He that once had hid - den be -neath the sea's waves the pur - su - ing

ty -rant king is now hid 'neath the earth by the sons of those He res - cued;

but let us, as once the maid -ens sang, to the Lord lift up our song: With glo - ry

is He glo - ri - fied.

Glo - ry to Thee, our God, glo - ry to Thee.

Lord my God and Sav - ior, a hymn for Thy fun - ral and
dirg - es at Thy tomb shall I sing un - to Thee, Who be - ing bur - ied _ hast

o - pened un - to me the en - trance in - to life, and by death hast put to
death both death and Hades ev - er - more.

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

Those a-bove the Heav-ens and un-der the earth, on per-ceiv-ing Thee at once on Thy throne in the heights and in Thy grave 'midst the earth-born,
quaked with dread, O Sav-ior, at Thy death, dazed in mind when Thou wast seen a Corpse and yet the Source of life.

Both now and ev-er, and un-to ages of ages. A-men.

That Thou might-est fill up all things with Thy glo-ry, O on-ly

Friend of man, in-to earth's low-est depths didst Thou de-scend, since mine es-sence,
framed in Ad-am, was not hid from Thee; and en-tombed, Thou mak-est me, who

am cor-rupt-ed, new a-gain._
He that once had hidden beneath the sea's waves the pursuing tyrant king is now hid 'neath the earth by the sons of those He rescued; but let us, as once the maid-ens sang, to the Lord lift up our song: With glory is He glorified.

Thou that hung-est the whole earth without support on the primeval waters: creation saw Thee hanging upon that mount, the Place of the Skull; and she was seized with awe-struck dread: There is no Holy One, save for Thee, O Lord, she cried to Thee.

Glo-ry to Thee, our God, glo-ry to Thee.
Figures of Thine entombment didst Thou portray, while multiplying visions; but now the things Thou hiddest Thou tell'st plainly as God and even to those in Hades' gloom: There is no Holy One, save for Thee, O Lord, they cried to Thee.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it.

Spreading out Thy divine hands, the things that were sun-dered Thou hast un-nit-ed; and being wrapped, O Saviour, in finest linen with-
in the grave, Thou hast set loose them that were bound: There is no Holy

One, save for Thee, O Lord, they cry to Thee._

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

Thou Whom nothing containeth wast willingly held by a tomb and sealed in, while making known Thy power in all Thou wroughtest with might divine, which hath appeared to them that sing: There is no Holy One, save for Thee, O Lord, Thou Friend of man.

Katavasia

Thou that hungest the whole earth without support on the primeval waters: creation saw Thee hanging upon that mount, the Place of the Skull; and she was seized with awe-struck dread: There is no Holy One, save for Thee, O Lord, she cried to Thee.
Third Kathisma

(Chanted after the third Ode of the Canon.)

(Note: We only sing this kathisma in Holy Saturday Orthros, and not in Midnight Office for Pascha.)

(Throughout this piece, the F is slightly flatter than an F#.)

The soldiers standing guard at Thy tomb, O my Savior, became as dead on seeing the light - ning - like Angel who preached to the women of Thine arising, O Holy Lord.

Thee we glorify, Who hast abolished corruption;

Thee do we adore, Who from the grave hast arisen and Who alone art our God.

Alternate melody:

Thee do we adore, Who from
When Habakkuk foresaw Thee on the Cross stripped of glory divine, he cried out in amazement: The strength of all the mighty ones.

Thou, Good Lord, hast crushed by Thy presence in Hades as the Almighty God.

Glory to Thee, our God, glory to Thee.

Today Thou Holyest the seventh day, which of old Thou hadst blest by resting from Thy labors; for Thou dost gather all the world and dost make it new keeping Sabbath, my Savior, and gaining back Thine own.
Glo•ry to the Fa•ther, and to the Son, and to the Ho•ly Spir•it.

When, by the strength that nothing can subdue, Thou hadst conquered, O Word, Thy soul and flesh were parted; whereon, Thy soul did break apart all the heavy chains both of death and of Hades, by Thine exceeding might.

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

O Word, when Hades met Thee face to face, it embittered him sore as he held a mortal all pierced with wounds, yet deified and supreme•ly strong; then in ruin he cried out against Thy dreaded form.
When Ha-bak-kuk foresaw Thee on the Cross stripped of glory divine, he cried out in amaze-ment: The strength of all the might-y ones

Thou, Good Lord, hast crushed by Thy pres-ence in Ha-des as the Al-might-y God.

