MATTHIAS

ORTHROS
The publication of this book of the Sunday Matin Service (Orthros) marks the second edition of Phase II of the “Byzantine Project” of the Archdiocesan Department of Sacred Music. This second edition includes the addition of the ison, the adjustment of text to fit the music, some adjustment in the English text translation, and the computerization of the service itself. Phase I, Saturday Great Vesper Service, was completed in February of 1974, and the revised second edition of that was issued in 2005.

This “Byzantine Project” includes, in addition to Saturday Great Vespers and Sunday Matins, the Menaion, the Triodion, Holy Week, and the Pentecostarion. These latter four projects are in the process of being revised, computerized with ison, and adjusted as well for music and text.

A monumental undertaking such as the “Byzantine Project” has been of lasting importance to the English-speaking Orthodox world, and we would be remiss if we did not pay special tribute to those talented individuals of our Archdiocese who produced these works: the late Professor Basil Kazan, a noted Byzantine musicologist and chanter; and the late Mr. Raymond George, a long-time choir master and Director of the Department of Sacred Music. The revisions were undertaken by Kh. Joyce Black, Michael Kargatis, Debra Abraham, and the present Chairman of the Department of Sacred Music, Mr. Christopher Holwey.

We do hereby approve this present volume of the Sunday Matin Service, praying that Almighty God will accept it as an offering of praise and thanksgiving.

+Metropolitan PHILIP
Primate
The Self-Ruled Antiochian Orthodox Christian Archdiocese
of North America

June 29, 2010
Feast of Ss. Peter & Paul

“...the disciples were first called Christians in Antioch.” ACTS 11:26
MATIN SERVICE (ORTHROS)
IN THE EIGHT TONES (OKTOECHOS)

ADAPTED FROM THE GREEK BYZANTINE MUSIC
AND
MELODIZED BY BASIL KAZAN

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INTRODUCTION TO THE PROJECT OF BYZANTINE MUSIC (FIRST EDITION)

Since its inception, Christianity started as a worshipping community. We read in the history of the Church that vocal music played a great role in the early Church and is still having an outstanding influence on Christian believers. Through beautiful chant we express our spiritual feelings which uplift our hearts toward the Almighty God, Creator of Heaven and earth.

We are proud of the fact that the original church music and hymnography of both Eastern and Western Churches began in the Antiochian Orthodox Church, and from there spread throughout the whole world. History teaches us also that Christianity has its roots in the East. “The disciples were called Christians first in Antioch” (Acts 11:26).

In order to grow, flourish and develop throughout the centuries, it was necessary for Christianity to have its own music and hymnography. Thus, after being accepted as the official religion of the Roman Eastern Empire by Constantine the Great, Christianity has been enriched by the outstanding works of holy and wise men of the Church such as St. John the Damascene, St. Romanos, St. Basil the Great, St. Kosmas of Jerusalem, St. Ephraim the Syrian and many others who wrote the canons and the different, beautiful, inspiring hymns of our Church.

Egon Wellesz, in his book “History of Byzantine Music and Hymnography,” stated that “the origins of Byzantine hymn-writing might be found in the Eastern Churches of Antioch and Jerusalem.”

Thus, as the Byzantine music originated in our country by the Holy Fathers of the Church, we are also proud to announce that the English text of the Byzantine Music Project has become a reality through the efforts of the Antiochian Orthodox Christian Archdiocese of North America and with the constant encouragement of His Eminence Metropolitan Archbishop PHILIP (Saliba) who is striving to preserve this beautiful art for the benefit of the Orthodox Church in North America.

Being a specialist in Byzantine music, His Eminence charged me with the responsibility of melodizing the English texts of the Church services. I must admit that the task was difficult due to the fact that the only English translation of our Church Hymns, printed in the “Divine Prayers and Services” by the late Fr. Seraphim Nassar, is not metrically measured in sentences, words and syllables as it is in the Greek text. Therefore, it was necessary for me to melodize all the hymns and write them in music as close to the original Greek metre as possible. Let us pray that in the future our Church poets will have the time and ability to translate the Church Hymns directly from Greek, Syriac and Slavonic with the same metrical measure.

With God’s help, we have finished the Vesper and Matin Services of the Eight Tones. I would like to thank the following individuals for their tremendous help in this undertaking: namely, the Very Reverend Father James Meena who contributed considerably to the success of this project, and Mr. Raymond George, Director of the Sacred Music Department of the Archdiocese, for rewriting and printing the entire Byzantine Project.

Having completed the Vesper and Matin Services of all Eight Tones, we shall proceed to arrange all other services which I have melodized.

We hope that the clergy, choirs and chan ters of our Archdiocese and other Orthodox jurisdictions in North America will use this music in their churches for the edification of the faithful and the glorification of Almighty God.

Brooklyn, New York  Basil Kazan

1976
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**NOTE:** If a Great Feast falls on a Sunday, sing the Doxastikon of the Feast. Certain Sundays of the Triodion and Pentecostarion also have their proper Exaposteilarion. In some instances, the Theotokion “Most blessed” is also omitted. Specific rubrics can be found in Nassar’s Divine Prayers and Services.

**NOTE:** In Nassar’s Divine Prayers and Services, the Theotokion “Most blessed art thou” is referred to as “Thou hast transcended.”

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PLEASE NOTE THAT THIS PRESENT VOLUME CONTAINS THE SUNDAY, NOT THE WEEKDAY, MATIN SERVICE.

BE SURE TO PLACE IN THIS BOOK A COPY OF THE YEARLY RUBRICAL CALENDAR WHICH GIVES THE PROPER TONE OF THE DAY AND EOTHINON FOR EACH SUNDAY. SUCH A CALENDAR IS PUBLISHED YEARLY BY THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA, AND CAN BE OBTAINED UPON SIMPLE REQUEST.

TO PROPERLY CELEBRATE THE MATIN SERVICE, THE CHANTER MUST USE THIS PRESENT MANUAL IN CONJUNCTION WITH FATHER SERAPHIM NASSAR’S DIVINE PRAYERS AND SERVICES, AND OUR ANTIOCHIAN ARCHDIOCESAN (RED) SERVICE BOOK.

Please note: When you see the word “thē,” bold and with the line over the “e,” the word is to be pronounced “thee.” This is the proper pronunciation of the word “the” when it comes before a word that starts with a vowel.

Also, the ison is represented in the music by either a whole note, smaller in size, or notes with the stems going down.
Priest: Blessed is our God always; now and ever, and unto ages of ages.

Reader: Amen.

Priest: 1 Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

Reader: Holy God, Holy Mighty, Holy Immortal; have mercy on us. (thrice)

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

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

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

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

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

Reader: Amen. O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross preserving thine estate.

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

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new nation which is called by thy name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

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

1 If the Midnight Office has been served, the priest only says “Blessed is our God always; now and ever, and unto ages of ages.” This is followed by the Reader’s “Amen” and immediately, “Holy God, Holy Mighty, Holy Immortal …..” If, however, the Midnight Office has not been served, the service is as indicated.
2

THEOTOKION

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

O Champion dread, who canst not be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, lead us all to that victory which is from heaven, for thou art she who gavest birth to God, and alone are Blessed.

Priest: Have mercy upon us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Chanter: Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Chanter: Lord have mercy. (thrice as above)

Priest: Again we pray for our father and Metropolitan N., for our Bishop N., and all our brotherhood in Christ.

Chanter: Lord have mercy. (thrice as above)

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

Chanter: Amen. Bless, Father, in the name of the Lord.

Priest: Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always now and ever, and unto ages of ages.

Chanter: Amen.
THE SIX PSALMS

Reader:  Glory to God in the highest, and on earth, peace, good will toward men.  *(thrice)*

O Lord, open thou my lips, and my mouth shall show forth thy praise.  *(twice)*

**PSALM 3**

Lord, how are they increased that trouble me; many are they that rise up against me.  Many there be which say of my soul, there is no help for him in God.  But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.  I cried unto the Lord with my voice, and he heard me out of his holy hill.  I laid me down and slept; I awaked; for the Lord sustained me.  I will not be afraid of ten thousands of people, that have set themselves against me round about.  Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.  Salvation belongeth unto the Lord: thy blessing is upon thy people.

I laid me down and slept; I awaked; for the Lord sustained me.

**PSALM 38 (37)†**

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.  For thine arrows stick fast in me, and thy hand presseth me sore.  There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.  For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.  My wounds stink and are corrupt because of my foolishness.  I am troubled; I am bowed down greatly; I go mourning all the day long.  For my loins are filled with a loathsome disease: and there is no soundness in my flesh.  I am feeble and sore broken: I have roared by reason of the disquietness of my heart.  Lord, all my desire is before thee; and my groaning is not hid from thee.  My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me.  My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.  They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.  But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.  Thus I was as a man that heareth not, and in whose mouth are no reproofs.  For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.  For I said, Hear me, lest otherwise they should rejoice over me; when my foot slippeth, they magnify themselves against me.  For I am ready to halt, and my sorrow is continually before me.  For I will declare mine iniquity; I will be sorry for my sin.  But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.  They also that render evil for good are mine adversaries; because I follow the thing that good is.  Forsake me not, O Lord; O my God, be not far from me.  Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me.  Make haste to help me, O Lord my salvation.

†The number in parentheses is that of the Septuagint Version of the Psalms.
PSALM 63 (62)

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.

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

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (Thrice)

Lord, have mercy. (Thrice)

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

PSALM 88 (87)

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintances far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave or thy faithfulness in destruction? Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.
Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintances into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

**PSALM 103 (102)**

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

**PSALM 143 (142)**

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works: I muse on the work of thy hands. I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord: my spirit faileth:
hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name’s sake: for thy righteousness’ sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (Thrice)

O Lord our hope, glory to thee.
THE GREAT LITANY

(Respond to the following petitions alternately with “Lord have mercy” #1, #2 and #3 shown at the bottom of this page. Use #4 for the final petition.)

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

For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our Metropolitan (or Bishop or Archbishop) N., for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

For this city and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by sea, by land, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

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

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

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

CHANTER: To thee, O Lord. (as below)

PRIEST: For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.
God is the Lord

Byzantine Tone 1

Fast

God is the Lord, which hath shown us light.

Blessed is he that cometh in the name of the Lord.

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", the Theotokion of the Resurrection in the proper Tone.

When a Great Feast of Our Lord falls on a Sunday sing:
1. Troparion of the Feast
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", repeat the Troparion

When a Feast of Our Lady or a Major Saint or commemoration falls on a Sunday sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.

8

Basil Kazan
(1915 - 2001)
While the stone was sealed by the Jews, and the soldiers were guarding thy most pure body, thou didst arise on the third day, O Saviour, granting life to the world. For which cause the heavenly pow'rs cried aloud unto thee, O Giver of Life:

Glory to thy Resurrection, O Christ! Glory to thy kingdom!

Glory to thy providence, O thou who alone art the Lover of mankind.

1. Quickly

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

2.

Both now and ever, and unto ages of ages. Amen.
As Gabriel cried unto thee, Hail, O Virgin, with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David, and thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Therefore, glory to him who abode in thee! Glory to him who came from thee! Glory to him who through thy birth-giving hath set us free.

Theotokion

Byzantine Tone 1

Basil Kazan
(1915 - 2001)
God is the Lord

(Basil Kazan (1915 - 2001)

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", the Theotokion of the Resurrection in the proper Tone.

When a Great Feast of Our Lord falls on a Sunday sing:
1. Troparion of the Feast
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", repeat the Troparion

When a Feast of Our Lady or a Major Saint or commemoration falls on a Sunday sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
When thou didst submit thyself unto death, O thou deathless and immortal one, then thou didst destroy hell with thy Godly pow'r, and when thou didst raise the dead from beneath the earth, all the pow'rs of heaven did cry aloud unto thee, O Christ, thou Giver of life! Glory to thee.

1. Quickly

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

2.

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

Exceeding glorious beyond the pow'r of thought are thy mysteries, O Theotokos, for being sealed in purity and preserved in virginity, thou wast acknowledged to be in very truth, the Mother who didst bring forth the true God. Wherefore entreat him to save our souls.

To pg. 32 »
God is the Lord

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER:  God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER:      O give thanks unto the Lord, and call upon his holy name.

CHANTER:  God is the Lord, etc. (as above)

READER:      All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER:  God is the Lord, etc. (as above)

READER:      This is the Lord's doing; it is marvelous in our eyes.

CHANTER:  God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

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When a Feast of Our Lady or a Major Saint or commemoration falls on a Sunday sing:
    1. Troparion of the Resurrection in the proper Tone.
    2. "Glory to the Father", Troparion of the Feast.
    3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death by death and become the first born from the dead. He hath delivered us from the depths of hades, granting the world the Great Mercy.

1. Quickly

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.
Byzantine Tone 3

Thee, who art the mediatrix for the salvation of our race, we praise, O virgin Theotokos; for in the flesh assumed from thee, after that he had suffered the Passion of the Cross, thy Son and our God delivered us from corruption, because he is the Lover of mankind.

To pg. 32 --»
God is the Lord

Byzantine Tone 4

God is the Lord, which hath shown us light.

Blessed is he that cometh in the name of the Lord.

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", the Theotokion of the Resurrection in the proper Tone.

When a Great Feast of Our Lord falls on a Sunday sing:
1. Troparion of the Feast
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", repeat the Troparion

When a Feast of Our Lady or a Major Saint or commemoration falls on a Sunday sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Apolytikion of the Resurrection

Byzantine Tone 4

Quickly

Having learned the joyful message of the Resurrection from the angel, the women Disciples of the Lord cast from them their penitential condemnation, and proudly broke the news to the Disciples, saying:

Death hath been spoiled. Christ God is risen,
granting the world Great Mercy.

