ACKNOWLEDGMENT

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 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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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 chanteres 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:** When the Great Feasts of Our Lord fall on a Sunday, the Troparion of the Resurrection, Kathismata of the Resurrection, Evlogetaria, Little Litany, Hypakoe, Anabathmoi, Prokeimenon, and Matin Gospel of the Eothinon are omitted. Instead we chant after “God is the Lord” the Troparion of the Feast three times, the Kathismata of the Feast, and immediately “From my youth,” as found on pages 63-64 of this book. Immediately after “From my youth,” we chant the Prokeimenon and Matin Gospel of the Feast. Propers for these Feasts can be found in Nassar’s Divine Prayers and Services.

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**NOTE:** Great Feasts, Sundays of the Triodion and Pentecostarion each have their proper Exaposteilarion. Chant the Exaposteilarion of the Eothinon of the Day followed by the Exaposteilarion of the Feast, Triodion, or Pentecostarion.

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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.

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\(^1\) 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.
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:

A - men. Bless, Fa - ther, 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: A - men.

NOTE: [At Eastertide, we first chant quickly: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life." (thrice)
Then we continue with the reading of "Glory to God in the highest...", etc.]
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)²**

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.

²The 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.

1. Lord, have mercy.  2. Lord, have mercy.  3. Lord, have mercy.

4. Lord, have mercy. To thee, O Lord. Amen.
God is the Lord

Byzantine Tone 1

Byzantine Tone 1

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.
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 borest thy Creator. Wherefore, 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.
God is the Lord

(Basil Kazan (1915 - 2001))

Note: On a normal Sunday (no Feast or major commemoration) sing:
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2. "Glory to the Father", repeat the Troparion
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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.

(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.)
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.
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.

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We continue with the troparia of the day.

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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.
Apolytikion of the Resurrection

Byzantine Tone 3

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.

2.

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

Byzantine Tone 3

Basil Kazan (1915 - 2001)

Ison

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

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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3. "Both now and ever", the Theotokion of the Resurrection in the proper Tone.

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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.
Having learned the joyful message of the Resurrection from the angel, the women Disciples of the Lord cast from them their penal 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 myst'ry which was hid - den from ev - er -
-last - ing and was un - known of the an - gels, O
The - o to - kos, was re - vealed through thee to
those who dwell up - on earth; in that God hav - ing be -
come in - car - nate in un - con - fused
union, of his own good will, ac - cept - ed the cross for our_
sake; where - by he raised a - gain the first cre - a -
ted, and hath saved our souls from death.
(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.

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(We continue with the troparia of the day.)

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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.
Ison

Let us believers praise and worship the

Word, coeterunal 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.
Re-joice, ______ O uncrossed gate.
Re-joice, O wall____ and protection of those____ who has-ten un-to thee. Re-joice, O qui-et haven____ who hast not known____ wed-lock, O thou who hast giv-en birth____ in the flesh to thy Cre-a-tor and God, thou shalt con-tinue to inter-cede for the sake of____ those who praise and wor-ship thy birth-giv-ing.

To pg. 32 -->
God is the Lord

Byzantine Tone 6

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:
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2. "Glory to the Father", repeat the Troparion
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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

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 un to ages of ages. Amen.

Antiochian Orthodox Christian Archdiocese 12/23/10 Rev 3 MK
Byzantine Tone 6

Ison

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 or-dered all things, glory to thee.

To pg. 32 --»
Byzantine Tone 7

God is the Lord

Fast

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.
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           1. Troparion of the Feast
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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.

Antiochian Orthodox Christian Archdiocese  8/26/13 Rev 4 MK.CAH
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

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)

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(We continue with the troparia of the day.)

NOTE: On a normal Sunday (no Feast or major commemoration) sing:
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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 Consubstantial 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 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: Lord, have mercy.

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

Chanter: Lord, have mercy.

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

Chanter: To thee, O Lord.

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: Amen.

