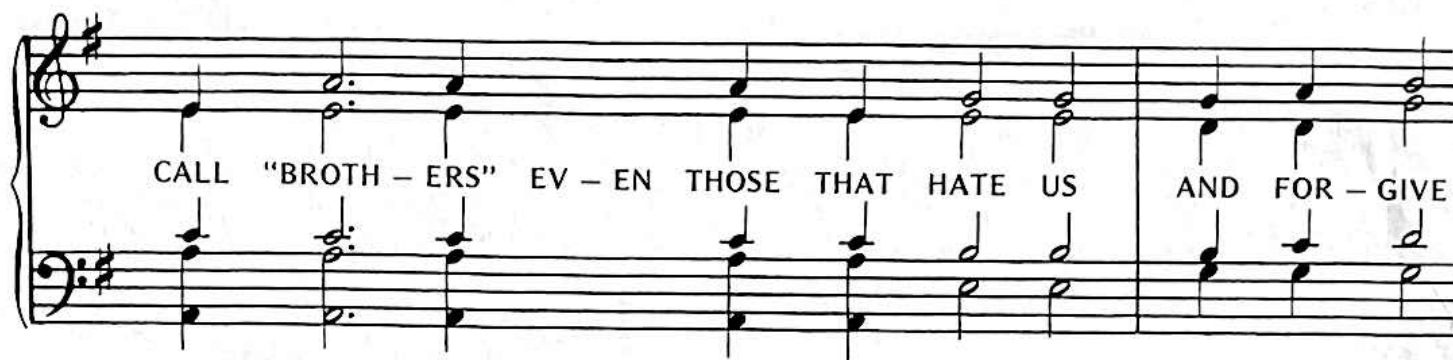
START

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

AND EVER AND UN - TO A - GES OF A - GES. A - - MEN. THIS IS

THE DAY OF RE - SUR - REC - TION ! LET US BE IL - LU - MINED BY

THE FEAST ! LET US EM - BRACE EACH OTH - - ER ! LET US



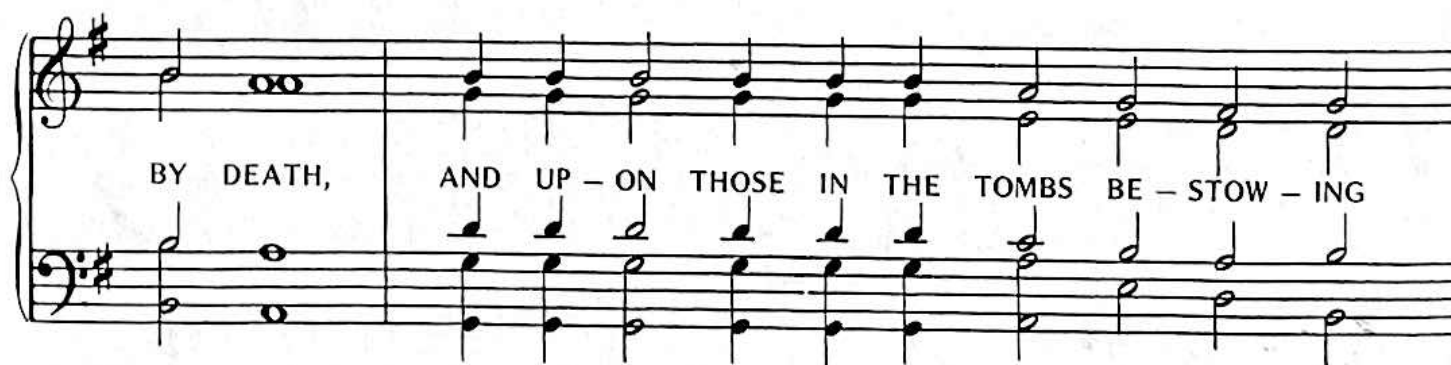
CALL "BROTH - ERS" EV - EN THOSE THAT HATE US AND FOR - GIVE



ALL BY THE RE - SUR - REC - - TION, AND SO LET US CRY :



CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING DOWN DEATH



BY DEATH, AND UP - ON THOSE IN THE TOMBS BE - STOW - ING



LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING

DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS BE -

STOW - ING LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP-

LING DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS

BE - STOW - ING LIFE !

IV. DIVINE LITURGY

Deacon: Father, bless!

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

Choir: **Amen.**

THE PASCHAL TROPARION

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

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

The Priest then intones the following Psalm verses, while the choir sings the above Troparion as a refrain after each one.

- Let God arise and let His enemies be scattered, and let them who hate Him flee from before His face.
- As smoke vanishes, so let them vanish away, as wax melts before the fire.
- So let sinners perish at the presence of God; and let the righteous rejoice!
- This is the day which the Lord hath made; let us rejoice and be glad in it!
- Glory to the Father and to the Son and to the Holy Spirit.
- Both now and ever and unto ages of ages. Amen.

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

Choir: And upon those in the tombs, bestowing life!

CHRIST IS RI--SEN FROM THE DEAD TRAMP--LING DOWN

DEATH BY DEATH AND UP--ON THOSE IN THE TOMBS

BE--STOW--ING LIFE.

THE GREAT LITANY

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

CHOIR: **Lord, have mercy.** (*Repeat after each petition.*)

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

...

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

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

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: O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: O Master, in Thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us Thy rich mercies and compassion. For unto Thee are due all glory, honor, and worship to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: **Amen.**

The musical score is written for a choir and is divided into two systems. The first system contains two measures of music, each with a boxed number above it: '1' and '2'. The lyrics 'Lord, have mer - cy' are written below the first measure, and 'Lord, have mer - cy.' are written below the second measure. The second system contains two measures of music. The lyrics 'To Thee, O Lord.' are written below the first measure, and 'A - men.' are written below the second measure. The music is written on a grand staff (treble and bass clefs) with a key signature of one sharp (F#). The first system uses a 2/4 time signature, while the second system uses a 4/4 time signature. The lyrics are written in a serif font, and the music is written in a standard musical notation style.

THE FIRST ANTIPHON

CHOIR: Shout with joy to God, all the earth; sing to His name, give glory to His praises.

Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works! Let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy name, O Most High.

Through the intercessions of the Theotokos, O Savior, save us.

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

Through the intercessions of the Theotokos, O Savior, save us.

Through the in-ter-cessions of the The-o-to-kos, O Sav-ior, save us.

This musical system consists of a treble and a bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff, with hyphens indicating syllables that span across multiple notes.

Glo-ry to the Father and to the Son, and to the Ho-ly Spi-rit,

This musical system consists of a treble and a bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are written below the treble staff.

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

This musical system consists of a treble and a bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody concludes in the treble staff, and the accompaniment concludes in the bass staff. The lyrics are written below the treble staff.

THE 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: O Lord our God, save Thy people and bless Thine inheritance. Preserve the fullness Thy Church; sanctify those who love the beauty of Thy house; glorify them in recompense by Thy Divine power; and forsake not us who hope in Thee. For Thine is the might and Thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two systems of music, each with a vocal line and a basso continuo line. The first system contains two measures, labeled '1' and '2' in boxes above the staff. The lyrics 'Lord, have mer - cy' are written under the first measure, and 'Lord, have mer - cy.' under the second. The second system contains two measures. The lyrics 'To Thee, O Lord.' are under the first measure, and 'A - men.' under the second. The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The basso continuo line uses a simplified notation with numbers 1 through 8.

1 2

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

To Thee, O Lord. A - men.

SECOND ANTIPHON

(music on next page)

CHOIR: May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

O Son of God, who art risen from the dead, save us who sing unto Thee: Alleluia!

That Thy way may be known upon earth, Thy salvation among all nations. Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.

O Son of God, who art risen from the dead, save us who sing unto Thee: Alleluia!

May God bless us, and may all the ends of the earth fear Him.

O Son of God, who art risen from the dead, save us who sing unto Thee: Alleluia!

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

Only-begotten Son and Word of God, who art immortal: Thou didst take on Thee for our salvation to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change was made man. And was crucified also, O Christ our God, and by Thy death had death subdued; who art one of the Holy Trinity, glorified with the Father and the Holy Spirit. O Savior, save us!

THE SECOND ANTIPHON

4

SING TWICE Adpt. A. Hazeem

O Son of God, who art ri - sen from the dead
(Wonderous in the saints)

save us who sing un - to thee; Al - le lu - ia.

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

Both now and ev - er and un - to a - ges of a - ges A - men

On - ly be - got - ten Son and word of God that art im -

This system of handwritten musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature. It contains a melody of eighth and sixteenth notes. The lower staff is in bass clef with a key signature of one flat (Bb) and a 3/4 time signature, providing a harmonic accompaniment. The lyrics "On - ly be - got - ten Son and word of God that art im -" are written between the staves, with short vertical lines indicating the pitch of each syllable.

mor - tal. Thou didst take on thee for our sal -

This system of handwritten musical notation continues the hymn on two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The lower staff is in bass clef with a key signature of one flat (Bb) and a 3/4 time signature. The lyrics "mor - tal. Thou didst take on thee for our sal -" are written between the staves, with short vertical lines indicating the pitch of each syllable.

REFRAINS OF THE SECOND ANTIPHON

va - tion to be in - car-nate of the

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a melodic line with eighth and sixteenth notes, and a lower line with vertical strokes. The bass staff contains a bass line with vertical strokes. The lyrics 'va -' are under the first measure, and 'tion to be in - car-nate of the' are under the subsequent measures.

Ho - ly The - o - to - kos and Ev - er Vir - gin

The second system of musical notation continues the melody. The treble staff features a melodic line with eighth and sixteenth notes, and a lower line with vertical strokes. The bass staff contains a bass line with vertical strokes. The lyrics 'Ho - ly The - o - to - kos and Ev - er Vir - gin' are under the measures.

Ma - ry, and with-out change was made man; and was

The third system of musical notation continues the melody. The treble staff features a melodic line with eighth and sixteenth notes, and a lower line with vertical strokes. The bass staff contains a bass line with vertical strokes. The lyrics 'Ma - ry, and with-out change was made man; and was' are under the measures.

cru - ci - fied al - so, O Christ our God

The fourth system of musical notation concludes the refrain. The treble staff features a melodic line with eighth and sixteenth notes, and a lower line with vertical strokes. The bass staff contains a bass line with vertical strokes. The lyrics 'cru - ci - fied al - so, O Christ our God' are under the measures.

REFRAINS OF THE SECOND ANTIPHON

And by thy death has death sub-dued; That art

One of the Ho-ly Trin-i-ty, Glo-ri-fied with the

Fa-ther and the Ho-ly Spir-it; O ^{Saviour} ~~Save~~, O Save us O

^{Saviour} ~~Save~~, O Save us O Save us.

THE 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 upon 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: O Thou who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of Thy servants as may be most expedient for them, granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting. For Thou art a good 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.

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two systems of music, each with a treble and bass staff joined by a brace. The first system contains two measures of music, labeled with boxed numbers 1 and 2. The lyrics 'Lord, have mer - cy' are written under the first measure, and 'Lord, have mer - cy.' are under the second. The second system contains two measures of music. The lyrics 'To Thee, O Lord. A - men.' are written under the first measure, and 'A - men.' are under the second. The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The score ends with a double bar line.

1 2

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

To Thee, O Lord. A - men. A - men.

THIRD ANTIPHON and LITTLE ENTRANCE

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

Christ is risen from the dead...

As smoke vanishes, so let them vanish away, as wax melts before the fire.

