Teaching Music in Church School
7 to 12 year olds
By Elizabeth McMillan

Precede only with this section if your students have mastered the basic skills defined in Course Level I.

If the majority of your students have not learned the skills in course level I, do not proceed until they are somewhat skilled in using their singing voices, matching pitch (at least starting on the same note), and understand the importance of rhythm. The teacher must also fully understand the material in Course level I since those skills are not mentioned in this course.

This course is designed to be taught in the Church School time, about 15 minutes a week and not as a course for a children's choir. If you are successful in this course you may be able to build a children's choir. Our suggestion is that ALL children are introduced to Orthodox-specific music education.

This course should take 3-4 years to accomplish. During these years the students will learn more musical pieces and build skill upon skill. The music was chosen to keep it simple and to give our children the most familiar music melodies of our Orthodox Faith. Once they have learned the basic melodies, they will have a wonderful foundation in their Orthodox musical education.

Objectives:
1. To sing on pitch and not simply starting on pitch as in Course I
2. To sing as a group and blend
3. To sing more complicated rhythms and more complicated musical pieces
4. Introduction to reading music
5. Introduction to the 8 tones

These are the objectives that should be learned in the 7-12 year old group. (NOTE: You might not teach all of these in 1 year but by year 4 all of these terms should have been introduced.)
I. Singing a melody on pitch:

The difficult part of *a cappella* singing is to learn to singing on pitch and to blend with the rest of the group. Both of these skills are learned and need to be taught at the earliest possible age. The earlier these skills are learned and mastered, the better quality of a singer they will be as an adult. In course level I, hopefully they have begun to love to sing and have found their singing voice. It is hoped in the older age group the students will soon be able to master singing an entire song without the pitch slipping to a great extent. As in course level I, do not get stuck on teaching a skill and forget to make singing fun. You should expect the students to be happy when you arrive to teach. If they are not, please relax and have fun with them. The memory of music education should be happy ones.

How to teach staying on Pitch:
1) First of all, you must be able to hear if the pitch is slipping. As time goes by, mention that they stayed on pitch or not. Play the beginning note again and see where the pitch went. Awareness is the first step.
2) When you and they are more comfortable with awareness, focus on where the pitch is slipping. Then you can ask them to raise their eyebrows. This often raises the pitch.
3) Sometimes the pitch falls due to poor breath support. Demonstrate good breath support. Sometimes this will help.
4) An open mouth versus closed pursed lips can help the pitch and certainly helps the overall sound.
5) Proper vowel production helps with pitch. This is dealt with later in this course.
6) Again, do not overly focus on this. Awareness is the most important step. Keep it light and easy for both you and the students.

II. Blending:

*Blending* is more a listening skill. Ask them if they hear themselves or their neighbors the loudest. They should hear their neighbor at the same volume as their own voice. Some children are enthusiastic singers and really belt this out and may need a gentle reminder to blend more. Others are shy and need to be brought out more. This is a very easy skill to teach. The teacher should keep reminding the students to blend.
III. Singing a complicated rhythm and teaching a more difficult song

A. When teaching a song with a complicated rhythm, usually there is only one phrase with difficulty. Use the same skill as in Course level I and sing the melody with no words on a vowel as “ah” or “oo”. You can also try clapping the rhythm saying the words at the same time. In the list of suggested music, there are very few hard rhythmic patterns. This was one of the considerations in choosing the music for this course. Remember, keep it simple. This helps the teacher and the student. Our goal is to teach the love of singing.

B. Introduce easy songs first and teach them phrase by phrase. (a phrase is a complete thought, like a sentence) Example: Mary had a little lamb (phrase 1), little lamb, (phrase 2) etc. Have the music copied so each child will have access to the music and the words. Remember, that is why we are asking this group to be readers.