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

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.

To page 41 —>
TONE 2

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.

To page 41 ——>
TONE 3

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.

To page 41 ——>
First Kathisma

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.

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TONE 6

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 Light. And while the doors were closed, thou didst come to the Disciples, O Christ God, the 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.
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

wo men disciples, do ye mingle sweet smelling spices with your tears of pity? The radiant

Evlogetaria

Basil Kazan (1915 - 2001)
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 there from. Alle-
luia, Alleluia, Alleluia. Glory to thee, O God. Alle-
luia, 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.

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 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:

A - men.
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A - men.
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.
Chanter: The Prokeimenon!
Byzantine Tone 1

Ison

Now will I arise, saith the Lord: I will set myself for salvation,
I will make no tarrying therein.

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 therein.

To page 65 ---»
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To page 65 ---»
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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.
Fast: Arise, O my Lord and God, in the precept which thou hast command ed,
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 command ed, and a con-gre-
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The Prokeimenon

Byzantine Tone 2

Chanter: The Prokeimenon!

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 con-

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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.
Ison

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

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Say among the heathen that the Lord reigneth; the world also shall be so established that it shall not be moved.
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.
Byzantine Tone 4
Chanter: The Prokeimenon!

Fast

A - rise, O God, help us and re -

dee - m us for Thy name's sake.

Very Fast

O God, with our own ears have we heard.

Fast

A - rise, O God, help us and re -

dee - m us for Thy name's sake.
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The Prokeimenon

Byzantine Tone 4

Chanter: The Prokeimenon!

Fast

A - rise, O God, help us and re - deem us for thy name's sake.

Very Fast

O God, with our own ears have we heard.

Fast

A - rise, O God, help us and re - deem us for thy name's sake.
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.
Arise, O my Lord and my God; for thou dost reign to the end of time.

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

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The Prokeimenon

Byzantine Tone 5

Chanter: The Prokeimenon!

Fast

Basil Kazan
(1915 - 2001)

\( \text{A\ -\ rise, \ O \ my \ Lord} \quad \text{and \ my \ God;} \quad \text{for} \)

\( \text{thou \ dost \ reign \ to \ the \ end \ of \ time.} \)

Very Fast

\( \text{To \ thee \ do \ I \ con\ - \ fess, \ O \ my \ Lord, \ from \ my \ whole \ heart.} \)

Fast

\( \text{A\ -\ rise, \ O \ my \ Lord} \quad \text{and \ my \ God;} \quad \text{for} \)

\( \text{thou \ dost \ reign \ to \ the \ end \ of} \)

\( \text{time.} \)

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.
Ison

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

Very Fast

Hark en, O shepherd of Israel.

Fast

O Lord, arouse thy self, and come to our salvation.
TONE 6
Hypakoe

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

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Verily, the Holy Spirit hath might over all; for him do all the heavenly hosts worship, and every breath below.
Ison
O Lord, arouse thy strength, and
come to our salvation.

Very Fast
Harken, O shepherd of Israel.

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

Byzantine Tone 6

Chanter: The Prokeimenon!

Fast

Ison O Lord, a - rouse thy self and come to our sal - va - tion.

Very Fast

Heark en, O shep herd of Is - ra - el.

Fast

O Lord, a - rouse thy self, and come to our sal - va - tion.

To page 65 -->
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.
Arise, O Lord, my God, and let thy hand be exalted; for get not thy wretched ones to the end of time.

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

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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.
The Prokeimenon

Byzantine Tone 7

Chanter: The Prokeimenon!

Basil Kazan (1915 - 2001)

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.

To page 65 ---»
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.
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

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Second Antiphony

Yea, let my humble heart be lighted by thy fear, lest it rise and fall from thee, O allcompassionate 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, end 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

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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.
The Prokeimenon

Byzantine Tone 8

Chanter: The Prokeimenon!