Thou hast shown Thy The-oph-a-ny to us, O Christ, for the sake of Thy mer-cy; and I-sa-iah, ris-ing ear-ly in the night, saw its end-less light, and he cried a-loud;

Lo, the dead shall a-rise a-gain and they that sleep in tombs shall a-wake from slum-ber and all

that be in the earth shall be ex-ceed-ing glad.
Glory to Thee, our God, glory to Thee.

Us born of earth Thou makest new, Thyself become clay like us, O our Maker; the fine linen and Thy tomb both darkly
tell of the mystery hidden with Thee, O Word;

for the counselor of honored name in this wise

honoreth Thy Begetter's counsel, Who will

-eth to make me New through Thee in majesty.

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

Thy death doth change mortality, and Thine entombment transformeth corruption; for with God-like might, the flesh Thou hast assumed
dost Thou make immortal and incorrupt.

For, O Sovereign Lord, to Thy flesh corruption came not nigh; and Thy soul was never forsaken in Hades' vaults as something strange to Thee.

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

Born of her no travail pierced through, when Thou wast pierced in Thy side, O my Maker, thence didst Thou accomplish Eve's refashioning, by becoming Adam in very truth;

and awaking wondrously from life-creating sleep, Thou, as God Almighty, didst rouse________
up our life from sleep and from corruption's grasp.

Katavasia

Thou hast shown Thy Theophany to us, O Christ, for the sake of Thy mercy; and Isaiah, rising early in the night, saw its endless light, and he cried aloud:

Lo, the dead shall arise again and they that sleep in tombs shall awake from slumber and all that be in the earth shall be exceeding glad.

Heirmos

Taken captive, but not long held captive, Jonah lay in the monster's breast; for since he bare Thine image,
Who as man didst suffer and wast buried, out of the sea Beast, as from bridal chambers fair, he sprang forth and cried out to the guardsmen: Ye that observe nought but false things and vanities have forsaken hope and mercy for yourselves.

Glory to Thee, our God, glory to Thee.

Thou wast slaughtered, yet Thou wast not sundered from the flesh Thou didst share with us; broken though was Thy Temple in the season of Thy holy Passion, yet even so there was One Hypostasis of Thy flesh, O Word, and of Thy Godhead; for in both Natures Thou art but a
single Son, very Word of God, both very God and man.

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

Mor-tal-slay-ing but not God-head-slay-ing Ad-am's trans-
gres-sion proved to be; for though the clay-wrought es-
sen-ce

of Thy flesh was bowed be-nneath great suf-frings, yet did Thy

God-head still dis-pas-sion-ate a-bide. And trans-fo rm-ing un-to

in-cor-rup-tion, man-kind's cor-rupt-na-ture, Thou didst show

forth the source of life in-cor-rupt from Thine a-ris-ing a-gain.

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

King is Ha-des, but not king for ev-er, o-ver the
race of mortal kind; for when Thou hadst been buried,
with Thy life-en-gen-d'ring hand, O Strong One, Thou brakest
'sunder the un-broken bars of death and to them that slept there
from all ages, O Savior, Thou didst proclaim true deliverance, for Thou wast become the First-born of the dead.

Katavasia

Taken captive, but not long held captive, Jonah lay
in the monster's breast; for since he bare Thine image,
Who as man didst suffer and wast buried, out of the sea-beast, as from bridal chambers fair, he sprang forth and cried out
to the guardsmen: Ye that observe nought but false things and
vanities have forsaken hope and mercy for yourselves.

**Heirmos**

Marvel past telling! He that had once in a furnace saved the Three

Righteous Children from the flame is laid in a grave, dead without the breath of life, for the salvation of us who sing these praises:

Blest art Thou, O our God and our Redeemer.

Glory to Thee, our God, glory to Thee.

Wounded is Hades, who hath received in his inmost heart Him Whose side was wounded with a spear; and spent is his strength, withered in a God-like fire, for the salvation of us who sing these praises:

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Blest art Thou, O our God and our Redeemer.

Glorey to Thee, our God, glory to Thee.