How to teach these skills:
1) Sing the whole song all the way through once so they have an idea what it is about. If you can’t sing it, play a recording of it.
2) Talk about the words, or the song, or the first couple of phrases if it is a long piece. Ask questions about the song. Identify what type of song it is and where it is used in a particular service. (Now you have introduced vocabulary at the same time). Melodies are much prettier when the singers are aware of the phrasing.
3) Ask the students where the first phrase ends. They will not get this at first but as the years go on they will.
4) Repeat only the words of the first phrase. Pronounce repeatedly with them any difficult words.
5) As you direct, use a sweeping motion to connect the phrase.
6) Repeat it again with the notes. Use your hand to move up or down with the melodic line.
7) Repeat 3 more times with notes, until they can successfully sing the phrase.
8) If there is a problem with the rhythm, say the words in the correct rhythm. Say the words with no musical notes.
9) Move to phrase 2 and repeat above; then combine phrases 1 and 2 together.

10) You might only get through those 2 phrases in 1 week. Do not spend the entire class working on a new song. Sing something they know to start the class. This is also a good place to use a non-liturgical piece. Remember, this is supposed to be FUN.

**Other Suggested Skills: Not necessary, both worth a little consideration.**

**Singing Slow or fast, Loudly and softly**

Once a song is beginning to sound like a real melody, this is a great time to add slow-fast, loud-soft. These are easy skills to teach. Play the game of directing fast or very slow. This is a game the children love and will hate it when you catch them not watching. The teacher must maintain good eye contact with the children here. In order to do this, you must have the music memorized. Adult choir directors will love you for teaching this skill. Nothing is more frustrating to a director than trying to get the choir to slow down or speed up and when NO ONE in the choir is watching. Loud and soft can be taught in the same manner. Another reason, our music is simple at this point.

**Other Singing Techniques**

It is very easy to make the children sound like one voice with the correct vowel sounds.

- long a = eh, as in set. (The word “wake” is not sung “w eh-eek,” but “wehk.”)
- i = ah ee (but easy on the ee)
- r = more of a d. Glody not glorrrrry. Lord = Lawd as in dog.

Melodic phrases are sung on vowel sounds and only very briefly interrupted by consonants. This is such an easy skill to learn, but it takes practice on your part. Tape yourself and see what you are doing. The children will imitate you. Practice listening to people sing and see if you hear this. Listen to good singers and see what you hear.
Singing with proper posture and breathing:
Breathing is so natural but singing and breathing properly is not always easy. Very young children often sing with proper breathing, but seem to lose this as they get older. Getting in the proper position is easy. Good skill is needed to start class. Stand up, put hands together, and reach for the sky. Put arms down, but only move arms. The body is now in a good position to sing. The shoulders should remain still as air is inhaled and the diaphragm expands. Place your hands just above your waist and inhale.

Have you ever wondered why babies can cry for hours and not get hoarse? There is an excellent reason for this. They breathe properly. They have excellent breath support. There isn’t too much to teach children of this age, just remind and introduce. Ask, are you breathing before this long phrase?

IV. Introduction to Reading music:
Another goal is to introduce as much musical note reading as possible in the time available. Have a visual display of musical staff with movable notes. Teach note values: quarter notes, half notes, etc. What is a sharp and flat. What is a scale. Do not despair if the teacher is not an expert musician. Teach them the skills you have and if possible get help with these terms from someone in the parish who does read music. These skill goals are not mandatory but if you have the knowledge, teach them as you go along. It is just like teaching the meaning and use of a song in the Liturgy. Spend 1 minute of the class time on reading music.

This is the order you might consider in teaching them how to read music:
1) Sing a scale, simply step by step, up and down a major scale.
2) See on the staff lines when a note is going up or down.
3) Note the value, such as quarter note or half note. Ask how many beats.
4) P or f (soft or loud)
5) Slow or fast, teach them what rit. means (ritardando, slow down a bit).

Changing Keys:
This skill is taught by giving a pitch, singing a song, ending that song, and then giving a new pitch and starting a new song. Tell them that we have changed from one key to another. Do this and they will begin to get the idea.
The above skills are not as vital as learning to sing on pitch or blending.