1. Quickly

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

2. Both now and ever, and unto ages of ages. Amen.
The mystery which was hidden from ever-lasting and was unknown of the angels, O Theotokos, was revealed through thee to those who dwell upon earth; in that God having become incarnate in unconfused union, of his own good will, accepted the cross for our sake; whereby he raised again the first created, and hath saved our souls from death.
God is the Lord

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", repeat the Troparion
3. "Both now and ever", the Theotokion of the Resurrection in the proper Tone.

When a Great Feast of Our Lord falls on a Sunday sing:
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When a Feast of Our Lady or a Major Saint or commemoration falls on a Sunday sing:
1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Apolytikion of the Resurrection

Let us believers praise and worship the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation; for he took pleasure in ascending the Cross in the flesh, to suffer death, and to raise the dead by his glorious Resurrection.

1. Quickly

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

2. Both now and ever, and unto ages of ages. Amen.
Rejoice, O uncrossed gate. Rejoice, O wall and protection of those who have hastened unto thee. Rejoice, O quiet haven who hast not known wedlock, O thou who hast given birth in the flesh to thy Creator and God, thou shalt continue to intercede for the sake of those who praise and worship thy birthgiving.

To pg. 32 »»
God is the Lord

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER:  God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER:    O give thanks unto the Lord, and call upon his holy name.

CHANTER:   God is the Lord, etc. (as above)

READER:    All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER:   God is the Lord, etc. (as above)

READER:    This is the Lord's doing; it is marvelous in our eyes.

CHANTER:   God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE:      On a normal Sunday (no Feast or major commemoration) sing:
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           2. "Glory to the Father", Troparion of the Feast.
           3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Byzantine Tone 6

When Mary stood at thy grave looking for thy sacred body, angelic pow'rs shone above thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou ledst Hades captive and wast not tempted thereby; thou didst meet the Virgin and didst give life to the world; O thou who art risen from the dead, O Lord, glory to thee.

1. Quickly

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

2.

Both now and ever, and unto ages of ages. Amen.
Thou who didst call thy Mother blessed of thine own good will, and didst come to thy Passion, shining
radiantly upon the Cross, desiring to recall__
Adam and saying unto the angels: Rejoice with me, for I have found the piece of silver which was lost. O our God, who with wisdom hast ordered all things, glory to thee.____________

To pg. 32 -->
God is the Lord

(The chanter begins first with "God is the Lord..." and repeats it after each of the verses.)

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

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1. Troparion of the Resurrection in the proper Tone.
2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Ison

Thou didst shatter death by thy Cross; thou didst open paradise to the thief; thou didst turn the sadness of the ointment-bearing women into joy, and didst bid thine Apostles proclaim a warning that

Thou hast risen, O Christ, granting to the world the Great Mercy.

1. Quickly

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.
In that thou art the treasury of our resurrection, O all praised one, lead thou forth from the pit and bottom of transgression those who set their hope in thee, for thou hast saved those who were guilty of sin, in that thou didst give birth to our Salvation; O thou who before giving birth wast virgin, and at giving birth and after giving birth wast virgin still.
God is the Lord

Byzantine Tone 8

The chanter begins first with "God is the Lord..." and repeats it after each of the verses.

CHANTER: God is the Lord, which hath shown us light. Blessed is he that cometh in the name of the Lord.

READER: O give thanks unto the Lord, and call upon his holy name.

CHANTER: God is the Lord, etc. (as above)

READER: All nations compassed me about: but in the name of the Lord will I destroy them.

CHANTER: God is the Lord, etc. (as above)

READER: This is the Lord's doing; it is marvelous in our eyes.

CHANTER: God is the Lord, etc. (as above)

(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
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2. "Glory to the Father", Troparion of the Feast.
3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.
Apolytikion of the Resurrection

Byzantine Tone 8

From the heights thou didst descend, O

Passionate One, and thou didst submit to the three day burial; that

thou might deliver us from passion;

thou art our life and our resurrection,

O Lord, glory to thee.

1. Quickly

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

2.

Both now and ever, and unto ages of ages. Amen.
Thou who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through Death, and as God didst reveal resurrection, despise not those whom thou hast created with thine own hand; show forth thy love for mankind, O merciful One; accept the intercession of thy Mother, the Theotokos, for us; and save thy despairing people, O our Saviour.
PRIEST: Again and again, in peace, let us pray to the Lord.

Chanter: 

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

Chanter: 

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

Chanter: 

PRIEST: For thine is the majesty, and thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

Chanter: A - men.
TONE 1

First Kathisma

The soldiers who kept watch over thy grave, O Saviour, became as dead from the shining of the appearing angel who told the good tidings of the Resurrection to the women. Thee, therefore, do we glorify, O Remover of corruption, and to thee do we bow, O thou who didst rise from the grave, O thou, our only Lord.

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

Thou wast nailed upon the cross willingly, O merciful One; and thou wast placed in a grave like one who is dead, O Giver of life, trampling the pride of death, O mighty One; for because of thee the gatekeepers of hades did tremble; and thou didst raise the dead with thee from eternity; for thou alone art the Lover of mankind.

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

We have all known thee as Theotokos, and after giving birth thou didst appear truly virgin. We who eagerly seek refuge in thy goodness, have thus known thee; for we sinners have taken thee as intercessor, and in temptations have possessed thee as our salvation, O thou who alone art blameless.

Second Kathisma

Verily did the women proceed to the grave early, where they beheld an angelic scene, and did tremble. And when the grave shone forth with life they were struck with astonishment. Wherefore, they returned to the Disciples and did preach the resurrection, saying: Verily Christ hath invaded hades; for he alone is the powerful and mighty One: and he raised with him all those who were corrupt, and with the power of his Cross he removed the fear of condemnation.

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

Thou wast verily nailed upon the Cross, O Life of all; and wast numbered among the dead, O deathless Lord. Thou didst rise after three days, O Saviour, and didst raise Adam from corruption. Wherefore, the heavenly Powers shouted to thee, O Giver of life: Glory to thy Passion, O Christ, glory to thy Resurrection, glory to thy condescension, O thou alone the Lover of mankind.

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

O Mary, the revered abode of the Lord, lift us, who have fallen in the abyss of evil despair, trespasses, and sorrows; for thou didst give salvation to sinners. Thou art a helper and a strong intercessor, and dost save thy servants.
First Kathisma

Verily, the honourable Joseph did bring down thy pure body from the tree, wrapped it in fine linen and laid it in a new tomb. But thou didst rise in three days, O Lord, granting the world Great Mercy.

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

Verily, the angel did appear at the tomb, saying to the ointment-bearing women: The ointment is worthy of the dead, but Christ hath been shown to be foreign to corruption. Rather cry ye instead: The Lord is risen, granting the world Great Mercy.

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

O Virgin Theotokos, exceeding glorified, we praise thee; for by the Cross of thy Son hades hath been demolished and death hath been put to death. And we did rise, after we were dead; and became worthy of life; and obtained the paradise of ancient bliss. Wherefore, we glorify Christ in thankfulness; for he is our dear God and alone abundant in mercies.

Second Kathisma

O Lord, since thou didst not prevent the sealing of the tombstone when thou didst arise, thou didst bestow on all the rock of fidelity. Glory to thee.

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

Verily, the assembly of thy Disciples rejoiced in unison with the ointment-bearing women. As for us, we celebrate with them a common festival to the honour and exaltation of thy Resurrection, exclaiming to thee: O Lord, Lover of mankind, grant thy people, through their supplications, Great Mercy.

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

Thou hast transcended all blessings, O virgin Theotokos; for hades hath been spoiled by him who was incarnate of thee. Yea, Adam was recalled; the curse was abolished; Eve was delivered; death was put to death; and we were made to live again. Wherefore, in praise we cry: Blessed art thou, O Christ our God, who hast thus shown thy pleasure. Glory to thee.

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First Kathisma

Christ is risen from the dead, he who is the First-fruits of them that slept, the First-born of creation, and the Creator of all things created. He hath renewed by himself the nature of our corrupt race. Wherefore, thou shalt reign no more, O death; for the Lord of all hath nullified thy power and dissolved it.

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

When thou didst taste death in the flesh, O Lord, thou didst check bitter death by thy Resurrection, and didst make man to prevail over it, restoring victory over the old curse. Wherefore, O Supporter and Champion of our life, glory to thee.

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

Verily, Gabriel, overwhelmed by the splendour of thy virginity and the abundant brilliancy of thy purity, hailed thee, saying: O Theotokos! What dutiful praise shall I offer thee? Or what shall I call thee? I am overwhelmed with surprise and perplexity. But as I have been commanded, I shall hail thee: Rejoice, O full of grace.

Second Kathisma

Because of thine immutable Divinity, O Lord, and thy voluntary sufferings, hades was overwhelmed, and moaned within itself, saying: Verily, I am in dread fear of the Person of this incorruptible body; for I see the Unseen fighting me secretly, and behold those whom I have held, shouting: Glory to thy Resurrection, O Christ.

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

Let us believers speak of divine things, of the secret of thine inscrutable Crucifixion, of thine ineffable Resurrection; for today have death and hades been led captive, and the race of man hath been invested with incorruption. Therefore, do we cry in gratitude: Glory to thy Resurrection, O Christ.

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

Verily, O Theotokos, the incomprehensible and Boundless, consubstantial with the Father and the Spirit, hast thou held secretly in thy womb. And by thy birth-giving we have learned to glorify in the world the act of the one immiscible Trinity. Therefore, with gratitude we cry to thee: Rejoice, O thou that art full of grace.

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The ointment-bearing women glanced into the entrance of the tomb; and because they could not bear the brilliance of the angel, they trembled in astonishment, saying: Hath he been stolen who opened paradise to the thief? Or is he risen up who before his Passion did preach resurrection? Verily, Christ God hath risen, granting resurrection and life to those who are in hades.

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

Thou hast suffered crucifixion willingly, O Saviour, and mortal men placed in a new tomb thee who didst establish the corners of the world with a word. Therefore, hath death the stranger been bound and taken captive, being defeated. And all those in hades cried out through thy reviving Resurrection: Verily, Christ the Life-giver is risen; for he is everlastingly constant.

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

Thy betrothed and guardian, O Theotokos, when he beheld thy supernatural Conception without seed, was amazed and perplexed. But he recalled to his mind the rain falling on the fleece of wool, and the bush burning with fire but not consumed, and he testified before the priest, crying: A Virgin giving birth, and after remaining virgin.

Second Kathisma

Thou didst rise from the tomb, O Christ Saviour our God, because thou art deathless; and thou didst raise with thee thy world by thy Resurrection, and didst crush the might of death, proclaiming resurrection to all. Wherefore, do we glorify thee, O thou who alone art merciful and the Lover of mankind.

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

Gabriel descended from his sublime height wrapped in a white robe, and came to the stone where the Rock of life was, and he shouted to the weeping women, saying: Cease your wailing and crying, and receive ye smiling joy, with comfort; for he whom ye seek weeping is verily risen. Wherefore, go and proclaim to the Apostles that the Lord is risen.

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

All the ranks of the angels, O thou who art undefiled, have been dazzled by the secret of thy dreadful birth-giving; that the All-encompassing at a sign from him was encompassed in thy bosom as a babe, and that he who is before eternity received a temporal beginning, and that he who feedeth every living breath with his ineffable goodness was nourished with milk. Wherefore, did they glorify thee with praise; for thou art truly the Theotokos.
TONE 5

First Kathisma

Let us laud the honoured Cross of the Lord; let us honour with song his holy Burial; let us glorify his divine Resurrection; for he hath raised the dead from the graves, since he is God, and hath led captive the might of death and the power of Diabolus, and hath shed light on those who are in hades.

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

Thou hast been called dead, O Lord, who hast caused death to die. And thou wast placed in a grave, O thou who hast emptied the grave. Above, the soldiers guarded the tomb, but below, thou didst raise the dead who were from eternity. Wherefore, O Lord Almighty, the incomprehensible, glory to thee.

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

Rejoice, O holy mountain whom the Lord crossed in passing. Rejoice, O respiring bush, unconsumed. Rejoice, O thou who alone art a bridge for the world towards God, transferring the dead to eternal life. Rejoice, O pure one, free of corruption, who didst give birth without wedlock to the Saviour of the world.

Second Kathisma

After thy third-day Resurrection and the worship of the Disciples, O Lord, Peter cried to thee: The women made bold to thee, but I cowered fearing; the thief did speak of thy Divinity, and I denied thee ungratefully. Wouldst thou still, I wonder, call me Disciple, or make me a fisher of the deep? Nevertheless, O God, receive me, repentant, and save me.

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

The transgressions of the law, O merciful Lord, nailed thee between two thieves and stabbed thy side with a spear. And thou didst submit to burial, O thou who didst invade the gates of hades, and didst rise in three days. Wherefore, the women hastened to behold thee, and told the good tidings of thy Resurrection to the Apostles, O Saviour, transcendent in height, and praised of angels. Wherefore, O blessed Lord, glory to thee.

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

O Theotokos, transcendent in praise, O bride who hast not tried marriage, O thou who hast changed Eve’s sorrow to joy, we worshipping believers give praise; for that thou didst lift us up from the first curse. And now intercede ceaselessly, O all-holy one, for our salvation.

To page 41 ——>
First Kathisma

When the tomb was shown to be open and hades wailing, Mary cried unto the cowering Apostles, saying: Come out, ye labourers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy.