O grave most blessed! which on receiving within itself the Creator as a man asleep is proved a divine treasury of endless life for the salvation of us who sing these praises:

Blest art Thou, O our God and our Redeemer.

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

As is the custom with all the dead, lo, the Life of all now accepts placing in the grave, and showeth it forth as our Resurrection's source, for the salvation of us who sing these praises:
Blest art Thou, O our God and our Redeemer.

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

One with the Father, and Holy Spirit, and sun-dered not, was Christ's Godhead, when within the grave, in Hades below, and in Eden's shining realm, for the salvation of us who sing these praises:

Blest art Thou, O our God and our Redeemer.

Katavasia

Marvel past telling! He that had once in a furnace saved the Three Righteous Children from the flame is laid in a grave, dead without the breath of life, for the salvation of us who sing these praises:

Blest art Thou, O our God and our Redeemer.

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Tremble, O Heaven, horror-struck; and ye foundation-stones of the earth, quake ye with fear; for lo, among the dead is reckoned He that in the highest doth dwell, and now a small grave doth give Him lodging;

Ye holy children, bless Him; O ye priests, sing His praises; exalt Him, O ye people, to all the endless ages.

Glory to Thee, our God, glory to Thee.

Now is that spotless Temple felled, yet with Himself shall raise the felled tabernacle up; as second Adam come to save the first, He that doth dwell in the heights went down even to the vaults of Hades.
Ye holy children, bless Him; O ye priests, sing His praises;

exalt Him, O ye people, to all the endless ages.

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

Gone the disciples’ bravery, now Joseph of Ramah doth outstrip all daring men; for, seeing as a dead and naked man God, Who doth rule over all, he asketh to bury Him, while crying:

Ye holy children, bless Him; O ye priests, sing His praises;

exalt Him, O ye people, to all the endless ages.

Both now and ever, and unto ages of ages. Amen.
Wonders like these were never seen! O goodness past belief! O long-suffering untold! Beneath the earth is He sealed willingly that in the highest doth dwell; and God is traduced as a deceiver.

Ye holy children, bless Him; O ye priests, sing His praises;

Exalt Him, O ye people, to all the endless ages.

Tremble, O Heaven, horror-struck; and ye foundation-stones of the earth, quake ye with fear; for lo, among the dead is reckoned He that in the highest doth dwell, and now a small grave doth give Him lodging;

Ye holy children, bless Him; O ye priests, sing His praises;

Exalt Him, O ye people, to all the endless ages.
Ode 9

Mourn not for Me, O My Moth-er, though be-hold-ing Me bur-ied, Whom
as thy Son thou didst con-ceive with-out seed in thy womb; for be-hold,_____

I shall rise and shall be glo-ri-fied, and with glo-ry un-end-ing, as

God I shall ex-alt all them that mag-ni-fy thee with faith and
fer-vent love.____

Glo-ry to Thee, our God, glo-ry to Thee.

Hav-ing es-ca-ped from all birth-pangs when so strange-ly I bare Thee,
past all na-ture bless-ed was I, my Son Be-gin-ning-less; but to

see Thee, my God, now dead, be-reft of breath, I am ter-ri-bly

pierced with the sword of bit-ter grief; but I pray Thee, a-rise____
Thou, that I be magnified.

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

Earth hideth Me of Mine own will, O My sorrowing Mother;

yea, but Hades' gate-keepers quake with terror to behold

that I am in this bloodied robe of vengeance clad;

for as God having smitten My foes upon the Cross, I shall

rise again straightway, while magnifying thee.

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

Let all creation rejoice now; let the earth-born make mer

for destroyed is Hades our foe, and all his wealth despoiled;
let the women come forth to bring their myrrh to Me.

I redeem fallen Adam and Eve with all their race, and the third day hereafter I shall arise again.

Katavasia

Mourn not for Me, O My Mother, though beholding Me buried, Whom as thy Son thou didst conceive without seed in thy womb; for behold,

I shall rise and shall be glorified, and with glory unending, as

God I shall exalt all them that magnify thee with faith and fervent love.
The canon

Plagal Second Mode

He that once had hidden beneath the sea's waves _

___ the pursuing tyrant king is now hid 'neath the earth by the

sons of those He rescued; but let us, as once the maid-ens sang,

_ _

to the Lord lift up our song: With glory is He glorified.

Glory to Thee, our God, _ glory to Thee.