**IV. Introduction of the 8 tones:**

Our other objective is to introduce our children to the 8 tones of Byzantine Music. In the music list there are examples of something from every tone. This is so easily done when teaching a new piece. Identify the tone and ALWAYS mention it everytime it is sung. Once the students have learned a few pieces in different tones, maybe in one class sing two different ones and talk about the differences in the sound. Then, sing something, if you can, in a tone and see if they can identify it. Children can learn this skill. Don’t be afraid to try. If you are not comfortable with teaching the 8 tones, at the very least they should be taught the Resurrectional Troparia in all 8 tones and several of the other important Troparia, such as the Troparion of the Cross.

**Where and When**

**Time and Place...**The church school director, your priest, and all the Church school teachers should help you brainstorm about these questions.

**A. Classroom setup**

1. **Big Room:** The area needs to be large enough for everyone in the class to spread out in a couple of rows.
2. **Chairs/no chairs:** I personally like the children to stand. It helps them be more in control. Sometimes when the older children are working on a new song we will sit for a short period.
3. **Music Stand:** The teacher really, really needs this. They aren’t very expensive.
4. Visuals: You can get these at music stores or school supply stores or try the Internet.

5. Risers: Someone built ours for us and they are one of the best things a teacher could ask for. Ours are simply plywood boxes that sit on top of each other with latches to hold them in place. I can get about 30 children on them and the floor at one time. I have had as many as 45.

6. Keyboard or Pitch pipe: This is a must. I think a pitch pipe is the best for quickly finding a pitch. But you must practice to learn how to use it.

7. Erasable Board: Another must for teaching note values and writing out words. I really think I like the board better than paper handouts.

8. Books: As your children learn music, put copies in some binders. It gives the children a sense of what they have learned. This is their repertoire.

B. Class time... When will your class be held?

1. Opening Exercises: Before the children go to their classes, about 15 minutes for the older children and 5 minutes for the younger group.

2. Traveling teacher: You could visit each class in their classrooms and teach age appropriate songs in each class. I do this with my 3-6 year olds.

3. Closing exercises: It would work the same way as opening exercises, but only after class.

4. Length of class: I think for the 7-12 group, 15 minutes is perfect. Smaller children, about 5 minutes.

5. Once a month: Some churches have church school once a month on Saturday. You could have a really long class once a month. Maybe 45 minutes or so.

C. Performance... You need some goal of performance to work towards

1. Necessary: I definitely notice an increased enthusiasm for class when we are working on music for a purpose.

2. Youth Sunday: Maybe in October during Youth Month, the children could sing a special song or maybe even do part of the Liturgy such as the Communion Hymn.
3. **Special Dinners:** Anytime the church is gathered to eat together, this is a perfect time for the children to “show their stuff.” The positive praise by the adults will last in enthusiasm for weeks.

4. **Feast days:** St. Nicholas (Dec. 6\textsuperscript{th}), Feast of Ss. Peter and Paul (June 29\textsuperscript{th}), Palm Sunday Procession.

5. **Surprise the parents:** I have had the children quietly gather at the end of the service and sing the Troparion of the week while the adults venerate the cross. The first time I did this, many adults were in tears. They had no idea they could sing so well.

6. **Plays or pageants:** St. Nicholas play or Christmas pageant.
# Suggested Music for More Advanced Children

## Ages 7 - 12

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Communion Hymn
Presanctified Liturgy

Byzantine Tone 8

Adapted from the music of
Priest Antony Bassoline
(1944 - 1993)

Verses from Psalm 33:1-10

1. I will bless the Lord at all times, His praise shall continually be in my mouth.
2. In the Lord shall my soul be praised; let the meek hear and be glad.
3. O magnify the Lord with me, and let us exalt His name together.
4. I sought the Lord, and He heard me, and delivered me from all my tribulations.
5. Come unto Him, and be enlightened, and your faces shall not be ashamed.
6. This poor man cried, and the Lord heard him, and saved him out of all his tribulations.
7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.
8. O taste and see that the Lord is good; blessed is the man that hopeth in Him.
9. O fear the Lord, all ye His saints; for there is no want to them that fear Him.
10. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.
Now the Powers of Heaven
Presanctified Liturgy

Byzantine Tone 8

(At this point, the children stop, kneel (if possible), and are as quiet as can be during the procession.)
Let us draw near, let us draw near in faith and love and become communicants of life eternal.

