

## *Holy Week*

## **God is the Lord / Apolytikia**

Chadi Karam

## **Byzantine Chant Tone 2 Second Mode**

Verse 1: O give thanks unto the Lord, and call upon His holy Name. (*Refrain*)

Verse 2: All the nations compassed me round about, and by the Name of the Lord I warded them off. (*Refrain*)

Verse 3: This is the Lord's doing, and it is marvelous in our eyes. (*Refrain*)

*Then chant the following apolytikia in the same Tone:*

The no - ble Jo - seph, tak - ing Thine im - mac - u - late Bod - y  
 down \_ from the Tree, and hav - ing wrapped It in pure lin - en and  
 spic - es, laid \_ It for bur - i - al in a new \_\_\_\_\_ tomb.

A musical score for a solo voice and piano. The vocal line consists of eighth and sixteenth notes, with lyrics in English. The piano accompaniment features sustained notes and chords. Measure numbers 1-10 are indicated above the staff. The key signature changes from A major (no sharps or flats) to G major (one sharp) at measure 5. The tempo is marked as 'Andante'.

G

then didst Thou slay Ha - des with the light-ning of Thy Di - vin - - i - ty.

G

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

F      E

all the pow - ers in the Heav - ens cried out:      O Life - giv - er,

Un.

Christ our God, glo - ry be \_\_\_\_\_ to Thee.

Un.

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

Un.

Un - to the myrrh - bear-ing wom-en did thē An - gel cry out as he

G

stood\_ by the grave: Myrrh-oils are meet for the dead, but Christ hath

E

proved to be a stran-ger to cor -rup - tion.

**Holy Week**  
**Great & Holy Saturday Orthros (Matins)**  
**Kathismata**  
**First Kathisma**

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

**Byzantine Chant Tone 1 (based on Ke)**  
**Special melody: The soldiers standing guard**

**Chadi Karam**

When Jo - seph asked Thy wor - ship - ful Bod - y from Pi - late, a -

-noint - ing It with spic - es di - vine, he then wrapped It a -

-bout with pure lin - en and laid It in a new sep - ul chre.

Where - fore, ere the day had dawned, the myrrh - bear-ing wom-en

cried a - loud: Show us Thy Res - ur - rec - tion, O Sav - ior,

as Thou didst fore - tell to us.

Alternate melody:

cried a - loud: Show us Thy Res - ur - rec - tion

**Chanter: Glory to the Father and to the Son and to the Holy Spirit. (Repeat)**

## Second Kathisma

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

**Chanter:** Both now and ever, and unto ages of ages. Amen.

Byzantine Chant Tone 1 (based on Ke)

Special melody: The soldiers standing guard

Chadi Karam

The Angel choirs were awe-struck to see Him that siteth in  
God the Father's bosom, the only Immortal, now  
laid in a tomb below as a dead man for burial.  
Him do all the Angels' ranks encircle in Heaven  
and they glorify Him with the dead down in Hades  
as Maker and Lord of all.

Alternate melody:

and they glorify Him with

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*  
*(The Byzantine notation begins on page 25)*

**The Canon**  
**Ode 1**

Chadi Karam

Byzantine Chant Tone 6  
 Plagal Second Mode

*Heirmos*

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

ty - rant king is now hid 'neath thē 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 thē en-trance in - to life, and by death hast put to

death both death and Ha - des ev - er - more.



*Katavasia*

20

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

Un. G Un. E  
ty - rant king is now hid 'neath thē earth by the sons of those He res-cued;

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

Un.  
is He glo - ri - fied.

### Ode 3

*Heirmos*

Un. C (hard chromatic)  
Thou that hung - est the whole earth with - out sup - port on the pri - me - val

wa - ter: G Un. E  
cre - a - tion saw\_\_ Thee hang - ing up - on that mount, the

G  
Place of the Skull; and she was seized with awe-struck dread: There is no

E Un.  
Ho - ly One, save for Thee,O Lord, she cried\_\_ to\_\_ Thee.

G Un.  
Glo - ry to Thee, our God,\_\_ glo - ry to Thee.

Fig-ures of Thine en-tomb-ment didst Thou por-tray, while mul - ti - ply - ing  
 vi - sions; but now the things Thou hid - dest Thou tell - est plain - 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.

Spread-ing 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.

Both now and ev - er, and un - to ag - es\_ of ag - es. A - men.

