

*The Lenten Triodion*

# The Great Moses

*As sung at Orthros on Great & Holy Saturday*

Byzantine chant Tone 6

Andrew Moaikel (in Arabic)  
Adapted into English by Chadi Karam

*Ison*  
Glo - - - ry to the Fa - ther and to\_\_\_ the\_\_\_

5  
Son\_\_\_ and to the Ho - ly\_\_\_ Spir - - - it.

9  
The great\_\_\_ Mo - - - - - ses\_\_\_

12  
fore - shad - owed\_\_\_ this\_\_\_ day mys - ti - c'ly by\_\_\_ his\_\_\_ say -

16  
- ing:\_\_\_ "And God\_\_\_ blessed\_\_\_ the sev - enth\_\_\_ day,"\_\_\_

20  
for this is the bless - ed\_\_\_ Sab - - - bath, this is the\_\_\_

24  
day\_\_\_ of\_\_\_ qui - - - et and\_\_\_ of\_\_\_

28  
rest,\_\_\_ on which **thē** on - ly be - got - ten\_\_\_ Son\_\_\_ of\_\_\_ God

The musical score is written on a single staff in treble clef with a key signature of one sharp (F#) and a common time signature (C). It consists of eight lines of music, each with a measure number (5, 9, 12, 16, 20, 24, 28) at the beginning. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The word 'thē' is written in bold in the final line. The score includes various musical notations such as notes, rests, and slurs.

33  rest - ed from all \_\_\_\_\_ His \_\_\_\_\_ works, keep-ing

37  Sab-bath in the bod - - y (by means of the mys-ter - y

41  of the dis-pen - sa - tion tak-ing ef - fect \_\_\_\_\_ in \_\_\_\_\_

45  death) re - turn - ing \_\_\_\_\_ through res - ur - rec - - - 3 -

49  - tion \_\_\_\_\_ to what \_\_\_\_\_ He \_\_\_\_\_ had \_\_\_\_\_ been, \_\_\_\_\_

53  and \_\_\_\_\_ grant-ing us \_\_\_\_\_ e - ter - - - - nal \_\_\_\_\_

57  life; for he a - lone is good \_\_\_\_\_ and the lov - - - er

61  of \_\_\_\_\_ man - - - - kind.