Alleluia! Alleluia!
O protection of Christians that cannot be put to shame,
mediation unto the Creator most constant:
O despise not the suppliant voices of those who have sinned;
but be thou quick, O good one, to come unto our aid, who in
faith cry unto thee: Hasten to intercession, and
speed thou to make supplication, thou who dost ever protect, O Theotokos, them that
honour thee.
December 25th

THE NATIVITY OF OUR LORD JESUS CHRIST

Kontakion (A)

Byzantine Chant - Tone 3
The Original Melody

Frederick Karam
(1926-1978)

The Virgin brings forth today the Omnipotent One, and the earth offers a cave to the Unapproachable One. Angels give glory with shepherds, and the magi journey broader with the star; when for our sakes was born as a new babe, He who is from eternity God.
O Heav'n-ly King, O Com-for-er, the Spir-it of truth, who art in all places and fill-est all things, Treas-ur-y of good things and Giv-er of life: come and dwell in us and cleanse us from ev-ry stain; and save our souls, O gra-cious Lord.
Who Is So Great A God

(To be sung at the Vesper Service on the evening of
the Sunday of Orthodoxy, Pascha [Agape Vespers], and Pentecost.)

VERSE 1: Thou hast made thy power known among the peoples;
with thine arm hast thou redeemed thy people.
VERSE 2: And I said: Now have I made a beginning;
this change hath been wrought by the right hand of the Most High.
VERSE 3: I remembered the works of the Lord;
for I will remember thy wonders from the beginning.

Thou art the God who work - est won - ders.

Who is so great a God as our God;

Thou art the God who work - est won - ders.
By choosing the Apostles' way of life, you succeeded to their throne. Inspired by God you found the way to divine contemplation through the practice of virtue. After teaching the word of truth without error, you defended the Faith to the very shedding of your blood.

O holy martyr among bishops, Ignatius, entreat the Lord our God to save our souls!
Rejoice, O Father Raphael, Adornment of the holy Church! Thou art Champion of the true Faith, Seeker of the lost, Consolation of the oppressed, Father to orphans, and Friend of the poor, Peace-maker and Good Shepherd, Joy of all the Orthodox, Son of Antioch, Boast of America; Intercede with Christ God for us and for all who honor thee.
God Is With Us

1. Hear ye, even unto the uttermost ends of the earth: for God is with us. (as above)
2. Submit yourselves, ye mighty ones:
3. If again ye shall rise up in your might, again shall ye be overthrown:
4. If any take counsel together, them shall the Lord destroy:
5. And the word which ye shall speak shall not abide in you:
6. For we fear not your terror, neither are we troubled:
7. But the Lord our God, he it is to whom we will ascribe holiness, and him will we fear:
8. And if I put my trust in him, he shall be my sanctification:
9. I will set my hope on him, and through him shall I be saved:
10. Lo, I and the children whom God hath given me:
11. The people that walked in darkness have seen a great light:
12. And they that dwelt in the land of the shadow of death, on them hath the light shined:
13. For unto us a son is born, unto us a child is given:
14. And the government shall be upon his shoulder:
15. And of his peace there shall be no end:
16. And his name shall be called the Angel of Great Council:
17. Wonderful, Counsellor:
18. The Mighty God, the Highest Power, the Prince of Peace:
19. The Father of the world to come:
20. Glory to the Father, and to the Son, and to the Holy Spirit:
21. Both now and ever, and unto ages of ages. Amen:
O Lord of Hosts be with us for we have none other help,

none other help in times of sorrow but thee; O Lord of Hosts have mercy on us.

(Then sing "O Lord of Hosts" after each of the following verses.)

L 1. Praise ye God in His saints, praise Him in the firmament of His power.
R 2. Praise Him for His mighty acts, praise Him according to the multitude of His greatness.
L 3. Praise Him with the sound of the trumpet, praise Him with the psaltery and harp.
R 4. Praise Him with timbrel and dance, praise Him with strings and flute.
L 5. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.
R/L 6. Praise ye God in His saints, / praise Him in the firmament of His power.