Fast

Basil Kazan
(1915 - 2001)

The Lord shall reign forever;

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

To page 65 ---»
[On certain Feasts we sing the following:]
(cf. note on page "A" in the Table of Contents.)

First Antiphon Tone 4

Anabathmoi

Basil Kazan
(1915 - 2001)

Ison

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

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
Spir- it is ev- ry soul quick- ened and ex-

Antiochian Orthodox Christian Archdiocese 12/13/10 Rev. 4 MK
-alted in purity, and made resplend-
ent by the Tri-une__ Unity in mystic hol-
iness.
- Both now and ev-
er, and un-to
ages of a-
ges. A-
men.

Through the Holy Spirit the chan-
nels and streams of
grace__ over-
flow, show-
ering all cre-
ation with in-
vigorating 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.

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!

The reading from the Holy Gospel.....

[Now is read the Matins Gospel of the proper Eothina (cf. Nassar pgs 199 - 218)].

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.
Byzantine Tone 2

Troparia

Glory to the Father and to the Son and to the Holy Spirit. Through the intercessions of the Apostles, O thou who art 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 art merciful, blot out all the multitude of our transgressions.

Quickly Have mercy upon me, O God,
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)

Sing 3 times

\[
\begin{align*}
\text{Lord, have mercy. Lord, have mercy. Lord, have mercy.}
\end{align*}
\]

Sing the fourth time

\[
\begin{align*}
\text{Lord, have mercy. Lord, have mercy. Lord, have mercy.}
\end{align*}
\]

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.

\[
\begin{align*}
\text{A - men.}
\end{align*}
\]
<table>
<thead>
<tr>
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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.)*

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The Canon of the Akathist

Tone 4

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

Ode 1

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

Ode 3

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises and are joined together in a spiritual company for thy service, and in thy divine
glo-ry make them wor-thy of crowns of
glo-ry. He who sits in clouds of glo-ry up-on the throne of the
God-head, Je-sus the most high God, came with
might-y hand and saved those who cried out un-to him;
glo-ry to thy Pow-er, O Christ. All cre-
a-tion was a-mazed at thy di-vine glo-ry; for
thou, O un-wed-ed Vir-gin, didst hold with-in thee the God of
all, and didst bear the E-ter-nal Son, who re-
-wards with salvation all who hymn thy praises.

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.

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
The Canon (Odes)

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 fulfill-ment, and the whole world gathers to sing: "All ye works, praise the Lord, and magnify him unto all ages."

Antiochian Orthodox Christian Archdiocese 12/13/10 Rev. 3 MK
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 honourable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barpest 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 honourable than the
Cherubim, and more glorious beyond compare than the

Seraphim, thou who without stain

barrest 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;

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

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.

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,
Theo- to- kos, we mag- ni- fy thee.

6. Very fast

He re- mem- ber- ing his mer- cy hath hol- pen his ser- vant Is- ra- el,

Slowly

as he prom- ised to our fore- fa- thers, A- bra- ham

and his seed for- ev- er.

Fast

More hon- ra- ble than the Cher- u- bim, and more
glo- ri- ous be- yond com- pare

Ser- a- phim, thou who with- out 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!"
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: 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: 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.

Now sing the Exaposteilarion of the proper Eothina and the Theotokion.

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
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; ..... unto ages of ages.

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

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.
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 —»
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.

Basil Kazan (1915 - 2001)
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.

Basil Kazan (1915 - 2001)

2nd Theotokion to Our Lady
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.
3rd Theotokion to Our Lady

Byzantine Tone 2

Byzantine Tone 2

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.

Basil Kazan (1915 - 2001)

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

O Lord, when thou didst shout, Rejoice, thou didst re-compose

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.

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 to 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 ---»
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 heav'nly Father and promised to send them the Com­for­ter. Where­fore, O most divine and in­car­nate God,
glo­ry to thy Res­ur­rec­tion.
6th Theotokion to Our Lady

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. Wherefore they remained till they truly beheld Christ.
Byzantine Tone 2

Ison

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.