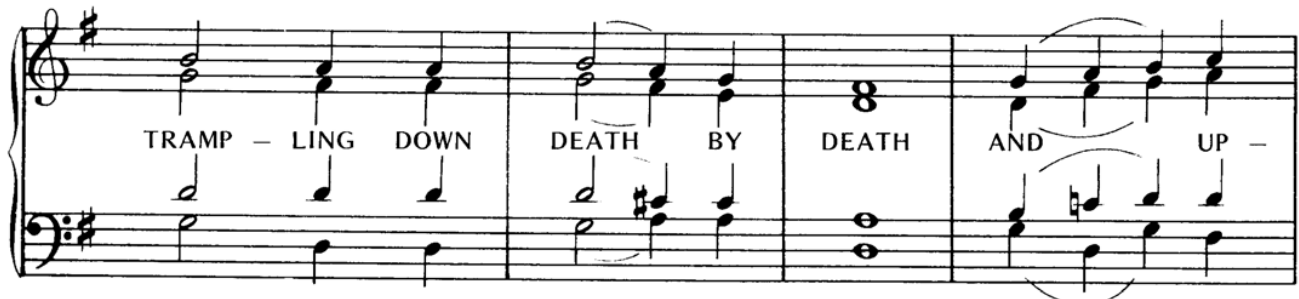
Christ is risen from the dead...

So let sinners perish at the presence of God; and let the righteous rejoice!

Christ is risen from the dead...

This is the day which the Lord hath made; let us rejoice and be glad in it!

Christ is risen from the dead...



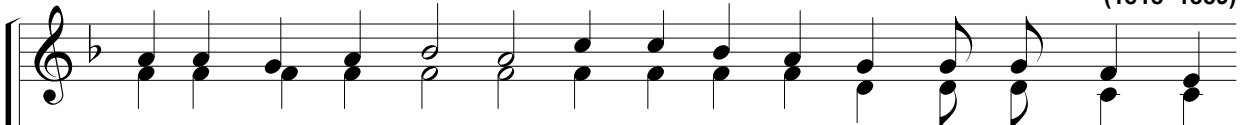
FROM PASCHA to ASCENSION

Psalm 67:27

The Entrance Hymn

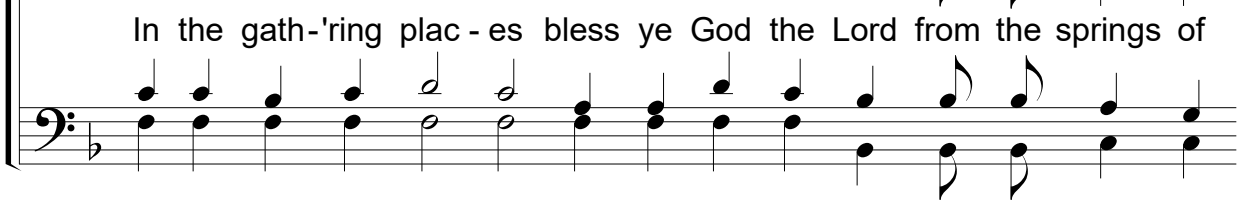
Adapted by Michael G. Farrow from the
music of Archpriest Dmitri V. Razumovsky
(1818–1889)

Soprano
Alto



In the gath-'ring plac - es bless ye God the Lord from the springs of

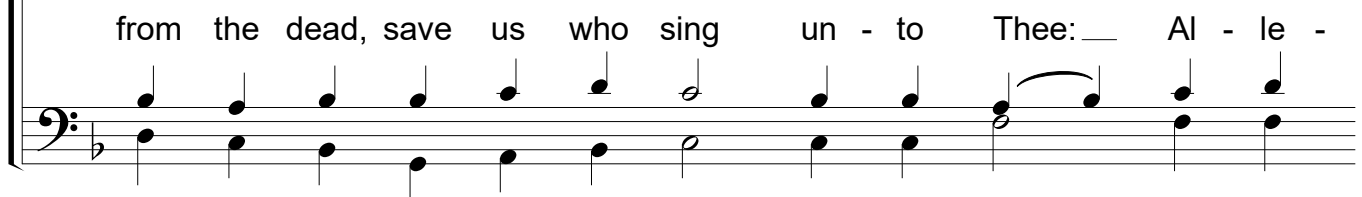
Tenor
Bass



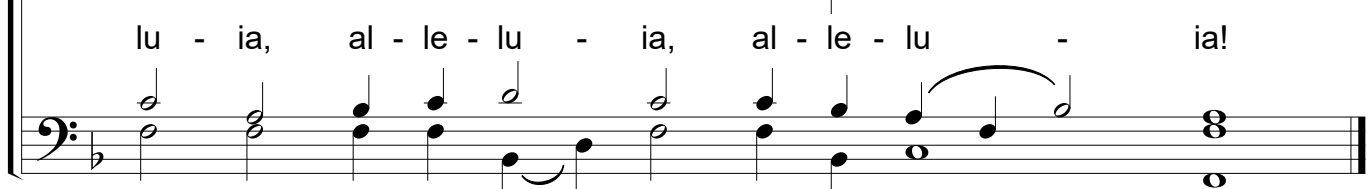
Is - ra-el! O Son of God, Who art ris - en



from the dead, save us who sing un - to Thee: Al - le -



lu - ia, al - le - lu - ia, al - le - lu - ia!



Paschal Troparion (Sing once)

Romanian

CHRIST IS RIS - - EN FROM THE DEAD. TRAMP - LING

The first system of the musical score is written in 3/4 time with a key signature of one sharp (F#). It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "CHRIST IS RIS - - EN FROM THE DEAD. TRAMP - LING".

DOWN DEATH BY DEATH AND UP - - ON THOSE IN THE

The second system continues the melody and accompaniment. The lyrics are: "DOWN DEATH BY DEATH AND UP - - ON THOSE IN THE".

TOMBS BE - - STOW - - - ING LIFE .

The third system concludes the piece. The lyrics are: "TOMBS BE - - STOW - - - ING LIFE .". The system ends with a double bar line.

Hypakoe

Tone 8

Obikhod
N. Bakhmetev



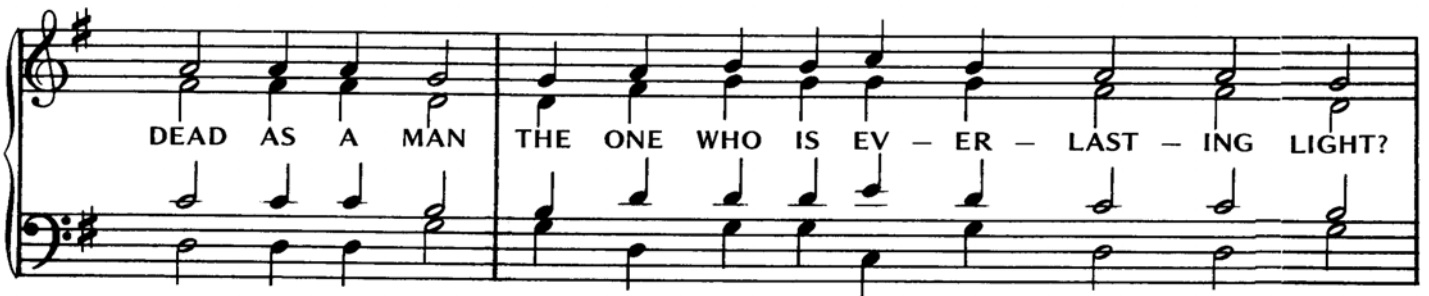
BE - FORE THE DAWN MA - RY AND THE WO - MEN CAME AND



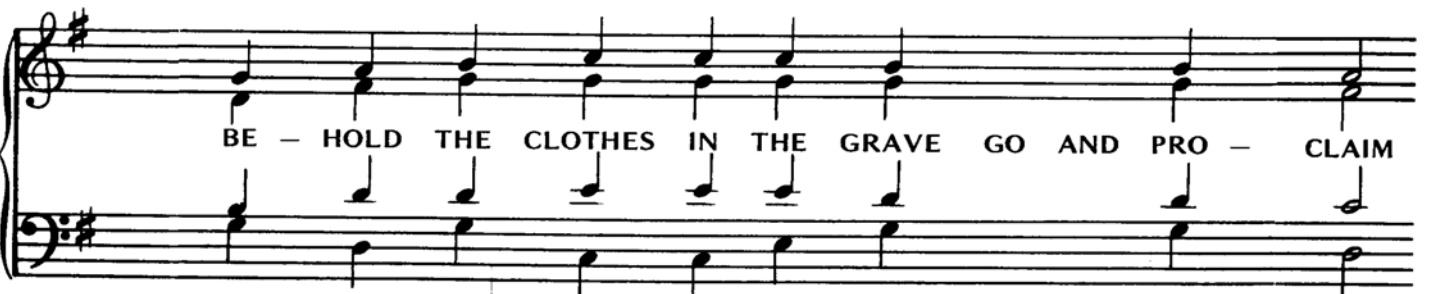
FOUND THE STONE ROLLED A - WAY FROM THE TOMB. THEY



HEARD THE AN - GEL - IC VOICE: WHY DO YOU SEEK AMONG THE



DEAD AS A MAN THE ONE WHO IS EV - ER - LAST - ING LIGHT?



BE - HOLD THE CLOTHES IN THE GRAVE GO AND PRO - CLAIM

TO THE WORLD: THE LORD IS RIS - EN HE HAS SLAIN DEATH

This musical system consists of a grand staff with a treble and bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "TO THE WORLD: THE LORD IS RIS - EN HE HAS SLAIN DEATH". The music is in a common time signature, with a final double bar line at the end of the system.

AS HE IS THE SON OF GOD, SAV - ING THE RACE OF MAN.

This musical system continues the hymn, also in a grand staff with a treble and bass clef, both with a key signature of one sharp (F#). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "AS HE IS THE SON OF GOD, SAV - ING THE RACE OF MAN." The system ends with a final double bar line.

The Kontakion

Tone 8

Obikhod
N. Bakhmetev

THOU DIDST DES - CEND IN -- TO THE TOMB, O IM - MOR - - TAL. THOU DIDST

DES - TROY THE POW'R OF DEATH. IN VIC - TO - RY DIDST THOU A - RISE,

O CHRIST GOD, PRO - CLAIM - ING RE - JOICE TO THE MYRRH - BEAR - ING

WOM - EN, GRANT - ING PEACE TO THINE A - - POS - TLES, AND BESTOWING RES -

- URRECTION ON THE FAL - - LEN.

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THE TRISAGION

DEACON: Let us pray to the Lord.

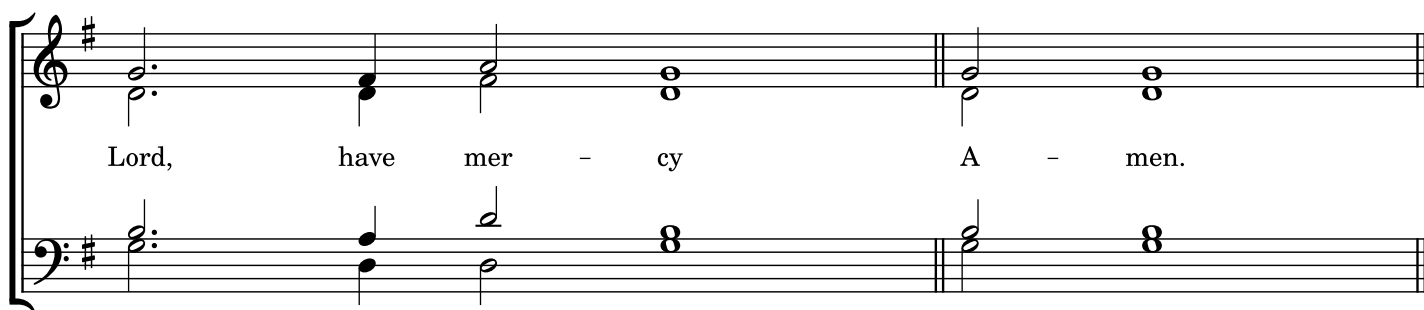
CHOIR: Lord, have mercy.