Lord my God and Savior, a hymn for Thy funeral dirges at Thy tomb shall I sing unto Thee, Who
be- ing bur- ied_ hast o- pened un- to_ me the en- trance in-
to life, and by death hast put to death both death_ and Ha- des ev-
er- more._

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

T hose a- bove the Heav- ens and un- der the earth,_

___ on per- ceiv- ing Thee at once on Thy throne in the heights and

in Thy grave 'midst_ the earth-born, quaked with dread, O Sav- ior, at Thy
dead, dazed in mind when Thou wast seen a Corpse_ and yet the Source

__ of ____ life._
both now and ever, and unto ages of ages. Amen.

That Thou mightest fill all things with Thy glory, O only Friend of man, into earth’s lowest depths didst Thou descend, since mine essence, framed in Adam, was not hid from Thee; and entombed, Thou makest me, who am corrupted, new again.

Katavasia

He that once had hidden beneath the sea’s waves the pursuing tyrant king is now hid ‘neath the earth by the sons of those He res-cued; but let us, as once the maid-ens sang,
to the Lord lift up our song: With glory is He glorified.

Ode 3. Heirmos

To that hung-est the whole earth without support on the primeval waters: creation saw Thee hanging upon that mount, the Place of the Skull; and she was seized with awe-struck dread: There is no Holy One, save for Thee, O Lord, she cried to Thee.

Glory to Thee, our God, glory to Thee.

Figures of Thine entombment didst Thou portray, while multiplying visions; but now the things Thou hiddest Thou tell'st plainly.
- - ly as God and man e- ven to those in Ha-des' gloom: There is no Ho- ly One, save for Thee, O Lord, they cried to Thee.

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

pre- aching out Thy di- vine hands, the things that were sun- dered Thou hast u- nit- ed; and be- ing wrapped, O Sav- ior, in fin- est lin-

- en with- in the grave, Thou hast set loose them that were bound: There is no Ho- ly One, save for Thee, O Lord, they cry to Thee.

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

Thou Whom nothing containest wast willingly held by a tomb and sealed in, while making known Thy power in all Thou wrought-est with might divine, which hath appeared to them that sing: There is no Holy One, save for Thee, O Lord, Thou Friend of man.

Katavasia

Thou that hung-est the whole earth without support on the primeval waters: creation saw Thee hanging upon that mount, the Place of the Skull; and she was seized with awe-struck dread: There

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One, save for Thee, O Lord, she cried to Thee.
Then chant the following Kathisma in First Mode; Original melody: The soldiers standing guard. We only chant this Kathisma in Holy Saturday Orthros, and not in Midnight Office for Pascha.

The soldiers standing guard at Thy tomb, O my Savior, became as dead on seeing the lightning-like Angel who preached to the women of Thine arising, O Holy Lord. Thee we glorify, Who hast abolished corruption; Thee do we adore, Who from the grave hast arisen and Who alone art our God.

Glory; Both now. Repeat the same Kathisma above, then continue with Ode 4 of the Canon on the next page.

Alternate melody:

Thee do we adore, Who from

Continue with Ode 4 of the Canon on the next page.
Ode 4. Heirmos

When Habakkuk fore-saw Thee on the Cross stripped of glory divine, he cried out in amaze-ment: The strength of all the mighty ones Thou, Good Lord, hast crushed by Thy presence in Hades as the Al-might-y God.

Glory to Thee, our God, glory to Thee.

O-day Thou hal-lowest the sev-enth day, which of old Thou hadst blest by rest-ing from Thy la-bors; for Thou dost gath-er all the world and dost make it new keep-ing Sab-bath, my Sav-ior, and gain-ing back Thine own.
Glory to the Father, and to the Son, and to the Holy Spirit.

When, by the strength that nothing can subdue, Thou hadst conquered, O Word, Thy soul and flesh were parted; whereon, Thy soul did break apart all the heavy chains both of death and of Hades, by Thine exceeding might.