Thou Whom noth - ing con - tain - eth wast will - ing - ly held by a tomb and

sealed in, while mak - ing known Thy pow - er in all Thou wrought - est with

might di - vine, which hath ap-peared to them that sing: There is no Ho - ly

One, save for Thee, O Lord, Thou Friend of man.

Katavasia

The musical score consists of four staves of music in common time, treble clef, and B-flat major. The lyrics are integrated into the music, with specific notes highlighted by labels: 'C' at the beginning of the first staff, '(hard chromatic)' above the first staff, 'G' above the second staff, 'Un.' above the third staff, 'E' above the fourth staff, and 'G' above the fifth staff. The lyrics are as follows:
   
 Thou that hung - est the whole earth with - out sup - port on the pri - me - val
   
 wa - ters: cre - a - tion saw\_\_ Thee hang - ing up - on that mount, the
   
 Place of the Skull; and she was seized with awe-struck dread: There is no
   
 Ho - ly\_\_ 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#.)

Byzantine Chant Tone 1  
The Original Melody

Chadi Karam

The sol - diers stand-ing guard at Thy tomb, O my Sav - ior, be -

-came as dead on see - ing the light - ning-like An - gel who

preached to the wom - en of Thine a - ris - ing, O Ho - ly Lord.

Thee we glo - ri - fy, Who hast a - bol - ished cor -rup - tion;

Thee do we a - dore, Who from the grave hast a ris - en

and Who a - lone art our God.

Alternate melody:

Thee do we a - dore, Who from

Tone 6/Plagal Second Mode

Ode 4

C *Heirmos*

E

When 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 \_\_\_\_\_

Un.

E

Thou, Good Lord, hast crushed by Thy pres - ence in Ha - - des as

the Al - might - y \_\_\_\_\_

God. \_\_\_\_\_

G

Un.

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

C

E

To - day Thou Hal - low - est 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. \_\_\_\_\_

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

When, by the strength that noth-ing can sub - due, Thou hadst con-quered, O

Word, Thy soul and flesh were part-ed; where-on, Thy soul did break a - part

all the heav - y chains both of death and of Ha - - des, by

Thine ex - ceed - ing might.

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

O Word, when Ha - - des met Thee face to face, it em - bit - tered him

sore as he be - held a mor - tal all pierced with wounds, yet de - i - fied

and su - preme - ly strong; then in ru - in he cried out a -

- against Thy dread - ed form.

*Katavasia*

When 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.

*Heirmos*

**Ode 5**

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.

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

Us born of earth Thou mak - est new, Thy - self be come clay like

us, O our Mak - er; the fine lin - en and Thy tomb both dark - ly

tell of the mys - t'ry hid - den with Thee, O Word;

for the coun - s'lor of hon - ored name in this wise

hon - or - eth Thy Be - get - ter's coun - sel, Who will -

- eth to make me New through Thee in maj - es - ty. —

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

Thy death doth change mor - tal - i - ty, and Thine en - tomb - ment trans -

- form - eth cor -rup - tion; for with God - like might, the flesh Thou hast as - sumed



A musical score for the song "The Star-Spangled Banner". The music is in common time with a treble clef. The lyrics are written below the notes. The first line of lyrics is "up our life from sleep and from corruption's grasp.". The word "up" starts on a quarter note, followed by "our" on an eighth note, "life" on a quarter note, "from" on an eighth note, "sleep" on a quarter note, "and" on an eighth note, "from" on a quarter note, "cor" on an eighth note, "rup" on a quarter note, a short pause, "tion's" on a quarter note, and "grasp" on a half note.

## Ode 6

Heirmos

The musical score consists of two staves of music. The top staff uses a treble clef and has three sections labeled "Un.", "E", and "Un.". The lyrics for this section are: "Tak - en cap - tive, but not long held cap - tive, Jo - nah lay". The bottom staff also uses a treble clef and has lyrics: "in the mon - ster's breast; for since he bare \_\_ Thine im - age,". The music includes various note values like quarter notes, eighth notes, and sixteenth notes, along with rests and a basso continuo line indicated by a bass clef and a red 'b' symbol.



Un. E Un.

single Son, ver - y Word of God, both ver - y God\_\_ and\_\_ man.\_\_

G Un.

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

E Un.

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 - sence

C E

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

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

Un. G

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

Un. E Un.

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

G Un.

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

E

King is Ha - des, but not king for ev - er, o - ver the

race of mor - tal - kind; for when Thou hadst been bur - ied,  
with Thy life - en - gen-d'ring hand, O Strong One, Thou brak - est  
'sun - - der the un - bro - ken bars of death and to them that slept there  
from all ag - es, O Sav - ior, Thou didst pro - claim true de -  
- liv - er-ance, for Thou wast be-come the First-born of the dead.