(Now conclude with the final chanting of "O Lord of Hosts" on the next page.)
O Lord of Hosts be with us for we have none other help, none other help in times of sorrow but thee;

O Lord of Hosts have mercy on us.

The service then continues immediately with "Glory to the Father ... Were not thy saints our intercessors, O Lord, ...")
Lamentations
Part 1
(Taken from the Matins of Holy Saturday)

Byzantine Tone 5
Antiochian Tradition

1. In a grave___ they___ laid thee, O my
2. O my sweet___ Lord___ Je - sus, my Sal -
3. Gone the light___ the_____ world knew, gone the
4. Who will give____ me____ wa - ter for the
5. All we call____ Thee____ bless - ed, The - o -
6. How, O Life,____ can'st____ thou die? In a
7. Now we mag - ni - fy Thee, O Lord

1. life________________ and my____ Christ. And the
2. va - - - - - - - tion, my____ Light, how art
3. light________________ that was____ mine, O my
4. tears________________ I must___ weep? So the
5. to - - - - - - kos, Most____ Pure, and with
6. grave,________________ how can'st____ dwell? For the
7. Je - - - - - - sus, our____ King, and we

1. ar - mies of the an - - gels were sore a - mazed,
2. Thou now by a grave____ and its dark - ness hid?
3. Je - sus that art all_____ of my heart's de - sire,
4. maid - en wept to God,____ cried with loud la - ment,
5. faith - ful hearts we hon - - - - or the bur - i - al,
6. proud do - main of death____ Thou de - stroy - est now,
7. ven - er - ate thy pas - sion and bur - i - al,

1. as they sang the praise of thy sub - mis - sive love._______
2. How un - speak - a - ble the mys - t'ry of thy Love?_______
3. so the Vir - gin spake, la - ment - ing at thy grave._______
4. there -fore my sweet Je - sus I may right - ly mourn._______
5. suf - fered three days by Thy Son, who is our God._______
6. and the dead of Ha - des mak - est of thy Love?_______
7. for there - with hast Thou de - liv - ered us from death._______

Antiochian Orthodox Christian Archdiocese, 03/31/10, Rev 1, DA, CH
Lamentations
Part 2
(Taken from the Matins of Holy Saturday)

Byzantine Tone 5

Antiochian Tradition

1. Right is it indeed,
2. Right is it indeed,
3. I am rent with grief
4. Ah, those eyes so sweet
5. Dirg - es at the tomb,
6. "O my Son, be hold
7. Beau - ty, Word of God,

1. Life - be - stow - ing Lord, to mag - ni - fy Thee,
2. Ma - ker of all things to mag - ni - fy Thee,
3. and my heart with woe is crushed and bro - ken,
4. and thy lips, O Word, how shall I close them?
5. God - ly Jo - seph sings with Ni - co - de - mus,
6. Thy well - loved dis - ci - ple and Thy moth - er,
7. nor yet charm was Thine when Thou didst suf - fer,

1. for up - on the cross were thy hands out - spread
2. for by Thy dear pas - sion have we at - tained
3. as I see them slay Thee with doom un - just,
4. How the dues of death shall I pay to Thee?
5. bring - in praise to Christ Who by men was slain,
6. and Thy voice so sweet let us hear a - gain,"
7. but Thy ris - en glo - ry its light poured down,

1. and the strength of our dread foe has thou de - stroyed.
2. vic - t'ry o'er the flesh and res - cue from de - cay.
3. so be - wail - ing Him His griev - ing moth - er cried.
4. So cried Jo - seph as he shook with ho - ly fear.
5. and in song with them are joined the Ser - a - phim.
6. so with plen - teous tears His maid - en moth - er cried.
7. shed - ding beau - ty on all men with rays di - vine.
Lamentations
Part 3
(Taken from the Matins of Holy Saturday)

Byzantine Tone 3

Antiochian Tradition

1. Ev - ry gen - er - a - tion
2. From the cross he brought Thee,
3. Wom - en bring - ing spic - es,
4. Jo - seph is tomb - ing,
5. Myrrh the wom - en kled,
6. Ah, my prec - ious time,
7. Son of God Al - might - y,