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

DEACON: ... and unto ages of ages.

CHOIR: Amen.

The deacon incenses the altar, icons, and people from the holy doors.



CHOIR: As many as have been baptized... (music on next page)

Unison
ison
4 part

As Many As Have Been Baptized

Byzantine Tone 1
Arranged Alice Hughes

$\bullet = 100$ 3 times

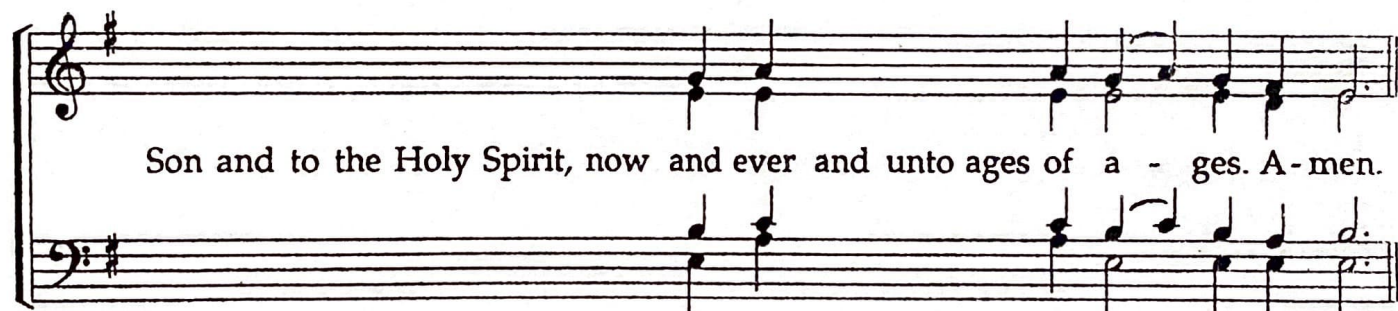


As ma-ny as have been bap-tized in - to Christ have put— on—



Christ, — Al - le - lu - ia! Glory to the Father and to the

Fine



Son and to the Holy Spirit, now and ever and unto ages of a - ges. A-men.



...have put— on— Christ, — Al - le - lu - ia!

D.C. al Fine

Performance Notes: May be sung unison, with ison* (bass part) or in four parts. Each repetition may build on the last: begin unison, then add ison, then add the tenor and alto on the third repetition.

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THE EPISTLE READING

DEACON: Let us attend!

READER: This is the day which the Lord hath made; let us rejoice and be glad therein! O give thanks unto the Lord, for He is good; His mercy endureth forever.

DEACON: Wisdom!

READER: The reading is from the Acts of the Apostles. (1:1-8)

DEACON: Let us attend!

READER: In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when He was taken up, after He had given commandment through the Holy Spirit to the Apostles whom He had chosen. To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "You heard from me; for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked Him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

PRIEST: Peace be to thee who readest.

CHOIR: Alleluia, Alleluia, Alleluia!



THE GOSPEL READING

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

PRIEST: Peace be to all.

CHOIR: **And to thy spirit. (music below)**

DEACON: The reading from the Holy Gospel according to St. John. (1:1-17)

CHOIR: **Glory to Thee, O Lord, glory to Thee. (music below)**

DEACON: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not. But to all who received Him, who believed in His Name, He gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father. John bore witness to Him, and cried, 'This was He of whom I said: He who comes after me ranks before me, for He was before me.' And from His fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

CHOIR: **Glory to Thee, O Lord; glory to Thee. (music below)**

The musical notation is for a choir response in G major (one sharp). It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: 'And to your spi - rit. Glo - ry to Thee, O Lord_ Glo - ry to Thee.' The notation includes a double bar line after 'And to your spi - rit.' and a fermata over the 'O Lord' section.

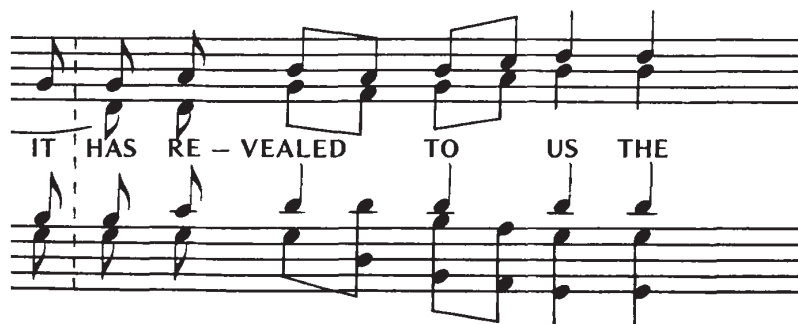
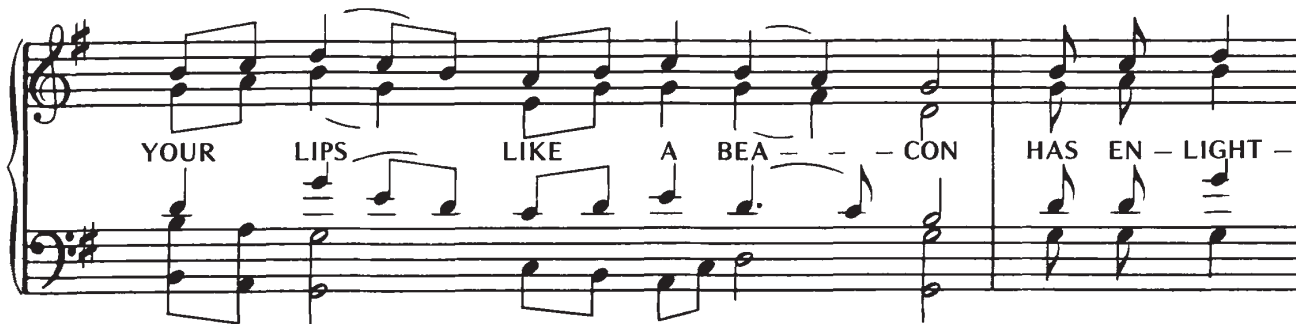
After the Scripture readings:

- *The priest preaches his homily*
- *The priest reads **St. John Chrysostom's Paschal homily***
- *The choir sings **St. John Chrysostom's troparion.***



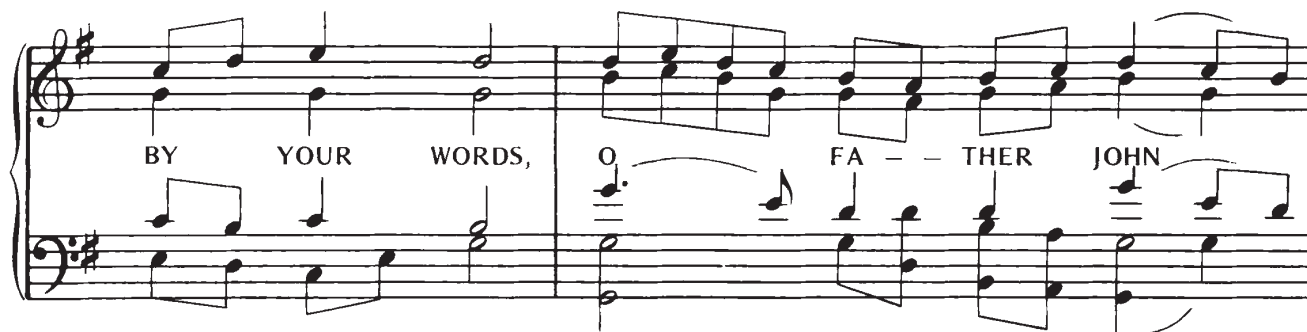
GRACE SHINING FORTH

Valaam Motif

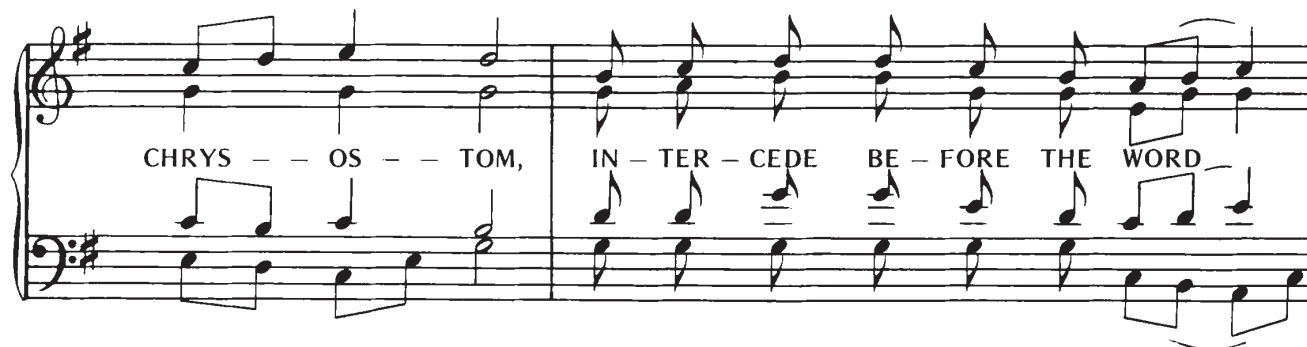




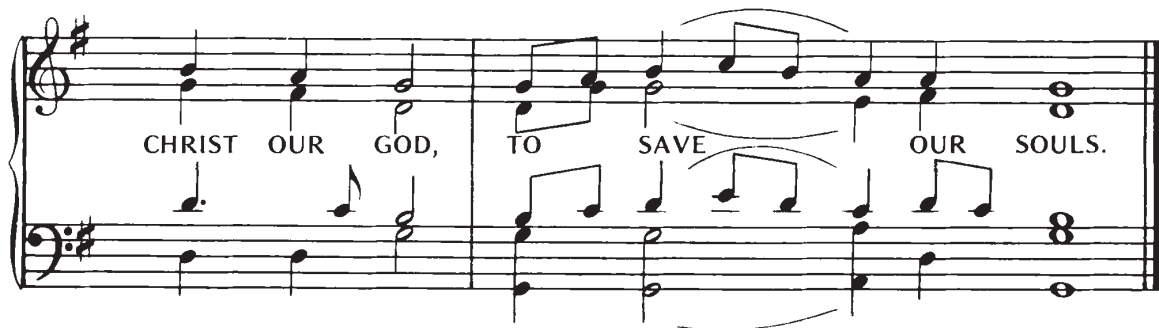
HEIGHTS OF HUMILITY. TEACHING US



BY YOUR WORDS, O FATHER JOHN



CHRYSOSTOM, INTERCEDE BEFORE THE WORD



CHRIST OUR GOD, TO SAVE OUR SOULS.

LITANY FOR THE CATECHUMENS

*This is usually **omitted**.*

DEACON: Pray to the Lord, ye catechumens.

CHOIR: **Lord, have mercy.** (*Repeat after each petition*)

DEACON: Let us, the faithful, pray for the catechumens, that the Lord will have mercy on them.

...

Bow your heads unto the Lord, ye catechumens.

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

PRIEST: O Lord our God, who dwellest on high and regardest the humble of heart, who hast sent forth as the salvation of the race of men Thine only-begotten Son, our God, the Lord Jesus Christ: Look down upon Thy servants the catechumens, who have bowed their necks before Thee. Make them worthy in due season of the laver of regeneration, the forgiveness of sins, and the robe of incorruption. Unite them to Thy Holy, Catholic, and Apostolic Church, and number them with Thine elect flock, that with us they may glorify Thine all-honorable and majestic name, 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 a choir, using a grand staff with a treble and bass clef. The key signature is one sharp (F#). The first system consists of two measures, each marked with a boxed number '1' and '2' above the staff. The lyrics are 'Lord, have mer - cy' for measure 1 and 'Lord, have mer - cy.' for measure 2. The second system also consists of two measures, with lyrics 'To Thee, O Lord.' for the first and 'A - men.' for the second. The music is written in a simple, homophonic style with long note values and rests, typical of liturgical chant settings.