To Praises ---»
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.
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 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.
9th Theotokion to Our Lady
(This version is revised to include the missing second half of the text.)

Byzantine Chant Tone 2

Adapted by Dn. John El Massih

Basil Kazan
(1915-2001)

When thou didst behold thy Son rising from the tomb after three days, O holy Virgin and bride of God, thou didst put away all sorrow which thou hadst borne as Mother when thou beheld Him suffering. Thy soul filled with joy; thou didst praise Him with hymns together with His disciples. Therefore save those who proclaim thee as the Theotokos.
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 beloved?
11th Theotokion to Our Lady

Byzantine Tone 2

By Basil Kazan
(1915 - 2001)

Lesson

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

VERSE 1 Fast

STICHERON 1

* Originally in the key of e minor
VERSE 2

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

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 4

Praise him with the sound of the trumpet, praise him with the psaltery and harp. Glorifying thy divine condensation, 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___
When thou wast nailed upon the tree of the Cross, then was the power of the enemy slain; then Creation shook with fear of thee, and hell was despoiled by thy might. Thou didst raise the dead from their graves, and thou didst open the Gate of Paradise to the thief. O Christ our God, glory to thee. Praise him upon the loud cymbals, praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord. With great lamentations, the
honored women came to thy Tomb; but found the grave opened: and

learning from the Angel of the new and most glorious miracle, they in-

-formed the Apostles that the Lord has risen, granting unto the

VERSE 7

world his Great Mercy. Arise, O my God,

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 manifesta-

tion of God unto the end of the ages. The Son of Righteousness hath
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 Pil­late?

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
- 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.
Byzantine Tone 2

Ison

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

Praises, Verses and Stichera

(AINOI)

Basil Kazan
(1915 - 2001)

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MK
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____
breathe; for by the Cross thou didst abo-lish____
death, that thou might-est 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 san-c-tu-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;

Praises, Verses and Stichera
Tone 2
Basil Kazan

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MK
Sticheron 3

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.

VERSE 4

Praise him with the sound of the trumpet; praise him according to his excellent greatness.
The first angel spake with signs of joy instead of sorrow; and the latter brought us the glad tidings—

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of a Lord who giveth life in stead 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
Praise him upon the loud cymbals,

Praise him upon the high-sounding cymbals. Let every thing

Let them worship his Resurrection from the dead, by which all the
ends of the earth were illuminated.

VERSE 7

Arise, O my God, lift up thine hand, and forget not the humble. O Christ, thou wast crucified and buried as thou didst will;
thou didst lead death captive, being God and Lord, who granteth the world eternal

and the Great Mercy.

VERSE 8

I will praise thee, O Lord, with my whole heart; I will
Sticheron 8

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

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?
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.
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.
This glory shall be to all his saints.

Come together, all ye people, and know the pow'r of the dreadful secret; for Christ our Saviour, the eternal Word, hath been crucified for our sake, and was buried willingly, and hath risen from the dead to save all. To him let us bow down in worship. Praise God in his sanctuary, praise him in the firmament 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. Therefore, have mercy upon us. Praise him for his mighty acts, praise him according to his excellence.

VERSE 3

Sticheron 3

joy when they received the glad tidings of thy Resurrection; for
Praises, Verses and Stichera
Tone 3
Basil Kazan

Ma-ry Mag-da-lene, com-ing to thy grave, met an an-
gel in a bril-liant robe sit-ting on the stone, _ who_ said,

Why seek-est thou the liv-ing a-mong the dead?

He is not here, but is ris-en. As he said, he will

go be-fore_ you_ in-to Gal -i-lee. Praise him with the

sound of the trum-pet, praise him with the psal-ter-y and harp.