*Katavasia*

Tak - en cap - tive, but not long held cap - tive, Jo - nah lay  
in the mon - ster's breast; for since he bare Thine im - age,  
Who as man didst suf - fer and wast bur - ied, out of the  
sea - beast, as from brid - al - cham - bers fair, he sprang forth and cried out  
to the guards-men: Ye that ob - serve nought but false things and

van - i - ties have for - sak - en hope and mer - cy for \_\_\_\_ your - selves.

*Heirmos*

Ode 7

Mar - vel past tell - ing! He that had once \_\_\_\_ in a fur - nace saved the Three  
 Right - eous \_\_\_\_ Chil - dren from the flame is laid in a grave, dead with - out the  
 breath of life, 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.

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:

The musical score consists of six staves of music for three voices: G (Soprano), E (Alto), and Un. (Bass). The music is in common time, with a mix of quarter and eighth notes. The vocal parts are separated by vertical bar lines. The lyrics are written below each staff. The first staff starts with 'Blest art Thou,' followed by 'O our God and our' with a bass note 'Un.' sustained over two measures. The second staff continues with 'Redeemer.' The third staff begins with 'Glo - ry to Thee, our' followed by 'God, glo - ry to Thee.' The fourth staff starts with 'O grave most bless - ed! which on re - ceiv - ing with-in it - self the Cre -' followed by '- a - tor\_\_\_\_ as a man a - sleep is proved a di - vine treas - ur - y\_\_\_\_ of'. The fifth staff begins with 'end - less life for the sal - va - tion of us who sing\_\_\_\_ these prais - es:' followed by 'Un. E Un.'. The sixth staff concludes with 'Blest art Thou, O our God and our' followed by 'Redeem - er.' The final staff begins with 'Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.' followed by 'Un. E Un.'.

Blest art Thou, O our God and our Re-deem-er.

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

One with the Fa-ther, and Ho-ly Spir-it, and sun-dered not, was Christ's God-head, when with-in the grave, in Ha-des be-low, and in E-den's shin-ing realm, for the sal-va-tion of us who sing these prais-es:

Blest art Thou, O our God and our Re-deem-er.

*Katavasia*

Mar-vel past tell-ing! He that had once in a fur-nace saved the Three Right-eous Chil-dren from the flame is laid in a grave, dead with-out the breath of life, for the sal-va-tion of us who sing these prais-es:

Blest art Thou, O our God and our Re-deem-er.

## Ode 8

Heirmos

Trem - ble, O Heav-en, hor - ror-struck; and ye foun - da - tion-stones of thē  
**Un.**  
 earth, quake ye with fear; for lo, a-mong the dead is reck-oned He that in the  
**E**  
 high - est doth dwell, and now a small grave doth give Him lodg - ing;  
**E**  
 Ye ho - ly chil - dren, bless Him; O ye priests, sing His prais - es;  
**Un.**  
**G**  
 ex - alt Him, O ye peo - ple, to all thē end - less ag - es.  
**E**  
**G**  
**Un.**  
 Glo - ry to Thee, our God, glo - ry to Thee.  
**E**  
**G**  
 Now is that spot-less Tem - ple felled, yet with Him-self shall raise the felled  
**Un.**  
**E**  
 tab - er - nac - le up; as sec - ond Ad - am come to save the first, He that doth  
**E**  
 dwell in the heights went down e - ven to the vaults of Ha - des.

Ye ho - ly chil - dren, bless Him; O ye priests, sing His prais - es;

**Un.** G E **Un.**

ex - alt Him, O ye peo - ple, to all thē end - less ag - es.

G **Un.**

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

E G E

Gone the dis - ci - ples' brav - er - y, now Jo - seph of Ra - mah doth out -

**Un.** G

- strip all dar - ing men; for, see - ing as a dead and na - ked man God, Who doth

E

rule o - ver all, he ask - eth to bur - y Him, while cry - ing:

Ye ho - ly chil - dren, bless Him; O ye priests, sing His prais - es;

**Un.** G E **Un.**

ex - alt Him, O ye peo - ple, to all thē end - less ag - es.

G **Un.**

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

Won - ders like these were nev - er seen! O good-ness 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 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.

*Katavasia*

Trem - ble, O Heav -en, hor -ror-struck; and ye foun -da -tion-stones of the  
earth, quake ye with fear; for lo, a -mong the dead is reck-oned 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.