PRAYERS FOR THE FAITHFUL

PRIEST: We give thanks unto Thee, O Lord God of hosts, who hast made us worthy to stand even now before Thy holy altar and to fall down before Thy compassions for our sins and the ignorance of the people. Receive our supplications, O God; make us worthy to offer unto Thee prayers and supplications and bloodless sacrifices for all Thy people. And enable us, whom Thou hast placed in this Thy ministry, by the power of Thy Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon Thee at all times and in every place, that hearing us Thou mayest show mercy upon us according to the fullness of Thy goodness. For unto Thee are due all glory, honor, and worship to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Again and oftentimes we fall down before Thee and beseech Thee, O good one who lovest mankind, that looking down upon our petition Thou wilt cleanse our souls and bodies from every defilement of flesh or spirit, and grant us to stand blamelessly and without condemnation before Thy holy altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve Thee with fear and love and to partake without condemnation of Thy holy mysteries and to be accounted worthy of Thy heavenly kingdom...

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

PRIEST: That guarded always by Thy might, we may ascribe glory unto Thee: to the Father and the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

Cherubic Hymn

Monk Martin

SA TB

Let us who mys - tic - ly

re - pre - sent the Che - ru - bim, and who sing

the Thrice - Ho - ly Hymn to the Life - Cre - a - ting

Tri - ni - ty, now lay a - side

all earth - ly cares;

2
25

Cherubic Hymn

now lay a side

29

all earth - ly cares. A - men.

34

That we may re - ceive the King of all,

38

Who comes in - vis - i - bly up - borne by the an - gel - ic hosts.

42

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

46

Al - - - le - lu - ia!

THE LITANY OF THE PROTHESIS

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

...

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

CHOIR: Grant this, O Lord.

...

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: O Lord God Almighty, who alone art holy, who dost accept the sacrifice of praise from those who call upon Thee with their whole heart: Receive also the prayer of us sinners, lead us to Thy holy altar, and enable us to offer unto Thee gifts and spiritual sacrifices for our sins and for the errors of the people. And make us worthy to find grace in Thy sight, that our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may rest upon us and upon these gifts here spread forth, and upon all Thy people. Through the compassion of Thine only-begotten Son with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

1 Lord, have mer - cy 2 Lord, have mer - cy. 1 Grant this, O Lord.

2 Grant this, O Lord. To Thee, O Lord. A - men.

THE SIGN OF PEACE

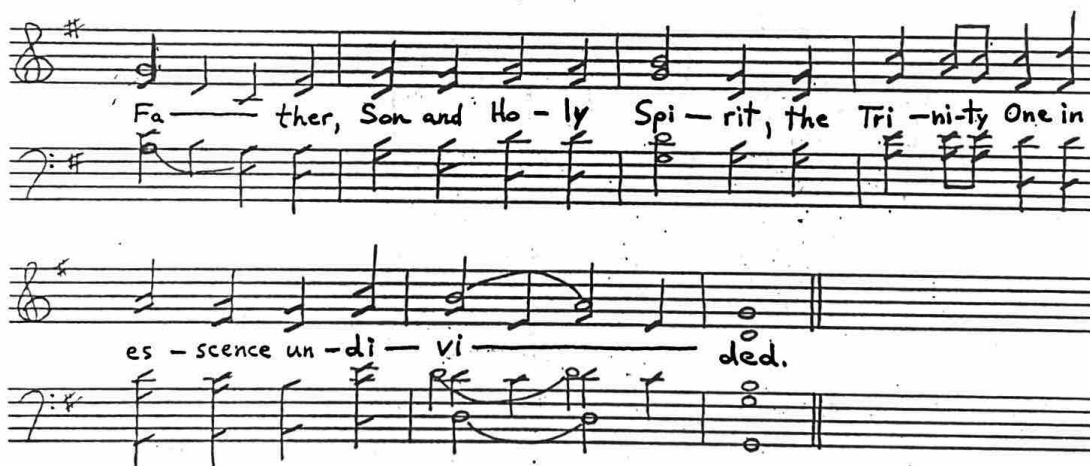
[All Stand.]

Priest: Peace be to all.

All:



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



[The people exchange a handshake or embrace and greet one another with the peace of Christ. After a suitable interval the deacon calls all to attention to make our common confession of faith.]

Priest: Christ is in our midst.

All: He is and ever shall be.

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

THE CREED

All:

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 worlds, Light of Light, Very God of Very 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 heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sitteth at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and 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;

And I believe in One Holy Catholic and Apostolic Church.

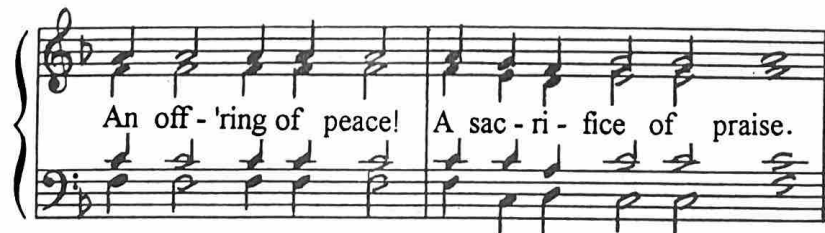
I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead,

And the Life of the world to come. Amen.

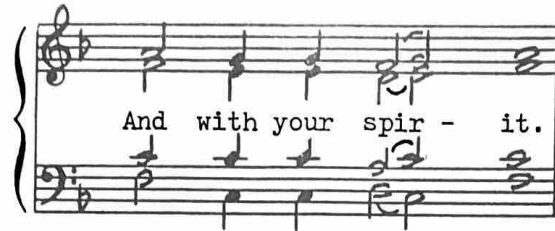
Deacon: Let us stand aright! Let us stand with fear! Let us attend,
that we may offer the holy offering in peace.

All:



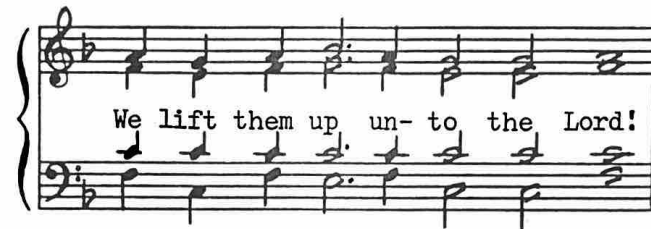
Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

All:



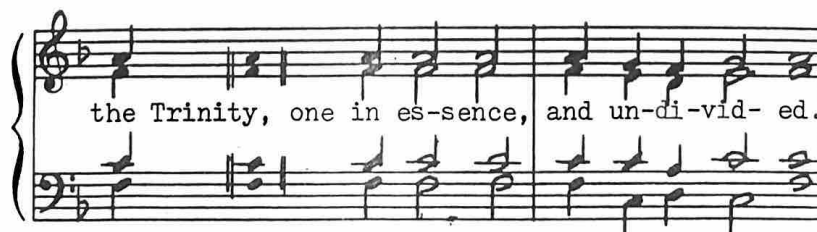
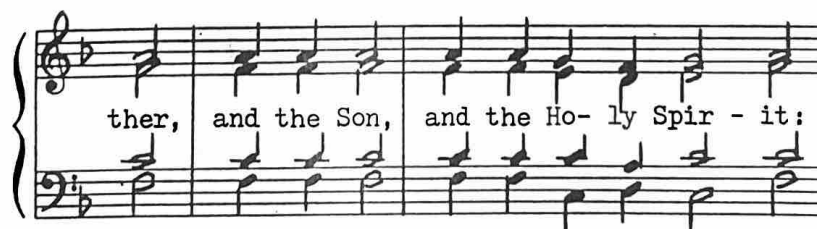
Priest: Let us lift up our hearts.

All:



Priest: Let us give thanks to the Lord.

All:



Ho-ly, ho-ly, ho ly Lord God of Hosts! Hea-ven and earth are full of Thy Glo-ry!

This system contains the first seven measures of the hymn. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The key signature has one flat (B-flat). The time signature changes from 4/4 to 3/4 in the second measure and back to 4/4 in the third measure. A fermata is placed over the word 'ho' in the second measure. The system ends with a repeat sign in the seventh measure.

8

Ho-sa-na in the high-est! Bless ed is He who comes in the name of the Lord! Ho-

This system contains measures 8 through 14. The melody continues in the treble clef, and the piano accompaniment remains in the bass clef. The time signature changes from 4/4 to 3/4 in measure 9 and back to 4/4 in measure 10. The system ends with a repeat sign in the fourteenth measure.

15

sa - na in the high - - est!

This system contains measures 15 through 17. The melody continues in the treble clef, and the piano accompaniment remains in the bass clef. A fermata is placed over the word 'high' in measure 16. The system ends with a repeat sign in the seventeenth measure.

Priest: Take! Eat! This is My Body which is broken for you, for the remission of sins.

All: Amen.

Priest: And likewise, after supper, he took the cup, saying:

Drink from 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.

All: Amen.

Priest: Remembering this saving commandment and all that has been done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

We offer You Your own, from what is Your own, on behalf of all, and for all.

All:



The musical score is written for piano and voice. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The lyrics are: "We praise Thee. We bless Thee. We give thanks un-to Thee, O Lord. And we pray un-to Thee, we pray un-to Thee, O our God, O our God." The music is in a simple, hymn-like style with a key signature of one flat (B-flat) and a common time signature (C). The piano accompaniment features a steady bass line and chords that support the vocal melody. The lyrics are written below the vocal line, with some words split across lines.

*The people should **not** kneel here (no kneeling during the 40 days of Pascha)*

PRIEST: Again we offer unto Thee this reasonable and bloodless worship, and beseech Thee and pray Thee and supplicate Thee: Send down the Holy Spirit upon us and upon these gifts here spread forth...

The priest makes the sign of the cross over the holy bread with his right hand.

DEACON: Bless, Father, the holy bread.

PRIEST: And make this bread the precious Body of Thy Christ...

CHOIR: Amen.

The priest makes the sign of the cross over the chalice with his right hand.

DEACON: Bless, Father, the holy cup.

PRIEST: And that which is in this cup, the precious Blood of Thy Christ...

CHOIR: Amen.

The priest makes the sign of the cross over both with his right hand.

DEACON: Bless both, Father.

PRIEST: Changing them by Thy Holy Spirit.

CHOIR: Amen, amen, amen.

PRIEST: That to those who shall partake thereof, they may be unto vigilance of soul, unto forgiveness of sins, unto the communion of Thy Holy Spirit, unto the fulfillment of the Kingdom of Heaven, unto boldness toward Thee, not unto judgment nor condemnation.

THE INTERCESSIONS

PRIEST: And again we offer unto Thee this reasonable worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith, especially our all-holy, immaculate, most blessed and glorious lady Theotokos and ever-virgin Mary.

The priest incenses the consecrated gifts, and blesses the antidoron and offerings.