VERSE 4

Sticheron 4

O Mas-ter, Lov-er of man-kind, with thy light do we be-hold_light;

for thou art_ ris-en from_ the_ dead, grant-ing sal-va-tion to the

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race of man, that the whole creation may glorify thee alone, who may glorify thee alone, who

VERSE 5

art without sin. Have mercy on us. Praise him with the

timbrel and dance, praise him with string'd instruments and

Sticheron 5

or - gans. Ver - i - ly, the ointment - bear - ing wo - men, O

Lord, did offer to thee their tears as a morn - ing

praise; for when they reached thy grave bearing exceeding sweet scent,

hast-en ing to seek thine incorruptible bod - y, an an - gel, sit - ting on the stone, spake to them, say - ing, Why

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MGK
seek ye the living among the dead? For verily, he hath
trod den down death and is risen, because he is God,
granting to all Great Mercy. Praise him up -
on the loud cymbals, praise him up on the high sounding
cymbals. Let ev'rything that hath breath praise the_

Sticheron 6

Lord. Thou, the brilliant angel on the life giving
tomb, didst say to the ointment bearing women,

Ver i ly, the Saviour hath emptied the tombs, and hath

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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.

Sticheron 7

Mary Magdalene came seeking thee in the grave. And when she found thee not, she wailed, 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
Praises, Verses and Stichera

Tone 3

Basil Kazan

VERSE 8

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

Antiochian Orthodox Christian Archdiocese 12/4/10 Rev. 3 MGK
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.
Ison

Let ev'rything 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 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.

VERSE 2
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 Diabolus prevailing 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.

STICHERON 3

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. O 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-mor-tal - 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
131  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, thy Resurrection. And Mary Magdalene went ahead of them, and she found the stone rolled from the grave, and she saw the angel sitting thereon, who said, Why seek ye the
living among the dead? Verily, he hath risen to save all creation; for he is God.

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-
bout 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.
Let ev'ry thing that hath breath, praise the 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 angels: praise ye him, all his hosts. To thee, O God, is due our song.

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 guard-ian

soldiers were not aware when thou didst rise; for these two

matters were concealed from all seek-ers. But the

wonders appeared to those who worshipped the mystery in

faith. There-fore, 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.

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.

VERSE 3

Praise him for his mighty acts, praise him according to his
Praises, Verses and Stichera
Tone 5
Basil Kazan

Sticheron 3

excellent greatness. The women did hasten to thy tomb to behold thee, O Lord, who didst suffer for us. And when they arrived, advancing, they saw an angel sitting on the stone rolled back from fear. And he shouted to them saying, The Lord hath risen. Go and tell the Disciples that the Saviour of our souls is risen from the dead.

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

Antiochian Orthodox Christian Archdiocese 12/7/10 Rev. 3 MK
Verse 5

Praise him with the timbrel and dance, praise him with stringed instruments and organs. O Lord, King of ages and Creator of all, who didst accept crucifixion and
burial in the body for our sakes, to deliver us all from hades, thou art our God, and beside thee.

VERSE 6

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

Let ev'ry 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 dreadful mysteries? For thou wast incarnate for our sakes willingly, manifesting the might of thy power. And by thy

Antiochian Orthodox Christian Archdiocese 12/7/10 Rev. 3 MK
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Tone 5
Basil Kazan

Cross thou didst open paradise to the thief, and by thy__

Death thou hast crushed the bars of hades, and by thy__

Resurrection thou hast enriched all creation.

Therefore, O compassionate One, glory to thee.

VERSE 7

Arise, 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

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plainly that thou hast risen, O Life of all, and hadst given the world forgiveness and Great Mercy.

VERSE 8

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-bearing, 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.
VERS 1 Quickly

Slow Byzantine Tone 6

Let ev'ry 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. This glory shall be to all his saints.

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,

VERSE 2

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

Praise him for his mighty acts, praise him according to his
excellent greatness. With the Father and the Spirit, let us praise Christ risen from the dead. And unto him let us cry, Thou art our life and resurrection. Have mercy upon us.