*Heirmos***Ode 9**

**G** Un. **G** Un.

Mourn not for Me, O My Moth-er, though be-hold-ing Me bur-ied, Whom

E Un.

as thy Son thou didst con-ceive with-out seed in thy womb; for be-hold,

**G**

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

**E** Un. **G** Un. **E**

God I shall ex-alt all them that mag-ni-fy thee with faith and

fer - vent love.

**G** Un.

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

**G** Un.

Hav-ing es-cape-d from all birth-pangs when so strange-ly I bare Thee,

E Un.

past all na-ture bless-ed was I, my Son Be-gin-ning-less; but to

**G**

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

**E** Un. **G**

pierced with the sword of bit-ter grief; but I pray Thee, a-rise

Un. E Un.  
Thou, that I be mag - ni - fied.

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

G Un. G Un.  
Earth hid - eth Me of Mine own will, O My sor - row - ing Moth - er;

E Un.  
yea, but Ha - des' gate - keep - ers quake with ter - ror to be - hold

G  
that I am in this blood - ied robe of ven-geance clad;

E Un.  
for as God hav - ing smit - ten My foes up - on the Cross, I shall

G Un. E Un.  
rise a - gain straight - way, while mag - ni - fy - ing thee.

G Un.  
Both now and ev - er, and un - to ag - es of ag - es. A - men.

G Un. G Un.  
Let all cre - a - tion re - joice now; let the earth - born make mer - ry;

E Un.  
for de - stroyed is Ha - des our foe, and all his wealth de - spoiled;

let the wom - en come forth to bring their myrrh to Me.

I re - deem fall - en Ad - am and Eve with all their race, and the

third day here - af - ter I shall a - rise a - gain.

*Katavasia*

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.

## *Holy Week*

# **Byzantine Chant Tone 5 Plagal First Mode**

# First Stasis

## Version 1

Chadi Karam

**D**  
 In a grave they laid Thee, O my Life and my Christ;  
  
**G**  
 and the armies of the Angels were sore amazed,  
  
**G**  
 as they sang the praise of Thy submissive love.

# First Stasis

## Version 2

**Second Stasis  
Version 1**

Byzantine Chant Tone 5  
Plagal First Mode

Chadi Karam

Right it is in - deed, Life - be - stow - ing Lord, to mag - ni - fy \_\_\_\_ Thee;  
for up - on the Cross were Thy \_\_\_\_ most pure hands out - spread,  
and the strength of our dread foe hast Thou de - stroyed.

**Second Stasis  
Version 2**

Right it is in - deed, Life - be - stow - ing Lord, to  
mag - ni - fy \_\_\_\_ Thee; for up - on the Cross were Thy \_\_\_\_ most pure  
hands out - spread, and the strength of our dread foe hast Thou de - stroyed.\_\_\_\_

Byzantine Chant Tone 3  
Third Mode

**Third Stasis  
Version 1**

Chadi Karam

F C  
Ev - ry gen - er - a - tion chant - eth hymns of praise at Thy  
bur - i - al, O Christ God.

**Third Stasis  
Version 2**

F C  
Ev - 'ry gen - er - a - tion chant - eth hymns of praise at Thy  
bur - i - al, O Christ God.  
Un.

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*

**Evogetaria - Long Version**

*Adapted from Athanathios Karamanis  
 (based on Petros Lampadarios)*

Byzantine Chant Tone 5  
 Plagal First Mode

Chadi Karam

Bless - ed art Thou, O Lord, teach \_\_\_\_\_ me

Thy \_\_\_\_\_ stat - utes.

Thē as - sem - bly \_\_\_\_ of An - - gels

was a - amazed to \_\_\_\_ see \_\_\_\_ Thee ac - count - ed \_\_\_\_

a - mong the dead, Thou Who hadst de - stroyed

the might \_\_\_\_ of \_\_\_\_ death, O Sav - - ior, \_\_\_\_

and \_\_\_\_ didst\_ raise\_ up\_ Ad - am\_ with\_ Thy\_

self, \_\_\_\_ and Who hadst freed all men \_\_\_\_ from

Ha - des. Un.

Holy Week - Holy Saturday Matins - Evlogetaria - Long Version - C. Karam - 2

Bless - ed art Thou, O Lord, teach me

Thy stat - utes.

Why do ye min - gle myrrh with tear of com-pas-

sion, O ye wom - en dis - ci - ples?