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

Word, when Hades met Thee face to face, it embittered him sore as he beheld a mortal all pierced with

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wounds, yet de- i- fied ___ and su-pre- me- ly strong; then in ru- in he
cried out a- gainst Thy dread- ed ___ form. ___

Katavasia

W

hen Ha- bak- kuk ____ fore- saw Thee on the Cross stripped of
glo- ry di- vine, he cried out in ___ a- maze- ment: The strength of
all the might- y ones ____ Thou, Good Lord, hast crushed by Thy pres-
ence in Ha- des as the Al- might- y ____ God. ___

Ode 5. Heirmos

hast shown Thy The- oph- a- ny to us, O Christ, for
the sake of ___ Thy mer- cy; and I- sa- iah, ris- ing ear- ly in
the night, saw its end- less light, _____ and he cried a- loud; Lo, the

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dead shall arise again and they that sleep in tombs shall awake from slumber and all that be in the earth shall be exceeding glad.

Glory to Thee, our God, glory to Thee.

Us born of earth Thou makest new, Thyself become clay like us, O our Maker; the fine linen and Thy tomb both darkly tell of the mystery hidden with Thee, O Word; for the counsel of honored name in this wise honor eth Thy Begetter's counsel, Who will-eth to make me new through Thee in majesty.
Glory to the Father, and to the Son, and to the Holy Spirit.

Thy death doth change mortality, and Thine entombment transformeth corruption; for with God-like might, the flesh Thou hast assumed dost Thou make immortal and incorrupt.

For, O sovereign Lord, to Thy flesh corruption came not nigh; and Thy soul was never forsaken in Hades' vaults as something strange to Thee.

Both now and ever, and unto ages of ages. Amen.
Born of her no travail pierced through, when Thou wast pierced in Thy side, O my Maker, thence didst Thou accomplish Eve’s refashioning, by becoming Adam in very truth; and awaking wondrously from life-creating sleep, Thou, as God Almighty, didst rouse ______ up our life from sleep and from corruption’s grasp.

Katavasia Δι.

Hast shown Thy Theophany to us, O Christ, for the sake of Thy mercy; and Isaiah, rising early in the night, saw its endless light, ______ and he cried aloud; Lo, the
dead shall arise again and they that sleep in tombs shall awake from slumber and all that be in the earth shall be exceeding glad.

Ode 6. Heirmos

Taken captive, but not long held captive, Jonah lay in the monster's breast; for since he bare Thine image, Who as man didst suffer and wast buried, out of the sea-beast, as from bridal-chambers fair, he sprang forth and cried out to the guards-men: Ye that observe nought but false things and vanities have forsaken hope and mercy for yourselves.
Glo-ry to Thee, our God, glo-ry to Thee.

Thou wast slaugh-tered, yet Thou wast not sun-dered from the flesh Thou didst share with us; bro-ken though was Thy Tem-ple in the sea-son of Thy ho-ly Pas-sion, yet even so there was One Hy-po-ta-sis of Thy flesh, O Word, and of Thy God-head; for in both Na-tures Thou art but a sin-gle Son, ver-y Word of God, both ver-y God and man.

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir- it.
Mortal-slaying but not God-head-slaying Adam’s transgression proved to be; for though the clay-wrought essence of Thy flesh was bowed beneath great sufferings, yet did Thy Godhead still dispassionate abide. And transforming unto incorruption, mankind’s corrupt nature, Thou didst show forth the source of life incorrupt from Thine arising again.

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

King is Hades, but not king for ever, over

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the race of mortal-kind; for when Thou hadst been buried, with
Thy life-giving hand, O Strong One, Thou brakest sun-
der the un-broken bars of death and to them that slept there
from all ages, O Savior Thou didst proclaim true deliverance, for Thou wast become the First-born of the dead.

Katavasia Δτ.

Taken captive, but not long held captive, Jonah lay in the monster's breast; for since he bare Thine image, Who as man suffered and wast buried, out of the sea-

--- Beast, as from bridal-chambers fair, he sprang forth and cried out
to the guards-men: Ye that observe nought but false things
and vanities have forsaken hope and mercy for yourselves.

Ode 7. Heirmos

Marvel past telling! He that had once in
a furnace saved the Three Righteous Children from the flame
is laid in a grave, dead without the breath of life, for the sal-

vation of us who sing these praises: Blest art Thou, O our

God and our Redeemer.

Glo-ry to Thee, our God, glory to Thee.
Wound-ed is Ha-des, who hath re-ceived in his in-most heart Him Whose side was wound-ed with a spear; and spent is his strength, with-ered in a God-like fire, for the sal-
va- tion of us who sing these prais-es: Blest art Thou, O our God and our Re-deem-er.