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

Mary Magdalene, O Lord, did stand by thy tomb and cry, weeping. And when she thought thou wast the gardener, she said: Where hast thou hidden the everlasting Life? Where hast thou placed him who sitteth on the cherubic throne? And when she saw the guards who kept him, appearing from fear like dead, she cried unto them: Give me my Lord; or else cry with me saying: O thou who wast numbered among the dead, and who didst raise the dead, O Lord, glory to thee.

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

Verily, Gideon did picture thy Conception aforetime, and David interpreted thy birth-giving, O Theotokos; for the Word did fall on thy womb as the rain on the fleece, and so thou didst cause to branch for us Christ our God, a Salvation to the world without seed, O holy earth and full of grace.

Second Kathisma

Verily, Life was placed in the grave, and seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting his enemies in an invisible way.

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

Verily, Jonah did come before and made a sign of thy tomb; and Simeon did interpret thy divine Resurrection, O deathless Lord; for thou didst descend into the grave as one who is dead, O thou who didst invade the gates of hades, and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God, and didst light those who are in darkness.

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

Pray, O virgin Theotokos, to thy Son Christ our God, who was willingly nailed upon the Cross and did rise from the dead, that he might save our souls.

To page 41 ——>
TONE 7

First Kathisma

Verily, Life was placed in a grave, and a seal was placed on the stone, and the soldiers guarded Christ as they would a slumbering king. The angels, therefore, did glorify him; for he was a deathless God, and the women cried, saying: The Lord hath risen, who giveth the world Great Mercy.

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

O Lord Christ, thou hast led death captive by thy three-day burial, and didst raise corrupt man by thy life-bearing Resurrection. Wherefore, glory to thee, O thou alone the Lover of mankind.

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

O virgin Theotokos, intercede untiringly to Christ God, who was crucified for our sakes, who rose and broke the might of death, to save our souls.

Second Kathisma

While the tomb was sealed, thou didst shine forth from it, O Life; and while the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us, through them, an upright spirit, according to the greatness of thy mercy.

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

The women bearing ointment mixed with tears did hasten to thy grave. And when they saw the soldiers guarding thee, O King of all, they said to themselves: Who shall roll for us the stone? But the Messenger of the great counsel did rise, trampling down death. Wherefore, O Almighty One, O Lord, glory to thee.

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

Rejoice, O virgin, full of grace, Theotokos, O haven of mankind and their intercessor; for from thee was incarnate the Saviour of the world; for thou alone art Mother and Virgin at the same time. Wherefore, intercede with Christ our God, that he grant safety to the universe, O ever-blessed and glorified one.

To page 41
First Kathisma

Thou hast risen from the dead, O Life of all, And a resplendent angel shouted to the women: Dry your tears and proclaim to the Apostles, and cry out in praise, that Christ the Lord hath risen, he who hath been pleased to save mankind, since he is God.

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

Thou hast verily risen from the tomb; and thou didst command the righteous women to preach to the Apostles the Resurrection, as it was written. And as for Peter, he did hasten to the tomb; and when he saw the light in the grave he was dazzled with surprise. Then he saw the linen clothes lying aside, where it was not possible to see them by night, and he believed, and cried out: Glory to thee, O Christ God; for thou hast saved us all, O our Saviour, who still remainest in truth the Radiance of the Father.

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

Let us glorify her who is the tabernacle and the heavenly gate, the most holy mountain, the shining cloud, the heavenly ladder, the paradise endowed with speech, the deliverer of Eve, the precious and great treasure of the universe; for by her did salvation come to the world, and the forgiveness of ancient sins. Wherefore, do we cry to her: Intercede to thy Son and God to grant forgiveness of sins to those who bow in true worship to thy most holy birth-giving.

Second Kathisma

Men did seal thy tomb, O Saviour, and the angels did roll the stone from off thy grave; and the women witnessed thy Resurrection from the dead. They proclaimed to thy Disciples in Zion that thou didst rise, O Life of all, and didst break asunder the bonds of death, O Lord, glory to thee.

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

Verily, when the women came with burial ointment they heard from the grave an angelic voice, saying: Cease your tears and receive joy instead of sorrow; and cry in praise that Christ the Lord is risen, who being God was pleased to save mankind.

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

Verily, all creation rejoiceth in thee, O full of grace; the assemblies of angels and the races of men, O holy temple and paradise endowed with speech, the pride of virginity from whom God was incarnate and became a child, being yet our God before the ages; for he hath made thy receptacle a throne and thy womb more spacious than the heavens. Wherefore, O full of grace, the whole creation rejoiceth in thee and glorifieth thee.
Evlogetaria

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
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 t'ward 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-
lu-ia, Alleluia, Alleluia. Glory to thee, O God. Alle-
lu-ia, Alleluia, Alleluia. Glory to thee, O God. Our
God and our hope, glory to thee.
PRIEST: Again and again, in peace, let us pray to the Lord.

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

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

PRIEST: For blessed is thy Name, and glorified is thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

Chanter:

\[\text{Lord, have mercy.}\]

\[\text{To thee, O Lord.}\]

\[\text{Amen.}\]
PRIEST: Again and again in peace let us pray to the Lord

Chanter:

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

Chanter:

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

Chanter:

PRIEST: For blessed is thy name, and glorified is thy kingdom, of the Father, and of the Son, and of the Holy Spirit: now and ever and unto ages of ages.

Chanter:
TONE 1

Hypakoe

The repentance of the thief gained him paradise by stealth, and the sighing of the ointment-bearing women proclaimed the glad tidings that thou wast risen, O Christ, and hadst bestowed upon the world thy Great Mercy.

Anabathmoi - First Antiphony

O Lord, to thee in my sorrows do I cry. Hear thou my cry of pain.

Verily, the divine desire shall be without delay upon the people of the wilderness; for that they have come out of the vain world.

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

Verily, glory and honour become the Holy Spirit, as they become the Father and the Son. Wherefore, do we praise the Triune, One in might.

Second Antiphony

O God, since thou hast raised me to the hills of thy laws, shed brightly thy light of virtue upon me, that I may praise thee.

O Word, hold me fast with thy right hand; keep me and preserve me, lest the fire of sin consume me.

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

Verily, all creation together is regenerated by the Holy Spirit, and returns to its former being: for he is co-omnipotent with the Father and the Word.

Third Antiphony

My soul did rejoice with those who say: Let us go into the courts of the Lord. My heart was exceedingly glad.

Great fear shall be in the house of David, where the seats shall be set, and all tribes and tongues of the earth shall be judged.

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

Verily, it is meet to offer glory, might and power to the Holy Spirit as to the Father and to the Son; for the Trinity is one in substance, not in Person.
The Prokeimenon

Byzantine Tone 1

Chanter: The Prokeimenon!

Fast

Ison

Now will I arise, saith the Lord: I will

set myself for salvation,

I will make no tarrying there in.

Very Fast

The words of the Lord are pure words.

Fast

Now will I arise, saith the Lord: I will

set myself for salvation; I will make no

tarrying there in.

To page 65 ---»
The women went to the tomb after thy Passion to anoint thy body, O Christ God, where they saw a vision of angels, and were astonished; for they heard them crying with a loud voice: The Lord is risen and hath granted the world Great Mercy.

**Anabathmoi - First Antiphony**

Behold, O Saviour, toward heaven I raise the eyes of my heart to thee. Save me by thine illumination. O Christ, have mercy upon us guilty men who transgress against thee often and in every hour. Give us before the end the means of a repentance acceptable to thee.

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

Verily, sovereignty over creation, its sanctification, and its motion are of the Holy Spirit; for he is God consubstantial with the Father and with the Word.

**Second Antiphony**

Except the Lord were in our midst, who could have been kept safe from the man-destroying enemy?

Verily, my enemies roar like lions, O Saviour. Deliver not thy servant to their teeth.

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

The Holy Spirit is the Element of life and honour; for as God he doth establish all creatures and preserve them in the Father and the Son.

**Third Antiphony**

They who put their trust in the Lord are like the holy mountain; for they are never shaken by the attacks of Belial.

They put not forth their hands to evil, who live the divine life; for Christ God will not deliver his inheritance to the evil ones.

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

The Holy Spirit is the Fount of all wisdom; for from him cometh grace to the Apostles, the Martyrs by him are crowned in their struggles, and the Prophets in foreknowledge look to him.
Ison Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Arise, O my Lord and God, in the precept which thou hast commanded,

and a congregation of people shall surround thee.

Very Fast

My Lord and my God, in thee have I put my trust.

Fast

Arise, O my Lord and God in the precept which thou hast commanded, and a congregation of people shall surround thee.

To page 65 ---»
To the ointment-bearing women the brilliant angel of sweet words, startling them, did say: Why seek ye the living One in the grave. He is verily risen, and hath emptied the tombs. Know ye, therefore, that the changeless One hath changed corruption to incorruption. And say ye to God: How dreadful are thy works; for thou hast saved mankind!

Anabathmoi - First Antiphony

Thou didst verily deliver the captivity of Zion from Babylon, O Word. Likewise, draw thou me out of suffering into life.

They who sow in Timan with divine tears, shall reap with rejoicing the sheaves of eternal life.

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

With the Holy Spirit every gift is good; for he doth shine forth together with the Father and the Son; and in him doth all creation live and move.

Second Antiphony

If the Lord buildeth not the house of virtues, then vainly do we labour; but if he defend and protect our lives, none shall prevail against our city.

The saints are verily the hire of the fruit of the womb. And they have not ceased to be thy sons, in the Spirit, O Christ, and thou art like a father.

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

By the Holy Spirit hath all holiness and wisdom been observed; for he is the Creator of all the essence of creation. Therefore, let us worship him; for he is God, as is the Father and the Word.

Third Antiphony

Happy are they who fear the Lord; for they walk in the way of his commandments, and eat of the fruits of universal life.

Rejoice with gladness, O chief Shepherd, as thou beholdest thy children’s children around about thy table, offering branches of good deeds.

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

Verily, all the richness of honour is of the Holy Spirit, and of him too is grace and life for all creation. Wherefore, he is to be praised with the Father and the Word.
Chanter: The Prokeimenon!
Fast

Say among the heathen that the Lord reigneth; the world also shall be so established that it shall not be moved.

Very Fast

Praise the Lord with a new praise.

Fast

Say among the heathen that the Lord reigneth; the world also shall be so established that it shall not be moved.
TONE 4

Hypakoe

The ointment-bearing women hastened running to the Apostles and related to them the account of thy Resurrection, O Christ, saying: Thou hast risen because thou art God, granting the world Great Mercy.

Anabathmoi - First Antiphony

The many sufferings from my youth combat me. But thou, O my Saviour, assist and save me. O ye haters of Zion, depart in shame from before the Lord; for ye shall be dry by fire as the grass.

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

By the Holy Spirit every spirit shall live and shall be purified, ascending, and brilliant, through the one hidden and pure Trinity.

Second Antiphony

To thee, O Lord, have I cried fervidly from the depth of my soul. Let thy divine ears listen to me. All those who have placed their trust in the Lord shall transcend all sorrows.

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

Verily, the Holy Spirit doth overflow with streams and passages of grace, and doth water all creation with refreshing life.

Third Antiphony

Let my heart rise to thee, O Word, and let not the pleasures of the world enter in to me to vie with the earthly life.

And as each of us hath surpassing love to His Mother, the more should we love the Lord with utmost fervour.

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

By the Holy Spirit cometh the riches of divine knowledge, divine vision, and wisdom; for through him the Word doth proclaim all the commandments of the Father.
Chant: The Prokeimenon!

Byzantine Tone 4

Fast

Ison

Arise, O God, help us and redeem us for thy name's sake.

Very Fast

O God, with our own ears have we heard.

Fast

Arise, O God, help us and redeem us for thy name's sake.

Antiochian Orthodox Christian Archdiocese 12/13/10 Rev 3 MK
The minds of the ointment-bearing women were dazzled by the angelic scene, and their souls with the divine Resurrection. Wherefore, they spake to the Apostles saying: Declare in the nations the Resurrection of the Lord, who worketh wonders with you, who bestoweth on us the Great Mercy.

**Anabathmoi - First Antiphony**

O my Lord, I sing to thee like David in my sorrow. Save my soul from the deceitful tongues.

Verily, the life of the dwellers in the wilderness is a very happy one; for by divine passion are they ever carried up.

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

By the Holy Spirit are all creations seen and unseen preserved, the control thereof being in himself who is without doubt one of the Trinity.

**Second Antiphony**

Come, my soul, let us ascend the mountain yonder, whence cometh thy help. O Christ, let thy raised right hand encompass me, preserving me from all evil deceits.

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

By the Holy Spirit do we speak divinely, saying: Verily, thou art God, Life, Love, Light, and Mind. Thou are goodness. Thou dost reign for ages.

**Third Antiphony**

I have been filled with great joy by those who say to me: Let us go into the courts of the Lord. Verily, I have offered a constant prayer.

In the house of David dread wonders take place; for there is a burning fire consuming every evil mind.

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

Verily, the Holy Spirit is the Element of life and its beginning; for through him doth every living thing breathe; as is the Father and the Word.
The Prokeimenon

Byzantine Tone 5

Chanter: The Prokeimenon!

Ison

Arise, O my Lord and my God; for

thou dost reign to the end of time.

Very Fast

To thee do I confess, O my Lord, from my whole heart.

Fast

Arise, O my Lord and my God; for

thou dost reign to the end of

time.

To page 65 ---»
By thy willing yet life-giving Death, O Christ, thou hast crushed the gates of hades, because thou art God, and hast opened the old paradise; and having risen from the dead, thou hast redeemed our life from corruption.

**Anabathmoi - First Antiphony**

To the heavens do I lift mine eyes, O Word of God. Have mercy upon me that I may live by thee.

O Word, have mercy upon us who are despised, and make us good and chosen vessels.