CHOIR: The Angel cried... (next page)



THE ANGEL CRIED

Refrain

M. Balakirev

THE AN - - - - - GEL CRIED TO THE LA - - - - - DY

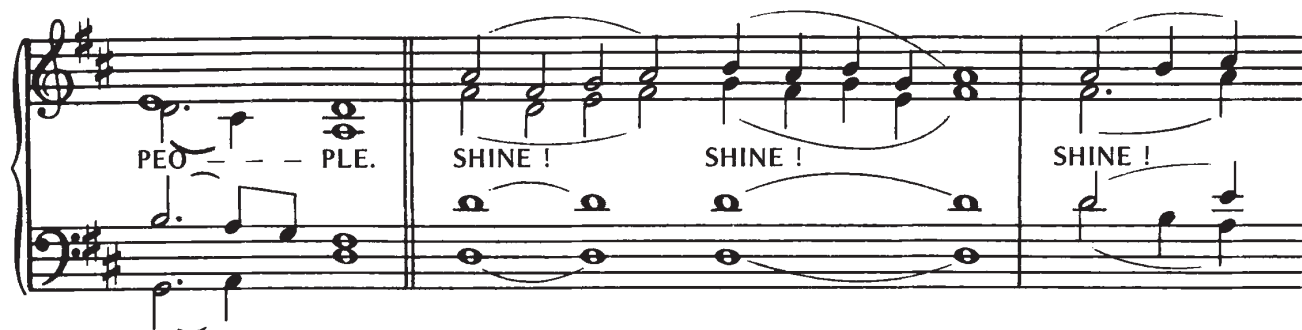
FULL OF GRACE : RE - - JOICE, RE - JOICE, O PURE VIR - - - - - GIN !

A - - - - - GAIN I SAY RE - JOICE ! YOUR SON IS RI - SEN

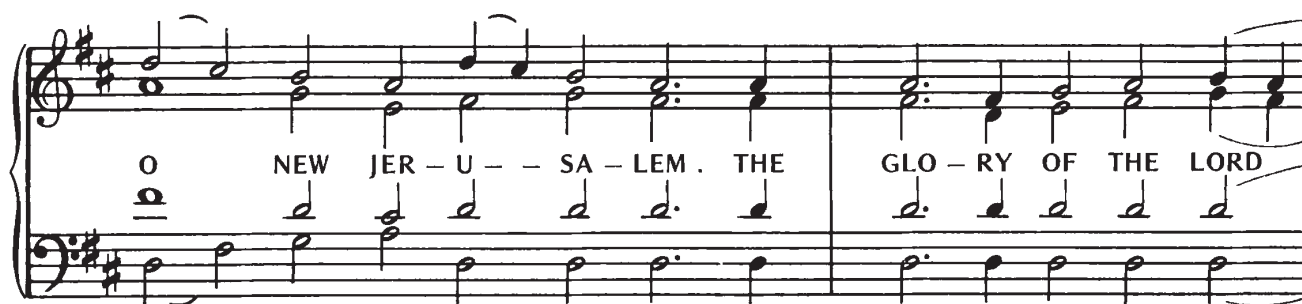
FROM HIS THREE DAYS IN THE TOMB . WITH HIM - - - - - SELF

HE HAS RAISED ALL THE DEAD . RE - - JOICE , RE - JOICE , O YE

Heirmos



PEO - - - PLE. SHINE ! SHINE ! SHINE !



O NEW JER - U - - SA - LEM . THE GLO - RY OF THE LORD



HAS SHONE ON YOU. EX - - ULT NOW,



EX - ULT AND BE GLAD , O ZI - - - ON . BE

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IN THE RE - SUR - REC - - - - TION , THE RE - SUR - REC - TION

This musical score is for the first line of the Paschal Troparion. It is written in G major (one sharp) and 4/4 time. The melody is primarily in the soprano voice, with piano accompaniment in the right and left hands. The lyrics are: "IN THE RE - SUR - REC - - - - TION , THE RE - SUR - REC - TION". A slur is placed over the notes for "RE - SUR - REC" in the soprano part.

OF YOUR SON .

This musical score is for the second line of the Paschal Troparion. It continues the melody from the first line. The lyrics are: "OF YOUR SON .". The score ends with a double bar line.

*Paschal Troparion
(three times)*

PRIEST: And for the holy Prophet, Forerunner, and Baptist John; the holy glorious, and all-laudable apostles...

(Louder) Among the first be mindful, O Lord, of our Father Metropolitan ____, and our Bishop ____, whom do Thou grant unto Thy holy churches in peace, safety, honor, health, and length of days, rightly dividing the word of Thy truth.

DEACON: And of all those here present, those whom they are remembering and of all mankind.

CHOIR: And of all mankind.

PRIEST: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein.

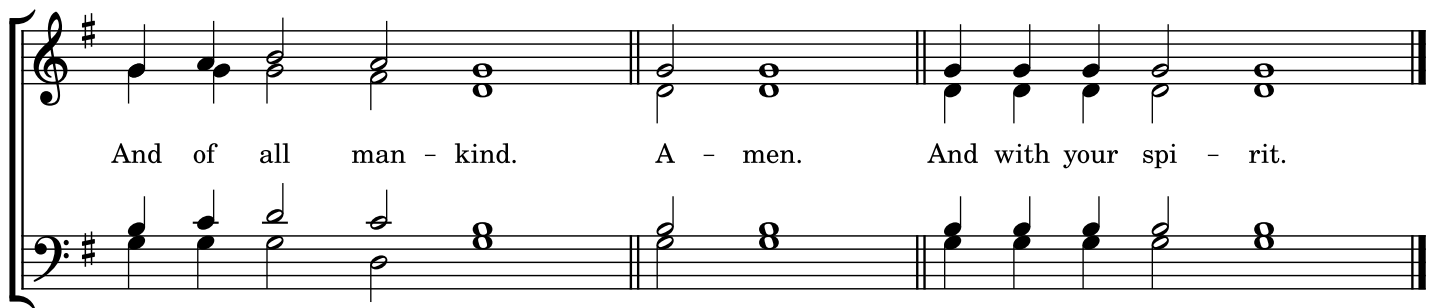
...

And grant us with one mouth and one heart to glorify and praise Thine all-honorable and majestic Name of the Father and the Son and the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: The mercies of our great God and Savior Jesus Christ be with all of you.

CHOIR: And with your spirit.



THE LORD'S PRAYER

DEACON: Having commemorated all the saints: Again and again in peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

...

DEACON: Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: Unto Thee we commend our whole life...And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon Thee, the Heavenly God as Father, and to say:

ALL: Our Father...

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.

1 2

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

To Thee, O Lord. A - men.

PRIEST: Peace be to all.

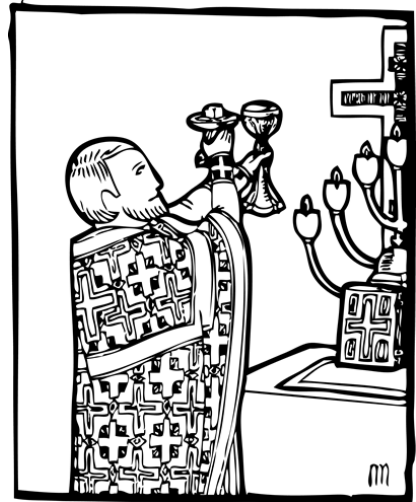
CHOIR: And to your spirit.

DEACON: Let us bow our heads unto the Lord.

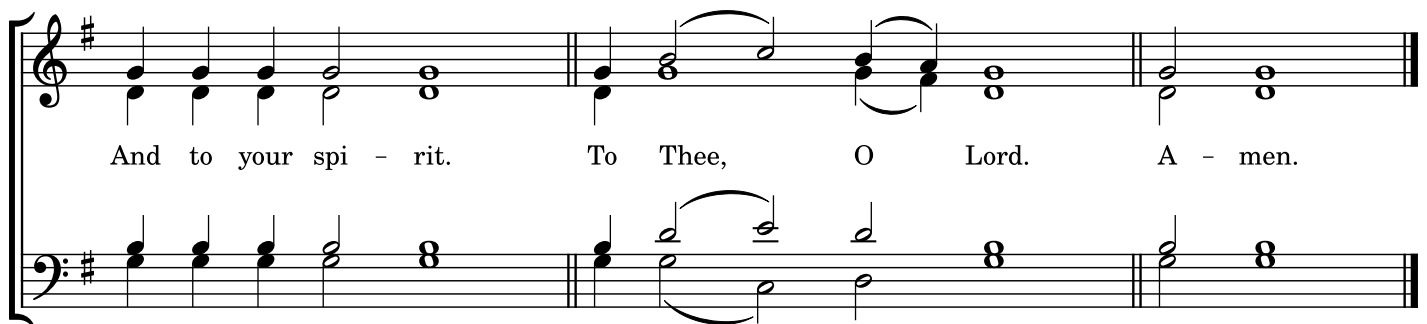
CHOIR: To Thee, O Lord.

PRIEST: We give thanks unto Thee, O King invisible, who by Thy boundless power hast made all things, and in the multitude of Thy mercy hast brought all things from nothing into being. O Master, look down from Heaven upon those who have bowed their heads unto Thee; for they have not bowed down unto flesh and blood, but to Thee, the fearful God. Therefore, O Master, distribute these gifts here spread forth, unto all of us for good, according to the individual needs of each: voyage with those who sail by sea; journey with those who travel by land and air; and heal the sick, Thou who art the Physician of our souls and bodies.

Through the grace and compassion and love toward mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.



CHOIR: Amen.



THE ELEVATION

PRIEST: Hear us, O Lord Jesus Christ our God, from Thy holy dwelling-place, and from the throne of the glory Thy kingdom. Come to sanctify us, O Thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by Thy mighty hand to impart unto us Thine immaculate Body and precious Blood, and through us unto all the people.

The priest makes three low bows before the altar.

PRIEST: O God, be gracious unto me a sinner. (*Thrice*)

Then the priest takes up the Holy Bread in both hands and elevates it.

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.

Serbian

ONE IS HO - LY, ONE IS LORD: JE - SUS

CHRIST, TO THE GLO - RY OF GOD THE FA - THER. A - - - MEN.

HOLY COMMUNION

The priest and deacon prepare the Body and Blood of our Lord while we recite the following.

ALL: 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.

And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore, I pray Thee, have mercy upon me, and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy mysteries to Thine enemies, neither will I give Thee a kiss as did Judas, but like the thief will I confess Thee: 'Remember me, O Lord, in Thy kingdom.' Not unto judgment nor unto condemnation be my partaking of Thy Holy Mysteries, O Lord, but unto healing of soul and body.

CHOIR: Receive ye the Body of Christ... (next page)

Verses on
next page

FROM PASCHA TO ASCENSION
Communion Hymn (2B)

Byzantine Chant, Tone 5
Arranged by Frederick Karam (1926-1978)

Slowly.

Soprano
Alto

Re - ceive ye the Bod - y - of

Tenor
Bass

Christ. Taste ye of the Im - mor - tal

Foun - tain of Life. Al - le - lu

ia, al - le - lu - ia, al - le - lu - ia,

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Verses on
next page

COMMUNION HYMN VERSES

1. Great is the mystery of Thy Resurrection, O Christ! *(from the Pentecostarion)*
2. From the supper the Immortal One willingly comes to the passion. *(Sticheron Idiomelon for Holy Monday)*
3. Then was Hades, who accounted and demanded of souls, embittered at the encounter. *(Catechetical Sermon on the Resurrection of St. John Chrysostom)*
4. Then was Mary, who annointed and worshipped God before the tomb, made glad. *(Based on John 14-18, 20)*
5. Tell Peter and the other apostles that the Immortal One hath risen from the dead. *(Based on Mark 16:7)*

Blessed is He that comes in the Name of the Lord.

The Lord is God and hath re - vealed Him - self to us.

PEOPLE'S COMMUNION HYMN

TONE 8

BYZANTINE

Adapted & arranged by F. Karam

[♩ = 40-50]

Re-ceive me to -- day, O Son of God, as par--

tak---er of Thy mys---ti---cal sup-----per,

for I will not speak, for I will not speak of, Thy



(to)
Mys-te-----ry to Thine e-----ne-----mies, nei-ther will I
(will)



give Thee a kiss as did Ju-----das, but like the



thief will (will) I con--fess Thee, re-mem-ber me, O
(will)



Lord, re-mem-ber me, O Lord, in Thy King-----dom.

