



Including the Midnight Office, Matins, and the Divine Liturgy of St. John Chrysostom





St. Symeon Orthodox Church, Birmingham, AL

# THE MIDNIGHT OFFICE (Nocturn)

- *After the reading of the Acts of the Holy Apostles is completed, the priest, vested in the epitrachilion, intones:*
- *Priest:* Blessed is our God, always, now and ever and unto ages of ages.

*Reader:* Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3*x*)

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

O most-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3*x*)

Glory to the Father, and to the Son, and to the Holy Spirit, 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 debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

- *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. Come, let us worship God our King. Come, let us worship and fall down before Christ, our King and our God. Come, let us worship and fall down before Christ Himself, our King and our God.

The Reader immediately begins Psalm 50, on the following page:

#### PSALM L. 50

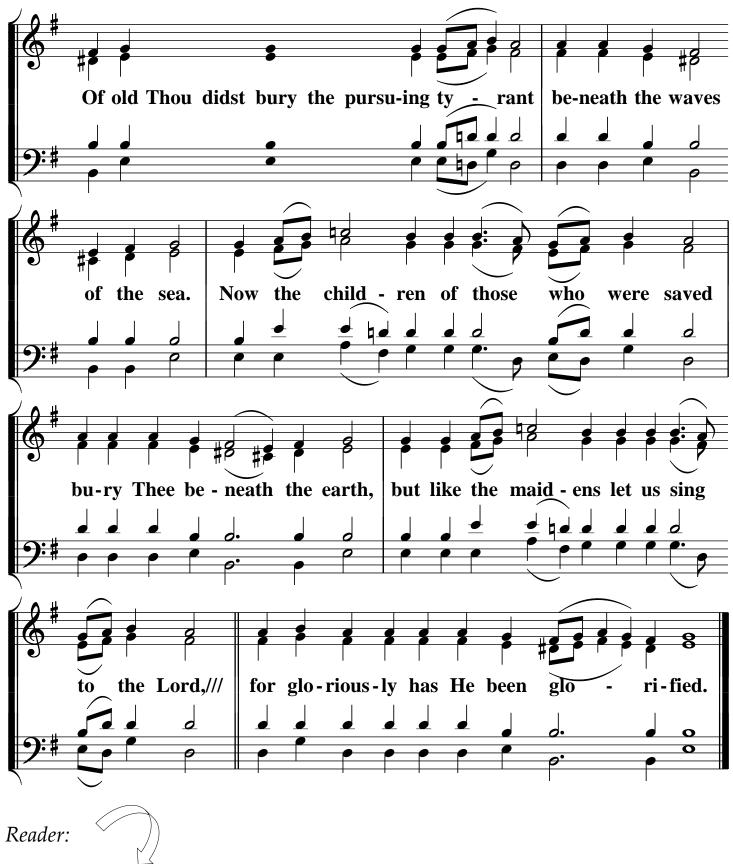
For the End: A Psalm of David. When Nathan the Prophet Came unto Him. When He Went in unto Bersabee, the Wife of Urias.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine 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 with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Choir immediately begins the Canon, softly and quickly, on the following page:

# <u>The Canon – Irmos 1</u>

Lesser Znamenny Chant, Tone 6



Unto Thee I sing a hymn for the departed and a song of burial, O Lord my God, Who by Thy burial hast opened for me the entrance to life and by Thy death hast put death and hell to death.

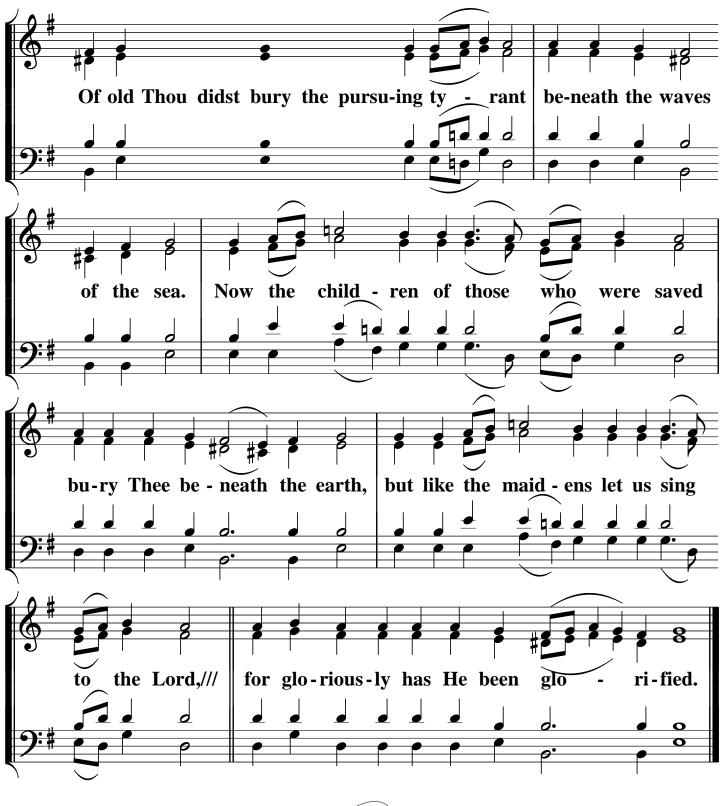
REFRAIN: Glory to Thee, our God, glory to Thee.

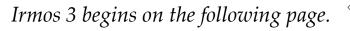
Beholding Thee upon the throne on high and in the grave below, the things of heaven and the things beneath the earth trembled at Thy death; for in a manner past understanding wast Thou, the very Source of Life, seen dead.

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

Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O Lover of mankind.

# <u>Katavasia – Ode 1</u>





**Irmos 3** Lesser Znamenny Chant – Tone 6



Reader:

By a multitude of visions Thou didst indicate the signs of Thy burial, O Master. But now, as God and man, Thou dost make clear Thy hidden things even unto those in hell, who cry, "None is holy but Thee, O Lord."

REFRAIN: Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thy hands, O Savior, and united what before had been divided; and by clothing Thyself in a winding sheet Thou hast saved even those held captive by the tomb who cry, "None is holy but Thee, O Lord."

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

By Thy will a sealed tomb contained Thee, Who cannot be contained; for by Thy divine accomplishments Thou hast made known Thy power unto those who sing, "None is holy but Thee, O Lord Who lovest mankind."

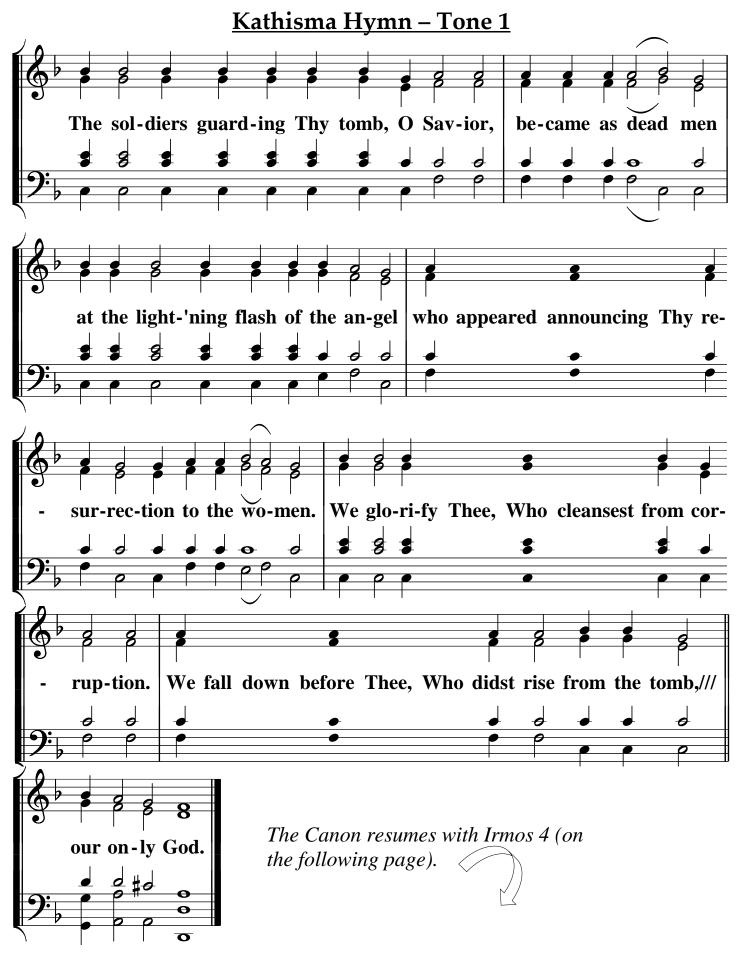
The irmos is repeated as the Katavasia (on the following page).



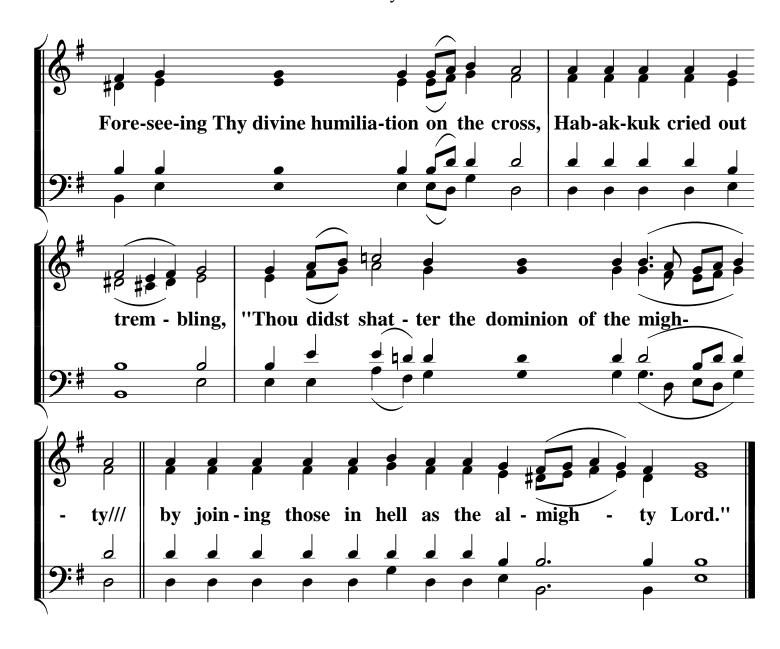
# <u>Katavasia – Ode 3</u>



Then immediately the Kathisma Hymn (on the following page).



<u>Irmos 4</u> Lesser Znamenny Chant – Tone 6



Reader:

Thou hast sanctified this, the seventh day, which of old Thou didst bless by rest from work; for Thou dost bring all things into being and renew them, O my Savior, while resting and reviving on the Sabbath.

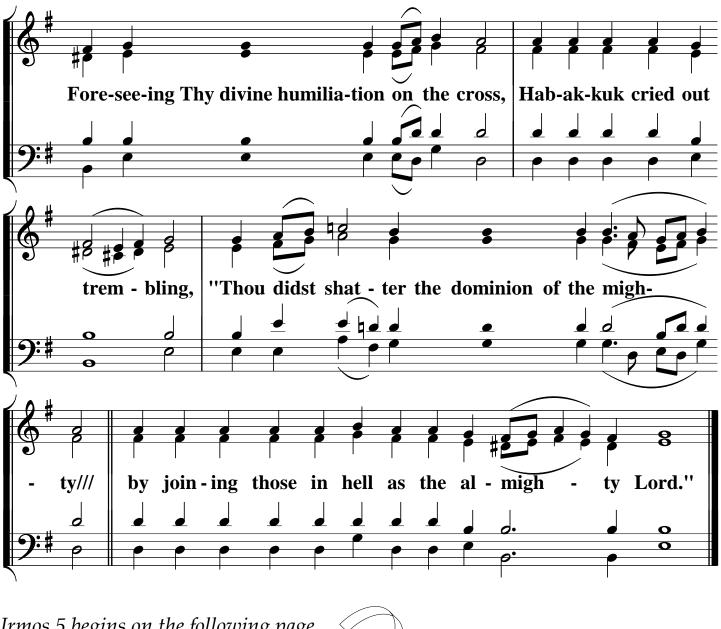
REFRAIN: Glory to Thee, our God, glory to Thee.

# By the overwhelming strength of Thy divine nature Thou didst win the victory, O Word; for Thy soul was parted from the flesh, sundering by Thy might the bonds of hell and death.

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

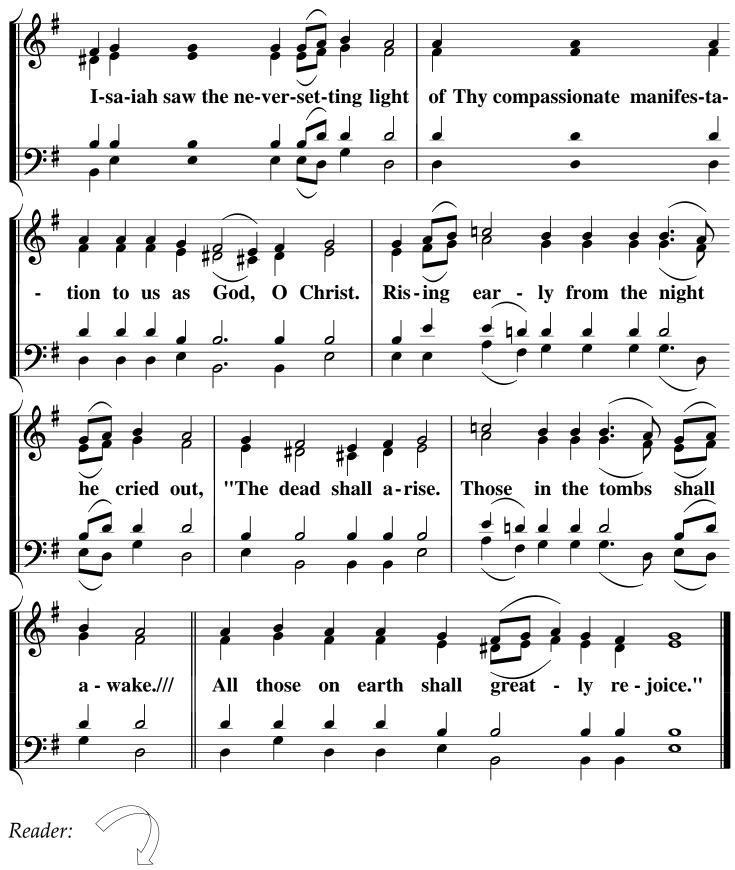
When hell encountered Thee, O Word, it was embittered. Seeing Thee as a mortal man deified, marked with wounds yet having almighty power, it cried out at Thy awesome appearance.

# <u>Katavasia – Ode 4</u>



*Irmos 5 begins on the following page.* <

<u>Irmos 5</u> Lesser Znamenny Chant – Tone 6



When Thou didst become earthly, O Creator, Thou didst renew those born on earth, and the winding sheet and the grave revealed the mystery concerning Thee, O Word; for Joseph the noble counsellor,

fulfills the counsel of Him Who begot Thee and Who wondrously renews me in Thee.

REFRAIN: Glory to Thee, our God, glory to Thee.

Through death Thou dost transform what is mortal, and through burial Thou dost transform what is corruptible; for in a manner befitting God Thou dost make incorrupt and immortal the nature which Thou hast assumed, since Thy flesh did not see corruption and in a wondrous manner Thy soul was not abandoned in hell.

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

Thou didst come forth from a painless birth, O my Maker, and Thy side was pierced. By this hast Thou, the new Adam, accomplished the restoration of Eve. Thou didst fall into a sleep surpassing nature and renewing nature, and, as the all-powerful One, Thou didst raise up life from sleep and corruption.

The irmos is repeated as the Katavasia (on the following page).



# <u>Katavasia – Ode 5</u>



*Irmos 6 begins on the following page.* 

Ľ

**Irmos 6** Lesser Znamenny Chant – Tone 6



and lies you have...



Thou wast killed, O Word, but not separated from the flesh which Thou dost share with us; for even though the temple of Thy body was destroyed at the time of the Passion, the person of Thy divinity and of Thy flesh was one, for in both dost Thou remain one Son, Word of God, God and man.

REFRAIN: Glory to Thee, our God, glory to Thee.