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

Verily, in the Holy Spirit is the cause of salvation for all; for when he bloweth on one worthily, he doth raise him speedily from earthly things, doth wing him and cause him to grow, and doth rank him in the heavenly places.

**Second Antiphony**

Were not the Lord in our midst it would not be possible for any of us to stand firm in his wrestling with the enemy; for only thereby do the victors attain the exaltation of victory.

Woe is me, how shall I escape the enemies while I am a lover of sin. Wherefore, deliver not my soul, O Word, like a bird, to their teeth.

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

Verily, through the Holy Spirit is everyone made divine; and in him is pleasure, understanding, safety, and blessing; for he is equal to the Father and the Word together.

**Third Antiphony**

They who trust in the Lord are feared by their enemies and are wondered at by all; for their sight is very high.

The party of the righteous hath secured thee as its succour, O Saviour, and therefore shall not reach out its hands to iniquities.

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

Verily, the Holy Spirit hath might over all; for him do all the heavenly hosts worship, and every breath below.
The Prokeimenon

Byzantine Tone 6

Chanter: The Prokeimenon!

O Lord, arouse thy strength, and come to our salvation.

Harken, O shepherd of Israel.

O Lord, arouse thy strength, and come to our salvation.

To page 65 ——

Antiochian Orthodox Christian Archdiocese 12/13/10 Rev. 2 MK
Hypakoe

O thou that hast taken our image and our likeness, and endured crucifixion in the flesh, save me by thy Resurrection, O Christ God, for thou art the Lover of Mankind.

Anabathmoi - First Antiphony

O Saviour, who didst restore Zion from the captivity of error, deliver me from the bondage of sufferings and restore my life.

He that soweth sorrow in the south, fasting with tears, the same shall reap sheaves of reviving and ever-nourishing joys.

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

In the Holy Spirit is the fountain of divine treasures; for from him cometh wisdom, awe, and understanding. To him, therefore, be praise, glory, might, and honour.

Second Antiphony

If the Lord buildeth not the house of the soul, then vainly do we labour; for without him no need in saying is ever complete.

Verily, the saints are the hire of the fruit of thy womb, by the moving of the Spirit flourish the beliefs of fatherly adoption.

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

By the Holy Spirit was existence bestowed on all creation; for he is of the Godhead before existence, and he is the unapproachable Light, the God of all, and their life.

Third Antiphony

Verily, they who fear the Lord are now forever blessed; for they have found the way of life in the never-decaying glory.

O High Priest, as thou seest thy children’s children like plants around thy table, rejoice and be happy, and offer them to Christ.

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

By the Holy Spirit is the abundance of gifts, the richness of glory, and depth of the great ordinances; for he is worshipful and coeternal in glory with the Father and the Son.
Chanter: The Prokeimenon!

Byzantine Tone 7

Fast

Ison

Arise, O Lord my God, and let thy hand be exalted; for get not thy wretched ones to the end of time.

Very Fast

To thee do I confess, O my Lord, from my whole heart.

Antiochian Orthodox Christian Archdiocese 12/13/10 Rev. 2 MK
Tone 8

Hypakoe

The ointment-bearing women came to the tomb of the Life-giver, seeking among the dead the Lord who is not dead; and when they received the glad tidings from the angels they preached to the Apostles that the Lord hath risen, and granted the world the Great Mercy.

Anabathmoi - First Antiphony

From my youth the enemy hath tempted me and with temptations hath he beguiled me. But I, O Lord, trusting in thee, have rejected him in shame.

They who hate Zion shall become like grass before it is pulled up; for Christ shall cut down their necks with the scythe of torment.

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

Verily, in the Holy Spirit all shall live; for he is Light of Light, a great God. Let us, therefore, praise him with the Father and the Word.

Second Antiphony

Yea, let my humble heart be lighted by thy fear, lest it rise and fall from thee, O all-compassionate One.

He that trusteth in the Lord shall not fear when God shall judge all with tormenting fire.

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

Verily, by the Holy Spirit every divine one seeth and uttereth things to be, and performeth heavenly wonders; for he singeth to one God in three; for the Godhead, albeit of three Lights, is one in Leadership.

Third Antiphony

To thee have I cried, O Lord; listen and turn thy ear towards me when I shout. Purify me before thou raisest me from this place.

Verily, everyone shall return and disappear in his mother the earth, and shall be dissolved at once, to receive either honours or punishments as reward for what he hath done in his lifetime.

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

Verily, through the Holy Spirit one speaketh of the Godhead, the One, the Thrice Holy: for from the Father, who is without beginning, the Son did proceed without time. And the Spirit, who is their equal in appearance and on the throne, hath shown from the Father likewise.

(cont’d on next page)
Fourth Antiphony

Behold, how good and how beautiful for the brethren to live together; for of this did the Lord promise eternal life.

Verily, he who beautifieth the flowers of the field commandeth that no one take heed for his dress.

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

Verily, the Holy Spirit is the Cause of all, and containeth in himself the harmony of safety; for he is truly equal to the Father and the Son in substance.
The Prokeimenon

Byzantine Tone 8

Chanter:  The Prokeimenon!
Fast

Basil Kazan
(1915 - 2001)

thy God, O Zion, from generation to generation. Praise the Lord, O my soul.

thy God, O Zion, from generation to generation. Praise the Lord, O my soul.
First Antiphon Tone 4

(Sing twice)

From my youth up many passions have
warred against me. But do thou help and
save me, O my Saviour.

(Sing twice)

Ye who hate Zion shall be put to con-
fusion of the Lord; like grass in the
fire shall ye be withered up.

Glory to the Father and to the Son and
to the Holy Spirit. Through the Holy
Spirit it is ev'ry soul quickened and ex-
-alterned in purity, and made resplendent by the Triune Unity in mystic holiness. Both now and ever, and unto ages of ages. Amen.

Through the Holy Spirit the channels and streams of grace overflow, showering all creation with invigorating life.

[Now sing the Prokeimenon and verse for the Feast.]
(cf. note on page "A" in the Table of Contents.)
PRIEST: Let us pray to the Lord.

PRIEST: For holy art thou, O our God, who restest in the saints, and unto thee do we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PRIEST: Let us hear the Holy Gospel.

Fast

Verse: Praise ye God in his Saints. Praise him in the firmament of his power.

THE MATIN GOSPEL

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

PRIEST: Wisdom! Attend!

PRIEST: The reading from the Holy Gospel . . . .

After completion of the Gospel, sing as below:

Antiochian Orthodox Christian Archdiocese 11/30/10 Rev. 3 MGK
READER: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other beside thee: we call upon thy Name. O come, all ye faithful, let us adore Christ’s holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection: for in that he endured the Cross for us he hath destroyed Death by death.

PSALM 50 (51)

READER: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquities: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.
After the reading of the Psalm 50 then sing:

**Troparia**

Byzantine Tone 2

Byzantine Tone 2

Glory to the Father and to the Son and to the Holy

Spirit. Through the intercessions of the Apostles, O thou who are merciful, blot out all the

multitude of our transgressions. Both

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

Through the intercessions of the Theotokos, O thou who are merciful, blot out all the

multitude of our transgressions.

Quickly

Have mercy upon me, O God,
According to thy loving kindness:

According to the multitude

Slowly

Of thy tender mercies blot out my transgressions.

Jesus, having risen from the grave as he foretold, hath given unto us life eternal and great mercy.

Note: From Sunday of the Pharisee and Publican through the Fifth Sunday of the Great Fast, sing the following after Psalm 50:

"Glory to the Father .......
Troparion: "Open to me the doors of repentance ......
"Now and ever .......
Troparion: "Prepare for me ......
"Have mercy ....... trangressions." (as shown above on pp. 67 & 68)
Idiomelon: "If I think .......

[cf. Nassar pgs. 606 - 607 for complete texts.]
PRIEST: (Aloud) O God, save thy people, and bless thine inheritance. Visit thy world with mercies and bounties. Exalt the estate of Orthodox Christians, and send down upon us thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, Fore-Runner and Baptist John; of the holy, glorious all-laudable Apostles; of our Fathers among the Saints, great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Holy Father Nicholas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of N. (the patron saint of the church), of the holy and righteous ancestors of God, Joachim and Anna; of Saint(s) N. (NN), whose memory we celebrate, and of all thy Saints, we beseech thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto thee, and have mercy upon us.

CHANTER: Lord, have mercy. (Twelve times as below)

\[ \text{Sing 3 times} \]
\[ \text{Lord, have mercy. Lord, have mercy. Lord, have mercy.} \]

\[ \text{Sing the fourth time} \]
\[ \text{Lord, have mercy. Lord, have mercy. Lord, have mercy.} \]

PRIEST: Through the mercies and bounties and compassion of thine Only-Begotten Son, with whom thou art blessed, together with thine all-holy, and good and life-giving Spirit; now and ever, and unto ages of ages.

\[ \text{A - men.} \]
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(If the pre-Lenten period of the Triodion begins before February 10th, sing the Katavasiae appropriate for the Triodion Sunday, beginning on page 605 as listed below, except on the day of the Feast of the Presentation of our Lord (February 2) when its own Katavasiae are sung. Otherwise, follow the dates as listed.)

February 10 to the beginning of the Triodion

Pharisee and Publican | Akathist (see music, pages 72-80) | 605  |

Prodigal Son | 612  |

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Meat Fare Sunday | 629  |
ON THE USE OF VARIOUS CANONS (KATAVASIAE) (Continued)

Cheese Fare Sunday  
1st Sunday of Lent  
2nd Sunday of Lent  
3rd Sunday of Lent  
4th Sunday of Lent  
5th Sunday of Lent  
March 25  
Lazarus Saturday  
Palm Sunday  
Pascha to the Wednesday before Ascension  
Thomas Sunday  
Blind Man Sunday  
Ascension Thursday to Friday before Pentecost  
Holy Fathers Sunday  
Saturday before Pentecost (Saturday of the Souls)  
Pentecost Sunday, Monday of the Holy Spirit, and the Saturday after Pentecost  
All Saints Sunday  
July 27 – 31

NASSAR’S SERVICE BOOK

page 639 (605)  
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page 983  
page 1001  
Akathist (see music, pages 72-80)  
Transfiguration, with More honorable  
page 578
The Canon of the Akathist

Tone 4

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

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

Ode 4

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

Ode 5

Glory to thy Power, O Christ. 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 honorable 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
Theotokos saved; then was the type, now is its full-
-fillingment, 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.

Tone 4

1. Very fast

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

2. Very fast

For he hath regarded the lowliness of his hand maiden; 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, 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, through out all generations.

Fast

More honorable than the
Cherubim, and more glorious beyond compare____ than the Seraphim, thou who without stainarest God the Word, and art truly Theotokos, we magnify____ thee.

4. Very Fast

He hath showed strength with his arm; he hath scattered the proud in the imagination of their____ hearts.

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.

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.

More hon - ra - ble than the Cher - u- bim, and more
glo - ri - ous be - yond com - pare than the Ser - a - phim,
thou who without stain barest God the Word, and art truly

The o to kos, we magnify thee.

6. Very fast

He remembering his mercy hath holpen his servant Is ra el,

Slowly

as he promised to our forefathers, Abra ham

and his seed forever.

Fast

More honorable than the Cher u bim, and more

glorious beyond compare than the Ser a phim, 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!"
The Little Litany

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

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

Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever virgin Mary, with all the Saints, ... Christ our God.

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

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

NOTE: According to the Liturgikon (1989), pg. 146, "Holy .... Exalt..." is sung if it is a Sunday of the Resurrection. "Exalt ye the God..." is NOT sung from Orthros of Lazarus Saturday to Orthros of Pentecost, inclusive. (see pg. 81a.) However, according to the Arabic Typikon, since Thomas Sunday is a Feast of the Lord, we do sing "Exalt ye the Lord our God..." on that Sunday only.

Antiochian Orthodox Christian Archdiocese 9/24/13 Rev 4 MGK

Back to Table of Contents
Priest:  Again and again, in peace, let us pray to the Lord.

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

Priest:  Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever virgin Mary, with all the Saints, … Christ our God.

Priest:  For all the powers of heaven praise thee, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; … unto ages of ages.

Note: No "Holy is the Lord our God.... " on Pentecost. Sing Expostilarion for Feast instead.

Antiochian Orthodox Christian Archdiocese  12/13/10  Rev. 3 MK
Let us gather with the disciples on the mount of Galilee to behold Christ in faith, saying, I have received the pow'r of those on high, and those below; and let us learn how to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit, and how he is present with his initiates to the end of the world as he promised.
1st Theotokion to Our Lady

Byzantine Tone 2

Thou didst rejoice with the Disciples, O Virgin Theotokos; for thou didst behold Christ, rising from the tomb on the third day as he said, who appeared to them teaching and declaring supreme things and commanding them to baptize in the name of the Father, and of the Son, and of the Holy Spirit, and to believe in his resurrection and to glorify thee, O maiden.

To Praises ——»

Antiochian Orthodox Christian Archdiocese 6/27/10 Rev. 2 MK
Verily, when the ointment bearing women saw the stone rolled, they rejoiced; for they saw a young man sitting at the grave, who said to them, Behold, Christ hath risen; say to the Disciples with Peter to hasten to the mountain; for there he shall appear to you, O ye his beloved ones—

as he foretold you.
Before conceiving thee, O Christ, an angel hailed the Virgin, and an angel also rolled the stone away from the grave. The former, instead of sorrow proclaimed signs of joy indescribable; and the latter instead of death proclaimed to the women and thy beloved ones thy Resurrection, magnifying thee, O Giver of Life.