1. to thy tomb comes bring - ing, dear
2. that Ar - ma - thoan, and
3. came with fore - thought, Thy
4. helped by mus, the
5. store of bring - ing, to
6. Ah, my Son be - ed, Ah
7. O my God and Mak - er, whence

1. Christ, its dirge of praise - es.
2. in Thy he laid Thee.
3. due of to give Thee.
4. bod - - - - - - - - his - - - - - - er.
5. grace Thy ere dawn ing.
6. whith - - - - - - Thy beau - ty.
7. came Thy will to suf - fer?
To thee, O the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible,

O Theotokos, thou alone can set me free:

from all forms of danger free me and deliver me,

that I may cry unto thee: "Hail, O Bride without groom."
At the beauty of thy virginity, and at the exceeding splendor of thy purity, Gabriel stood amazed and cried out unto thee, O Theotokos: "What hymn of praise is meet for me to bring to thee? What shall I call thee? I hesitate and I stand in wonder. Wherefore, as I was commanded, I cry out unto thee: Hail, thou that art full of grace."
Byzantine Tone 5

Blessed art thou, O Lord: teach me thy statutes.

The company of the angels was amazed, when they beheld thee numbered among the dead, yet thyself, O Saviour, des-troying the pow'r of death, and with thee raising up Adam, and releasing all men from Hell. Blessed art thou, O Lord: teach me thy statutes. Wherefore, O women disciples, do ye mingle sweet smelling spices with your tears of pity? The radiant angel within the sepulchre cried unto the

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myrrh-bearing women: Behold the grave and understand, for the Saviour is risen from the tomb.

Blessed art thou, O Lord: teach me thy statutes.

Very early in the morning did the myrrh-bearing women run lamenting unto thy tomb, but an angel came toward them saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection. Blessed art thou, O Lord: teach me thy statutes.

The myrrh-bearing women mourned, as bearing spices they...
drew near thy tomb, O Saviour. But the angel spake unto them saying: Why number ye the living among the dead? In that he is God, he is risen from the grave. Glory to the Father and to the Son and to the Holy Spirit.

We adore the Father, as also the Son, and the Holy Spirit, the Holy Trinity in one essence; crying with the Seraphim: Holy, Holy, Holy art thou, O Lord. Both now and ev-
er and unto ages of ages. Amen. In that thou didst bear the
giver of life, O Virgin, thou didst redeem Adam from
sin, and didst give to Eve joy in place of sadness; and
he who was incarnate of thee, both God and man, hath re-
stored to life those who had fallen therefrom. Alle-
God and our hope glory to thee.
Gladsome Light

Byzantine Tone 2

G (ison in octaves)

O gladsome Light of the holy glory of the immortal,

heavenly, holy and blessed Father: O Jesus Christ; Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee.

Father, Son, and Holy Spirit, God.

Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life; Wherefore the whole world doth glorify Thee.

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[NOTE: The following hymns are the Heirmoi only of the odes of the Canon]

Ode 1

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

Ode 3

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises and are joined together in a spiritual company for thy service, and in thy divine
The Canon (Odes)

Ode 4

He who sits in clouds of glory up on the throne of the Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto him;

Ode 5

All creation was amazed at thy divine glory; for thou, O unwedded Virgin, didst hold within thee the God of all, and didst bear the Eternal Son, who re-
Ode 6

As we, the Godly minded, celebrate this sacred and all honourable feast of the Mother of God, come let us clap our hands together and glorify the God whom she bore.

Ode 7

The Godly minded children worshipped not the creature rather than the creator, but trampling upon the threat of fire in manly fashion, they rejoiced and
sang O all-praised Lord and God of our Fathers, blessed art thou.

We praise, we bless and we worship the Lord.

Ode 8

The three holy children in the furnace the Child of the

The o-totokos saved; then was the type, now is its ful-

-ment, and the whole world gathers to sing: All ye

works praise the Lord and magnify

him unto all ages.
PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

1. Very fast

For he hath regarded the lowliness of his hand maiden;

And art truly Theotokos we magnify thee.