Glo- ry to Thee, our God, glo- ry to Thee.

Grave most bless- ed! which on re-
ceiving with- in it-self the Cre-a-
tor as a man a- sleep is proved a di-
vine treas-
ur-y of end-less life for the sal-
va-
tion of us who sing these prais-es: Blest art Thou, O our God
and our Redeemer.

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

As is the cus-
tom with all the dead, lo,
the Life of all now ac-
cept-eth plac-ing in the grave, and show-eth it forth as our Re-
sur-rec-tion's source, for the sal-
vation of us who sing these prais-es: Blest art Thou, O our God and our Redeemer.

Both now and ev-
er, and un-
to ages of ages. A-
men.

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These praises: Blest art Thou, O our God and our Redeemer.

Chaidi Karam (Katavasia)
God and our Redeemer.

Ode 8. Heirmos

Remember, O Heaven, horror-struck; and ye foundation-stones of the earth, quake ye with fear; for lo, among the dead is reckoned He that in the highest doth dwell, and now a small grave doth give Him lodging; Ye holy children, bless Him; O ye priests, sing His praises; exalt Him, O ye people, to all the endless ages.

Glory to Thee, our God, glory to Thee.

Now is that spotless Temple felled, yet with Himself shall...
raise the felled tabernacle up; as second Adam come to save the first, He that doth dwell in the heights went down even to the vaults of Hades. Ye holy children, bless Him; O ye priests, sing His praises; exalt Him, O ye people, to all the endless ages.

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

One the disciples' bravery, now Joseph of Ramah doth outstrip all daring men; for, seeing as a dead and naked man God, Who doth rule over all, he asketh to bury Him, while
cry-ing: Ye ho-ly child-ren, bless Him; O ye priests, sing His prais-
es; ex-alt ____ Him, O ye peo-ple, to all the end-less

too.

both now and ev-er, and un-to ag-es ____ of ag-es. A-

men.

W

on-ders like these were nev-er seen! O good-

ess past be-lief!

O long-suf-

fer-ing un-told! Be-neath ____ the earth is He sealed will-
ing-ly that in the high-est doth dwell; and God is tra-
duced as a __ de-

ceiv-er. Ye ho-

ly child-ren, bless Him; O ye priests, sing His prais-
es; ex-alt ____ Him, O ye peo-

ple, to all the end-less

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Katavasia

| rem- | ble, O Heav- | en, hor- | ror-struck; and ye foun- | da-tion- | stones of the earth, quake ye with fear; for lo, among the dead is reckoned He that in the high-est doth dwell, and now a small grave doth give _Him lodg-ing; Ye ho- | ly chil-dren, bless Him; O ye priests, sing _His prais- | es; ex- alt ____ Him, O ye peo- | ple, to all the end- less ag- | es.
Mourn not for Me, O My Mother, though beholding Me buried, Whom as thy Son thou didst conceive without seed in thy womb;

for behold, I shall rise and shall be glorified, and with glory unending, as God I shall exalt all them that magnify thee with faith and fervent love.

Glory to Thee, our God, glory to Thee.

Having escaped from all birth-pangs when so strangely I bare Thee, past all nature blessed was I, my Son Beginning-

less; but to see Thee, my God, now dead, bereft of breath,

I am terribly pierced with the sword of bitter grief; but I

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pray Thee, arise Thou, that I be magnified.

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

Earth hideth Me of Mine own will, O My sorrowing Mother; yea, but Hades’ gate-keepers quake with terror to behold that I am in this bloodied robe of vengeance clad;

for as God having smitten My foes upon the Cross, I shall rise again straightway, while magnifying thee.

Both now and ever and unto ages of ages. Amen.
et all creation rejoice now; let the earth-born make merriness; for destroyed is Hades our foe, and all his wealth despoiled; let the women come forth to bring their myrrh to Me.

I redeem fallen Adam and Eve with all their race, and the third day hereafter I shall arise again.

Katavasia

Mourn not for Me, O My Mother, though beholding Me buried, Whom as Thy Son thou didst conceive without seed in Thy womb; for behold, I shall rise and shall be glorified, and with
glo- ry un- end- - ing, as God I shall ex- alt all them that
mag- ni- fy thee with faith and fer- vent love.