The ra - diant An gel in the grave ad -

- dressed the myrrh - bear - ing wom - en: Be -

-hold the grave and ex - ult, for the Sav - ior

G hath a - ris - en from the sep - ul - chre.

Bless - ed art Thou, O Lord, teach me

Thy stat - utes.

Holy Week - Holy Saturday Matins - Evlogetaria - Long Version - C. Karam - 3

At ear - ly morn, the myrrh - bear - ers;

has - tened to Thy sep - ul - chre\_ with la - men -

ta - tion; but an An - gel came to

them\_ and said: The time\_ for sor - row\_ is

end - ed; weep\_ ye no - long - er. But tell

the a - pos - tles of the Res - ur - rec - tion.

Bless - ed art Thou, O Lord, teach me

Thy stat - utes.

The myrrh - bear - ing wom - en came with myrrh un - to Thy

tomb, O Sav - ior, and they heard an An - gel

Holy Week - Holy Saturday Matins - Evlogetaria - Long Version - C. Karam - 4

say - ing un - to them: Why do ye count the  
 Liv - ing a - mong the dead: For as  
 God, He is ris - en from the sep - ul - chre.  
 Glo - ry to the Fa - ther, and to the Son, and to the  
 Ho - ly Spir - it.  
 We wor - ship the Fa - ther, and His Son, and the  
 Ho - ly Spir - it, the Ho - ly Trin - i - ty,  
 one in es - sense; and we cry  
 out with the Ser - a - phim, Ho - ly, Ho - ly,  
 Ho - ly art Thou, O Lord.

D  
Both now and ev - er, and un - to ag - - es of ag - - es.

A - men.

G  
A  
G  
By giv - - ing birth to the Giv - - er of Life, O

D  
Vir - - gin, thou didst res - - cue Ad - - am from

G  
A  
sin; and thou didst grant Eve

G  
D  
A  
joy in - stead of sor - - row. For the God

G  
D  
A  
and Man, Who was in - car - - nate of

G  
thee, hath guid - ed back to life him that had

G  
Un.  
fall - en a - way there-from.

*Holy Week - Holy Saturday Matins - Evlogetaria - Long Version - C. Karam - 6*

(Twice)

D

Al - le - lu - i - a,

Al - le -

- lu - i - a,

G

Al - le - lu - i - a:

A

Glo - ry to Thee, O God.

Un.

D

Al - le - lu - i - a,

Al - le -

- lu - i - a,

A

Al - le - lu - i - a:

D

Glo - ry to Thee, O God.

C

D

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*  
**Evogetaria - Short Version**

Byzantine Chant Tone 5  
 Plagal First Mode

Chadi Karam

Bless - ed art Thou, O Lord, teach me Thy stat - utes.

The as - sem - bly of An - gels was a-mazed to see\_\_ Thee ac - count -

- ed a - mong the dead, Thou Who hadst de-stroyed the might of death, O

Sav - - ior, and didst raise up Ad - am with Thy - self, and

Who hadst freed all men from Ha - des.

Bless - ed art Thou, O Lord, teach me Thy stat - utes.

Why do ye min - gle myrrh with tears\_\_ of com - pas - sion, O ye

wom - en dis - ci - ples? The ra - diant An - gel in the grave ad-dressed the

myrrh - bear - ing wom - en: Be - hold the grave and ex - ult,

Un. G A

for the Sav - ior hath a - ris - en from the sep - ul - chre.

A G A

Bless - ed art Thou, O Lord, teach me Thy stat - utes.

At ear - ly morn, the myrrh-bear - ers has - tened to Thy sep - ul - chre with

lam - en - ta - tion; but an An - gel came to them and said: The time for

G A G A

sor - row is end - ed; weep ye no long - er. But tell the a -

G A

- pos - tles of the Res - ur - rec - tion.

A G A

Bless - ed art Thou, O Lord, teach me Thy stat - utes.

G A G

The myrrh-bear - ing wom - en came with myrrh un - to Thy tomb, O Sav -

A G A

- ior, and they heard an An - gel say - ing un - to them: Why do ye count the Liv -

G A

- ing a - mong the dead: For as God, He is ris - en from the sep - ul - chre.

Holy Week - Holy Saturday Matins - Evlogetaria - Short Version - C. Karam - 3

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

Ho - ly Spir - it.

We wor - ship the Fa - ther, and His Son, and the Ho - ly Spir - it,

G A  
the Ho - ly Trin - i - ty, one in es - sence; and we cry out with the

Ser - a - phim, Ho - ly Ho - ly, Ho - ly art Thou, O\_\_ Lord.