The fall of Adam resulted in the death of man, not God; for even though the earthly substance of Thy flesh suffered, Thy divinity remained passionless. In Thyself Thou hast transformed the corruptible to incorruption, and by Thy resurrection Thou hast revealed a fountain of incorruptible life.

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

Hell rules the race of mortal men, but not eternally; for when Thou wast placed in the grave, O powerful One, Thou didst tear asunder the bars of death by Thy life-creating hand and didst proclaim true deliverance to those sleeping there from the ages, since Thou, O Savior, hast become the first-born of the dead.

The irmos is repeated as the Katavasia (on the following page).

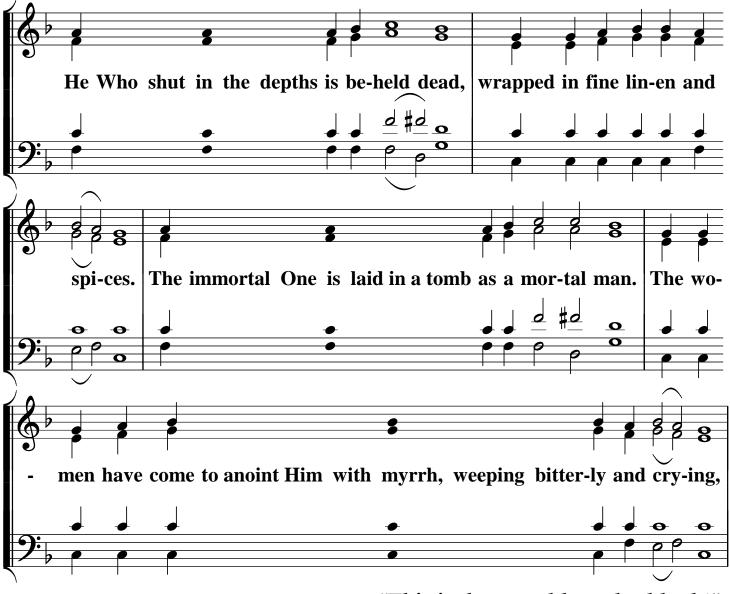
# <u>Katavasia – Ode 6</u>



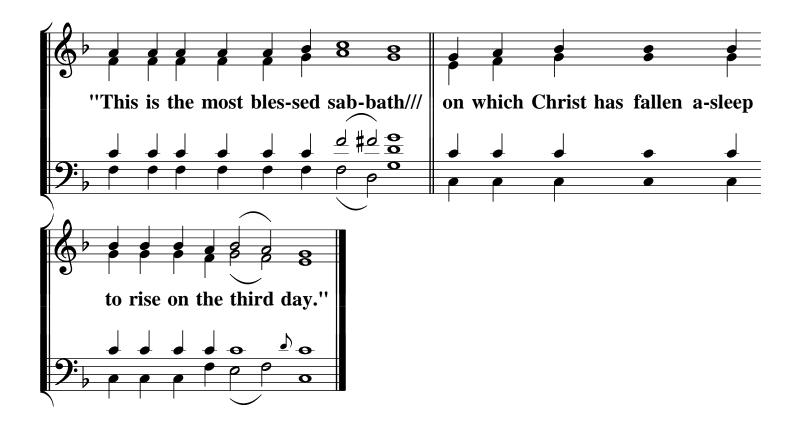
and lies you have...



<u>The Kontakion</u> Obikhod Tone 6 – N. Bakhmetev



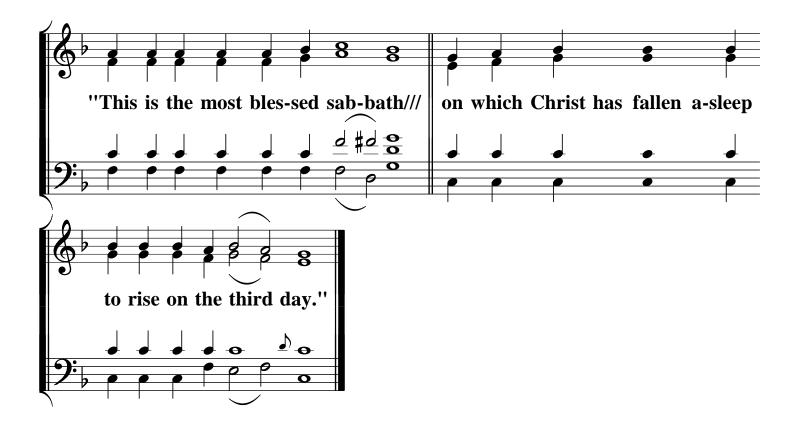
"This is the most blessed <u>sab</u>bath!"



#### <u>Ikos</u>

He Who holds all things together has been lifted up upon the Cross, and all of creation weeps at seeing Him hanging, naked, upon the Wood.
The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder.
Many tombs were opened, and the bodies of holy men arose. Hell groaned below and the Jews considered how to slander the resurrection of Christ, but the women cried, "This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day."

And the choir repeats the last phrase of the Ikos (on the following page):



The Canon resumes with Irmos 7 (on the following page).

<u>Irmos 7</u> Lesser Znamenny Chant – Tone 6



Hell was wounded in heart when it received Him Whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing, "Blessed art Thou, O God, our Redeemer!"

REFRAIN: Glory to Thee, our God, glory to Thee.

Happy is the tomb! For having received the Creator as one asleep, it became a divine treasury of life, for the salvation of us who sing, "Blessed art Thou, O God, our Redeemer!"

REFRAIN: Glory to Thee, our God, glory to Thee.

In accordance with the law of the dead, the Life of all accepts burial in the tomb, and the tomb becomes the source of resurrection, unto the salvation of us who sing, "Blessed art Thou, O God, our Redeemer!"

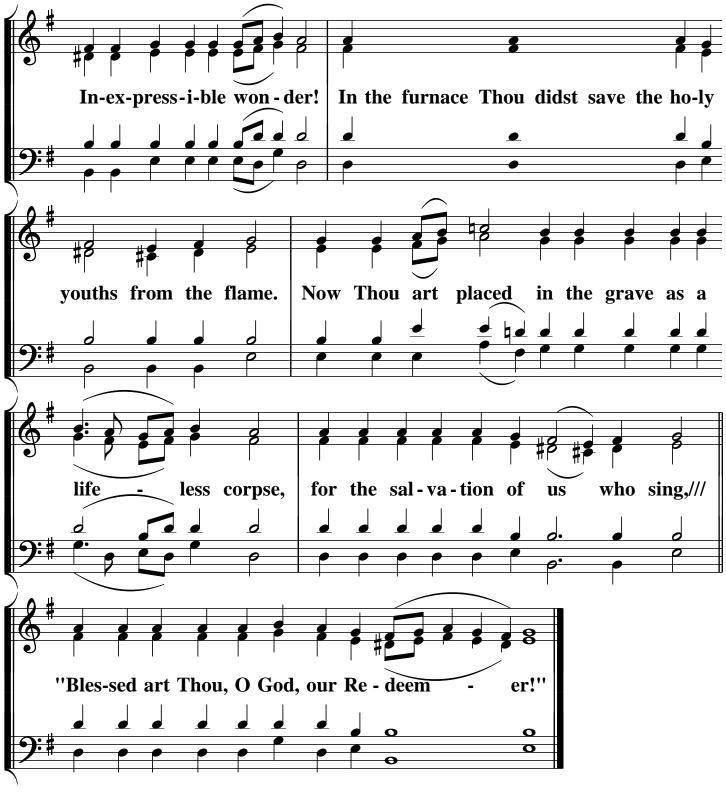
REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

In hell, in the tomb, and in Eden, the divinity of Christ was one and undivided with the Father and the Spirit, for the salvation of us who sing, "Blessed art Thou, O God, our Redeemer!"

The irmos is repeated as the Katavasia (on the following page).



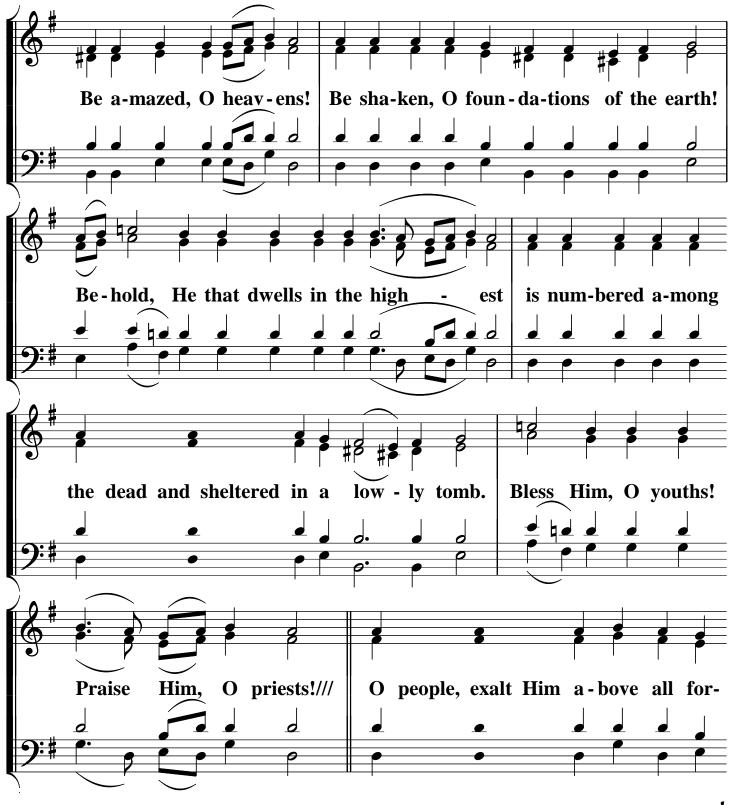
# <u>Katavasia – Ode 7</u>



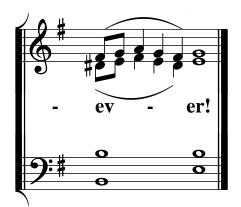
*Irmos 8 begins on the following page.* 



**Irmos 8** Lesser Znamenny Chant – Tone 6



-ever!



The pure Temple has been destroyed, yet He raises with Himself the tabernacle that had fallen; for the second Adam, Who dwells in the highest, has descended to the first Adam, even unto the lowest chambers of hell. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

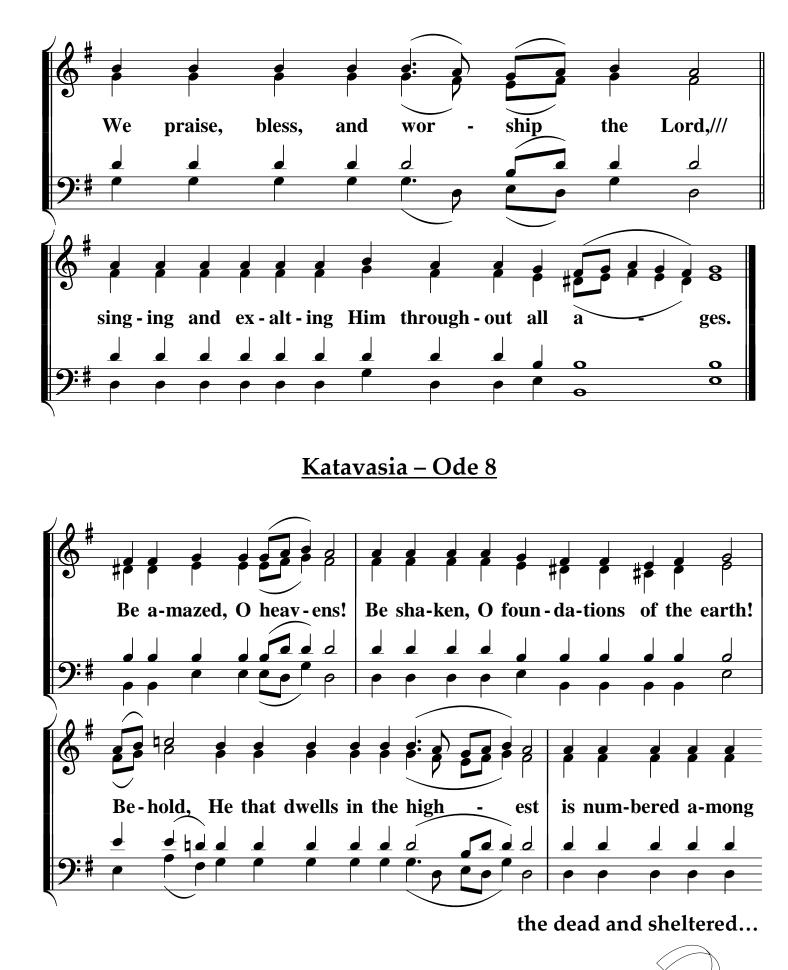
REFRAIN: Glory to Thee, our God, glory to Thee.

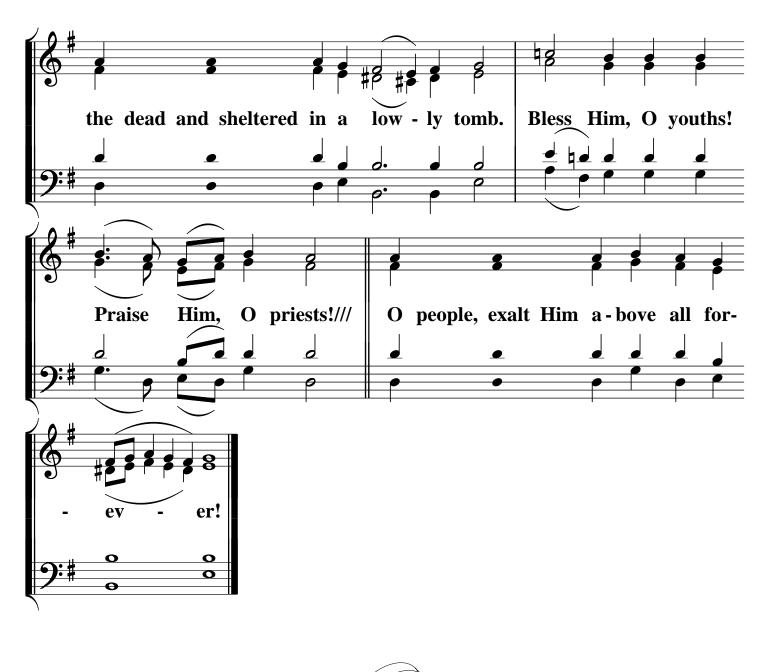
The courage of all the disciples failed, but Joseph of Arimathea showed valor; for seeing the God of all dead and naked, he sought Him and dressed Him for burial, crying, "Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!"

REFRAIN: Let us bless the Father, the Son, and the Holy Spirit, the Lord, now and ever and unto ages of ages. Amen.

What new wonders! What great goodness! What ineffable forebearance! For He that dwells in the highest is willingly sealed beneath the earth, and God is slandered as a deceiver. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

Choir:





Irmos 9 begins on the following page.

It is customary for the priest, now fully vested in his Paschal vestments, to open the curtain and the royal doors at the beginning of the Ninth Ode. He exits the sanctuary through the royal doors and censes around the epitaphion (winding-sheet) three times. As the Katavasia of the Ninth Ode, "Do not lament Me, O Mother..." is sung, at the words, "For I shall arise," the priest lifts the epitaphion from the tomb and carries it into the sanctuary through the royal doors and places it on the altar. The epitaphion remains on the altar until the leave-taking of Pascha. The royal doors and curtain are now closed.

<u>Irmos 9</u> Lesser Znamenny Chant – Tone 6



29

"I escaped sufferings and was blessed beyond nature at Thy strange birth, O Son Who art without beginning. But now, beholding Thee, My God, dead and without breath, I am sorely pierced by the sword of sorrow. But arise, that I may be magnified."

REFRAIN: Glory to Thee, our God, glory to Thee.

"By My own will, the earth covers Me, O Mother, but the gatekeepers of hell tremble at seeing Me clothed in the blood-stained garments of vengeance; for when I have vanquished My enemies on the Cross, I shall arise as God and magnify thee."

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

"Let creation rejoice! Let all born on earth be glad! For hateful hell has been despoiled. Let the women with myrrh come to meet Me; for I am redeeming Adam and Eve and all their descendants, and on the third day shall I arise!"