COMMUNION HYMNS

1. Receive the Body of Christ – Serbian Melody
2. Let God Arise
3. Having Beheld the Resurrection of Christ
4. Christ is Risen – Romanian
5. Christ is Risen – American Folk Style
6. Christ is Risen – Spanish
7. Resurrectional Troparion – Tone 1
8. Resurrectional Troparion – Tone 2
9. Resurrectional Troparion – Tone 3
10. Resurrectional Troparion – Tone 4
11. Resurrectional Troparion – Tone 5
12. Resurrectional Troparion – Tone 6
13. Resurrectional Troparion – Tone 7
14. Resurrectional Troparion – Tone 8

The Communion Hymn

Serbian Melody
Kovalevsky-Zhavoronkov

RE - CEIVE THE BO - DY

This system contains the first five measures of the hymn. The melody is written in the treble clef, and the piano accompaniment is in the bass clef. The key signature has one flat (B-flat). The lyrics are: RE - CEIVE THE BO - DY.

OF CHRIST; TASTE THE FOUN -

This system contains measures 6 through 10. The lyrics are: OF CHRIST; TASTE THE FOUN -.

TAIN OF IM - MOR - TA - LI

This system contains measures 11 through 15. The lyrics are: TAIN OF IM - MOR - TA - LI.

TY. AL - LE - LU - I - A, AL - LE

This system contains measures 16 through 20. The lyrics are: TY. AL - LE - LU - I - A, AL - LE.

LU - I - A, AL - LE - LU - I - A.

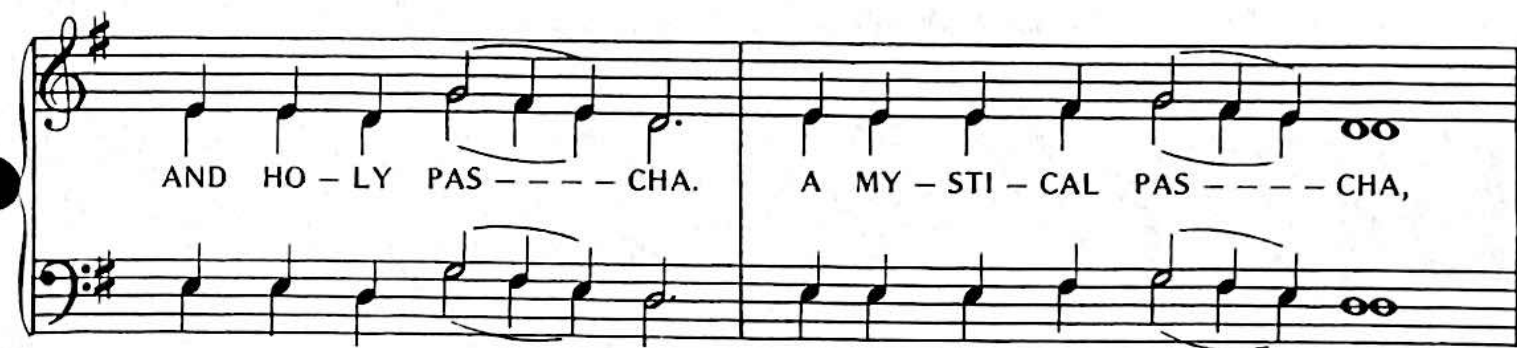
This system contains measures 21 through 25, ending with a double bar line. The lyrics are: LU - I - A, AL - LE - LU - I - A.



LET GOD A - RISE, LET HIS E - NE - MIES BE SCAT - - TERED.



TO - DAY A SA - CRED PAS - CHA IS RE - VEALED TO US. A NEW



AND HO - LY PAS - - - - CHA. A MY - STI - CAL PAS - - - - CHA,



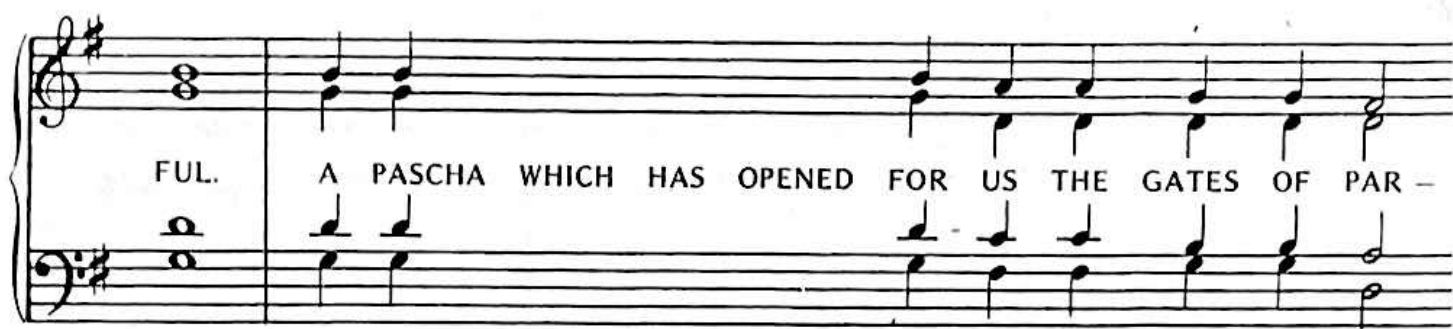
A PAS - CHA WORTHY OF VE - NE - RA - - - TION. A PAS - CHA



WHICH IS CHRIST, THE RE - DEEM - - ER. A BLAME - LESS PAS - - -



- CHA. A GREAT PAS -- CHA. A PAS - CHA OF THE FAITH -



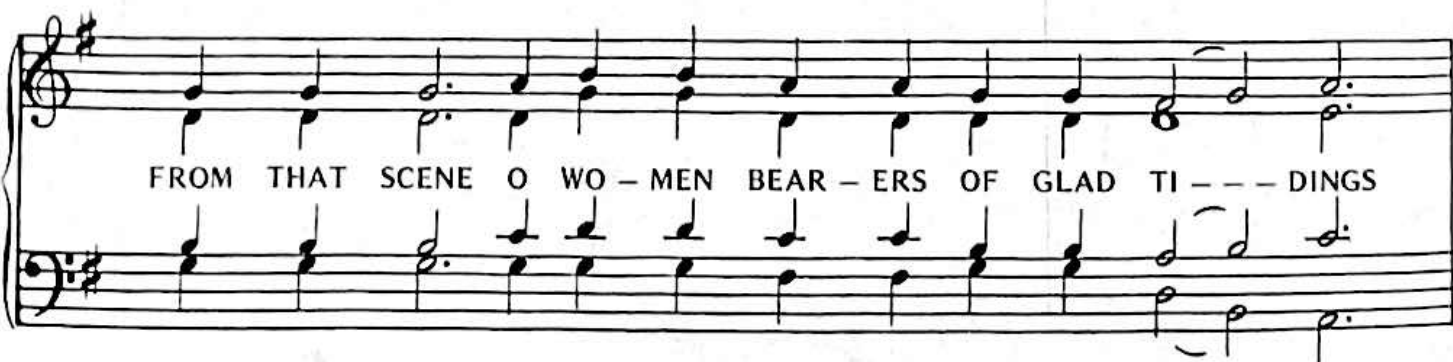
FUL. A PASCHA WHICH HAS OPENED FOR US THE GATES OF PAR -



A - DISE. A PAS - CHA WHICH SANC - TI - FIES ALL THE FAITH -



FUL. AS SMOKE VAN - ISH - ES SO LET THEM VAN - - ISH. COME



FROM THAT SCENE O WO - MEN BEAR - ERS OF GLAD TI - - - DINGS

AND SAY TO ZI - ON: RE - CEIVE FROM US THE GLAD TI - DINGS

OF JOY OF CHRIST'S RE - SUR - REC - - TION: EX - ULT AND BE

GLAD, AND REJOICE, O JE - RU - SA - LEM, SEEING CHRIST THE

KING WHO COMES FORTH FROM THE TOMB, LIKE A BRIDE - GROOM

IN PRO - CES - - - SION. SO THE SINNERS WILL PERISH BEFORE THE

FACE OF GOD, BUT LET THE RIGHT - EOUS BE GLAD. THE

MYRRH - BEAR - ING WO - MEN AT THE BREAK OF DAWN DREW

NEAR TO THE TOMB OF THE LIFE - GI - VER. THERE THEY FOUND

AN AN - - - GEL SIT - TING UP - ON THE STONE, HE GREET - ED

THEM WITH THESE WORDS: WHY DO YOU SEEK THE LI - VING A -

MONG THE DEAD? WHY DO YOU MOURN THE IN - COR - RUPT A -

MID COR - RUPT - - - TION? GO: PRO - CLAIM THE GLAD TI - DINGS TO

HIS DIS - CI - - - PLES. THIS IS THE DAY WHICH THE LORD HAS

MADE ! LET US RE - JOICE AND BE GLAD IN IT. PAS - CHA OF

BEAU - - - TY ! THE PAS - CHA OF THE LORD ! A PAS - CHA



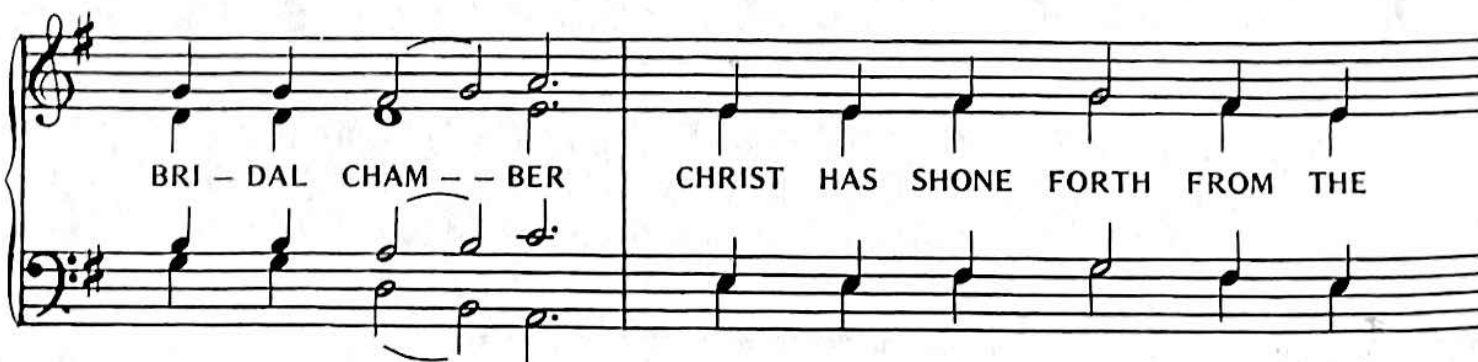
WOR-THY OF ALL HO - NOR HAS DAWNED FOR US. PAS -



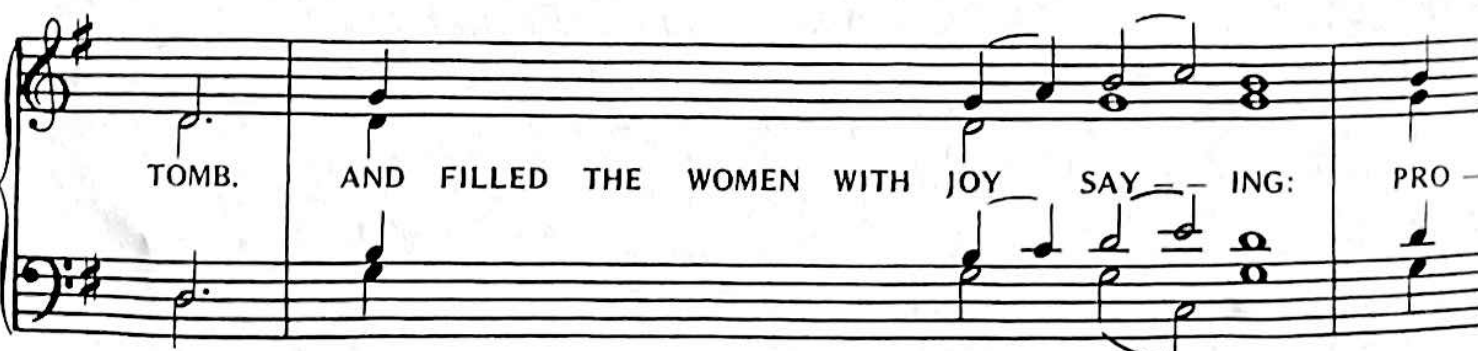
CHA ! LET US EM - BRACE EACH O - THER JOY - - OUS - LY. PAS -



CHA, RANSOM FROM AF - FLIC - - TION ! FOR TO - DAY AS FROM A



BRI - DAL CHAM - - BER CHRIST HAS SHONE FORTH FROM THE



TOMB. AND FILLED THE WOMEN WITH JOY SAY - - ING: PRO -

STOP

CLAIM THE GLAD TI - DINGS TO THE A - POS - - - TLES ! GLORY

This system contains the first line of the musical score. It features 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 printed below the notes. A handwritten 'STOP' is written above the staff, and a double bar line is drawn at the end of the system.