To Praises ---»
Verily, Christ is risen. Let no one doubt, or be suspicious; for he appeared to Mary, and after that to those who went fishing. Then he appeared to his eleven initiates, as they were reclining, whom he sent to baptize. And he ascended to heaven whence he had descended, establishing his warning by a multitude of wonders.

Byzantine Tone 2

Antiochian Orthodox Christian Archdiocese 12/3/10 Rev. 2 MK
O sun that hast shone today from the tomb, as a bride-groom from his chamber; who led hades captive and repudiated death, by the intercessions of thy Mother, send us light to lighten our hearts and souls, a light to lead us all to walking in the way of the commandments and in paths of safety.
Let us gleam, shining with virtues, and behold the man standing in brilliant clothes inside the grave, giving life to the ointment bearing women with their faces downcast. Let us learn of the Resurrection of the Lord of heaven, and hasten with Peter to the tomb, and wonder at the great happening, waiting to behold Christ, the Life.
4th Theotokion to Our Lady

Byzantine Tone 2

O Lord, when thou didst shout, Rejoice, thou didst recompense thereby the sorrow of our ancestors who went before.

And by thy Resurrection thou didst bring joy to the world. Wherefore, O Life giver by the one who gave thee, birth, send us light to shine in our hearts, the light of thy compassion, that we may cry to thee, O Lover of mankind, incarnate God, glory to thy Resurrection.

Basil Kazan (1915 - 2001)

Antiochian Orthodox Christian Archdiocese 12/3/10 Rev. 3 MK

To Praises ---»
Verily, Christ who is the Way and the Life, after his Resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus, in the breaking of the bread, whose hearts and souls were inflamed as he spake to them in the way, explaining to them from the books about all that he had suffered. Let us, therefore, shout with them crying,

Verily, the Lord hath risen and appeared unto Peter.
I praise thy countless mercy, my Creator;
for thou didst empty thyself to put on the suffering
nature of man and save it. And whereas thou art God,

thou didst consent for my sake to become like me from the pure
Maiden of God, and to descend to hades, willing to

save me by the intercession of thy Mother,

O all compassionate Lord.

To Praises ---»
Byzantine Tone 2

When thou didst rise from the grave, O Saviour,

thou didst reveal thyself a Man by nature,
as thou stood in the midst of thy disciples, and
ate with them, and taught them the baptism of repentance. Then at once thou didst ascend to thy
heavenly Father and promised to send them the
Comforter. Therefore, O most divine and incarnate God,
glory to thy Resurrection.
Byzantine Tone 2

The Author of all creation and the God of all, O holy Virgin, took a carnal body from thy pure blood and renewed our nature, wholly corrupt, preserving thee after birth-giving as thou wast before it. Wherefore, we all praise thee in faith, exclaiming,

Rejoice, O mistress of the world.

To Praises ---
When Mary said, They have carried away my Lord,

Simon Peter and the other Disciple, the initiate of Christ whom Jesus loved, hastened to the grave. And they both came and found the wrappings inside the tomb, and the turban which was on his head lying aside. Therefore they remained till they truly beheld Christ.
O most merciful Christ, thou didst perform for my sake splendid wonders; for thou wast born of a virgin Maiden in an inexplicable manner, and didst consent to crucifixion, and suffered death, rising in glory, and released our nature from death.

Wherefore, glory to thy glory, O Christ, glory to thy might.
Verily, when Mary saw two angels inside the grave she was taken by surprise. And when, she knowing not Christ but thinking him the gardener,
said to him, Sir, where hast thou placed the body of Jesus? she knew from his voice that he was the Saviour, and she obeyed him when he said,
Touch me not; for I am going to my Father: Tell this to my brethren.
8th Theotokion to Our Lady

Byzantine Tone 2

Ison

Thou hast given birth, O Maiden, to one of the

Trinity in an inexplicable manner, dual in nature, dual in act, but

one in Person. Wherefore, beseech him always for our sakes, who adore thee in

faith, that we may escape the vexations of the enemy; for in thee do we now seek refuge, O

Theotokos, our Lady.
When Ison thou didst enter while the doors were closed, O Lord, then thou didst fill thine Apostles with the All-holy Spirit, breathing into them peace, and saying unto them, Loosen ye and bind ye sins. And after eight days thou didst show Thomas thy hands and thy side. With him, therefore, do we cry to thee, Thou art the Lord and God.
When thou didst behold thy Son rising from the tomb after three days, O most holy bride of God, thou didst put away all sorrow which thou hadst borne as Mother, when thou beheld him suffering.

To Praises ---»
Verily, the two sons of Zebedee, with Peter and Nathaniel and two others and Thomas, were fishing in the Lake of Tiberias, who by the command of Christ cast the net on the right side and drew out much fish. And when Peter knew him he came to him swimming. This, then, was a third appearance of the Lord, when he showed them bread and fish on the live coals.
Pray for us, O Virgin, to the Lord who rose from the tomb on the third day, even for us Christians who praise and bless thee with zeal; for we have all taken thee as a refuge of salvation and as a mediatrix with him; for we are thy servants, O Theotokos, and thine inheritors, and we all await thy help.

To Praises ---»
When the Lord, after his Resurrection, asked Peter thrice, _ Dost thou _ love me? _ He set him _ for a shepherd over his _ sheep. And when Peter saw the Disciple whom _ Jesus loved following him, he asked the Lord, _ And what _ is this? And the Lord _ said, _ If I will that he tarry until _ I come again, _ what is that to thee, _ O _ Peter, my _ be _ loved?
What a terrible mystery, what a dazzling wonder; for death hath been abolished completely by Death. Who, then, will not praise, and who will not glorify thy Resurrection, O Word, and the Theotokos who gave thee birth in the flesh and purity. Therefore, by her pleadings, release us all from hades. 

To Praises →
Praises, Verses and Stichera *
(Ainoi)

Byzantine Tone 1

Let ev'ry thing that hath breath, praise the Lord.

Praise ye the Lord from the heavens:

To thee, O God, is due our song.

Praise ye him, all his angels:

Praise ye him, all his hosts.

VERSE 1 Fast
due our song.

This glory shall be to all his saints.

We praise, O Christ, thy saving

* Originally in the key of e minor
STICHERON 2

O thou who didst endure the Cross and abolish Death, and didst rise again from the dead; give peace to our life, O Lord: for thou only art almighty. Praise him for his mighty acts, praise him according to his excellent greatness. O thou who didst destroy hell, and raise man again from the dead by thy Resurrection, O Christ; make us worthy, with pure hearts, to praise and glorify thee.

VERSE 2

passion, and glorify thy Resurrection. Praise God in his sanctuary, praise him in the firmament of his pow'r.

VERSE 3

Praise him for his mighty acts, praise him according to his excellent greatness. O thou who didst destroy hell, and raise man again from the dead by thy Resurrection, O Christ; make us worthy, with pure hearts, to praise and glorify thee.

Antiochian Orthodox Christian Archdiocese 12/3/10 Rev 3 MK
VERSE 4

Praise him with the sound of the trumpet, praise him with the psaltery and harp. Glorifying thy divine condition, we praise thee, O Christ! For thou wast born of a Virgin, yet wast not separated from the Father. Thou didst suffer as man, and of thine own free will endured the Cross; and thou didst rise again from the tomb going forth as from a bridal chamber, that thou might-est save the world. O Lord, glory to thee.

VERSE 5

Praise him with the timbrel and dance, praise him with
107 Praises, Verses and Stichera
Tone 1
Basil Kazan

STICHERON 5

string'd instruments and organs. When thou wast nailed up on the
tree of the Cross, then was the power of the enemy slain; then Cre-
a tion shook with fear of thee, and hell was despoiled by thy
might. Thou didst raise the dead from their graves, and thou didst o -
pen the

Gate of Paradise to the thief. O Christ our God, glo - ry to

VERSE 6

thee. Praise him up - on the loud cym - bals, praise him up-on the

high sound-ing cym - bals. Let ev'ry - thing that hath breath praise the

STICHERON 6

Lord. With great lam en ta - tions,
honored women came to thy Tomb; but found the grave opened: and

learning from the Angel of the new and most glorious miracle, they informed the Apostles that the Lord has risen, granting unto the world his Great Mercy. Arise, O my God,

VERSE 7

lift up thine hand, and forget not the humble.

STICHERON 7

We worship the wounds of thy Divine Passion, O Christ our God, the Noble Sacrifice in Zion, that became the manifestation of God unto the end of the ages. The Son of Righteousness hath
Praises, Verses and Stichera

Tone 1

Basil Kazan

109

shined upon those that were sitting in darkness, leading them unto the never-setting light. O Lord, glory to thee.

VERSE 8

I will praise thee, O Lord, with my whole heart; I will show all thy marvelous works. O ye lovers of trouble, be-gotten of the Jewish race! Where are they who came unto Pilate?

STICHERON 8

Let the guardian soldiers tell: Where are the seals of the tomb?

Whither was the Buried One moved? Where was the Priceless One sold? How was the Treasure stolen? Why do ye de-
Praises, Verses and Stichera
Tone 1
Basil Kazan

- ny the Res- ur- rec- tion of the Cru-ci- fied One, O ye law- less

Jews? He is ris - en from the dead, free, be -

- stow - ing up - on the world his Great Mer - cy.
Praises, Verses and Stichera
(AINOI)

Byzantine Tone 2

Slow

Let ev'rything that hath breath, praise the Lord. Praise ye the Lord from the heavens:

Praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song. This glory shall...
Praises, Verses and Stichera
Tone 2
Basil Kazan

Sticheron 1
be____ to all his____ saints. All creatures

glo-ri-fy____ thee, O____ Lord, with ev'ry____

breath; for by the Cross thou didst abol-lish____
death, that thou might-evest man-i-fest to the na-tions

the Res-ur-rec-tion____ from____ the____ dead; for

thou____ a-lone art the Lov-er of

VERSE 2
man-__kind. Praise God in his sanct-u-ar-y;

praise____ him in the fir-ma-ment of his____ pow'r.
Sticheron 2

Answer, O Jews, how was it that the guardian soldiers lost the King whom they were guarding? Why was it that the stone could not retain the Book of Life? Either must ye, therefore, deliver to us him that was buried, or worship with us him who is risen, shouting, Glory to thy bountiful mercies, our Saviour, glory to thee. Praise him for his mighty acts;

VERSE 3

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MK
Praise him according to his excellent greatness.

Rejoice, O nations, and be glad; for the angel hath sat on the stone of the grave, and given us the glad tidings, saying, Christ the Saviour of the world is risen from the dead. He hath filled all with sweet scent. Rejoice, O ye nations, and be joyful.

Praise him with the sound of the trumpet; praise him with the
O Lord God, verily, before thy Conception an angel did come with peace to her who is full of grace. And now an angel hath rolled the stone from the door of thy tomb, made glorious by thy Resurrection. The first angel spake with signs of joy instead of sorrow; and the latter brought us the glad tidings...
of a Lord who giveth life instead of death.

Therefore, do we shout to thee, O Benefactor of all, glory to thee, O

VERSE 5

Lord. Praise him with the timbrel and dance; praise him with

Sticheron 5

stringed instruments and organs. Verily, the women did sprinkle spices with tears

on thy grave, and their mouths were filled with

laugh - ter when they said, The Lord is
VERSE 6

Praise him upon the loud cymbals,

Praise him upon the high-sounding cymbals.

Let every thing that hath breath, praise the Lord.

Let the nations and people, therefore, praise Christ our God who did suffer crucifixion willingly for our sakes, and did remain in hades three days. Let them worship his Resurrection from the dead, by which all the...
VERSE 7

A-rise, O my God, lift up thine hand, and for-get not the hum-ble. O Christ, thou wast crucified and buried as thou didst will;
thou didst lead death cap-tive, be-ing God and Lord, who grant-eth the world life et-ter-nal and the Great Mer-cy.

VERSE 8

I will praise thee, O Lord, with my whole heart; I will
show all thy marvelous works.

O transgressors of the law, when ye did seal the stone

ye did in truth but magnify to us the miracle,

as the guards know; especially since ye persuaded them on the day of his Resurrection

from the tomb, that they should say, While we slept the Disciples came and stole him away; for

who would steal a corpse, especially a naked one?
118b Praises, Verses and Stichera
Tone 2
Basil Kazan

Verily, he arose by his own pow'r, for he is

God, leaving his coffin in the grave. Come ye,

therefore, O Jews, and see how he hath not

broken the seals, who hath trampled down death,

giving to mankind life eternal and Great

Mercy.
Ison

Let every thing that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise ye him in the heights. To thee, O God, is due our song. Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.
VERSE 1
This glory shall be to all____ his____ saints.

Sticheron 1
Come to - geth-er, all ye peo - ple, and know the pow'r
of the dread-ful se - cret; for Christ our____ Sav - iour, the e -
- ter - nal Word, hath been cru - ci - fied____ for our__
sake, and was bur - ied will - ing - ly, and hath ris - en____ from the
dead to save____ all. To him____ let us bow__ down in

VERSE 2
wor - - ship. Praise____ God in his sanctu - ar - y,
praise__ him in the fir - ma - ment of____ his____ pow'r.
Sticheron 2

The guards have published it abroad, O Lord, telling of all thy wonders. But the assembly of falsehood filled their right hands with bribes, thinking that thereby they might conceal thy Resurrection which the world doth glorify. Wherefore, have mercy upon us. Praise him for his mighty acts, praise him according to his excellent greatness. Verily, all creatures were filled with joy when they received the glad tidings of thy Resurrection; for
Mary Magdalen, coming to thy grave, met an angel in a brilliant robe sitting on the stone, who said,

Why seekest thou the living among the dead?

He is not here, but is risen. As he said, he will go before you into Galilee. Praise him with the sound of the trumpet, praise him with the psaltery and harp.