The irmos is repeated as the Katavasia (on the following page).



### <u>Katavasia – Ode 9</u>



Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3x)

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

O most-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3*x*)

Glory to the Father, and to the Son, and to the Holy Spirit, 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 debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

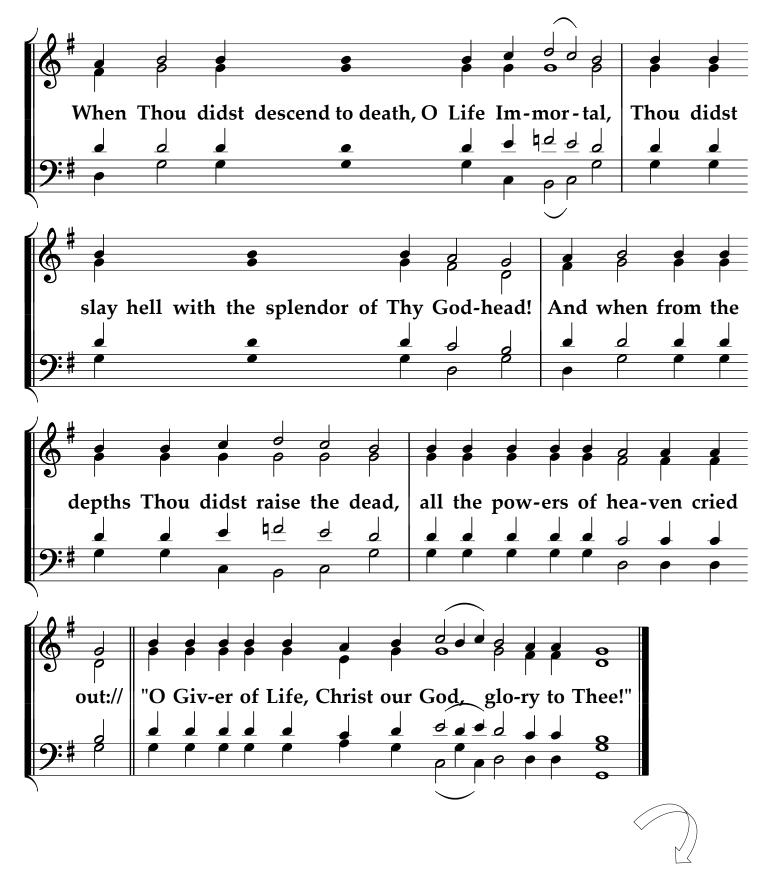
*Priest:* For Thine is the Kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

#### Choir: Amen.

Then immediately the Resurrectional Troparion in Tone 2, on the following page:

**Resurrectional Troparion** 

Obikhod Tone 2 – N. Bakhmetev



The priest comes to the ambo for the following Litany:

*Priest:* Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

# *Choir (Litiya Melody):* Lord, have mercy. (3*x*)

*Priest:* Again we pray that He will keep this city, and this holy church, and every city and country from wrath, famine, pestilence, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war, and from sudden death; that our good God, Who loves mankind, may be gracious, favorable and conciliatory, and turn away and dispel all the wrath stirred up against us, and all sickness, and may deliver us from His righteous chastisement which impends against us and have mercy on us.

# *Choir:* Lord, have mercy. (3*x*)

*Priest: (Exclamation)* Hear us, O God our Savior, the Hope of all the ends of the earth, and of those who are far off upon the sea; and be gracious, be gracious, O Master, unto us sinners and have mercy on us. For Thou art a merciful God Who lovest mankind, 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.

# Choir: Amen.

# *The lesser dismissal is pronounced from the ambo.*

Priest: Glory to Thee, O Christ, our God and our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3x) Father, bless.

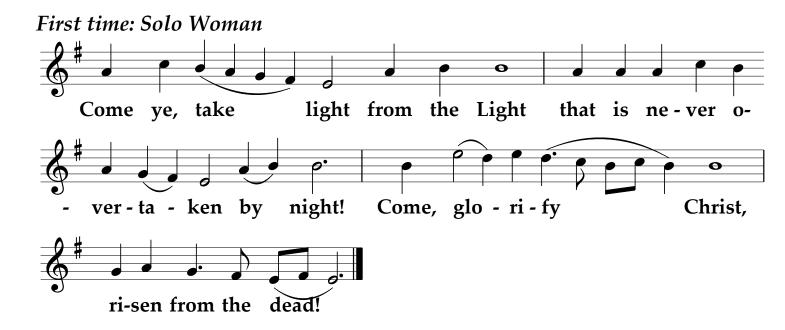
*Priest:* May Christ our true God, through the prayers of His most pure Mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

*Choir:* **Amen.** *At this point, all the lights in the church are extinguished.* 

# The Beginning of Pascha

The Royal Doors are shut and the curtain is drawn. All the lamps in the temple are extinguished. The priest lights the Holy Fire in the sanctuary. Once the Holy Fire is lit, the curtain is drawn and the Royal Doors are open. The priest, exits the sanctuary to the ambo and proclaims the following, after which two servers with unlit candles proceed out of the Deacon's Doors. During the singing of "Come Ye, Take Light," the servers light their candles from the priest, and in turn light the candles of the people. The lamps in the temple are relit from the Holy Fire.

*Priest:* Come ye, take light from the Light that never fades! Come, glorify Christ, Who is risen from the dead!



Second time: All Women sing Melody in Unison

Third time: Women on Melody, Men on Ison (on an "E")

*After the third "Come Ye, Take Light," the clergy begin "Thy Resurrection," and we enter into Paschal Matins (on the following page):* 

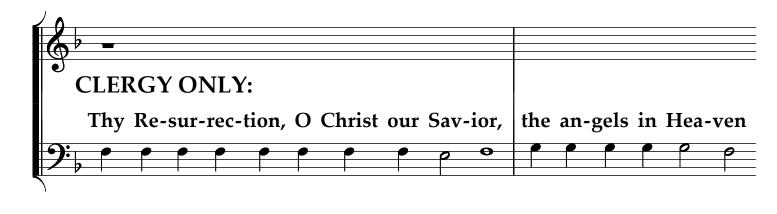
# THE MATINS OF PASCHA

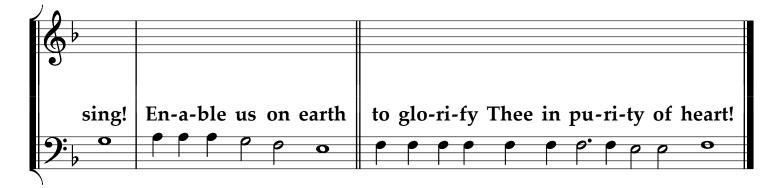
The Procession

The priest vests himself in all his brightest vestments. He takes the precious Cross and the three-branched candlestick in his left hand, and the censer in his right. He censes the sanctuary and the concelebrants. The priest and the concelebrants begin the following sticheron in Tone 6, and then exit the sanctuary. Preceded by the Cross, the banners, the holy icons, the Gospel book, torchbearers, and the choir, and followed by all the people carrying candles, the priest and all the other concelebrants go around the temple. The sticheron is sung continuously and the bells ring all the while.

### Pascha Night – "Thy Resurrection"

Obikhod Tone 6, "layering" concept – arr. A. Fecanin

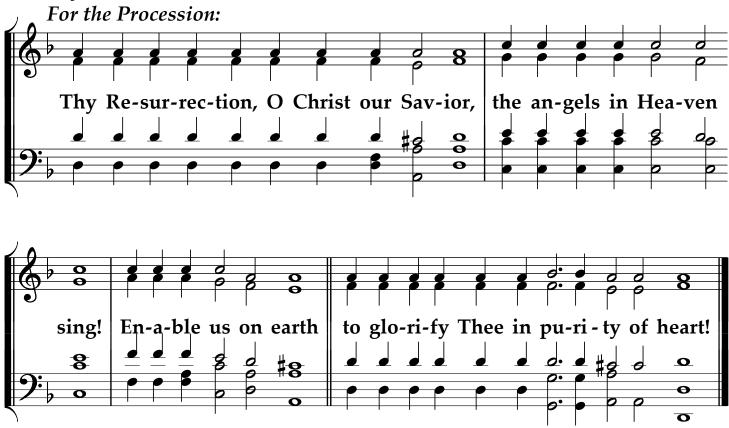




Second Time: Clergy and Servers ONLY



NOTE: The melody is in the Alto line, and can be doubled in the men's octave as necessary.



Coming before the principle doors of the church, all the bearers of the holy objects turn to face the west and arrange themselves in the customary manner. The celebrant censes the Gospel book, the icons and banners, the choir, and all the people. Then, standing before the doors of the church and facing east, the celebrant signs the doors of the church, which remain closed, with the censer in cross-form thrice. He holds the precious cross and the three-branched candlestick in his left hand. Torchbearers stand on both sides. Once all the people arrive at the door of the church, the celebrant exclaims the Gospel reading, on the following page:

# Holy Pascha

Carry Sheet for Procession

*Deacon:* And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God!

# *Choir:* Lord, have mercy! (3*x*)

*Deacon:* Wisdom! Let us attend! Let us listen to the Holy Gospel!

Priest: Peace be unto all!

### *Choir:* And to thy spirit!

*Priest:* The Reading from the Holy Gospel according to St. Mark (*Mark* 16:1-8)! *Choir:* **Glory to Thee, O Lord, glory to Thee!** (*sung again after the Gospel*) *Deacon:* Let us attend!

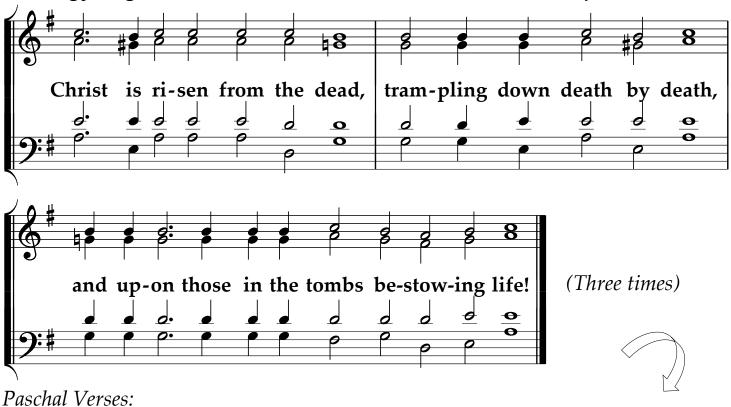
#### ~Paschal Matins Begins~

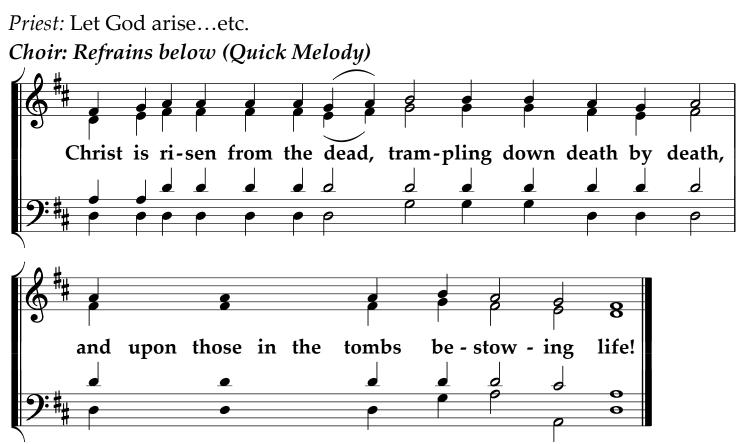
*Deacon:* Bless, Master!

*Priest:* Glory to the holy, consubstantial, life-creating and undivided Trinity always, now and ever and unto ages of ages.

#### Choir: Amen!

\*\*\*Clergy sing "Christ is Risen" thrice alone, then the choir repeats thrice:





# LAST TIME: Split

*Priest:* Christ is risen from the dead, trampling down death by death! // *Choir:* And upon those in the tombs bestowing life!

#### ~ CHRIST IS RISEN! INDEED HE IS RISEN! ~

#### Knock at the door:

*Priest:* Lift up your heads, O ye gates, and be ye lifted up, O ancient doors! That the King of Glory may enter!

#### Voice: (Who is this King of Glory?)

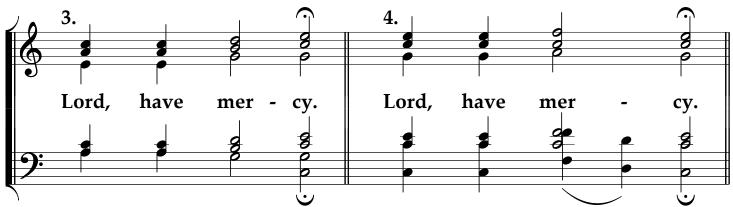
*Priest:* The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, and be ye lifted up, O ancient doors! That the King of Glory may enter! *All the doors are opened. The* 

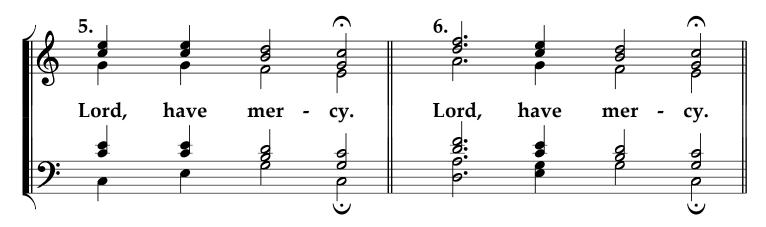
#### Voice: (Who is this King of Glory?)

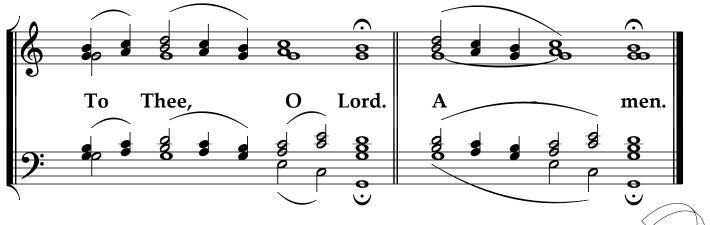
*Priest:* The Lord of Hosts! He is the King of Glory!

All the doors are opened. The celebrant enters with the precious Cross, two torches being carried before him. Then all the bells are rung. In some traditions, the banners and chandeliers in the church are spun at this point. The priest and concelebrants enter the sanctuary and the Great Litany commences.