START

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

This system contains the second line of the musical score. It features a treble and bass staff in G major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are printed below the notes. A handwritten 'START' is written above the staff, and a double bar line is drawn at the end of the system.

AND EVER AND UN - TO A - GES OF A - GES. A - - MEN. THIS IS

This system contains the third line of the musical score. It features a treble and bass staff in G major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are printed below the notes. A double bar line is drawn at the end of the system.

THE DAY OF RE - SUR - REC - TION ! LET US BE IL - LU - MINED BY

This system contains the fourth line of the musical score. It features a treble and bass staff in G major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are printed below the notes. A double bar line is drawn at the end of the system.

THE FEAST ! LET US EM - BRACE EACH OTH - - ER ! LET US

This system contains the fifth line of the musical score. It features a treble and bass staff in G major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are printed below the notes. A double bar line is drawn at the end of the system.

CALL "BROTH - ERS" EV - EN THOSE THAT HATE US AND FOR - GIVE

ALL BY THE RE - SUR - REC - - TION, AND SO LET US CRY :

CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING DOWN DEATH

BY DEATH, AND UP - ON THOSE IN THE TOMBS BE - STOW - ING

LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING

DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS BE -

STOW - ING LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP -

LING DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS

BE - STOW - ING LIFE !



Tone 6

HAVING BEHELD THE RESURRECTION

Kievan Chant
B. Ledkovsky

HAV - ING BE - HELD THE RES - UR - REC - - - - TION OF CHRIST, LET US WOR -

- SHIP THE HOLY LORD JES - - - - - US, THE ON - - LY SIN - - - - - LESS ONE.

WE VENERATE THY CROSS, O - - - - - CHRIST, AND WE PRAISE AND GLORIFY

THY HOLY RES - UR - REC - - - - - TION FOR THOU ART OUR GOD

AND WE KNOW NO OTH - - - - - ER THAN THEE. WE CALL ON THY NAME.

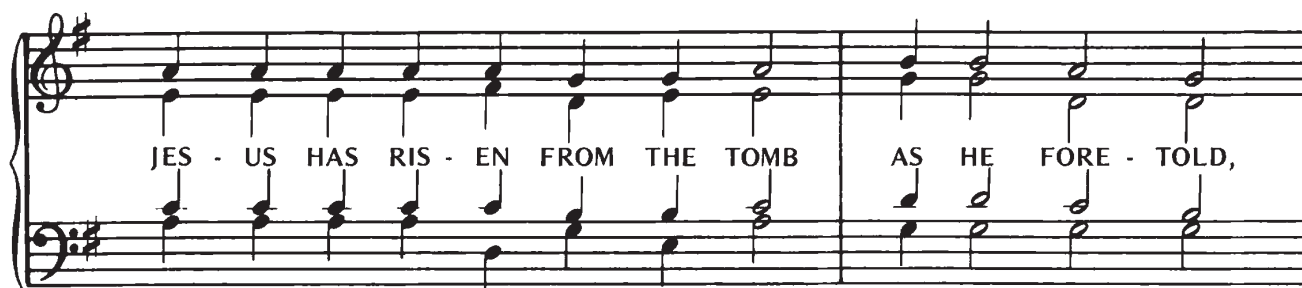
COME, ALL YOU FAITH-----FUL. LET US VENERATE CHRIST'S HO-

- LY RES--UR---REC-----TION, FOR BEHOLD THROUGH THE CROSS JOY

HAS COME IN - TO ALL THE WORLD. LET US EV--ER BLESS THE

LORD, PRAIS- ING HIS RES - UR - - REC-----TION, FOR BY ENDURING

THE CROSS FOR US HE HAS DES---TROYED DEATH BY DEATH.



JES - US HAS RIS - EN FROM THE TOMB AS HE FORE - TOLD,



GRANT - ING US E - - - TER - - - - - NAL LIFE, AND GREAT MER - - - - -



- - - - - CY.

Paschal Troparion Christ is Risen No. 4A

Roumanian

A. Podoleanu

Allegretto

Soprano

Alto

Tenor

Bass

Chris - tos Christ a is in - vee - aht from deen the

mwa - tix

mortz cu mor - tia pe mor - te cul - cund she
dead tram - pling down death by death

che - lor deen mor - mun In the toor vee -
And up - on those In the tombs

ah - tzu da - roo - ihn doo - leh.
Be - show - ing Life!

ihn - doo - leh

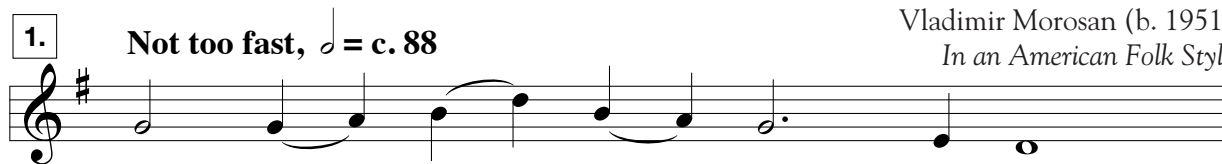
Christ Is Risen

(the Troparion of Pascha)

Vladimir Morosan (b. 1951)
In an American Folk Style

1. Not too fast, ♩ = c. 88

Soprano
Alto



Christ is ris - en from the dead,



tram - pling down death by death, and up - on those



in the tombs be - stow - ing life.

2.

Soprano
Alto



Christ is ris - en from the dead,

Tenor
Bass



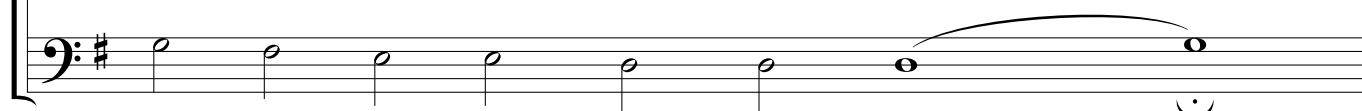
Christ is ris - en from the dead,



tram - pling down death by death, and up - on those



in the tombs be - stow - ing life.



3.

Christ is ris - en from the dead,

tram - pling down death by death, and up - on those

in the tombs be - stow - ing life.

Pascha 2013

ABOUT THIS COMPOSITION

Father Jon Braun's journey from the Campus Crusade for Christ to the priesthood in the Orthodox Church has been marked by the quest for suitable music in worship. This missionary-minded pastor would exhort church musicians: "Give us music we can pray to!" with the added implication that some styles of music might be better suited for Orthodox worship in America than others. When the present setting of the Paschal Troparion took shape in this composer's mind, based on a pentatonic scale reminiscent of Appalachian folk songs and incorporating the open sonorities of shape-note singing, Father Jon immediately came to mind as the perfect recipient of the dedication. Indeed, a stylistic blending of musical elements that are recognizably "national" and at the same time exhibit tangible "folk" elements resonates in people's hearts in a manner that is entirely appropriate (and traditional) for Orthodox Christian worship.

—Vladimir Morosan

Cristo Resucitó de los Muertos

Paschal Troparion in Spanish

W. Obleschuk / Ribeiro

Cris - to re - su - ci - tó de los muer - tos, re - su - ci - tó de los

7
muer - tos, por la muer - te hol - lan - do la muer - te por la

13
muer - te hol - lan - do la muer - te, y'a los que es - tán en las tum - bas, es -

19
-tán en las tum bas dan - do, dan - do la vi - da!

Apolytikion of the Resurrection 161

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

1son While the stone was sealed_ by the Jews and the sol - diers were
guard - ing thy most pure bod - dy, thou didst a - rise__ on the
third__ day, O Sav - iour, grant - ing life__ to the
world, for which cause the heav - en - ly pow'rs cried a -
- loud__ un - to thee, O Giv - er of life:
Glo - ry to thy res - ur - rec - tion, O Christ! Glo - ry to thy
king - dom! Glo - ry to thy prov - i - dence,
O thou who a - lone__ art the Lov - er of__ man - kind.
Quickly
Glory to the Father and to the Son and to the Ho - ly Spir - it.
Both now and ever and unto a - ges of a - ges. A - men.

Apolytikion of the Resurrection 163

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ison

When thou _____ didst sub - mit thy - self _____ un - to

death, O thou death - less and im - mor - tal One, then

thou didst de - stroy _____ hell with thy God - ly pow'r, and when

thou didst raise the dead _____ from be - neath _____ thē earth,

all the pow'r's of heav - en did cry a - loud _____ un - to thee: O

Christ, _____ thou Giv - er of life, glo - ry to thee.

Quickly

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

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

Apolytikion of the Resurrection 165

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

Quickly

Ison

Let the heav - ens re - joice and the earth be

glad, for the Lord hath done a might - y act with his own

arm. He hath tram - pled down death by death and be - come the First -

- born from the dead. He hath de - liv - ered us from the

depths of ha - des, grant - ing the world the great mer - cy.

Quickly

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

Spir - it. Both now and ev - - er and un - to

a - ges of a - ges. A - men.

Apolytikion of the Resurrection 167

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

Quickly

Ison
Hav - ing learned the joy - ful mes - sage of the res - ur -
- rec - tion from the an - gel, the wom - en dis -
- ci - ples of the Lord cast from them their pa -
- ren - tal con - dem - na - tion, and proud - ly
broke the news to the dis - ci - ples, say - ing:
Death hath been spoiled. Christ God is ris - en,
grant - ing the world great mer - cy.

Quickly

Glory to the Father and to the Son and to the Ho - ly Spir - it.
Both now and ev - er and un - to a - ges of a - ges. A - men.

Apolytikion of the Resurrection 169

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Tson

Let us be - liev - ers praise and wor - ship the

Word, co - e - ter - nal with the Fa - ther and the

Spir - it, born of a vir - gin for

our sal - va - tion, for he took plea - sure in as -

- cend - ing the cross in the flesh, to

suf - fer death, and to raise the dead by his

glo - ri - ous re - sur - rec - tion.

Quickly

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

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

Apolytikion of the Resurrection 171

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

When Ma - ry stood at thy grave look - ing for thy sa - cred
bod - y, an - gel - ic pow'rs shone a - bove thy re -
- vered tomb and the sol - diers who were to keep guard be -
- came as dead men. Thou led ha - des cap - tive and wast not
tempt - ed there - by. Thou didst meet the Vir - gin and didst give
life to the world; O thou who art ris - en from the
dead, O Lord, glo - ry to thee.
Quickly
Glory to the Father and to the Son and to the Ho - ly Spir - it.
Both now and ev - er and un - to a - ges of a - ges. A - men.