G A  
Both now and ev - er, and un - to ag - es of

ag - es. A - men.

G A  
By giv - ing birth to the Giv - er of Life, O Vir - gin, thou didst

res - cue Ad - am from sin; and thou didst grant\_\_ Eve joy in - stead of

A G A  
sor - row. For the God and Man, Who was in - car - nate of thee, hath

guid-ed back to life him that had fall-en a-way there-from.

(Twice)

Un. Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a:

Glo - ry to Thee, O God.

Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a:

Glo - ry to Thee, O God.

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*

**The Praises**

Byzantine Chant Tone 2  
 Second Mode

Chadi Karam

Un. E Un.

Let \_\_\_\_\_ ev - 'ry \_\_\_\_\_ breath \_\_\_\_\_ praise the \_\_\_\_\_ Lord.

G Un. E

Praise the Lord from the \_\_\_\_\_ Heav - ens, praise Him in \_\_\_\_\_ the

Un. G Un. G

high - est. to Thee is \_\_\_\_\_ due praise, O \_\_\_\_\_ God.

G Un. E Un. G

Praise Him, all \_\_\_\_\_ ye \_\_\_\_\_ His an - gels; praise Him,

Un. G Un. G

all \_\_\_\_\_ ye \_\_\_\_\_ His hosts. To Thee is \_\_\_\_\_ due \_\_\_\_\_

G G

praise, O \_\_\_\_\_ God.

G G

Praise Him for His might - y acts, praise Him ac - cord - ing to the

mul - ti - tude G

of \_\_\_\_\_ His great - ness.

Un. To - day the grave hold - eth Him Who hold - eth

cre - a - tion in the palm of His hand. A

G stone cov - er - eth Him that cov - ered the

E Heav - ens with vir - tue. Life doth sleep,

*C (hard chromatic)* and Ha - des doth trem - ble, and

Un. E Ad - am is re - leased from his bonds.

Un. G Glo - ry to Thy dis - pen - sa - tion, where - by, when Thou

Un. E hadst ac - com - plished all things, Thou didst grant us an ev - er -

Un. G - last - ing Sab - bath, e - ven Thine all - ho - ly

E Un. G

Res - ur - rec - tion from the dead.

G

Praise Him with the sound of trum - pet, praise Him with the

Un.

psal - ter - y and harp.

G Un.

What is this spec-ta - cle be - fore our eyes? What is this

G

pres - ent rest? The King of the ag - es, hav-ing ac - com - plished

F (*hard chromatic*) C

His dis-pen-sa - tion through the Pas - sion,

G E Un. G

keep-eth Sab - bath in the tomb, grant-ing a new

Un. E G

Sab-bath rest un - to us. To Him let us cry:

(*hard chromatic*)

A - rise, O God, judge the earth,

for Thou shalt be king un - to the ag - es, O

Thou Who hast im-meas-ur - a - bly great mer - cy.

Praise Him with the tim-brel and dance, praise Him with strings and flute.

Come let us be - hold our Life ly - ing in the grave,

that He might make those ly - ing in the graves

to live. As we see Him of Ju - dah

sleep - ing to - day, come, let us cry out to Him ac - cord - ing

to the proph - e - cy: Hav - ing crouched,

Thou hast slept as a li - on.

**G (hard chromatic)**

who shall rouse Thee up, O King? But a - rise of Thine own -

**(diatonic)**

pow - er, who will-ing - ly gave - est Thy - self for us. O

**Un.** **G**

Lord, glo - ry be to Thee.

**Tone 6  
Plagal Second Mode**

**D**

Praise Him with the tune - ful cym - bals, praise Him with cym - bals of

**D**

ju - bi - la - tion, let ev - 'ry breath praise the Lord.

**C**

laid it in his new sep - ul - chre; for it was meet that

**Un.** **G (diatonic)** **D**

He should come forth from the grave as from a brid - al

**A**

cham - ber. O Thou Who hast crushed

The musical score consists of three staves of chant notation in G major. The first staff begins with a single note followed by a melodic line with several grace notes. The lyrics are: "the do - min - - - ion \_\_\_\_\_ of \_\_\_\_\_ death and hast". The second staff starts with a note followed by a melodic line with grace notes, labeled "(diatonic)" above the notes. The lyrics are: "o - pened the gates \_\_\_\_\_ of \_\_\_\_\_ Par - a - dise \_\_\_\_\_". The third staff starts with a note followed by a melodic line with grace notes, labeled "(kliton)" above the notes. The lyrics are: "un - to \_\_\_\_\_ man, glo - ry \_\_\_\_\_ be \_\_\_\_\_ to \_\_\_\_\_ Thee.". The final notes of each staff end with a fermata.