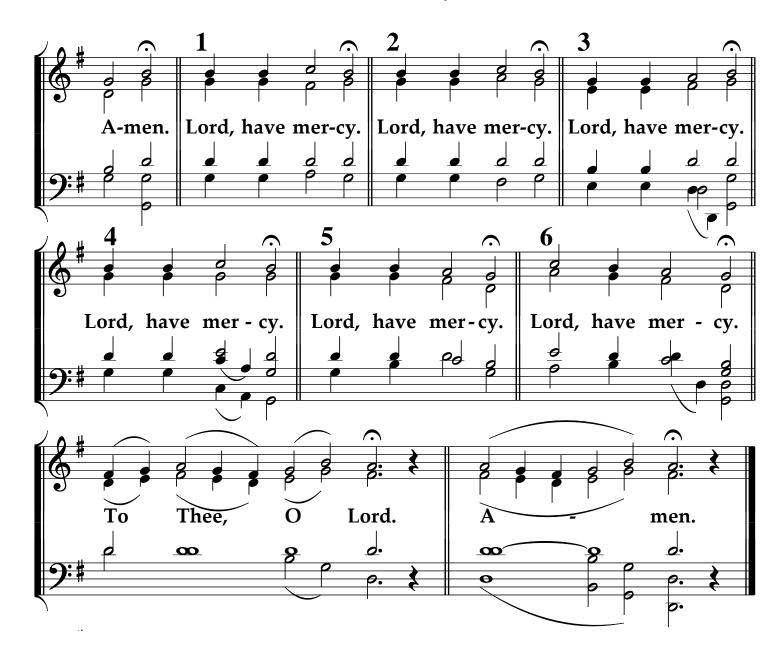






The Great Litany #2

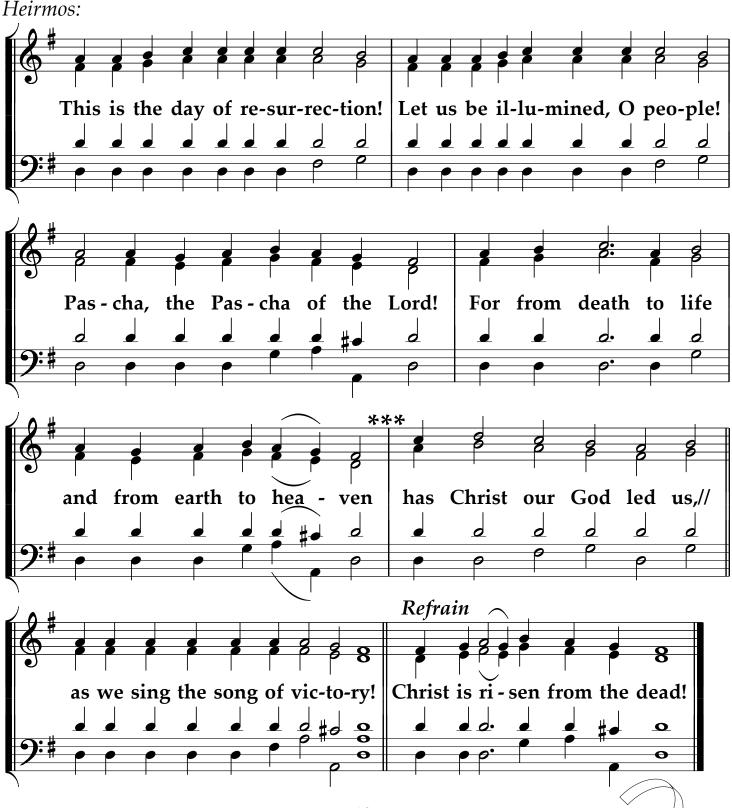
S. Smolensky



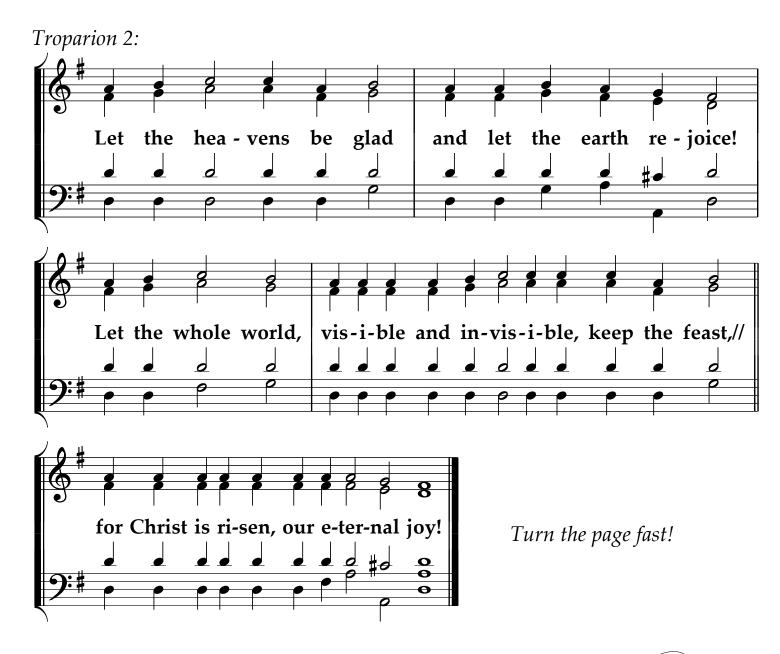
# <u>The Canon of Pascha – Ode 1</u>

Obikhod Tone 1 – N. Bakhmetev

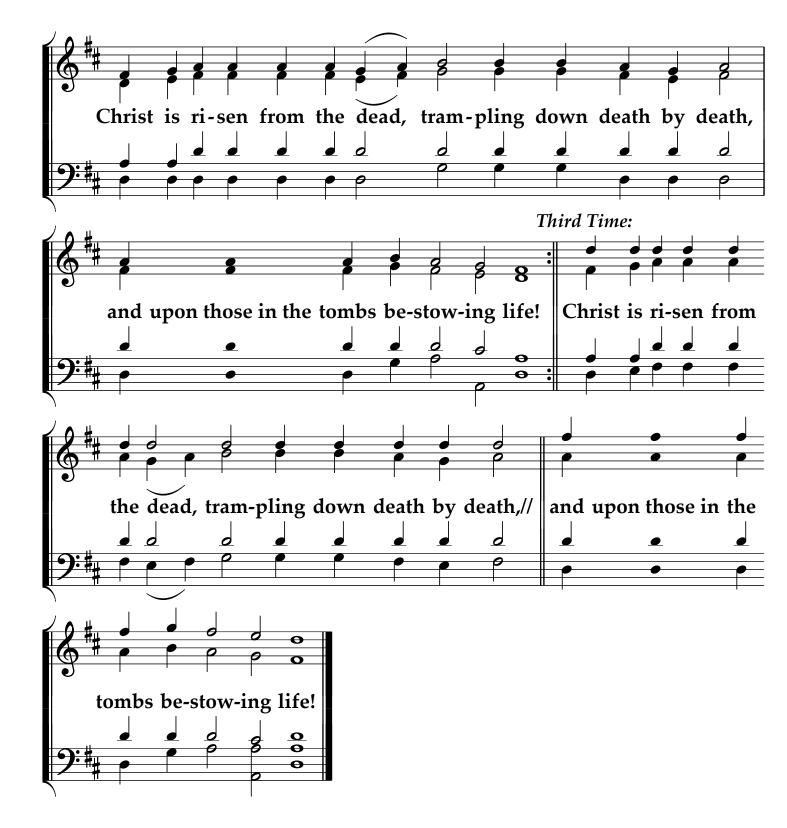
The priest begins each ode of the canon. He also does the customary censing during each ode, holding the precious Cross and three-branched candlestick in his left hand. As he censes the people, he greets them, saying: Christ is Risen! And we answer: Indeed He is Risen! NOTE: While the books call for the Heirmos to be repeated as the Katavasia at the end of each ode, it is the practice of St. Symeon Orthodox Church to omit the Katavasia and go straight to the Paschal Troparion.







Paschal Troparion (Quick Melody) three times, on the following page:



*Then the Little Litany (see following page for responses in various languages), with the exclamation:* 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.

# Little Litany Responses in GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

 $\underbrace{\text{SEE}}_{\bigcirc} \underbrace{\text{KEE}}_{\bigcirc} \cdot \underbrace{\text{REE}}_{\bigcirc} \cdot AY \quad \text{``Amen'': A-MEEN}$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-ÈE

"To Thee, O Lord":

 $\begin{array}{c} \text{TEH-}\underline{B_{y}\text{EH}}\\ \bullet \end{array} \begin{array}{c} \text{GHOS-PO-DEE} \\ \bullet \end{array} \begin{array}{c} \text{``Amen'': A-MEEN} \end{array}$ 

4. ARABIC:

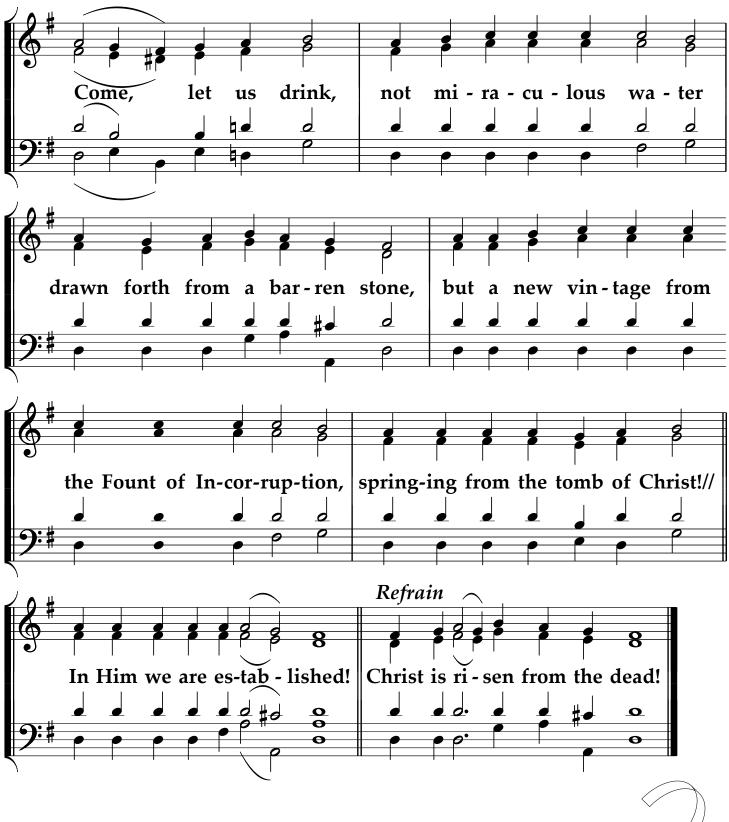
"Lord Have Mercy":

"To Thee, O Lord":

The Canon of Pascha – Ode 3

Obikhod Tone 1 – N. Bakhmetev

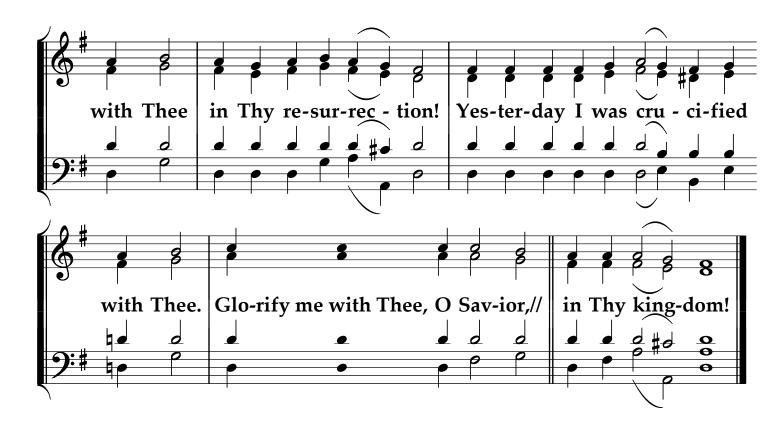
Heirmos:

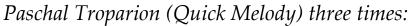


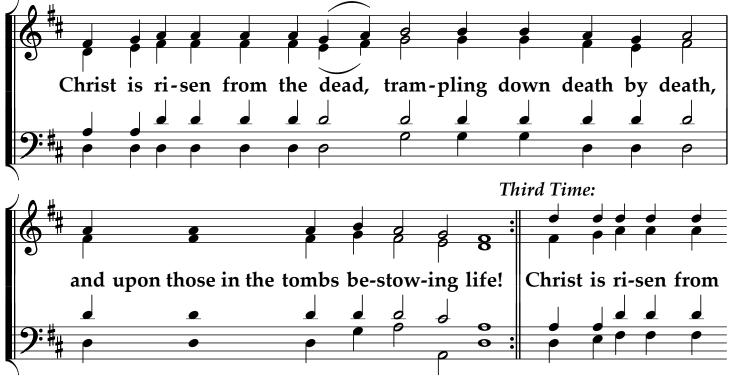


with Thee, /

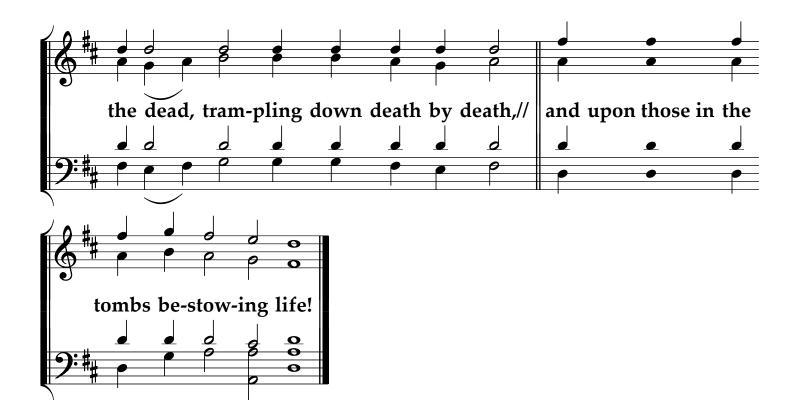








the <u>dead</u> / <u>trampling</u> down...



*Then the Little Litany (see following page for responses in various languages), with the exclamation:* For Thou art our God, 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.

# Little Litany Responses in GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

SEE <u>KEE-REE</u>-AY "Amen": A-MEEN  $\bullet$   $\circ$   $\circ$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-EE

"To Thee, O Lord": T

THE- $\underline{B_{y}EH}_{\bigcirc}$  GHOS-PO-DEE "Amen": A-MEEN

4. ARABIC:

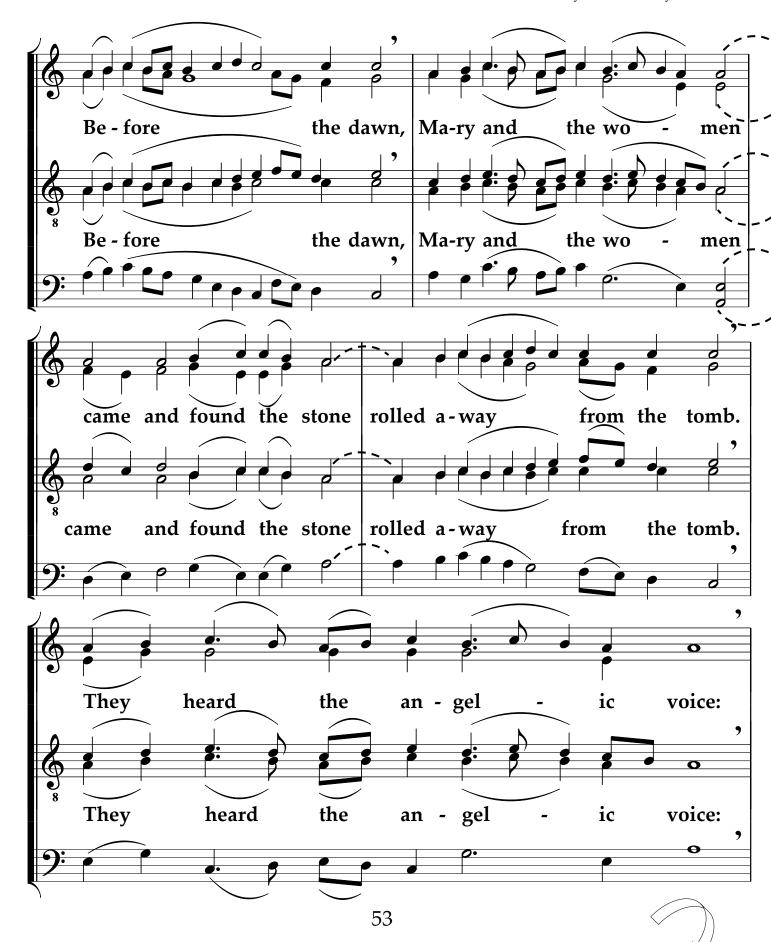
"Lord Have Mercy":

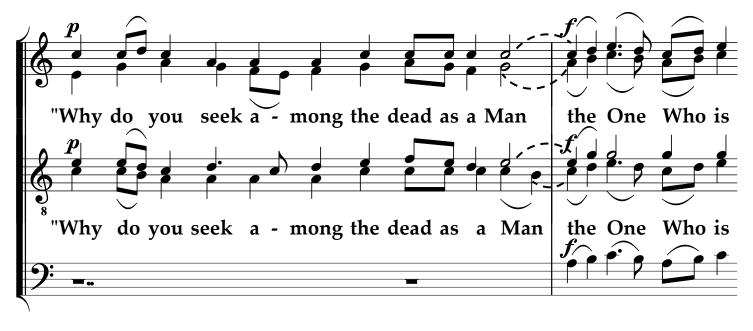
"To Thee, O Lord":