2. Very fast

For behold from henceforth all generations shall call me blessed.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word,
Cherubim, and more glorious beyond compare than the

Seraphim, thou who without stain

barkest God the Word, and art truly

Theotokos we magnify

3. Very fast

thee. For he that is mighty

hath magnified me, and holy is his name;

Slowly

and his mercy is on them that fear him, throughout all generations.

Fast

More hon'ra ble than the
The -o-to-kos we mag-ni-fy thee.

4. Very Fast

He hath shown strength with his arm. He hath scattered the proud in

the im-ag-i-na-tion of their hearts.

Fast

More hon-ra-ble than the Cher-u-bim, and more
glo-ri-ous be-yond com-pare than the Ser-a-umphim,
thou who without stain

bar - est God the Word, and art tru - ly

The - o - to - kos we mag - ni - fy thee.

5. Very fast

He hath put down the might - y from their seat, and hath ex - al -

-ted the hum - ble and meek. He hath filled the emp - ty with good things and the

rich hath he sent emp - ty a - way.

Slowly

More hon - ra - ble than the Cher - u - bim, and more

glo - ri - ous be - yond com - pare than the Ser - a - phim,
Theothokos we magnify thee.

6. Very fast

He remembering his mercy hath holpen his servant Israel,

Slowly

as he promised to our forefathers, Abraham

and his seed forever.

Fast

More honorable than the Cherubim, and more glorious beyond compare than the

Seraphim, thou who without stain
bar - est God the Word, and art tru - ly

The - o - to - kos we mag - ni - fy thee.
Let all earth-born mortals rejoice in spirit,
bearing their lamps; and let the nature of bodiless minds celebrate with honor the holy festival of the Mother of God and cry out: Hail, all blessed, pure and ever Virgin Theotokos!
Psalm 135

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Byzantine Tone 1

Refrain

O give thanks unto the Lord for he is good.

Alleluia. For his mercy endureth for ever. Alleluia.

O gives thanks unto the Lord of lords.

To him who alone hath wrought great wonders.

To him that made the heavens with understanding.

To him that established the earth upon the waters.

To him who alone hath made great lights.

The sun for dominion of the day.
The moon and the stars for dominion of the night. Refr.
To him that smote Egypt with their first born. Refr.
And led forth Israel out of the midst of them. Refr.
With a strong hand and a lofty arm. Refr.
To him that divided the Red Sea into parts. Refr.
And led Israel through the midst thereof. Refr.
And over threw Pharaoh and his host in the Red Sea. Refr.
To him that led his people through the wilderness. Refr.
To him that smote great kings. Refr.
And slew mighty kings. Refr.
Se - on, king of the Am - o - rites. Refr.

And Og, king of the land of Ba - san. Refr.

And gave their land for an in - her - i - tance. Refr.

An in - her - i - tance for Is - ra - el, His ser - - - vant. Refr.

For in our hu - mil - i - a - tion the Lord re - mem - bered us. Refr.

And re - deemed us from our en - e - my. Refr.

He that giv - eth food to all flesh. Refr.

O give thanks un - to the God of heav - - - en. Refr.

O give thanks un - to the Lord, for his is good. Refr.
O Pure Virgin
(Non-liturgical hymn by St. Nectarios of Aegina)

Moderato
Ison: D

Moderato
Ison: D

1. O pure and vir - gin La - dy, O spot - less
2. O ev - er - vir - gin Mar - - y, O Mis - tress
3. Re - joice,____ song of the Cher - u - bim, Re - joice,____
4. I sup - pli - cate____ Thee, La - - dy, I hum - bly

Refrain

1. The - o - to - kos: Re - joice, O Un - wed - ded Bride!____
2. of____ cre - a - tion:
3. hymn of the An - gels:
4. call____ up - on____ Thee:

D

1. O Vir - gin Queen and Moth - - er, O dew - y
2. O Bride all - pure and spot - - less, O La -
3. Re - joice, ode of the Ser - a - phim, and joy of
4. O Queen of all, I beg______ Thee to grant____