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*  
**Doxastikon (Glory & Both now) at the Praises**

Byzantine Chant Tone 6  
 Plagal Second Mode

Chadi Karam

Byzantine Chant Tone 6  
 Plagal Second Mode

Chadi Karam

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

Ho - ly Spir - it.

Great Mos - es mys - ti - c'ly pre - fig - ured this

(Alternate beginning melody)

Great Mos - es mys - ti - c'ly pre - fig - ured this

day, say - ing: And God blessed the

sev - enth day. This is the bless-ed Sab -

- bath; this is the day of rest, where - on,

through the dis - pen - sa - tion of death, the

Holy Week - Holy Saturday Matins - Doxastikon (Glory & Both now) at the Praises - 2

A (diatonic)

On - ly be - got - ten\_\_ Son of \_\_\_\_ God rest - ed \_\_\_\_ from

(diatonic)

all\_\_\_\_ His\_\_\_\_ works, keep - ing Sab - - bath\_\_

A (diatonic)

in\_\_\_\_ the\_\_\_\_ flesh. And through the Res - ur - - rec - -

Un.

- tion,\_\_\_\_\_ He re-sumed a - gain His\_\_\_\_ for - - mer\_\_ state,

D

and\_\_\_\_ grant - ed us\_\_\_\_ life\_\_\_\_

A

Un.

(fe) ev - er - last - ing, since

He a - lone is\_\_\_\_ good and\_\_\_\_ the Friend\_\_\_\_

G (diatonic)

of\_\_\_\_ man.

D

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

G

Most bless - ed art thou, O Vir - gin The - o - to - kos; for through

(diatonic)

D

Him Who was in - car - nate of thee, Ha - des was tak - en cap - tive,

Ad - am was re - called, the curse\_ was an-nulled. Eve was freed, death was

put to death, and we were brought to life. Where - fore, with hymns we

G

(diatonic)

D

cry a - loud: Bless - ed art Thou, O Christ our God, Who hast

been thus well pleased; glo - ry be to Thee.

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*

**The Great Doxology**  
*(Adapted from the Monastery of  
 Simonos Petras-Mount Athos)*

Byzantine Chant Tone 6  
 Plagal Second Mode (Triple Meter)

Chadi Karam

Glo - ry to Thee Who hast shown forth the light.

Glo - ry to God in the high - est, and on

earth peace, good will a - mong men.

We praise Thee; we bless Thee; we wor - ship

Thee; we glo - ri - fy Thee; we give thanks to Thee

for Thy great glo - ry.

O Lord, heav-en-ly King, God the Fa - ther Al-

- might - y, O Lord the on - ly - be - got - ten Son,

Je - sus Christ, and the Ho - ly Spir - it.

The musical score consists of eight staves of music in G major, 3/4 time. The vocal parts are labeled with letters above the notes: G, D, A, C, D, G, D, A. The lyrics are written below each staff.

**Staff 1:**

O Lord God, Lamb of God, Son of the  
Fa - ther, that tak - est a - way the sin -

**Staff 2:**

of the world: have mer - cy on us, Thou that

**Staff 3:**

tak - est a - way the sins - of the world.

**Staff 4:**

Re - ceive our prayer, Thou that sit - test

**Staff 5:**

at the right hand of the Fa - ther;

**Staff 6:**

and have mer - cy on us.

**Staff 7:**

For Thou on - ly art ho - ly; Thou

**Staff 8:**

on - ly art Lord, Je - sus Christ, to the

**Staff 9:**

glo - ry of God the Fa - ther. A - men.

*Holy Week - Holy Saturday Matins - The Great Doxology - C. Karam - 3*

**G (diatonic)**

Ev - 'ry day will I bless Thee, and I will praise Thy Name

**A** **D** **C** **D**

for ev - er, yea, for ev - er and ev - er.

**G (diatonic)**

Vouch - safe, O Lord, to keep us this day with-

- out sin.

**G** **D** **A**

Bless - ed art Thou, O Lord, the God - of our

**G (diatonic)**

Fa - thers, and praised and glo - ri - fied is Thy

Name un-to the ag - es. A - men.

**D** **G (diatonic)** **D**

Let Thy mer - cy, O Lord, be up - on us, ac -

- cord-ing as we have hoped in Thee.