Russian "Greek" Chant – Holy Trinity-St. Sergius Lavra, arr. Dcn. S. Trubachev

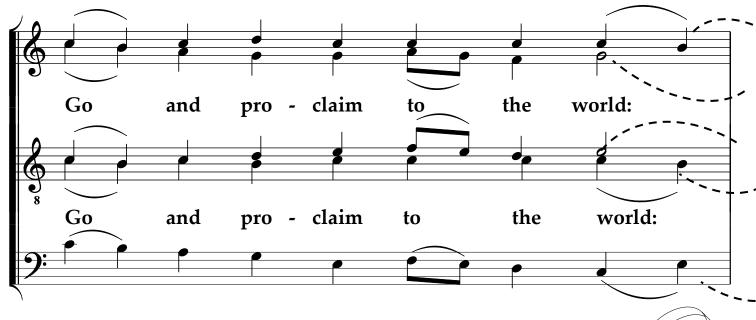
#### The Hypakoe of Pascha

Taken from the Kontakion of Nativity, transcribed by A. Fecanin





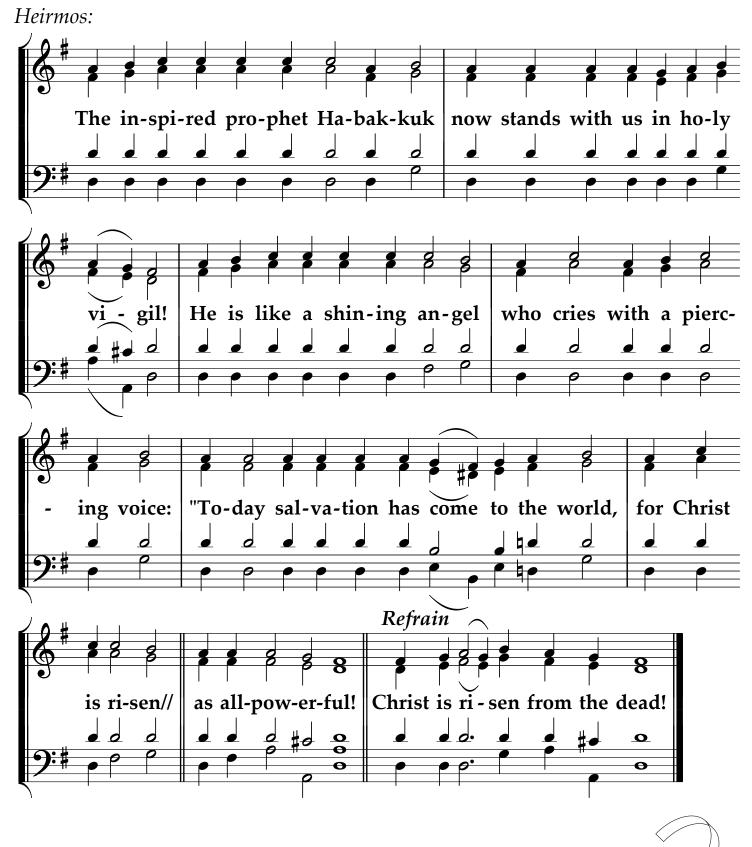






# The Canon of Pascha – Ode 4

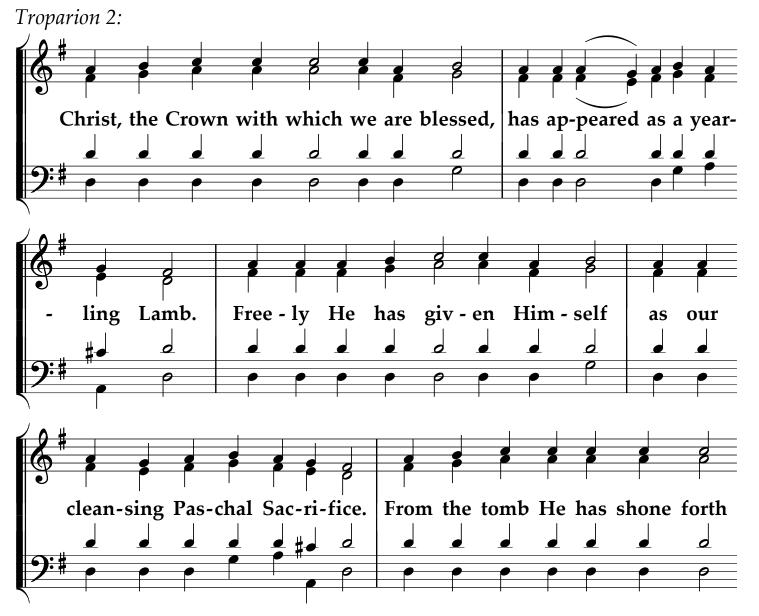
Obikhod Tone 1 – N. Bakhmetev



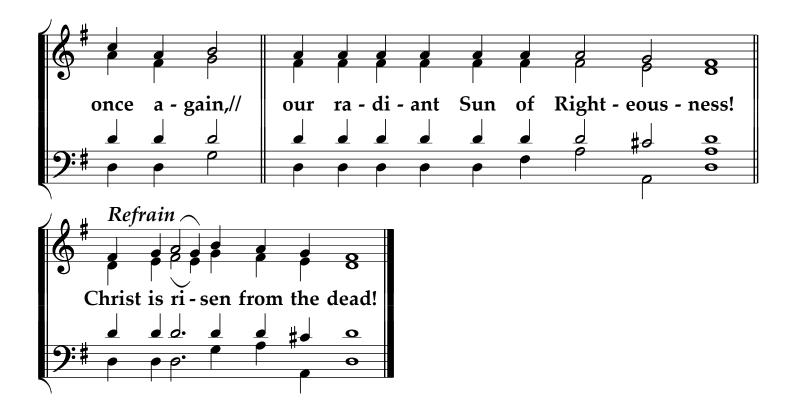
Troparion 1:

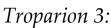


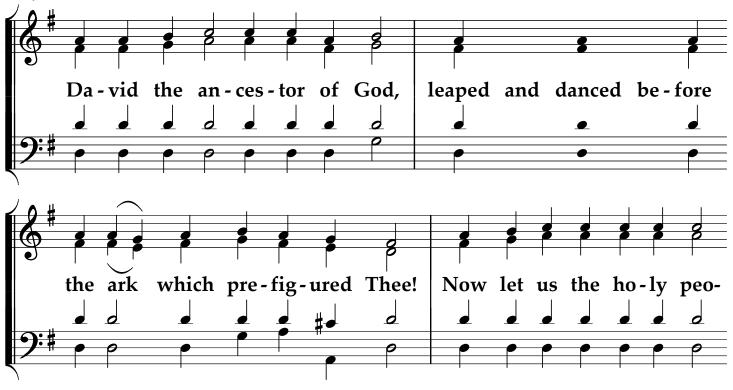




once again//

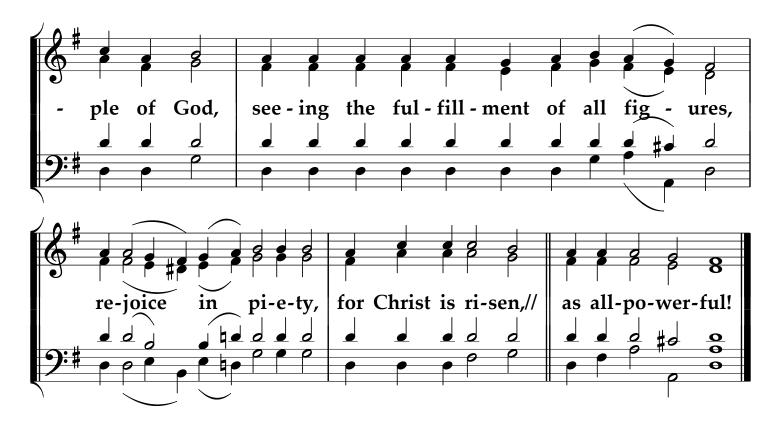


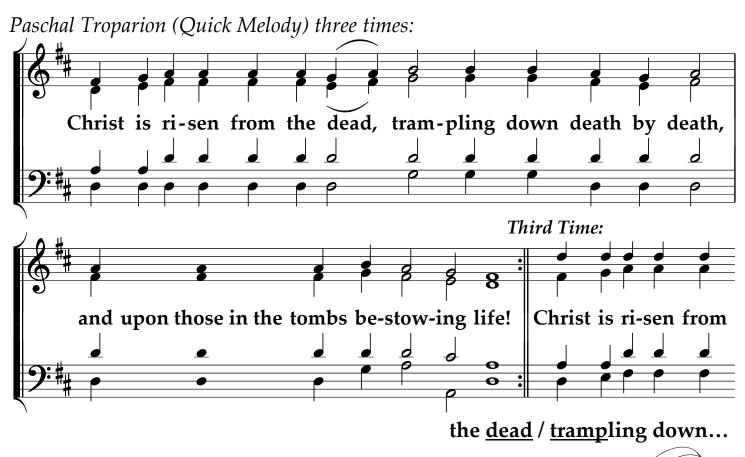


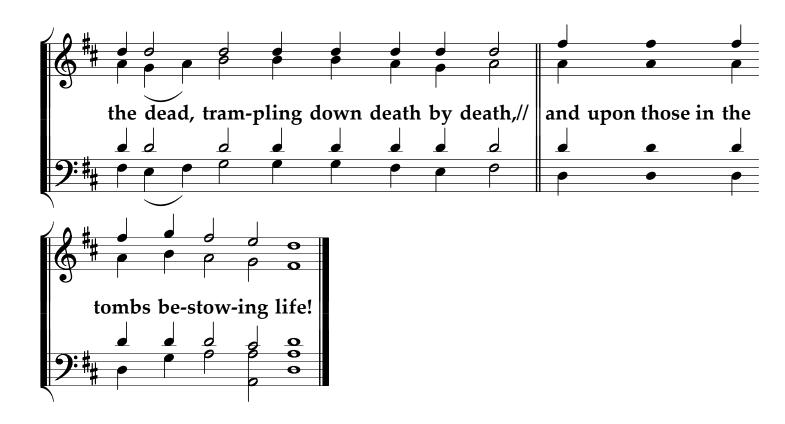


-ple of God,/









*Then the Little Litany (see following page for responses in various languages), with the exclamation:* For Thou art a good 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.

# Little Litany Responses in GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

SEE <u>KEE-REE</u>-AY "Amen": A-MEEN  $\bullet$   $\circ$   $\circ$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"To Thee, O Lord":

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-EE

**THE-** $\underline{B_{y}EH}$  **GHOS-PO-DEE** "Amen": A-MEEN

4. ARABIC:

"Lord Have Mercy": "To Thee, O Lord":

<u>The Canon of Pascha – Ode 5</u>

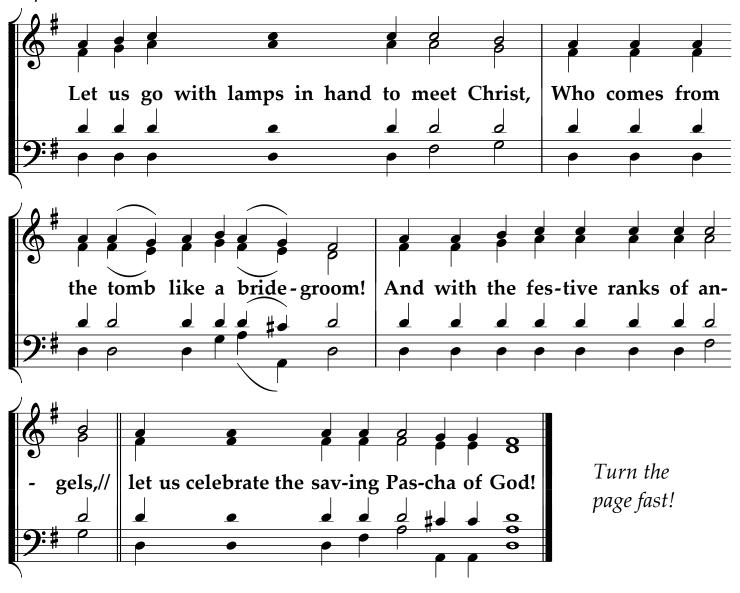
Obikhod Tone 1 – N. Bakhmetev



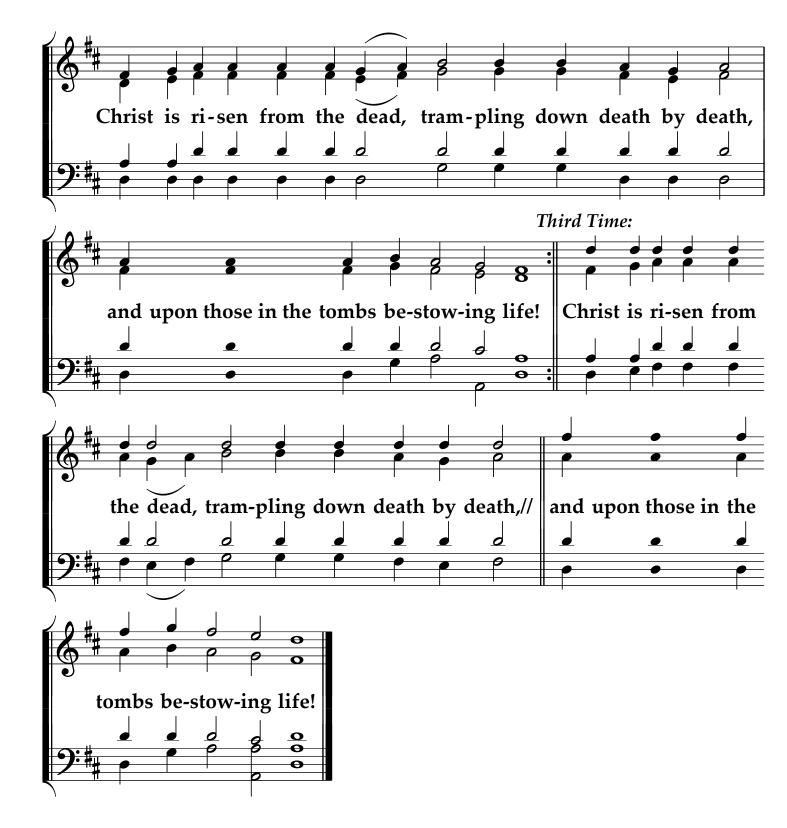
Troparion 1:



Troparion 2:



Paschal Troparion (Quick Melody) three times, on the following page:



Then the Little Litany (see following page for responses in various languages), with the exclamation: For sanctified and glorified is Thine all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

# Little Litany Responses in GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

 $\underbrace{\text{SEE}}_{\bigcirc} \underbrace{\text{KEE}}_{\bigcirc} \cdot \underbrace{\text{REE}}_{\bigcirc} \cdot AY \quad \text{``Amen'': A-MEEN}$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-ÈE

"To Thee, O Lord":

 $\begin{array}{c} \text{TEH-}\underline{B_{y}\text{EH}}\\ \bullet \end{array} \begin{array}{c} \text{GHOS-PO-DEE} \\ \bullet \end{array} \begin{array}{c} \text{``Amen'': A-MEEN} \end{array}$ 

4. ARABIC:

"Lord Have Mercy":

"To Thee, O Lord":