VERSE 4

O Master, Lover of mankind, with thy light do we behold light;

for thou art risen from the dead, granting salvation to the...
race of man, that the whole creation may glorify thee alone, who
did not sin. Have mercy on us. Praise him with the
timbrel and dance, praise him with string'd instruments and
or organs. Verily, the ointment-bearing women, O
Lord, did offer to thee their tears as a morning
praise; for when they reached thy grave bearing exceeding sweet scent,
hastening to seek thine incorruptible body, an
angel, sitting on the stone, spake to them, saying, Why
seek ye the living among the dead? For verily, he hath
trodden down death and is risen, because he is God,
granting to all Great Mercy. Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let ev'rything that hath breath praise the Lord. Thou, the brilliant angel on the life giving tomb, didst say to the ointment bearing women,

VERSE 6

Sticheron 6

Verily, the Saviour hath emptied the tombs, and hath
led hades captive, rising on the third day; for he alone is omnipotent God.

VERSE 7

Arise, O my God, lift up thine hand, and forget not the humble. On a Sabbath,

Mary Magdalene came seeking thee in the grave. And when she found thee not, she waited, crying with

sighs, and said, Woe is me, O my Saviour! How hast thou been stolen, O King of all? And from within the grave a pair of

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MGK
Woman, why weep-est thou? And she an-swered, say-ing, I
cry be-cause they have re-moved my Lord from the grave; and I
know not where they have tak-en him. But as she
turned back and saw thee, she cried, say-ing, My
Lord and my God, glo-ry to thee.

VERSE 8
I will praise thee, O Lord, with my whole heart; I will
show all thy mar-vel-ous works.
The Hebrews did close the tomb of life; but the thief did open paradise with his tongue, as he cried, saying, O thou who for my sake hast been crucified with me, hast hung on the tree of the Cross, and hast appeared to me sitting on the throne with the Father, thou art the Christ our God, Possessor of Great Mercy.
Let ever thing that hath breath, praise the Lord. Praise ye the Lord from the heavens:

God is due our song. praise ye him, all his angels:

ye him, all his hosts. To thee, O God, is due our song.

VERSE 1 Quickly

This glory shall be to all his saints.
We glorify thy Resurrection, O Lord Almighty, O thou who didst suffer crucifixion and death and didst rise from the dead. Praise God in his sanctuary, praise him in the firmament of his pow'r.

Thou hast freed us, O Christ, from the first curse. And by thy

Death thou didst banish the insurgency of Diabolo pre-vailing over our nature. And in thy Resurrection thou didst fill all with joy. Wherefore, we cry to thee, O thou

Lord, who didst rise from the dead; glory to thee.
VERSE 3

Praise him for his mighty acts, praise him according to his excellent greatness. O Christ Saviour, who didst rise from the dead, lead us by thy Cross to thy right hand, and save us from the traps of the enemy; stretch forth thine arm and raise us who are fallen in sins; through the intercession of thy saints, O Lord, the Lover of mankind.

VERSE 4

Praise him with the sound of the trumpet, praise him with the psaltery and harp. Only Son of God, thou didst come to earth, but wast not separated from the Paternal bos-
om; and be-cause of thy_ love to man-kind thou_ didst be-come un-
change-a-ble man. Thou didst suf-fer cru-ci-fix-ion and
death. in the flesh, O thou who in thy Di-vin-i-ty
suf-fer-est not. Thou didst rise__ from the dead, grant-ing man-kind
im-mortal-i-ty; for thou a-lone__ art Al-might-y.

VERSE 5

Praise him with the tim-brel and dance, praise__ him with__

Sticheron 5

string'd__ in-stru-ments and or-gans. Thou didst pur-chase
death-less-ness for us, O Sav-iour, when thou didst ac-cept death

bod-i-ly. Thou didst dwell in a grave to de-liv-er us from
Praises, Verses and Stichera
Tone 4
Basil Kazan

VERSE 6

Therefore, do we shout, Glory to thee, O Lord, Giver of life, who art alone the Lover of mankind. Praise him upon the loud cymbals, praise him upon the high-sounding cymbals. Let ev'rything that hath breath praise the Lord.

Sticheron 6

When thy Cross, O Saviour, was planted in Golgotha, the rocks were split asunder; and when thou wast placed in a grave like the dead, the gate-keepers of hades were a
fraid; for thou didst abolish the might of death, and in thy Resurrection thou didst bestow incorruptibility on all the dead. Wherefore, O Lord, Giver of life, glory to thee. Arise, O my God, lift up thine hand and forget not the humble. The women, O Christ God, desired to behold thy Resurrection. And Mary Magdalene went a-head of them, and she found the stone rolled from the grave, and she saw the angel sitting thereon, who said, Why seek ye the
Praises, Verses and Stichera
Tone 4
Basil Kazan

VERSE 8

I will praise thee, O Lord, with my whole heart; I will show all thy marvelous works. Say, O Jews, where is Jesus whom ye thought ye were guarding? Where is he whom ye had thrown into the grave, and seal'd there to the stone? Give us the dead One, O denominators of life. Give us the buried One, or else believe in the risen One. And if ye keep silent a...
About the Resurrection, the stone shall proclaim it,
even that stone which was rolled away from the door of the tomb. Albeit, great is thy mercy, and great is the mystery of thy dispensation, O Saviour;
glory to thee.
135

Praises, Verses and Stichera

Byzantine Tone 5

Slow

Let ev'ry thing that hath breath, praise_____

Lord. Praise______ ye____ the____ Lord

from the____ heavens: praise______ ye____ him,

praise____ him____ in____ the____ heights. To thee, O

God,____ is due____ our____ song. Praise____

ye____ him, all____ his____ an____gels:

praise____ ye____ him, all____ his____

hosts. To thee, O God,____ is due____ our____ song.

VERSE 1 Quickly

This glory shall be to all his saints.
Sticheron 1

The grave, O Lord, having been sealed by the transgressors of the law,

thou didst emerge from within like as thou wast born of the

Theotokos; for the incorporeal angels did not know how thou wert incarnate. Like-wise the guardian soldiers were not aware when thou didst rise; for these two matters were concealed from all seekers. But the wonders appeared to those who worshipped the mystery in faith. Therefore, grant us who offer praise joy and

VERSE 2

great mercy. Praise God in his sanctuary,
Praise him in the firmament of his pow'r. O Lord, thou hast demolished the everlasting gates and broken asunder the chains. Thou didst rise from the tomb, leaving behind thy wrappings and ointments in the grave, in testimony of thy true three-day Burial, and didst go before into Galilee, O thou who wert kept in a cave. Great, therefore, are thy mercies, O ineffable Saviour; have mercy on us.

Praise him for his mighty acts, praise him according to his
VERSE 4

Praise him with the sound of the trumpet, praise him with the psalter and harp. O Lord Saviour, thou didst enter unto thy Disciples, the doors being closed, as thou didst come out of the
sealed tomb, showing the sufferings of the flesh which
thou didst accept in long suffering; for thou didst sub
mit to pains patiently since thou art the seed of David.

But since thou art the Son of God, thou didst liberate the
world. Great, therefore, are thy mercies, O incompre-
henensible Saviour. Have mercy on us.

VERSE 5

Praise him with the timbrel and dance, praise him with
string'd instruments and organs. O Lord, King of

ages and Creator of all, who didst accept crucifixion and
VERSE 6

we know no other. Praise him upon the loud cymbals, praise him upon the high-sounding cymbals.

Let every thing that hath breath praise the Lord.

Sticheron 6

O Lord, God, who shall tell and who shall proclaim thy dazzling wonders? Or who shall declare thy dread mysteries? For thou wast incarnate for our sakes willingly, manifesting the might of thy pow'r. And by thy
Praises, Verses and Stichera
Tone 5
Basil Kazan

VERSE 7

A rise, O my God, lift up thine hand, and forget not the humble. Verily, the ointment-bearing women reached thy tomb very early seeking to anoint thee, O deathless Word. And when they were instructed by the words of the angel, they turned back with joy to tell the Apostles

Antiochian Orthodox Christian Archdiocese 12/7/10 Rev. 3 MK
I will praise thee, O Lord, with my whole heart; I will show all thy marvelous works. The guards keeping watch over the God-bearing tomb said to the Jews, Woe to your vain counsel; for ye sought to keep the Boundless. Vainly have ye laboured; for ye thought that ye could hide the Resurrection of the Crucified, but ye only showed it in clearer manifestation. Woe to your counsel of
false opinion! Why take ye counsel to hide what cannot be hidden? Better it were that ye hear of us and choose to believe in that which happened, which is, that an angel, splendid like lightning, descended from heaven and rolled away the stone, and from fear of him we were encompassed by death.

And to the ointment-bear-ing, steadfast women he shouted, saying,

See ye not the death of the guards, the unsealing of the tomb, and the emptiness of hades? Why seek ye then as dead, him who abolished the victory of hades and
crushed the thorn of death? Go ye in haste and tell the glad tidings of the Resurrection to the Apostles, and shout ye fearlessly, saying, In truth, the Lord, Possessor of Great Mercy, is risen.
Praises, Verses and Stichera
(AINOI)

Byzantine Tone 6

Verse 1

Slow

Let ev'rything that hath breath,

praise the Lord. Praise

ye the Lord from heav - ens:

praise ye him in the heights. To thee, O

God is due our song.

Praise ye him, all angels:

praise ye him, all hosts.

To thee, O God is due our

song. This glo - ry shall be to all his saints.

Antiochian Orthodox Christian Archdiocese 12/8/10 Rev. 2 MK

Basil Kazan (1915 - 2001)
Sticheron 1

The Cross is life and resurrection to thy people, O Lord, and in it we do trust. Wherefore do we praise thee, O our risen Lord; have mercy on us.

VERSE 2 Very Fast

Praise God in his sanctuary, praise him in the firmament of his pow'r. Thy Burial, O Master, hath opened paradise to mankind. Wherefore, as we escape corruption, we praise thee, O our risen God; have mercy on us.

VERSE 3 Very Fast

Praise him for his mighty acts, praise him according to his
Praises, Verses and Stichera
Tone 6
Basil Kazan

Sticheron 3

ex - cel - lent great - ness. With the Fa - ther and the
Spir - it, let us praise Christ ris - en from the dead. And
un - to him let us cry, Thou art our life and res - ur -
rec - tion. Have mer - cy up - on us.

VERSE 4 Very Fast

Praise him with the sound of the trum - pet, praise him with the
Sticheron 4

psal - ter - y and harp. Thou hast ris - en from the
tomb in three days, as it was writ - ten, O Christ, and hast
raised with thee our Fore - fa - thers. Where - fore, man - kind doth

Antiochian Orthodox Christian Archdiocese 12/8/10 Rev. 2 MK

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Praise him with the timbrel and dance, praise him with string'd instruments and organs.

O Lord, great and fearful is the mystery of thy Resurrection;

for thou hast emerged from the grave like a bridegroom from his chamber, annulling death by

Death, in order to give freedom to Adam.

Wherefore, do the angels in heaven exchange glad tidings, and men on earth glorify thy compassion t'ward us, O Lover of mankind.
VERSE 6 Very Fast

Praise him upon the loud cymbals, praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord.

Slowly

O Jews, transgressors of the law, where are the seals and the silver which ye gave to the soldiers? Verily, the treasure hath not been stolen, but hath risen, for he is mighty.

Sticheron 6

Be ye confounded, therefore, O denominators of Christ, the Lord of glory who suffered, and was buried and did rise from the dead.

Let us truly worship him.
VERSE 7  Very Fast

Slowly:

A - rise, O my God, lift up thine hand, and for - get not the hum - ble.

Sticheron 7

How were ye robbed of the bur - ied One when the tomb was sealed, af - ter hav - ing placed guards and signs there - on? Be - hold, the King hath come out, the doors be - ing closed. There - fore, ei - ther show him as dead, or wor - ship him with us as God,

sing - ing, Glory to thy Cross and to thy Res - ur - rec - tion, O Lord. I will praise thee, O Lord, with my whole heart; I will

VERSE 8  Very Fast

Slowly

show all thy mar - vel - ous works. The oint - ment - bear - ing wom - en, O Lord, came to thy life - re - ceiv - ing grave,

Antiochian Orthodox Christian Archdiocese 12/8/10 Rev. 2 MK

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Praises, Verses and Stichera
Tone 6
Basil Kazan

wailing and bringing ointment, seeking thy pure

body to anoint it. Then they found an

angel wrapped with light and sitting on a stone; and he

spake to them, saying, Why shed ye tears for One from whose

side life did flow to the world? Why seek ye in the

grave as dead One who is deathless? More proper for

you that ye hasten to his Disciples to proclaim to them with joy his glorious Resurrection bring ing joy to the whole world; by which, O

Antiochian Orthodox Christian Archdiocese 12/8/10 Rev. 2 MK
Saviour, since thou didst lighten us thereby, grant us forgiveness and the Great Mercy.
Let ev'rything that hath breath, praise the Lord.
Praise ye the Lord from the heav'ns: praise him in the heights. To thee, O God, is due our song. Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

VERSE 1

This glory shall be to all his saints. Christ hath risen from the dead, loosening the bonds of death. Be of good cheer, O earth, and of great joy, and, O

Praises, Verses and Stichera

Byzantine Tone 7

Basil Kazan
(1915 - 2001)
heavens, praise the glory of God. Praise God in his sanctuary, praise him in the firmament of his pow'r. Seeing the Resurrection of Christ, let us worship the Holy Lord Jesus, who alone is blameless of all error. Praise him for his mighty acts, praise him according to his excellent greatness. Verily, we cease not worshiping the Resurrection of Christ; for we are saved from our sins. Holy, therefore, is the
Lord Jesus who did manifest the Resurrection.