D

1. Fleece most sac - red: Re - joice, O Un - wed - ded Bride!____
2. dy all - ho - ly:
3. the Arch - an - gels:
4. me thy fa - vor:

G

1. O____ height tran - scend - ing heav - en a - bove, O beam of
2. O____ ho - ly Mar - y, Bride____ and Queen, O cause of
3. Re - joice, O peace, re - joice,____ O joy, and ha - ven
4. O____ spot - less and most-hon - ored Maid, O La -
O Pure Virgin
Plagal of the 1st Tone
Bishop Basil

1. light most radiant: Rejoice, O Unwedded Bride!
2. our rejoicing:
3. of salvation:
4. duly all holy:

---

1. O joy of chaste and virgin maids, surpassing
2. O Maid-ten Queen most honorable, O Mother
3. O bridal chamber of the Word, unfolding,
4. I call upon Thee fervently, Thou tem-

---

1. all the Angels: Rejoice, O Unwedded Bride!
2. ever most holy:
3. fragrant blossoming:
4. pleasant most holy:

---

1. O brilliant light of heaven above, most clear
2. More precious than the Cherubim, more glorious
3. Rejoice, delight of paradise, Rejoice life
4. O Thou my help, deliver me from harm and

---

1. and most radiant: Rejoice, O Unwedded Bride!
2. than the Seraphim:
3. ever lasting:
4. all adversity:
1. Commanding Chief of heavenly host. O holy
2. Surpassing Principalities, Dominions,
3. Rejoice, O holy Tree of Life, and Fount of
4. And by Thy prayers show me to be an heir of

\textit{rit.} (repeat and ritard very last verse only!)

1. est of holies: Rejoice, O Unwedded Bride!
2. Thrones and Powers:
3. Immortality:
4. Immortality:
Song for St. Basil's Day

It is a custom in some places, for children to sing this song while they go house to house. At each house, the hostess (lady) or host (laddie) greets them.

FOR PARA-LITURGICAL USE ONLY
Long Ago and Far Away
The Legend of St. George
Based on a Russian Icon from the District of Vologda

By Michael G. Farrow, Ph.D.
Set to a Romanian Melody

1. Long a - go and far a - way did Saint George the drag - on slay.
2. Each day did the drag - on claim one more child to feed his fame.
3. But the king of La - o - say would not give the beast his way,
4. Then the prin - cess to ap - pear brave and stead - fast, with - out fear,

1. Thus he tri - umphed o - ver sin, through his vic - t'ry and his win,
2. Then he asked the town to bring the young daugh - ter of the king
3. nor give up with - out a fight. To un - do his daugh - ter's plight
4. placed her gold crown on her hair, dressed her - self in fin - est wear,

1. for our breth - ren and our kin.
2. as a fi - nal of - fer - ing.
3. he called George, a Chris - tian knight.
4. and came out so bright and fair.

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5. Spoke Saint George and told the maid: "Take your belt and be an aide.
6. Help and aid Saint George did ask from God to perform his task:
7. God said, "Send a sign that's right: at My feet the monster smite!
8. Came the town-folk, young and old, to their windows to behold
9. Thus did Saint George with a pray'r lure the dragon from its lair,
A Good Word

Selections from Psalm 44 for feasts of the All-holy Theotokos

Byzantine Tone 1 Ison=D

Bishop Basil Essey

My heart hath poured forth a good word. Rejoice, O Queen of all, all-hymned Mother of Christ God:

alleluia

I speak of my works to the King. Rejoice, O Queen of angels, Sovereign Lady:

alleluia

Alleluia

Antiochian Orthodox Christian Archdiocese, 3/31/09, Rev. 1, DA, CAH
My tongue is the pen of a swiftly writing scribe. Rejoice, O preaching of the prophets, and the glory of the patriarchs:

Come ly art thou in beauty more than the sons of men. Rejoice, O pure Virgin Lady bride of God:

Grace hath been poured forth on thy lips. Rejoice, O spotless, undefiled, incorrupt one:

Alleluia