Holy Week - Holy Saturday Matins - The Great Doxology - C. Karam - 4

(Twice)

**G** **D**

Bless - ed art Thou, O Lord, teach me Thy

stat - utes.

**A** **D**

Bless - ed art Thou, O Lord, teach me Thy

stat - utes.

**G** **D**

Lord, Thou hast been our ref - uge from gen - er - a - tion to

gen - er - a - tion. I said: O Lord, have mer - cy on me;

heal my soul, for I have sinned a - gainst Thee

**G**

Lord, un - to Thee have I fled for

ref - uge; teach me to do Thy will, for

Thou art my God.

(diatonic)

(diatonic-transpose G to D)

**D**

D  
 For in Thee is the foun - tain of life;  
 Un. A  
 in Thy light shall we see light.  
 G (diatonic)  
 D  
 O con - tin - ue Thy mer - cy un - to  
 them that know Thee. Ho - ly God,  
 A  
 Ho - ly Might - y, Ho - ly Im -  
 D  
 - mor - tal, have mer - cy on us.  
 (Twice)  
 D  
 Ho - ly God, Ho - ly Might - y,  
 G (diatonic)  
 Ho - ly Im - mor - tal, have  
 mer - cy on us.

The musical score consists of eight staves of music in G major, with lyrics in English. The music includes various time signatures (2/4, 3/4, 4/4, 6/4) and dynamic markings (D, A, Un.). The lyrics are as follows:

Un.      A      D  
Glo - ry to the Fa - ther and to the Son and

to the Ho - ly Spir - it;

D      Both now and ev - er, and un - to ag - es of

ag - es. A - men.

G (diatonic)      D  
Ho - ly Im - mor - tal, have mer - cy on us.

D  
Ho - ly God,

Ho - ly Might y,

G (diatonic)      A (diatonic-transpose D to G)  
Ho - ly Im - mor - Im - mor -

G (diatonic)      D rit. C      C      D  
tal, have mer - cy on us.

**Holy Week**  
**Great & Holy Saturday Matins**  
*(Lamentation Service served on Holy Friday Evening)*  
**"Give Me This Stranger"**  
*[Sung during (or after) the procession with the Epitaphios]*

Byzantine Chant Tone 5  
 Plagal First Mode

Chadi Karam

D

When he saw \_\_\_\_\_ that \_\_\_\_\_ the sun had \_\_\_\_\_

hid - den its rays, and the veil of the

tem - ple was rent at the death of the

G A

Sav - ior, Jo - seph, ap - proach - ing Pi - late,

plead - ed with him, cry - ing out and

C D

say - - - - ing: "Give thou me

this Stran - ger who from His youth hath wan - dered like a

stran - - - - ger. Give me this

Stran - ger whom his kins - men killed in -

(hard chromatic)

ha - tred - like a stran - ger.

(diatonic-transposed up a 5th)

Give me this Stran - - - - ger at whom I

won - der, be - hold - ing - Him as a

guest - of, a guest - of death.

Un.

Give me this Stran - ger who -

know - eth how to take in the

poor and stran - - - - gers.

Give me this stran - - -

A G  
Un.  
A ger

D (hard chromatic)  
whom the Jews in en vy es -

D  
- tranged from the world. Give me this Stran -

Un. A↓ (diatonic-transposed down a 4th) (hard chromatic)  
- ger that I may bur - y Him in

G↓ A↓ D A  
a tomb, who be - ing a

Stran - - - ger hath no place

D  
where on to lay, to lay His head.

(diatonic-transposed up a 5th)

Give me this Stran - - -

(soft chromatic-transposed up a 2nd) (hard chromatic)

- ger, to whom His Moth - er, be - hold - ing Him -

dead, cried: 'My Son and -

(hard chromatic)

my God, e - ven though my vi - - tals be -

wound - ed, and my heart burns, as

(diatonic-transposed up a 5th)

I be - hold thee dead, yet trust - - ing

in thy Resur - rec - tion, I mag - ni -

- fy thee.!"

Un.      G

In these words thē hon'r - a - ble\_\_ Jo - - seph plead - ed\_\_ with

129      D      G

Pi - late, took the Sav - - - - ior's bod - - y,

132

and with fear\_\_ wrapped it\_\_ in lin - en\_\_ and\_\_

136      A↓ (diatonic-transposed down a 5th)

balm. In a\_\_ tomb he placed

140      G      A

thee, O thou who grant - est to\_\_ all ev - - er -

Un.

- last - ing life, and the great mer -

148      D      C      D

- cy.