VERSE 4
Praise him with the sound of the trumpet,

Sticheron 4
praise him with the psaltery and harp.

With what shall we reward the Lord for all that he hath given us? For God, for our sakes, dwelt among men; and for corrupt nature the Word became flesh and lived among us. Yea, he hath done this, the Benefactor of ingratiates, the Saviour of captives, the Sun of justice to those lying in the darkness, the
Praises, Verses and Stichera

Tone 7

Basil Kazan

Verse 5

Wherefore, do we cry to him, O our God, glory to thee. Praise him with the timbrel and dance, praise him with string'd instruments and organs.

Sticheron 5

O Lord, thou hast demolished the gates of hades, and by thy precious might thou hast abolished the pow'r of death, and by thy divine and glorified Resurrection thou hast raised the dead lying in darkness from everlasting.

Antiochian Orthodox Christian Archdiocese 12/11/10 Rev. 3 MK
time; for thou art King of all and an almighty God.

VERSE 6

Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Come, let us rejoice in the Lord, and be joyous in his Resurrection; for he hath raised the dead with him from the indissoluble bonds of hades. And being God, he hath granted the world eternal life and the

VERSE 7

Great Mercy. Arise, O my God, lift up thine
Praises, Verses and Stichera
Tone 7
Basil Kazan

hand and forget not the humble. Verily, the splendid angel sat on the stone of the receiving grave and proclaimed to the ointment-bearing women, The Lord hath risen as he foretold you. Tell, therefore, his Disciples that he will go before them to Galilee, he who granteth the world eternal life and the Great Mercy.

VERSE 8
I will praise thee, O Lord, with my whole heart; I will show all thy marvelous works. Why have ye re-
Praises, Verses and Stichera
Tone 7
Basil Kazan

rejected the Corner-stone,—O ye Jews, transgressors of the law? For

...verily, the same is the Stone which God hath placed in Zion,

who in the wilderness poured forth water from the rock, and whose_

side poureth out for us deathlessness. He is the

Stone that was cut out from the virginal mountain without_

will of man, the Son of man, coming in the

clouds of heaven, to the Ancient of Days, as Daniel

said, and his kingdom shall last forever.
Verse 1
This glory shall be to all his saints.
Sticheron 1

Though thou didst stand in judgment, O Lord, condemned by Pilate, thou didst not vacate thy throne, sitting with thy Father. Thou didst arise from the dead, releasing the world from the bondage of the stranger; for thou art compassionate and the Lover of mankind.

VERSE 2

Praise God in his sanctuary, praise him in the firmament of his pow'r. Though, O Lord, the Jews placed thee in a grave like dead, the soldiers guarded thee as a slumbering
King; and as a Treasure of life, they sealed thee. But thou didst rise and grant incorruptibility to our souls.

VERSE 3

Praise him for his mighty acts, praise him according to his excellent greatness. Thou didst give us thy Cross, O Lord, as a weapon against Diabolus, who, unable to behold its pow'r, doth fear and tremble; for it raiseth the dead and hath annulled death. Therefore, do we worship thy Burial and
Resurrection. Praise him with the sound of the trumpet, praise him with the psaltery and harp.

VERSE 4

Praise him with the sound of the timbrel and dance, praise him with string'd instruments and organs.

VERSE 5

The angel proclaiming thy Resurrection, O Lord, did frighten the guards; but to the women he cried out, saying, Why seek ye the living among the dead? Verily he hath risen, being God, and hath granted life to the universe. Praise him with the
Sticheron 5

Thou didst suffer by the Cross, O thou unsuffering through the Godhead, and didst accept burial for three days that thou mightest set us free from the bondage of the enemy and grant us life through thy Resurrection, O Christ, the Lover of mankind.

VERSE 6

Praise him upon the loud cymbals, praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. I do worship, glorify, and
Praise thy resurrection from the tomb, O Christ, by which thou didst release us from the fast bonds of Hades; for, being God, thou hast granted the world eternal life and the

VERSE 7

Great Mercy. Arise, O my God, lift up thine

Sticheron 7

hand and forget not the humble. Verily, the transgressors of the law guarded thy life-receiving tomb, and didst seal it, placing guards. But thou, since thou art a deathless and almighty God, didst rise on the third day.
VERSE 8

I will praise thee, O Lord, with my whole heart; I will

Sticheron 8

show all thy marvelous works. When thou didst pass

through the gates of hades and didst demolish them, then its

captive shouted, saying, Who is this who is judge, not in the abyss of the earth, but who hath annulled the prison of death as

though it were a tabernacle? For verily, I have received him as

dead and have feared him as God. Wherefore, O almighty Saviour, have mercy upon us.
1st Doxastikon and Theotokion

Byzantine Tone 1

Slow

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

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

When the Dis - ci - ples went ___ up in - to the

moun - tain to a - wait ___ the As - cen - sion, the Lord ap - peared ___ un - to ___ them, and they

wor - shipped Him; ___ and ___ they ___ learned ___ from ___

Him; and were giv - en pow - er to teach _______

ev' - ry - where, in ev' - ry ___ place un - der the
heavens, to preach of His Resurrection
from the dead and of His Ascension
in to Heaven: With them, may we pass our entire life proclaiming the Words of Thy Truth, O Christ our God, and Saviour of
our souls. Both now and ever, and unto ages of ages. Amen.
Theotokion

Most bless - ed art thou, O Vir - gin The - o - to - kos, for through him that was in - car - nate of thee is
ha - des de - spoiled, Ad - am is re - called from the
dead, the curse is made void, Eve is set free, death is slain, and we
are en - dowed with life. Where - fore, in hymns of
praise, we cry a - loud: Bless - ed art thou, O Christ our God,
who art thus well pleased, glo - ry to thee.

Now turn to Page 200 and sing the Great Doxology in Tone 1
Byzantine Tone 2

Slow

Glory to the Father and to the

Son and to the Holy Spirit.

They who were with Mary came and brought with them spices; and since they were at a loss how to achieve their desire, they saw that the stone had been rolled back; and a godly young man removed all anxiety and...
trouble from their souls__ by saying, The

Lord Jesus hath risen. Wherefore, they proclaimed to his Disciples, that they should hasten to Galilee and behold______ him,____

risen from____ the____ dead; for he____ is the Lord, and the Giver____ of____ life.

Both now and ever, and unto ages of

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Antiochian Orthodox Christian Archdiocese 12/14/10 Rev. 3 MK
The Second Doxastikon and Theotokion
Basil Kazan

Theotokion

ages. Amen. Most blessed art thou, O Virgin

Theotokos, for through him that was incarnate of thee is hades despoiled, Adam is recalled from the
death, the curse is made void, Eve is set free, death is slain, and we

are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who art

thus well pleased, glory to thee.

Now turn to Page 205 and sing the Great Doxology in Tone 2

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3rd Doxastikon and Theotokion

Byzantine Tone 3

Slow

Basil Kazan
(1915 - 2001)

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The Third Doxastikon and Theotokion

Basil Kazan

the Sav iour and his appearance

unto her. But, when they had been armed with miracles and wonders, they were sent out as a warning. But as for thee, O Lord, thou didst ascend to thy Father, the Element of all light; and they, and they did preach in ev'ry place, in ev'ry
The Third Doxastikon and Theotokion
Basil Kazan

place, verifying their words with miracles and wonders.

Therefore, we who were enlightened by them glorify thy Resurrection from the dead, O Lover of mankind.

Fast

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

Most blessed art thou, O Virgin Theokos, for through him that was incarnate of thee is hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise we cry aloud: Blessed art thou, O Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 210 and sing the Great Doxology in Tone 3
Byzantine Tone 4

Slow

Ison

Glory to the Father and to the Son and to the Holy Spirit. Verily, the women came at early dawn to the tomb, O Christ, but they found not thy body, which was precious to them.

And as they were perplexed, behold there stood among them, those who were in shining clothes who said to them, Why seek ye the living among the dead? He hath
risen as he foretold. Why have ye forgotten his words? And when they were assured by their saying, they preached to the Disciples the things they had seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified thy wonders in himself.
Quickly

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

Theotokion

Most blessed art thou, O Virgin Theotokos, for through him that was incarnate of thee is hades despoiled,

Adam is recalled from the dead, the curse is made void,

Eve is set free, death is slain and we are endowed with life.

Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 215 and sing the Great Doxology in Tone 4
5th Doxastikon and Theotokion

Byzantine Tone 5

Ison

Glory to the Father and to the Son and to the Holy Spirit. How wise are thy judgments, O Christ, in that thou didst grant to Peter understanding of thy Resurrection by the burial wrappings alone; where-as thou didst walk along with Luke and with Cleopas conversing; and as thou didst so, thou didst not reveal thyself to them, and wast taunted by them as though thou alone wert a
stranger in Jerusalem, not knowing what

recently had happened there. But since thou ordainest all things in conformity with thy creation, thou didst explain to them what the Prophets had spoken concerning thee, and in the breaking of the bread they knew thee after their hearts were aflame for thy knowledge; and when they came together with the Disciples, they proclaimed openly the
5th Doxastikon and Theotokion

Basil Kazan

Resurrection, by which have mercy on us.

Quickly

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

Theotokion

Most blessed art thou, O Virgin Theotokos, for through

him that was incarnate of thee is hades despoiled, Adam is released

called from the dead, the curse is made void, Eve is set free, death is slain, and we

are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O

Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 220 and sing the Great Doxology in Tone 5

Antiochian Orthodox Christian Archdiocese 12/15/10 Rev. 3 MK
Byzantine Tone 6

Quickly

O__ glo__ -__ ry to__ the Fa__ -__ ther and to____ the____

Son and to the Ho__ -__ ly__ Spir__ -__ it.

Since thou art the true___ peace of God___ to man,___ O___ Christ,

thou didst give thy peace___ to thy Dis-ci-ples after thy__ Resur-

-rec__ -__ tion. Thou didst show that they___ were fright-ened

when they___ thought___ that they were be-hold-ing a spir__ -__

-it. But thou___ didst re-moe their souls___ all anxi-e-ty

Antiochian Orthodox Christian Archdiocese 12/15/10 Rev. 3 MK
when thou didst show them thy hands and thy feet; and yet they were in doubt. But when thou didst take food with them, reminding them of thy preaching,

thou didst open their minds so they would understand the books. And thou didst make with them the eternal covenant, and didst bless them, and ascended into heav en. Wherefore, with them, do we worship thee,
Quickly

O____ Lord,____ glory____ be____ to____ thee. Both

Theotokion

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

blessed art thou, O Virgin Theotokos, for through him that was in-

-carnate of thee is hades despoiled, Adam is recalled from the

dead, the curse is made void, Eve is set free, death is slain, and we are endowed with

life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O

Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 225 and sing the Great Doxology in Tone 6

Antiochian Orthodox Christian Archdiocese 12/15/10 Rev. 3 MK
7th Doxastikon and Theotokion

Byzantine Tone 7

Slow

Ison

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

Son and to ___ the Ho - ly Spir - it. ___ Be - hold the ___

dawn and the rise of ___ the day; Why hast thou stood, O ___

Mar - y, at the ___ grave? ___ And great ___ dark - ness ___ hath ___

cov - ered thy ___ mind, and thou asked him, ___

Where ___ hath ___ Je - sus been placed? ___ Yea, be - hold ___ the Dis -

ci - ples who has - tened to ___ the ___ tomb,
how they surmised his Resurrection from the burial

wrapping and the turban, and remembered what was said about him in the books. Therefore, we who believed through them, praise thee with them, O Christ, thou Giver of life. Quickly Both now and ever, and unto ages of ages. Amen.
Most blessed art thou, O Virgin Theotokos, for through him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 230 and sing the Great Doxology in Tone 7
Byzantine Tone 8

Slow

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

Verily, the fervid tears were not shed in vain; for behold she hath been worthy to learn from the angels, and to look at thy face, O Jesus. But since she was a weak woman she was still thinking of earthly things. Therefore, was...
she put off from touching thee, O Christ. But she was sent to proclaim to thy Disciples, and to tell them the glad tidings and of the Ascension to the heavenly heritage. Make us worthy with her, therefore, of thine appearance, O Lord God. Quickly Both now and ever, and unto ages of ages. Amen.
Theotokion

Most blessed art thou, O Virgin Theokos, for through him that was incarnate of thee is hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 235 and sing the Great Doxology in Tone 8
Byzantine Tone 5

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9th Doxastikon and Theotokion

Byzantine Tone 5

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

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closed. But thou didst fill the Disciples with joy,

granting them the Holy Spirit, and didst bestow on them power to forgive

sins. And as for Thomas, thou didst not permit him to

drown in the depths of faithlessness. Wherefore, grant us the understanding of the truth, and forgiveness of sins,

O Lord who art compassionately,

Both now and ever, and unto ages of ages. Amen.
Most blessed art thou, O Virgin Theotokos, for through him that was incarnate of thee is hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Therefore, in hymns of praise, we cry aloud:

Blessed art thou, O Christ our God, who art thus well pleased,
glory to thee.

Now turn to Page 220 and sing the Great Doxology in Tone 5
10th Doxastikon and Theotokion

Byzantine Tone 6

Slow

Ison

O__ glo - ry to_ the Fa - ther and to____ the____

Son and to the Ho - ly__ Spir - it. Af - ter

thy________ des - cent to___ ha - des,

and thy Res - ur - rec - tion from____ the dead,____ O__

Christ,____ the Dis - ci - ples__ sor - rowed, as

was___ fit - ting, griev - ing o-ver thy____ re-mov - al.