VERSE 4 Very Fast

Praise him with the sound of the trumpet, praise him with the psaltery and harp.

Sticheron 4

Thou hast risen from the tomb in three days, as it was written, O Christ, and hast raised with thee our Fathers. Wherefore, mankind doth glorify thee and praise thy Resurrection.
VERSE 5 Very Fast

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

Sticheron 5

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

for thou hast emerged from the grave like a bridegroom from his chamber, annihilating 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 up-on the loud cymbals, praise him up-on the high-sounding cymbals. Let

Slowly

everything that hath breath praise the Lord.

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. Be ye confounded, therefore, O de-

miners of Christ, the Lord of glory who

suffer'd, and was buried and did rise from the dead.

Let us truly worship him.

Praises, Verses and Stichera
Tone 6
Basil Kazan

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VERSE 7 Very Fast

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, after 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, Glo - ry 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 - receiv - ing grave,
Praises, Verses and Stichera  
Tone 6  
Basil Kazan

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wailing and bringing ointment, seeking thy pure

bo dy 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 death less? More proper for

you that ye hasten to his Disciples to pro-

claim 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 every thing 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:

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
Tone 7
Basil Kazan

VERSE 2
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.

VERSE 3

Sticheron 2

Sticheron 3

Verily, we cease not worshiping the Resurrection of
Christ; for we are saved from our sins. Holy, therefore, is the
Praises, Verses and Stichera

Tone 7

Basil Kazan

VERSE 4

Praise him with the sound of the trumpet,

Sticheron 4

praise him with the psaltery and harp.

With what shall we render 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 ingrates, 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

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 everlast-ing
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 every thing 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
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-
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
Praises, Verses and Stichera
Tone 8
Basil Kazan

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 excellence.

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
VERSE 4
Praise him with the sound of the trumpet, praise him with the psalter and harp.

STICHERA 4
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?

VERSE 5
Verily he hath risen, being God, and hath granted life to the universe. Praise him with the timbrel and dance, praise him with string'd instruments and organs.
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.

Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord.
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 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 death-less and almighty God, didst rise on the third day.
I will praise thee, O Lord, with my whole heart; I will 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.

Antiochian Orthodox Christian Archdiocese 12/11/10 Rev. 2 MK
Glory to the Father and to___ the___
Son and to the Holy___ Spirit it.
When the Disciples went___ up into the
mountain to await___ the Ascension, the Lord appeared___ unto them, and they
worshipped Him; and they learned___ from___
Him; and were given power to teach_______
ev’rywhere, in ev’ry place under the
The First Doxastikon and Theotokion

Basil Kazan

heavens, to preach of His Resurrection

from the dead and of His Ascension

into Heaven: With them, may we

pass our entire life proclaiming the

Words of Thy Truth, O Christ

our God, and Saviour of

Fast

our souls. 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. 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 200 and sing the Great Doxology in Tone 1
2nd Doxastikon and Theotokion

Byzantine Tone 2

Slow

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

Son and to the Ho-ly Spir-it.

They who were with Ma-ry came and brought with them spi-ces; and since they were at a loss how to a-chieve their de-sire, they saw that the stone had been rolled back; and a god-ly young man re-moved all anx-i-e-ty and

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(1915 - 2001)

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trouble from their souls by saying, The Lord Jesus hath risen. Therefore, 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.

Fast

Both now and ever, and unto ages of

Antiochian Orthodox Christian Archdiocese 12/14/10 Rev. 3 MK
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 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 205 and sing the Great Doxology in Tone 2
3rd Doxastikon and Theotokion

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

Slow

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

Son and to ____ the Ho - ly __________

Spir - it. ____ Ver - ily, the Dis - ci - ples were__ rid - i-culed for the hard - -

- ness ______ of____ their__ hearts__ be - cause____ they

doubt - ed when Mar - y Mag - dalene pro -

-claimed____ to_ them the fact_ of the Res - ur - rec - tion of____

Antiochian Orthodox Christian Archdiocese 12/14/10 Rev. 3 MK
the Saviour 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 every place, in every
The Third Doxastikon and Theotokion
Basil Kazan

place, verifying their words with miracles and wonders.