Apolytikion of the Resurrection 173

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

Ison

Thou didst shat - ter death by thy cross. Thou didst

o - pen par - a - dise to the thief. Thou didst turn the

sad - ness of the oint - ment - bear - ing wo - men in - to

joy, and didst bid thine a - pos - tles pro -

-claim a warn - ing that thou hast ris - sen, O Christ,

grant - ing to the world the great mer - cy.

Quickly

Glo - ry to the Fa - ther and to the Son and

to the Ho - ly Spir - it. Both now and ev -

- er and un - to a - ges of a - ges. A - men.

Apolytikion of the Resurrection 175

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

From the heights thou didst descend, O com -

- pas - sion - ate One, and thou didst sub -

- mit to the three - day bur - i - al that

thou might de - liv - er us from pas - sion.

Thou art our Life and our Res - ur - rec - tion, —

O Lord, — glo - ry to thee.

Quickly

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

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

PRIEST: O God, save Thy people and bless Thine inheritance!

Traditional version in Greek

Ison
Chris - tos a - ne - stee ek ne -
kron, tha - na - toh tha - na - tohn pa -
tee - sas, keh tees en dees
mnee - ma - see zo - een, kha - ree - sa - meh - nos.

PRIEST: Be Thou exalted, O God, above the heavens, and let Thy glory be over all the earth. Blessed is our God, always, now and ever and unto ages of ages.

CHOIR: Amen. Let our mouths be filled with Thy praise... (next page)

A - - - - - MEN. LET OUR MOUTHS BE FILLED

WITH THY PRAISE, O LORD, THAT WE MAY SING OF

THY GLO - - - - - RY FOR THOU HAST MADE US WOR - - - - - THY

TO PAR - TAKE OF THY HO - LY, DI - VINE, IM - MOR - TAL, AND

LIFE CRE - A - TING MYS - - - - - TER - IES. KEEP US IN THY

HO - - - - - LI - NESS THAT ALL THE DAY WE MAY MED - I - TATE

UP - ON THY RIGHT - - - - - EOUS - NESS AL - LE - LU - I - A, AL - LE -

- LU - I - - - - - A, AL - LE - LU - - - - - A.

cresc.

f

THE LITANY OF THANKSGIVING

Deacon: Let us attend! Having received the holy, most pure, immortal, heavenly, life-giving and awesome mysteries of Christ, let us worthily give thanks to the Lord.

All:



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

All:



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

All:



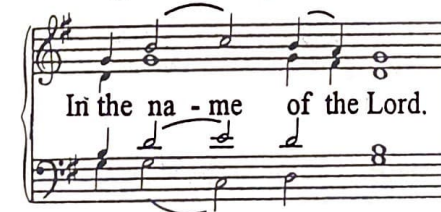
Priest: For You are our sanctification and we give glory to You, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

All:



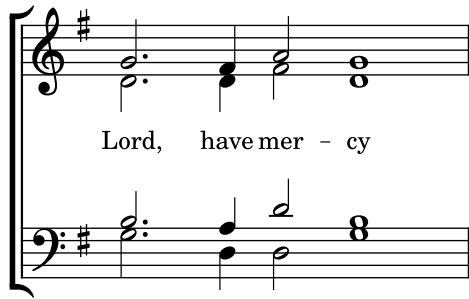
Priest: Let us go forth in peace.

All:



DEACON: Let us pray to the Lord.

CHOIR:



The priest comes and stands before the icon of Christ.

THE PRAYER BEHIND THE AMBON

ALL: O Lord, who blesses those who bless Thee, and sanctifies those who put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness Thy Church; sanctify those who love the beauty of Thy house. Glorify them in recompense by Thy Divine power, and forsake us not who hope on Thee. Give peace to Thy world, to Thy churches, to the priests, to all civil authorities, to our armed forces, and to all Thy people: for every good and perfect gift is from above, and comes down from Thee, the Father of lights.

PRIEST: And unto Thee we ascribe glory, thanksgiving, and worship to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen. Christ is risen... 3x (next page)

PASCHAL TROPARION

(Sing 3 times)

Romanian

CHRIST IS RI - - - - SEN FROM THE DEAD,

The first line of the musical score is written on a grand staff (treble and bass clefs) in the key of D major (two sharps) and common time (C). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "CHRIST IS RI - - - - SEN FROM THE DEAD,". The word "RI" is followed by four dashes, indicating a long note or a pause. The music features various note values including quarter, eighth, and sixteenth notes, as well as rests.

TRAMP - LING DOWN DEATH BY DEATH AND UP -

The second line of the musical score continues the melody and accompaniment. The lyrics are: "TRAMP - LING DOWN DEATH BY DEATH AND UP -". The word "TRAMP" is followed by a dash, indicating a long note. The music continues with similar note values and rests as the first line.

ON THOSE IN THE TOMBS BE -

The third line of the musical score continues the melody and accompaniment. The lyrics are: "ON THOSE IN THE TOMBS BE -". The word "ON" is followed by a dash, indicating a long note. The music continues with similar note values and rests as the previous lines.

STOW - - - - ING LIFE.

The fourth line of the musical score concludes the phrase. The lyrics are: "STOW - - - - ING LIFE.". The word "STOW" is followed by four dashes, indicating a long note. The music ends with a final chord in the treble clef and a double bar line.

The priest may say the prayers for the blessing of meat, eggs, and cheese before the final dismissal (otherwise, it will be after the service).

THE DISMISSAL

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: The blessing of the Lord and His mercy come upon you through His Divine grace and love toward mankind, always, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Glory to Thee, O Christ 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; Lord have mercy; Lord have mercy.

Father, bless.

PRIEST: May Christ our true God ...

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

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

The first system of musical notation for the choir part, measures 1-6. It consists of a treble and bass staff in G major (one sharp). The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are: "Glory to the Father, and to the Son, and to the Ho - ly Spi - rit,".

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

The second system of musical notation for the choir part, measures 7-12. It continues the melody and accompaniment from the first system. The lyrics are: "now and ever and unto ages of a - ges A - men.".

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

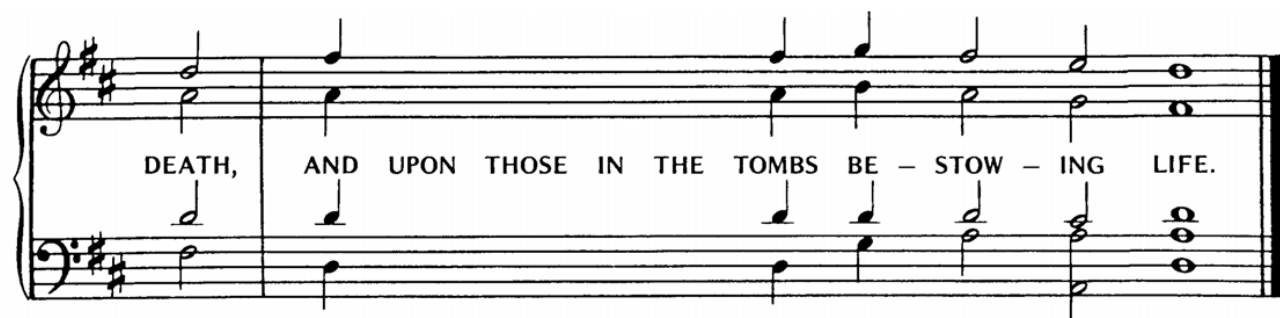
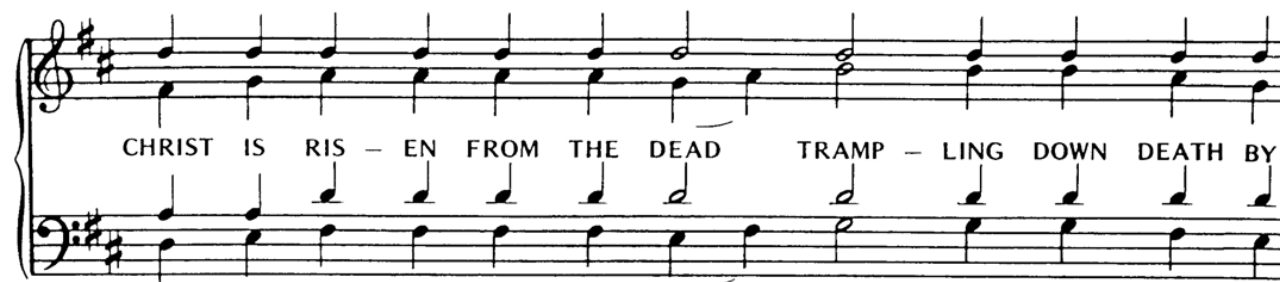
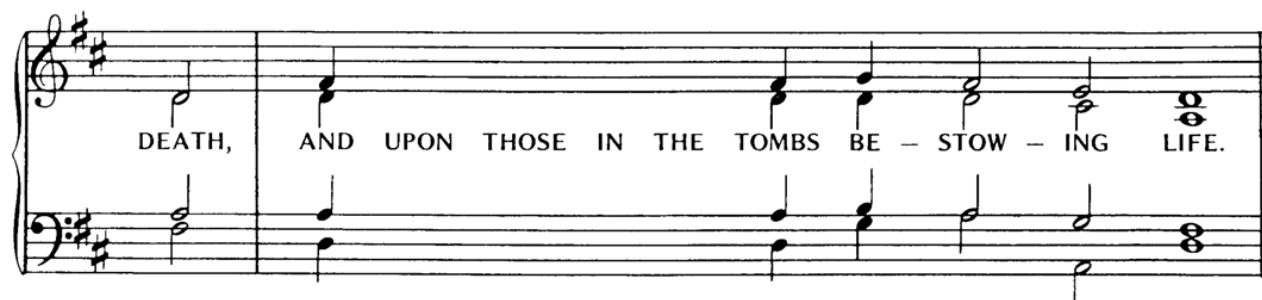
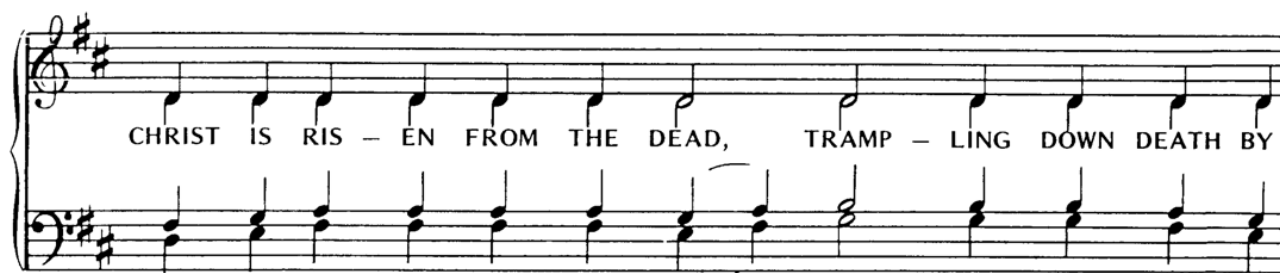
The third system of musical notation for the choir part, measures 13-18. It concludes the choir part with a final cadence. The lyrics are: "Lord have mercy, Lord have mercy, Lord have mer - cy Fa - ther bless.".

After the Dismissal, as the priest is blessing everyone with the Paschal candle:

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life! *(twice)*

And unto us He has given eternal life; let us worship His resurrection on the third day.



And unto us... (next page)

AND UN - TO US HE HAS GIV - EN E - TER - NAL LIFE. LET US

This block contains the first line of a musical score. It features a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are printed below the notes. The line ends with a double bar line.

WOR - SHIP HIS RES - UR - REC - TION ON THE THIRD DAY.

This block contains the second line of the musical score. It continues the melody and accompaniment from the first line. The lyrics are printed below the notes. The line ends with a double bar line.