They re-turned to their____ oc - cu - pa - tions____ and at - tend -
ed to their nets____ and their____ ships; but there was___ no___

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The Tenth Doxastikon and Theotokion

Basil Kazan

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fish-ing what-so-ever. But thou didst appear to them, and, since thou art Lord of all, thou

didst command them to cast the nets on the right side. And at once the word became deed and they

caught much fish and found a strange meal prepared for them on the ground. And thy Disciples at once par-

ook there of. And now, make us worthy with them to enjoy it mentally, O Lord,
The Tenth Doxastikon and Theotokion

Basil Kazan

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Now turn to Page 225 and sing the Great Doxology in Tone 6
11th Doxastikon and Theotokion

Byzantine Tone 8

Slow

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

When thou didst show thy - self to the Dis -
ci - ples af - ter thy Res - ur - rec - tion, O

Sav - iour, thou didst ap - point Si - mon to
shep - herd the sheep, for the re - new - al of love,

ask - ing him to tend the

flock. And thou didst say to

him, If thou lov - est me, O Pe - ter,
feed my lambs, feed my sheep.

But he at once inquired concerning the other Disciple,

showing his exceeding love.

Wherefore, by the intercession of both, O Christ keep thy flock

from corrupting wolves.

Quickly

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

Most blessed art thou, O Virgin Theotokos, for through him that was incarnation of thee is hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life.

Wherefore, in hymns of praise, we cry aloud:

Blessed art thou, O Christ our God, who art thus well pleased, glory to thee.

Now turn to Page 235 and sing the Great Doxology in Tone 8
The Great Doxology*

Byzantine Tone 1

Theant travelers of Christ, who hast shown us the Light. Glory be to God on high, and on earth peace, and goodwill among men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world, have mercy on us, thou that

* Originally in the key of E minor
The Great Doxology
Tone 1
Basil Kazan

Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name for ever. Amen.
The Great Doxology
Tone 1
Basil Kazan

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

Blessed art thou, O Lord: teach me thy statutes. Blessed art thou, O Lord: teach me thy statutes. Lord, thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against thee. Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.
The Great Doxology
Tone 1
Basil Kazan

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

Holy God, Holy Mighty, Holy Immortal: have mercy on us. Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Holy Immortal, have mercy on us.

Slowly

Holy God, Holy Mighty,

Holy Immortal, have___

mercy___ on___ us.
Today is Salvation

Byzantine Tone 1

Ison

Today is salvation come unto the world. Let us sing praises to him that arose from the grave; the Author of our life: for having by death destroy'd death, He hath given us victory and Great Mercy.

Basil Kazan
(1915 - 2001)
The Great Doxology

Byzantine Tone 2

Ison

Glory to thee, who hast shown us the Light. Glory be to

God on high, and on earth peace, and goodwill among men.

We praise thee, we bless thee, we worship thee, we

glorify thee, we give thanks unto thee for thy great glory.

O Lord heavenly King, God the Father Almighty;

O Lord, the Only-begot ten Son, Jesus Christ; and the

Holy Spirit. O Lord God, Lamb of God, Son of the

Father, that takest away the sin of the world, have mercy on
us, thou that tak-est a-way the sins_ of the world. Re-ceive our
pray'r,  O thou that sit-test at the right_hand_ of the Fa-ther, and have
mer-cy on us. For thou only art ho-ly, thou only art the
Lord, O Je-sus Christ, to the glo-ry of God the Fa-ther. A-men.
Ev'-ry day_ will I bless_thee, and I will praise thy Name for-
ev-er; yea, for-ev-er and ev-er. Vouch-safe, O Lord, to
keep_us this day with-out_sin. Bless-ed art thou, O Lord,

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Name forever. Amen. Let thy mercy, O Lord, be upon us, as we do put our hope in thee. Blessed art thou, O Lord:

I said: Be merciful unto me; heal my soul, for I have sinned against thee. Lord, I have fled unto thee: teach me to do thy will, for thou art my God. For with thee is the fountain of life: and in thy light shall we see light.
The Great Doxology
Tone 2
Basil Kazan

O continue thy loving-kindness unto them that know thee.

Sing 3 times

Holy God Holy Mighty, Holy Immortal: have mercy on us. Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen. Holy Immortal: have mercy on us. Holy God,

Holy Mighty, Holy Immortal: have mercy on us.

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Today is Salvation

Byzantine Tone 2

Byzantine Tone 2

Byzantine Tone 2

Byzantine Tone 2

Byzantine Tone 2

Byzantine Tone 2

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ison

Today is salvation come unto the world; let us sing praises to him that arose from the grave, the author of our life; for having by death destroy'd death, he hath given us victory and great mercy.
The Great Doxology

Byzantine Tone 3

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Glo-ry to thee, who hast shown us the Light. Glo-ry be to God on high, and on earth peace, and good-will among men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory. O Lord hea\'n-ly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit. O Lord God, Lamb of God, Son of the Father, that tak\'est a\'-way the sin of the world, have mercy on us, thou that tak\'est a\'-way the sins of the world. Re\'ceive our pray\'r, O thou that
The Great Doxology
Tone 3
Basil Kazan

Bless Lord, be glorified in the Father, and have mercy on us.

For thou only art Holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever. Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name forever. Amen. Let thy mercy, O Lord, be upon us, as we put our hope in thee.
The Great Doxology
Tone 3
Basil Kazan

Blessed art thou, O Lord: teach me thy statutes. Blessed art thou, O Lord: teach me thy statutes. Lord, thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against thee. Lord, I have fled unto thee: teach me to do thy will, for thou art my God. For with thee is the fountain of life: and in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Sing 3 times

Holy God, Holy Mighty, Holy Immortal: have mercy on us.
The Great Doxology
Tone 3
Basil Kazan

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it: both now and
ev-er, and un-to a-ges of a-ges. A-men.

Ho-ly Im-mor-tal: have mer-cy on us.

Slowly
Ho-ly_ God,
Ho-ly_ Might-y,
Ho-ly Im-mor-tal:
have mer-cy on us.
Today is Salvation

Byzantine Tone 3

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

Ison

Today is salvation come unto the

world; let us sing praises to him that a-

rose from the grave, the author of our_

life; for having by death destroy'd_

death, he hath given us victory and

great mercy.

Antiochian Orthodox Christian Archdiocese 6/28/10 Rev. 2 MK
Maestoso

Glo-ry to thee who hast shown us the Light. Glo-ry be to God on__ high, and on earth_ peace, and good-will a-mong_ men. We praise_ thee, we bless_ thee, we wor-ship thee, we glo-ri fy_ thee, we give thanks un-to thee for thy_ great glo-ry. O Lord, _ heav'n-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. O Lord _ God, _ Lamb of God, Son_ of the Fa-ther, that tak est a-way the sin_of the world, have mer-cy on us, thou that tak est a-way the sins_ of the world.

Basil Kazan
(1915 - 2001)

The Great Doxology

Byzantine Tone 4

Antiochian Orthodox Christian Archdiocese 12/17/10 Rev. 2 MK
The Great Doxology
Tone 4
Basil Kazan

Receive our pray'r, O thou that sittest at the right hand of the
Father, and have mercy on us. For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen. Ev'ry day will I bless thee, and I will praise thy Name for ever; yea, for ever and ever. Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name for ever. Amen. Let thy mercy, O Lord, be upon us,

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as we do put our hope in thee. Blessed art thou, O Lord: teach me thy statutes. Blessed art thou, O Lord: teach me thy statutes.

Lord, thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against thee. Lord, I have fled unto thee: teach me to do thy will, for thou art my God. For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.
Holy God, Holy Mighty, Holy Immortal: have mercy on us. Holy God, Holy Mighty,

Holy Immortal: have mercy on us. Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Holy Immortal: have mercy on us. Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Byzantine Tone 4

Today is Salvation

Basil Kazan
(1915 - 2001)

Ison

Today is salvation come unto the world; let us sing praises to him that arose from the grave, the author of our life; for having by death destroy'd death, he hath given us victory and great mercy.

Antiochian Orthodox Christian Archdiocese 12/17/10 Rev. 2 MK
The Great Doxology

Byzantine Tone 5

Quickly

Glory to thee who hast shown us the Light. Glory be to God on high, and on earth peace, and goodwill among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory.

O Lord, heavenly King, God the Father Almighty;

O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that
The Great Doxology
Tone 5
Basil Kazan

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For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen. Ev'ry day will I bless thee, and I will praise thy Name for ever; yea, for ever and ever. Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name for ever. Amen.
The Great Doxology
Tone 5
Basil Kazan

Let thy mercy, O Lord, be upon us, as we do put our hope in thee. Blessed art thou, O Lord: teach me thy statutes.

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

Lord, thou hast been our refuge in all generations.

I said: Be merciful unto me; heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.
Sing 3 times

Ho-ly God, Ho-ly Might-y, Ho-ly Im-mor-tal: have mer-cy on us. Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it;

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

Slowly

Ho-ly Im-mor-tal: have mer-cy on us.

Ho-ly God, Ho-ly Might-y, Ho-ly Im-mor-tal: have mer-cy on us.
Having Risen from the Tomb

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Ison

Having risen from the tomb, and having burst the bonds of Hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy; having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee; and thru them thou hast granted peace unto the civilized world, O thou who alone art plentiful in mercy.

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The Great Doxology

Byzantine Tone 6

Glo-ry to thee who hast shown us the Light. Glo-ry be to God on high,

and on earth peace, and good-will among men. We

praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee, we give

thanks un-to thee for thy great glo-ry. O Lord, hea-v'n-ly

King, God the Fa-ther Al-might-y; O Lord, the

On-ly-be-got-ten Son, Je-sus Christ; and the Holy Spir-it.

O Lord God, Lamb of God, Son of the Fa-ther, that

tak-est a-way the sin of the world, have mer-cy on us, thou that

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Basil Kazan
(1915 - 2001)
The Great Doxology
Tone 6
Basil Kazan

The Great Doxology
Tone 6
Basil Kazan

The Great Doxology
Tone 6
Basil Kazan

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever. Vouch-safe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name forever. Amen.
Let thy mercy, O Lord, be upon us, as we do put our hope in thee. Blessed art thou, O Lord: teach me thy statutes.

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

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

Lord, I have fled unto thee: teach me to do thy will, for thou art my God. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving-kindness unto them that know thee.
The Great Doxology
Tone 6
Basil Kazan

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Having Risen from the Tomb

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Having risen from the tomb, and having burst the bonds of Hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy; having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee; and through them thou hast granted thy peace unto the civilized world, O thou, who alone art plenteous in mercy.
The Great Doxology

Byzantine Tone 7

Byzantine Orthodox Christian Archdiocese 12/20/10 Rev. 2 MK

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Basil Kazan
(1915 - 2001)

Ison

Glo-ry to thee who hast shown us the Light. Glory be to God on high, and on earth peace, and goodwill among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ: and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world, have mercy on us, thou that

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The Great Doxology
Tone 7
Basil Kazan

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless thee, and I will praise thy Name for ever; yea, for ever and ever. Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, God of our Fathers, and praised and glorified be thy Name for ever. Amen.
The Great Doxology
Tone 7
Basil Kazan

Let thy merc - cy, O Lord, be up - on us, as we do put our hope in thee. Bless - ed art thou, O Lord: teach me thy stat - u - tes.

Bless - ed art thou, O Lord: teach me thy stat - u - tes. Lord, thou hast been our re - fuge in all gen - er - a - tions. I said: Be mer - ci - ful un - to me: heal my soul, for I have sinned a - gainst thee. Lord, I have fled un - to thee: teach me to do thy will, for thou art my God. For with thee is the foun - tain of life: and in thy light shall we see light.

O con - tin - ue thy lov - ing - kind - ness un - to them that know thee.

Antiochian Orthodox Christian Archdiocese 12/20/10 Rev. 2 MK
The Great Doxology
Tone 7
Basil Kazan

Sing 3 times

Slowly

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Having Risen from the Tomb

Byzantine Tone 7

Having risen from the tomb, and having burst the bonds of Hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy; having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee; and through them thou hast granted thy peace unto the civilized world, O thou who alone art plentiful in mercy.

Basil Kazan (1915 - 2001)
The Great Doxology

Byzantine Tone 8

Ison

Glo-ry to thee who hast shown us the Light. Glo-ry be to God on

high, and on earth peace, and good-will a-mong men. We

praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee, we give

thanks un-to thee for thy great glo-ry. O Lord, heav'n-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. O Lord God,

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

world, have mer-cy on us, thou that tak-est a-way the sins of the world.

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The Great Doxology
Tone 8
Basil Kazan

Re-ceive our pray'r, thou that sit-test at the right-hand of the
Fa-ther, and have mer-cy on us. For thou only art
ho-ly, thou only art the Lord, O Je-sus Christ, to the glo-ry of God the
Fa-ther. A-men. Ev-ry day will I bless thee, and I will
praise thy Name for- ev-er; yea, for-ev-er and ev-er. Vouch-
safe, O Lord, to keep us this day with-out sin. Bless-ed art thou, O Lord,
God of our Fa-thers, and praised and glo-ri-fied be thy Name for-
ev-er. A-men. Let thy mer-cy, O Lord, be up-on us,

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as we do put our hope in thee. Blessed art thou, O Lord:

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

Lord, thou hast been our refuge in all generations.

I said: Be merciful unto me; heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.
Holy God, Holy Mighty, Holy Immortal: have mercy on us. Holy God, Holy Mighty, Holy Immortal: have mercy on us. Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Holy Immortal: have mercy on us. Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Having Risen from the Tomb

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Having Risen from the Tomb, and having burst the bonds of Hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee; and through them thou hast granted thy peace unto the civilized world, O thou who alone art plentiful in mercy.