Wherefore, we who were enlightened by them glorify thy Resurrection

from the dead, O Lover of mankind. 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 210 and sing the Great Doxology in Tone 3
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...
ris - en as he fore - told. Why have ye for -
got - ten his words? And when they were as - sured by their say - ing, they preached to the Dis - ci - ples the things they had seen. But their glad tid - ings were re - ceived with rid - i - cule; for they were still with - out un - der - stand - ing. But Pe - ter has - tened to be - hold, and glo - ri - fied thy won - ders in him - self.
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
Byzantine Tone 5

5th Doxastikon and Theotokion

Byzantine Tone 5

Ison

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

Ho - ly_ Spir _ - it. How wise are thy__

judg - ments, O Christ, in that thou didst grant_ to Pe - ter un-der-stand-ing

of thy Res - ur - rec _ - tion by the bur-i - al wrap-pings_ a -

-lone; where-as thou didst walk a - long_ with Luke and with Cle - o - pas con-

-vers - ing; and as thou didst_ so, thou didst not re - veal_ thy - self to

them, _ and wast _ taunt - ed by them as though thou a - lone wert a

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stranger in Jerusalem, not knowing what

recently had happened there. But since thou or-
didst explain to them what the Prophets had spoken con-
cerning thee, and in the breaking of the bread they knew
thee after their hearts were aflame for thy knowl-
edge; and

when they came together with the Disciples, they proclaimed op-en-ly the
181 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 rescued

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
Ison

Byzantine Tone 6

Quickly

O____ gl____ o____ 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 Disci____ ples af____ ter 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____ move____ from their souls____ all anx____ i____ e____ ty
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. Therefore, with them, do we worship thee,
Indeed, O Lord, glory be to thee. 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 225 and sing the Great Doxology in Tone 6.
Byzantine Tone 7

Slow Ison

Glo - ry to the Fa - ther and to the

Son and to the Holy 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
covered thy mind, and thou asked him,

Where hath Jesus been placed? Yea, be - hold the Dis -
ciples who has - tened to the tomb,
how they surmised his Resurrection from the burial

wrappings 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. 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. 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 230 and sing the Great Doxology in Tone 7
8th Doxastikon and Theotokion

Byzantine Tone 8

Slow

Glo-ry to the Fa-ther and to_ the_ Son and
to_____ the Ho-ly____ Spir-it.

Ver-i-ly, the fer-vid tears______ of Mar-ry

were__ not__ shed in______ vain; for be-hold she hath been

wor-thy to learn______ from the an-gels, and to look at

thy____ face,____ O____ Je-sus. But since she was a

weak______ wo-man she was still____ think-ing of

earth-ly_______ things. There-fore, was
The Eighth Doxastikon and Theotokion

Basil Kazan

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 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 235 and sing the Great Doxology in Tone 8
Byzantine Tone 5

Basil Kazan
(1915 - 2001)

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

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

In the full - ness of time, _ O _ Christ,

thou _ didst _ ap - pear a - mong _ thy be - lov - ed _

ones on the _ eve _ of _ the _ sab - _

-bath, and didst con - firm _ to _ them a

won - der through _ a _ won - der, name - ly thy _

Res - ur- rec - tion from _ the _ dead when _ thou didst en _

- ter while the doors _ were firm _ ly _
closed. But thou didst fill the Disciples with joy,
granting them a 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. Therefore, grant us the understanding of the truth, and forgiveness of sins,
O Lord who art compassionate.

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 220 and sing the Great Doxology in Tone 5
10th Doxastikon and Theotokion

Byzantine Tone 6

Slow

Basil Kazan
(1915 - 2001)

O__ glo__ _ry to____ the Fa__ ther and to____ the____
Son and to the Ho__ ly__ Spi__ rit. Af__ ter

thy______ des__ cent to___ ha__
da__, and thy Res__ ur__ rec__ tion from____ the dead,__ O__

Christ,___ the Disci__ 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

fishing whatsoever. 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 partook thereof. And now, make us worthy with them to enjoy it mentally, O Lord,
The Tenth Doxastikon and Theotokion
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The Tenth Doxastikon and Theotokion
Basil Kazan
Byzantine Tone 8

Ison

Glo - ry to the Fa - ther and to the Son and
to the Holy 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 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
The Great Doxology*

Byzantine Tone 1

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-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

Basil Kazan (1915 - 2001)
The Great Doxology
Tone 1
Basil Kazan

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 on - ly art ho - ly, thou_ on - ly 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 mercy, O Lord, be upon us, as we do put our hope in thee.

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.

Antiochian Orthodox Christian Archdiocese 12/16/10 Rev. 2 MK
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)
Byzantine Tone 2

**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, the Only-begotten Son, Jesus Christ; and the Holy Spirit. O Lord God, Lamb of God, Son of the Father, thatittest away the sin of the world, have mercy on**
The Great Doxology
Tone 2
Basil Kazan

us, thou that takest away the sins of the world. 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, 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
The Great Doxology

Tone 2

Basil Kazan

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: and in thy light shall we see light.
The Great Doxology
Tone 2
Basil Kazan

Sing 3 times

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

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.
Today is Salvation

Byzantine Tone 2

To-day is salvation come un-to the world; let us sing praises to him that a-
rose from the grave, the au-thor of our life; for hav-ing by death des-troy'd__

death, he hath given us__ vic-to-ry and
great__ mer-cy.
The Great Doxology

Byzantine Tone 3

Byzantine Tone 3

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 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. Re-ceive our pray'r, O thou that

Basil Kazan
(1915 - 2001)
The Great Doxology
Tone 3
Basil Kazan

sit-test 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 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.
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

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, Holy, Holy God,

Holy, Holy, Holy Mighty,

Holy Immortal:

have mercy on us.
Today is Salvation

Byzantine Tone 3

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)

Antiochian Orthodox Christian Archdiocese 6/28/10 Rev. 2 MK
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.
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 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.
The Great Doxology
Tone 4
Basil Kazan

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 4

Basil Kazan

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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.
Today is Salvation

Byzantine Tone 4

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

taketh away the sin of the world, have mercy on us, thou that
The Great Doxology

Tone 5

Basil Kazan

Takest away the sins of the world. 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. 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 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

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 5

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 plenteous in mercy.
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 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

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 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. 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 on-ly art ho-ly, thou on-ly 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 without 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 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

Ho - ly God, Ho - ly Might - y, 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. 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.
Having Risen from the Tomb

Byzantine Tone 6

Byzantine Tone 6

burst the bonds of Hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy;

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.

Having Risen from the Tomb

Antiochian Orthodox Christian Archdiocese 12/19/10 Rev. 2 MK
The Great Doxology

Byzantine Tone 7

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
The Great Doxology
Tone 7
Basil Kazan

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 on-ly art ho-ly, thou on-ly 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 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: and in thy light shall we see light.

O continuous 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 forever, and unto ages of ages. Amen. Holy Immortal: have mercy on us.

Antiochian Orthodox Christian Archdiocese 12/20/10 Rev. 2 MK
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.
Byzantine Tone 8

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.
Receive our pray'r, thou that sit-test 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. 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 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: in thy light shall we see light.

O continual thy loving-kindness unto them that know thee.
The Great Doxology
Tone 8
Basil Kazan

Slowly

Antiochian Orthodox Christian Archdiocese 12/20/10 Rev. 4 MK
Having Risen from the Tomb

Byzantine Tone 8

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.

Basil Kazan
(1915 - 2001)