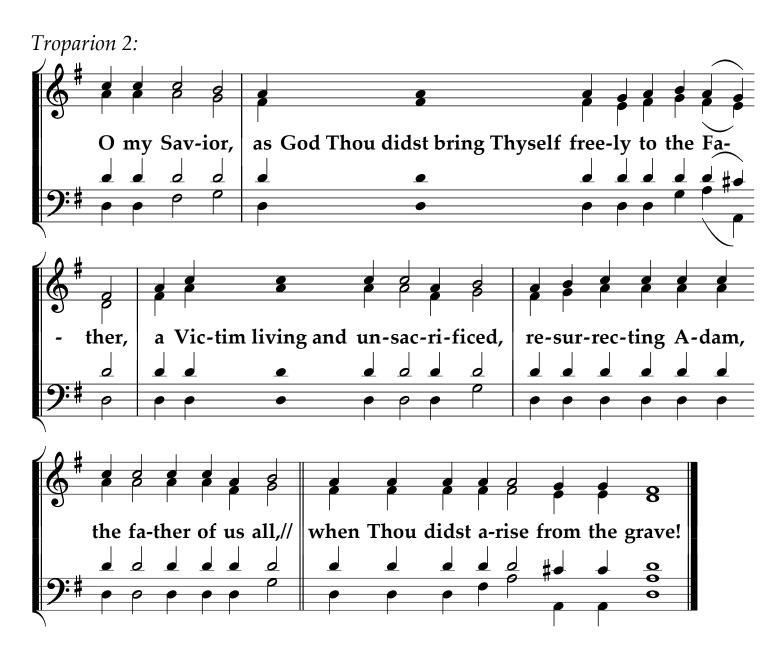
The Canon of Pascha – Ode 6

Obikhod Tone 1 – N. Bakhmetev

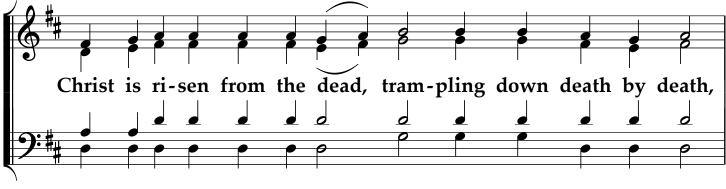


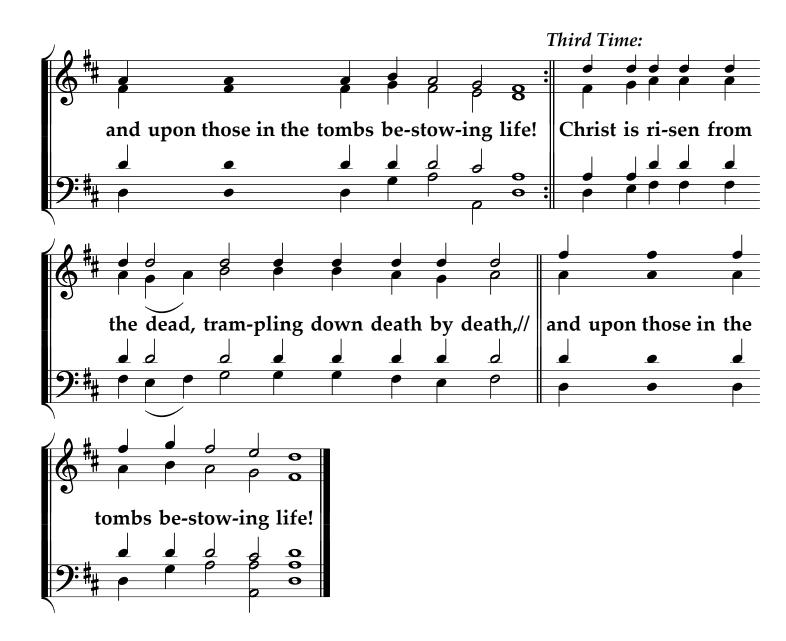
Troparion 1:





Paschal Troparion (Quick Melody) three times:





*Then the Little Litany (see following page for responses in various languages), with the exclamation:* For Thou art the King of peace and the Savior of our souls, 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.

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

 $\underbrace{\text{SEE}}_{\bigcirc} \underbrace{\text{KEE-REE}}_{\bigcirc} \cdot AY \quad \text{``Amen'': A-MEEN}$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-ÈE

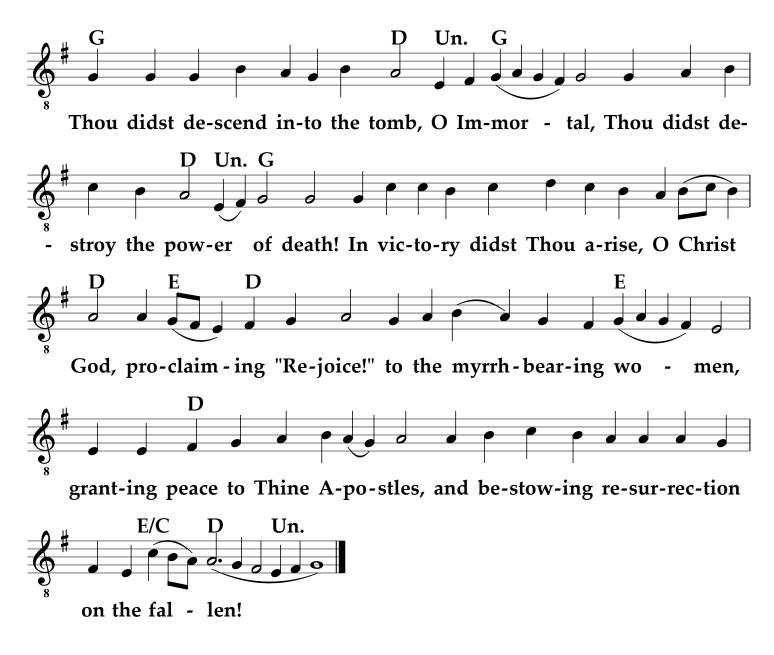
"To Thee, O Lord":

4. ARABIC:

"Lord Have Mercy":

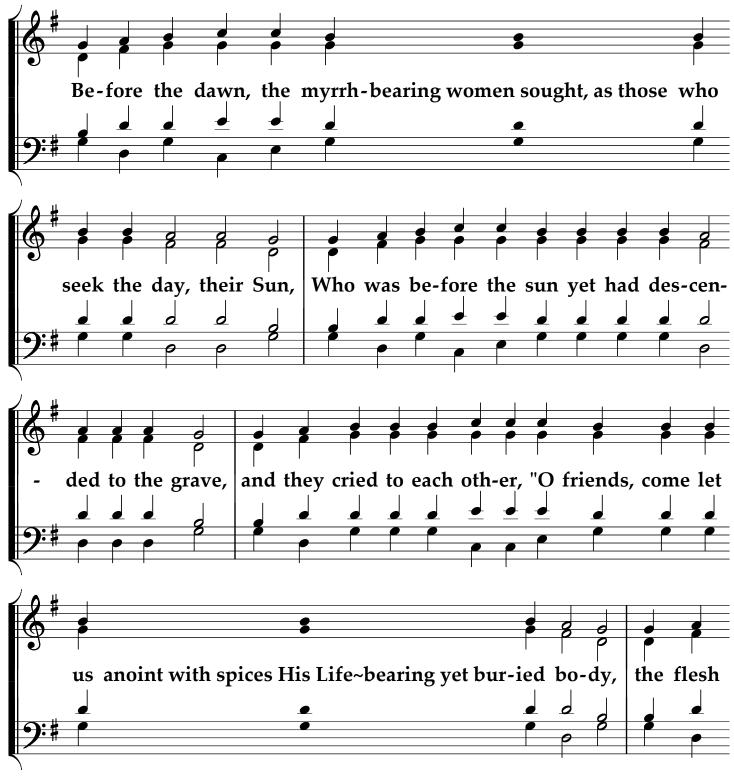
"To Thee, O Lord":

<u>The Kontakion</u> Byzantine Troparion Tone 8



*The Ikos follows immediately after the Kontakion (Obikhod Tropar Tone 8, on the following page):* 

<u>The Ikos</u> Obikhod Tone 8 – N. Bakhmetev



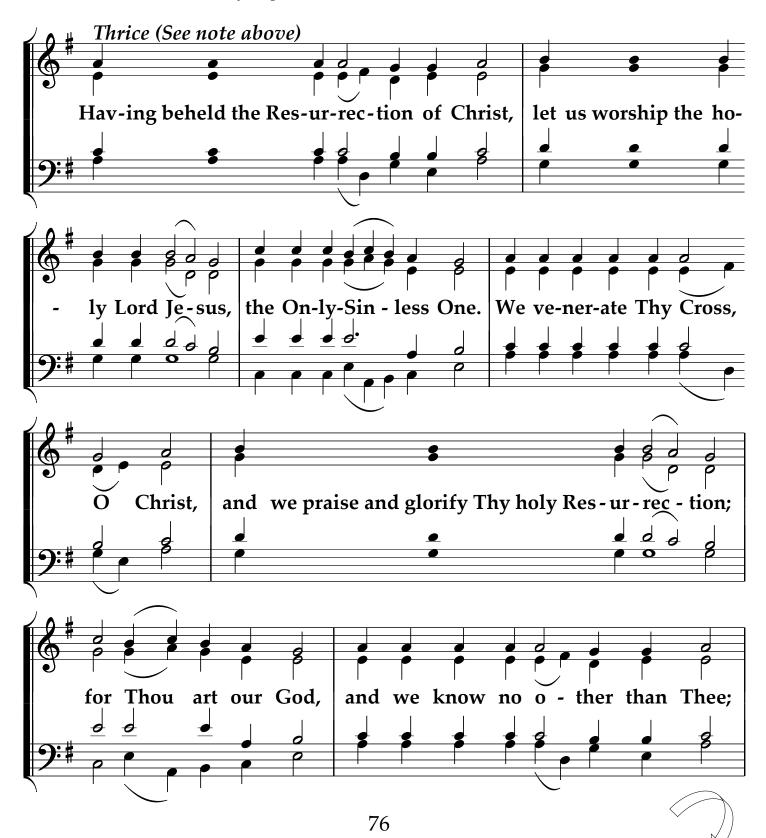
which raised the fallen Adam...

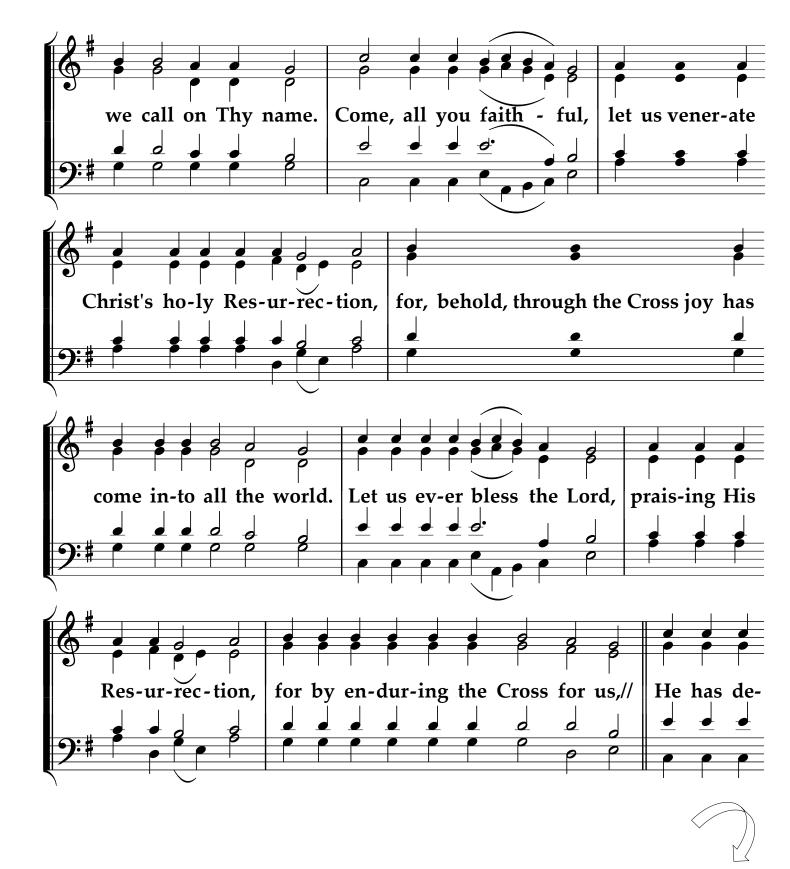


# The Hymn of the Resurrection, "Having Beheld"

Kievan Chant Tone 6 – B. Ledkovsky

NOTE: According to <u>The Paschal Service</u>, prepared by Mr. John Erickson and Very Rev. Paul Lazor, each section of this hymn ("Having beheld..." through "He has destroyed death by death!" and "Jesus has risen..." through the end) is supposed to be sung thrice. The music below is notated as such. However, according to the practice of St. Symeon Orthodox Church, each section is only sung once.

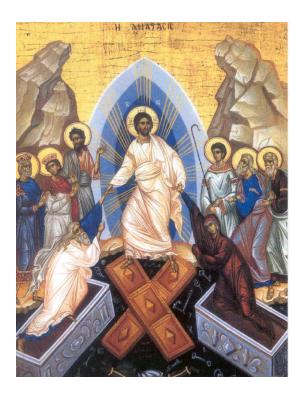






The Canon of Pascha continues with Ode 7, on the following page:



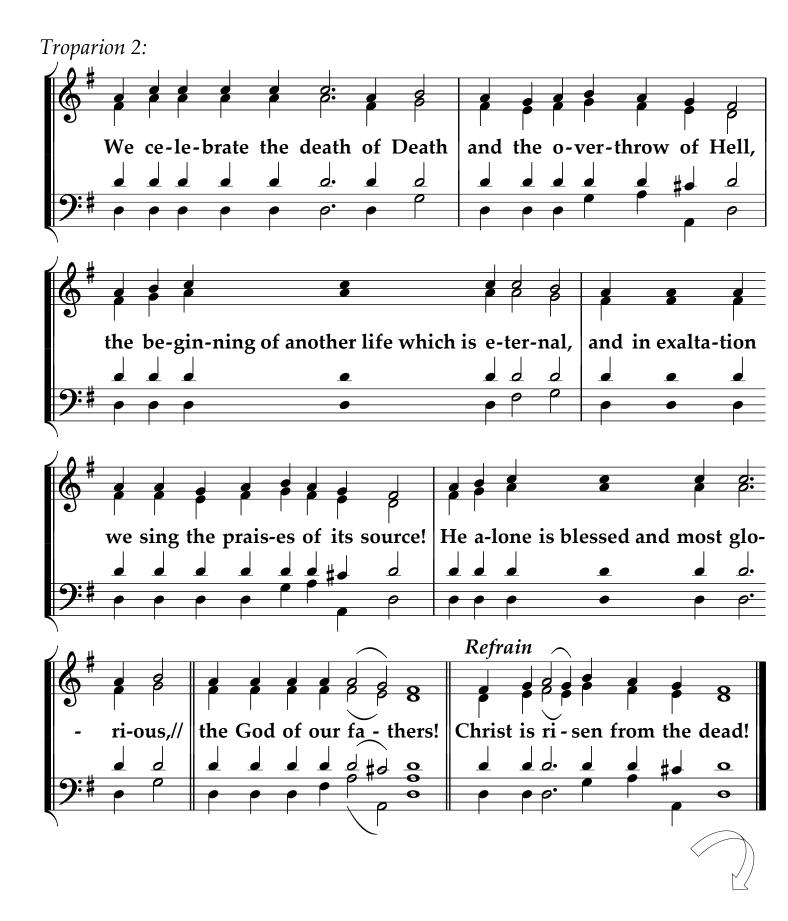


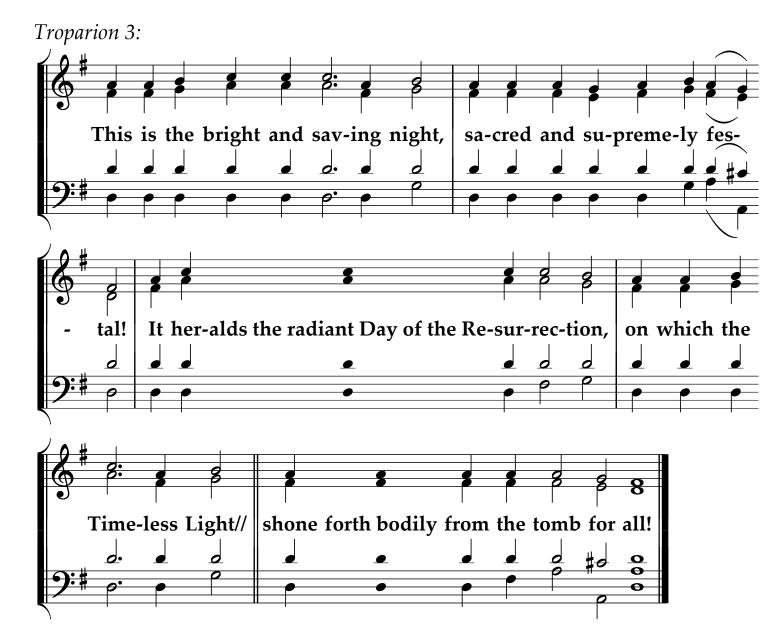
The Canon of Pascha – Ode 7

Obikhod Tone 1 – N. Bakhmetev



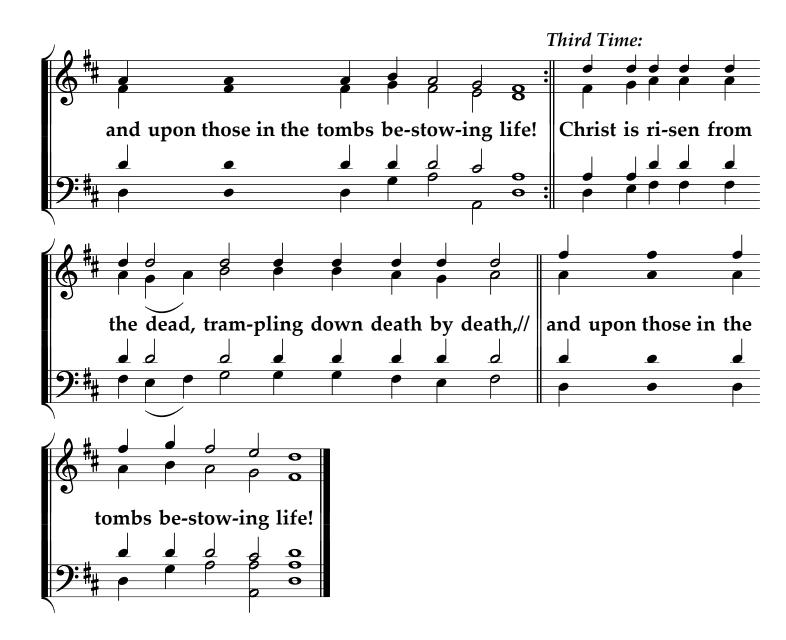






Paschal Troparion (Quick Melody) three times:





*Then the Little Litany (see following page for responses in various languages), with the exclamation:* Blessed and glorified be the might of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

 $\underbrace{\text{SEE}}_{\bigcirc} \underbrace{\text{KEE-REE}}_{\bigcirc} \cdot AY \quad \text{``Amen'': A-MEEN}$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-ÈE

"To Thee, O Lord":

 $\begin{array}{c} \text{TEH-}\underline{B_{y}\text{EH}}\\ \bullet \end{array} \begin{array}{c} \text{GHOS-PO-DEE} \\ \bullet \end{array} \begin{array}{c} \text{``Amen'': A-MEEN} \end{array}$ 

4. ARABIC:

"Lord Have Mercy":

"To Thee, O Lord":

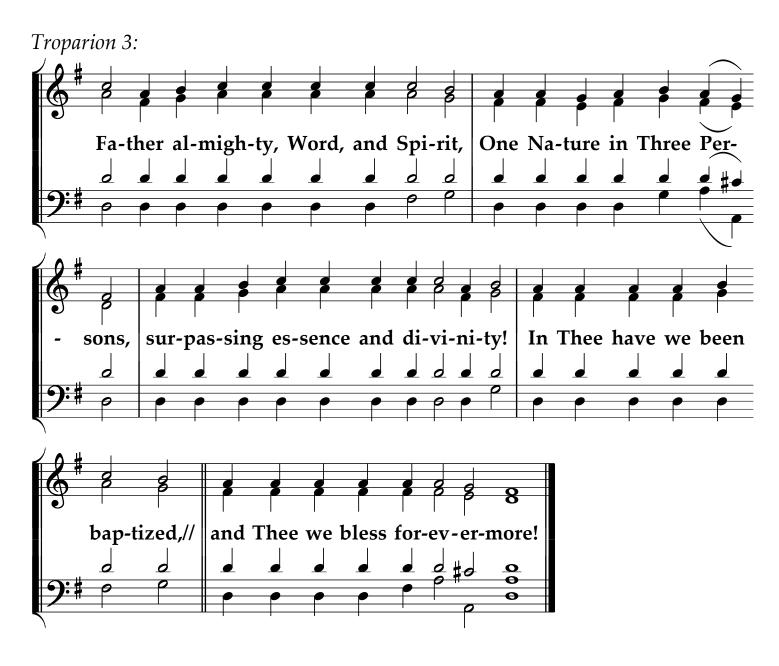
The Canon of Pascha – Ode 8

Obikhod Tone 1 – N. Bakhmetev

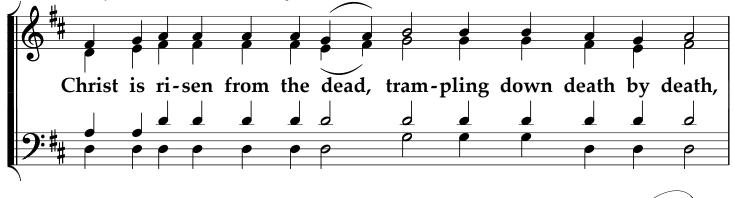


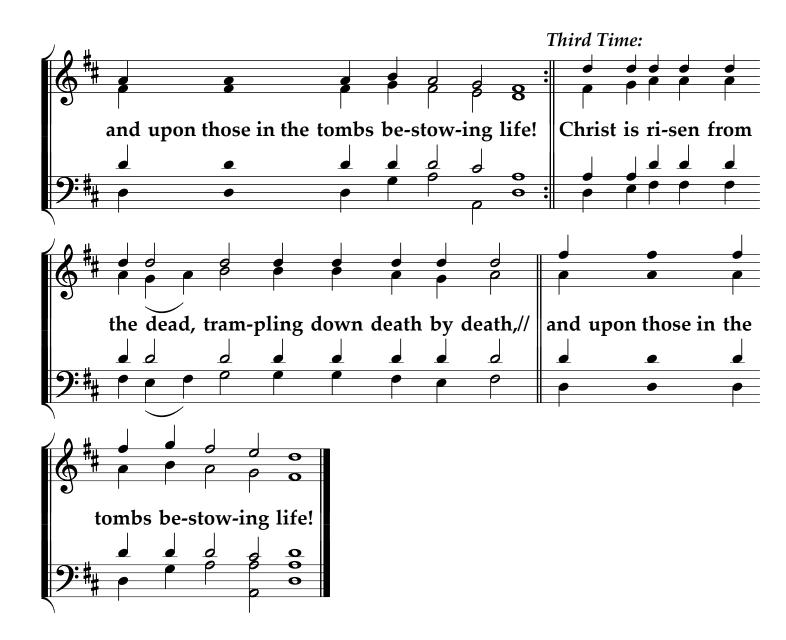






Paschal Troparion (Quick Melody) three times:





*Then the Little Litany (see following page for responses in various languages), with the exclamation:* 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.

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

 $\underbrace{\text{SEE}}_{\bigcirc} \underbrace{\text{KEE}}_{\bigcirc} \cdot \underbrace{\text{REE}}_{\bigcirc} \cdot AY \quad \text{``Amen'': A-MEEN}$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-<u>MEE</u>-LOU-ÈE

"To Thee, O Lord":

 $\begin{array}{c} \text{TEH-}\underline{B_{y}\text{EH}}\\ \bullet \end{array} \begin{array}{c} \text{GHOS-PO-DEE}\\ \bullet \end{array} \begin{array}{c} \text{``Amen'': A-MEEN} \end{array}$ 

4. ARABIC:

"Lord Have Mercy":

"To Thee, O Lord":

 $\begin{array}{c} YA-\underline{RAB} \\ \bullet \\ O \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ O \\ O \end{array} \\ \begin{array}{c} \mathsf{BOOR-HUM} \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{Amen$ 

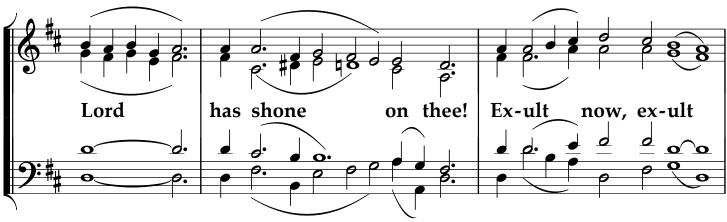
#### The Canon of Pascha – Ode 9 – "The Angel Cried" M. Balakirev

NOTE: According to <u>The Paschal Service</u>, prepared by Mr. John Erickson and Very Rev. Paul Lazor, there are different practices in regard to Ode 9 of the Paschal Canon. It is the practice of St. Symeon Orthodox Church to sing the Heirmos of the Ninth Ode, "The Angel Cried," once, and immediately sing the Paschal Troparion thrice as at the end of the other odes. See the Appendix of this document (pp. 199-201) for alternate versions of Ode 9.





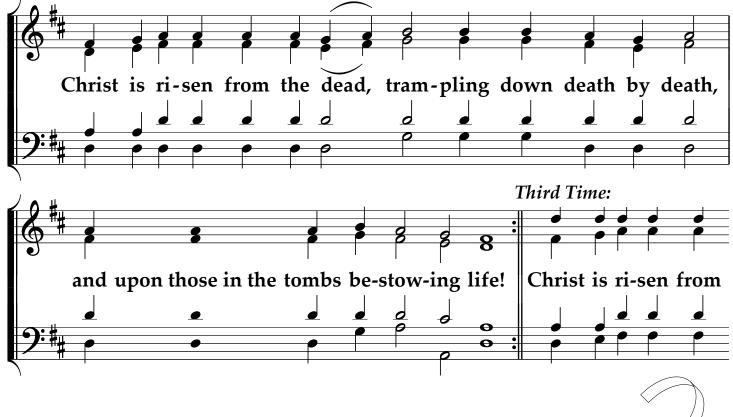


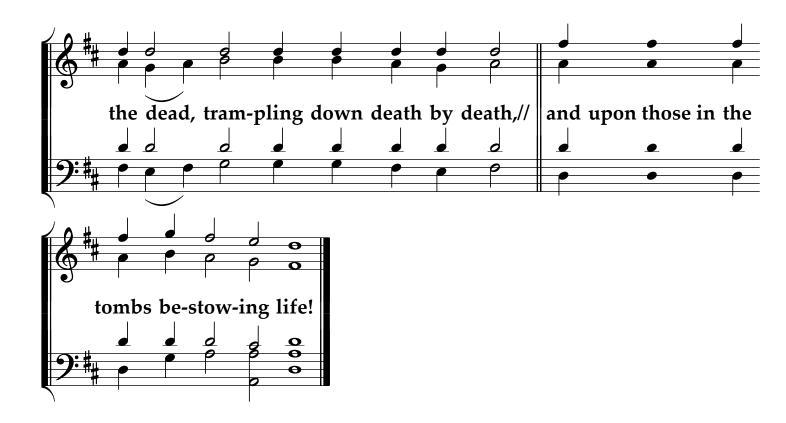






Paschal Troparion (Quick Melody) three times:





*Then the Little Litany (see following page for responses in various languages), with the exclamation:* 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.

1. GREEK:

"Lord Have Mercy": KEE-REE-AYEH-<u>LAY-EE</u>-SOHN

"To Thee, O Lord":

SEE <u>KEE-REE</u>-AY "Amen": A-MEEN  $\odot$   $\odot$ 

2. ROMANIAN:

"Lord Have Mercy": DWAM-NEH MEE-LU-<u>ESH</u>-CHE

"To Thee, O Lord":

TSEE-EH <u>DWAM</u>-NEH "Amen": A-MEEN

3. SLAVONIC:

"Lord Have Mercy": GHOS-PO-DEE POH-MEE-LOU-EE

"To Thee, O Lord":

 $\begin{array}{c} \text{TEH-}\underline{B_{y}\text{EH}}\\ \bullet \end{array} \begin{array}{c} \text{GHOS-PO-DEE}\\ \bullet \end{array} \begin{array}{c} \text{``Amen'': A-MEEN} \end{array}$ 

4. ARABIC:

"Lord Have Mercy":

"To Thee, O Lord":

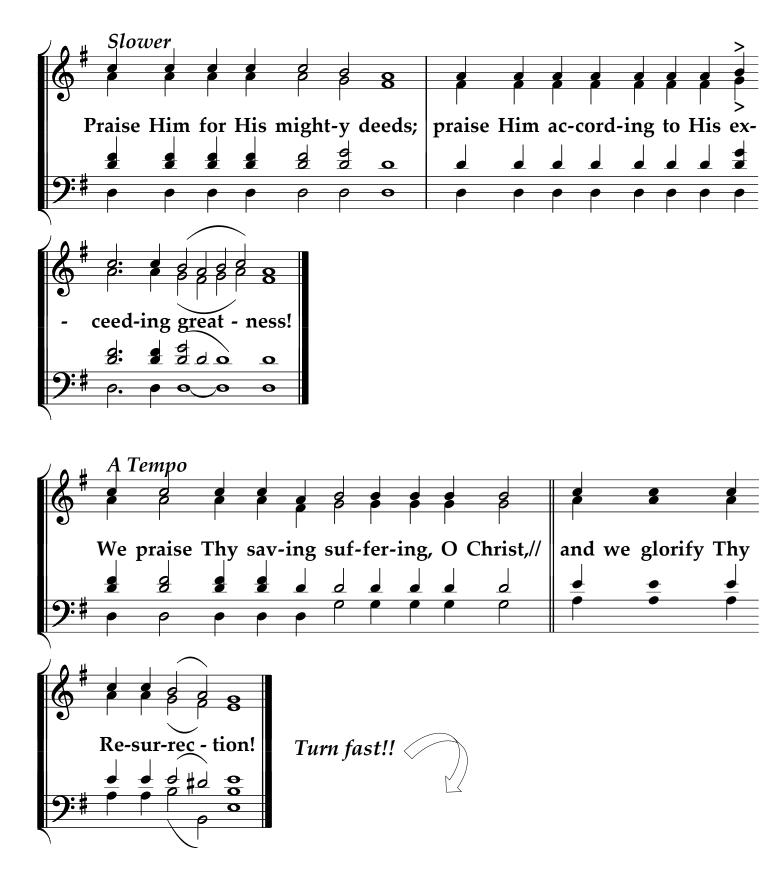
 $\begin{array}{c} YA-\underline{RAB} \\ \bullet \\ O \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ O \\ O \end{array} \\ \begin{array}{c} \mathsf{BOOR-HUM} \\ \bullet \\ \bullet \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{A-MEEN} \\ \bullet \\ \bullet \\ O \\ O \\ \end{array} \\ \begin{array}{c} \mathsf{Amen}'': \mathsf{Amen}': \mathsf{Amen}'': \mathsf{Amen}'': \mathsf{Amen}': \mathsf{Amen}'$ 



And immediately the Praises in Tone 1, on the following page:

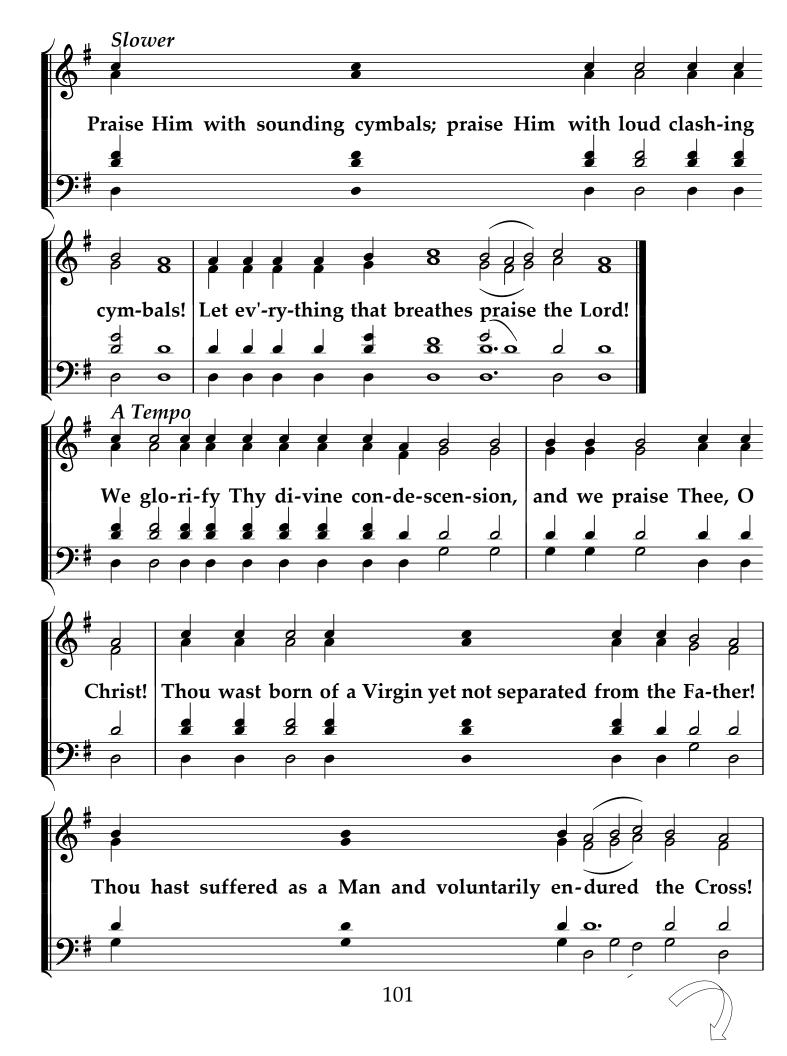


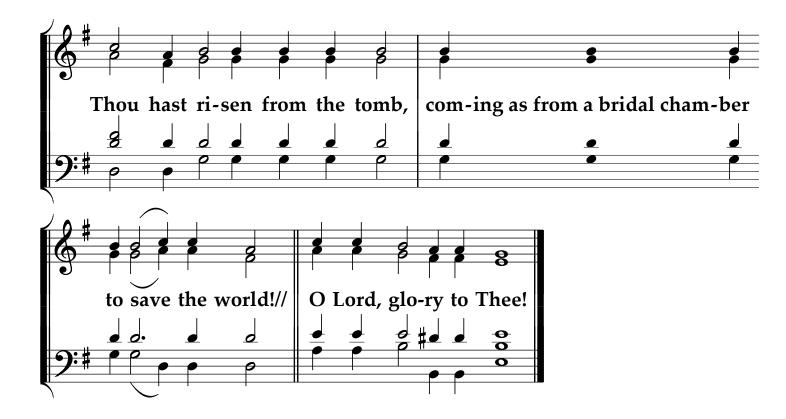












And immediately the choir begins the Paschal Verses, "Let God Arise," on the following page (with joy!):



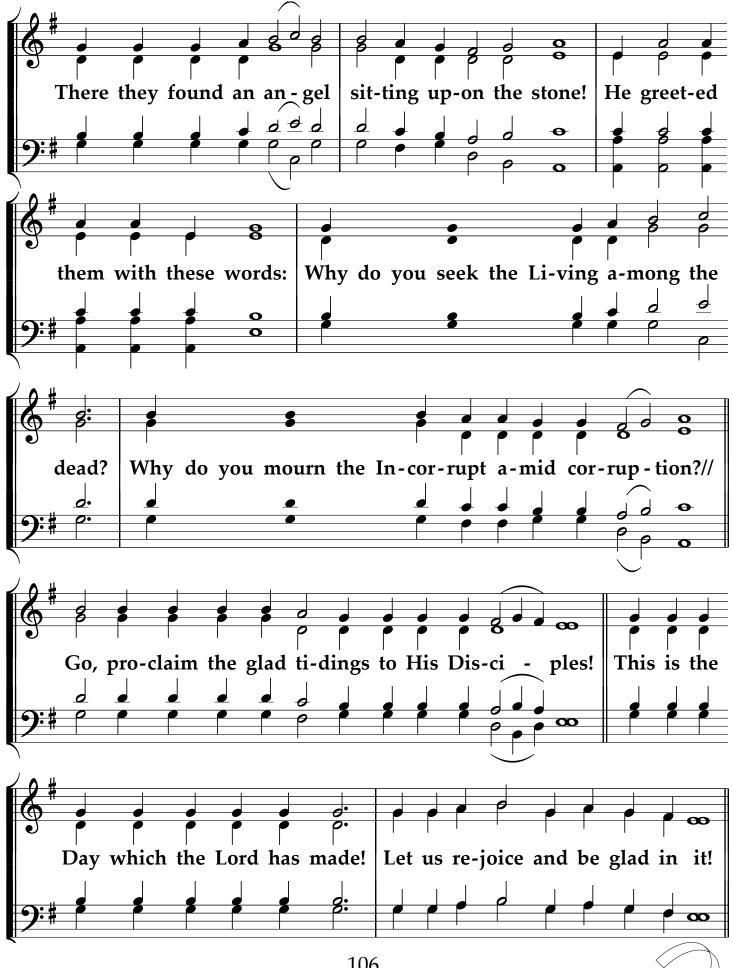
The Paschal Verses – "Let God Arise!"

Znamenny Chant – H. Benigsen



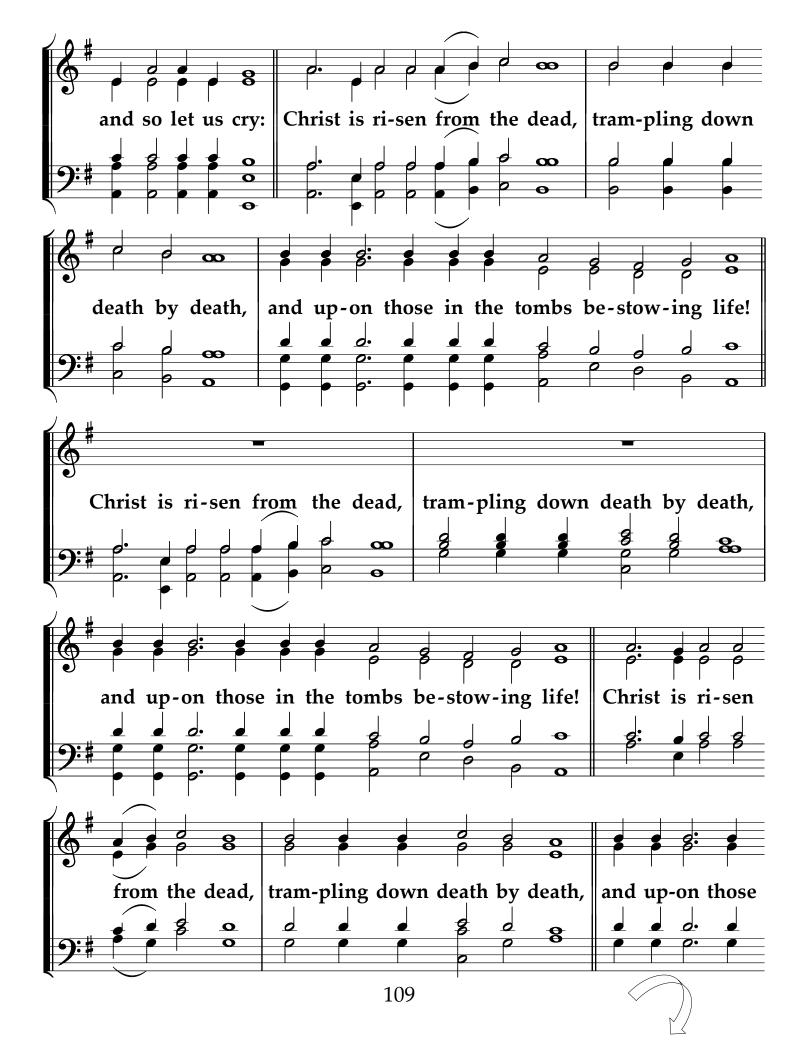


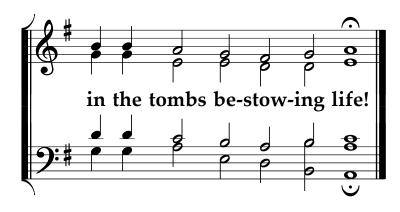












#### The Paschal Catechetical Sermon of St. John Chrysostom

The Catechetical Sermon of St. John Chrysostom is read by the celebrant. **No one sits** during the reading, but all **stand** *and listen*.

If any man be devout and loveth God, let him enjoy this fair and radiant triumphal Feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the Feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in no wise be deprived therefor. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, Who is jealous of His honor, will accept the last even as the first; He giveth rest unto him who cometh at the eleventh hour, even as unto him who hath wrought from the first hour. And He showeth mercy upon the last, and careth for the first; and to the one He giveth, and upon the other He bestoweth gifts. And He both accepteth the deeds, and welcometh the intention, and honoreth the acts and praises the offering. Wherefore, enter ye all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the Day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away. Enjoy ye all the feast of faith: Receive ye all the riches of lovingkindness. Let no one bewail his poverty, for the universal Kingdom has been revealed. Let no one weep for his iniquities, for pardon has shone forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: "Hell," said he, "was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a Body, and met God face to face. It took earth, and encountered Heaven. It took that which was see, and fell upon the Unseen. O Death, where is thy sting? O Hell, where is thy victory? Christ is risen, and thou art overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave! For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

And immediately the Troparion of St. John Chrysostom is sung, in Tone 8:

#### <u>Troparion of St. John Chrysostom – "Grace Shining Forth"</u>

Valaam Motif – Tone 8



has revealed to us...



NOTE: It is the practice of St. Symeon Orthodox Church to omit the Augmented Litany, the Litany of Fervent Supplication, the Great Dismissal of Matins, and the entirety of the Hours of Pascha, and immediately begin the Divine Liturgy after the Troparion of St. John Chrysostom.



# <u>The Order</u> <u>of the</u> <u>Divine Liturgy</u> <u>of</u> <u>St. John Chrysostom</u> <u>on the</u> <u>Great and Holy</u> <u>Sunday of Pascha</u>



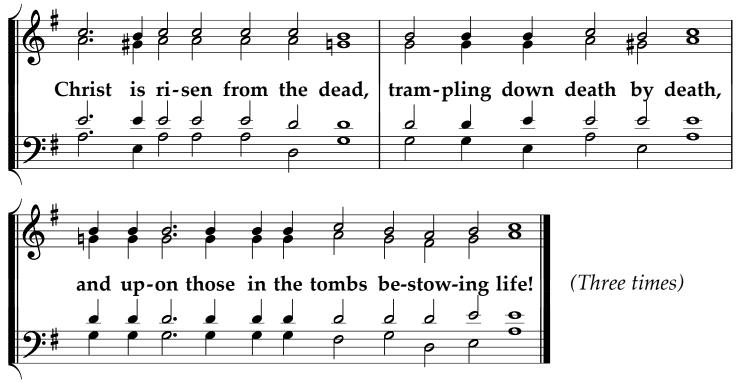
The Divine Liturgy immediately follows the Resurrection Matins. The Fast ends with the Divine Liturgy, with our participation in the Precious Body and Blood of our Lord Jesus Christ. According to the Service Books, he who worthily partakes of these divine and life-creating Mysteries, eats the true Pascha.

### <u>The Divine Liturgy</u>

*Priest:* Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

#### Choir: Amen.

\*\*\*Clergy sing "Christ is Risen" thrice alone, then the choir repeats thrice: Obikhod Melody



The prists and choir now proceed with the Paschal Troparion and verses as at the beginning of Matins. During the singing of the above, the priest censes the altar, the iconostasis, and the people. The clergy sing the verses, and the choir responds with the Paschal Troparion.

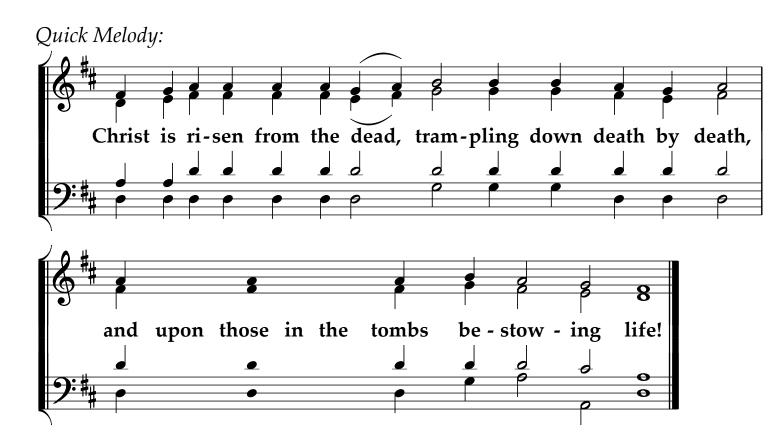
### *Verse 1:* Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Choir: Obikhod Melody "Christ is Risen" (above, once)

## *Verse 2:* As smoke vanishes, so let them vanish; as wax melts before the fire!

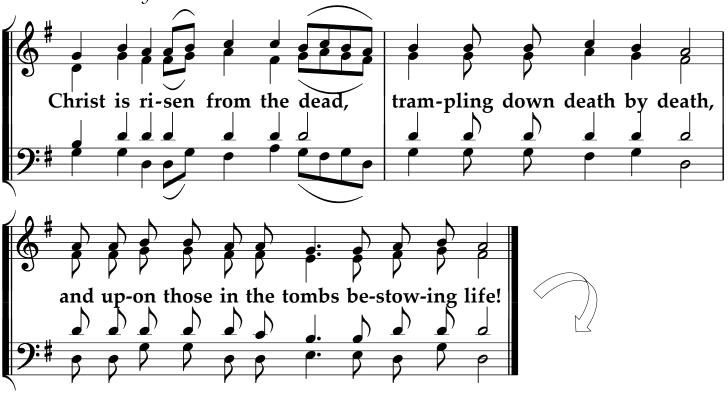
*Choir: Quick Melody "Christ is Risen" (on the following page):* 

114

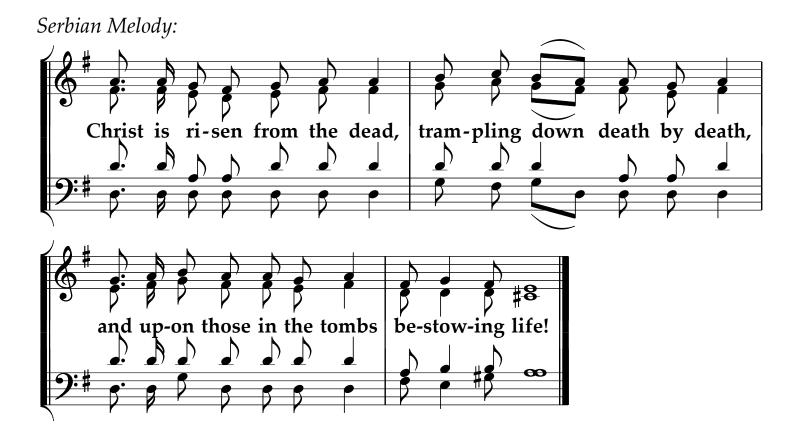


*Verse 3:* So the sinners will perish before the face of God; but let the righteous be glad!

Ukranian Melody:



### *Verse 4:* This is the Day which the Lord has made. Let us rejoice and be glad in it!

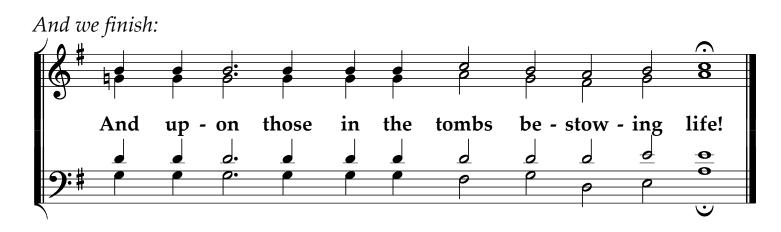


Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Choir: Greek Melody "Christ is Risen" (on the following page):

Greek Melody: Christ is ri - sen from the dead, tram-pling down death by 0 0 0. 0. 0 be - stow - ing life! in the tombs and up - on those death, 0 0 0 <u> d</u> 0 do

*Clergy:* Christ is risen from the dead, trampling down death by death!



The Great Litany and the prayer of the First Antiphon follow in the usual manner.

**The Great Litany** 

Romanian Chant



And immediately we begin the First Paschal Antiphon.



#### The First Antiphon of Pascha

**Znamenny Chant** 

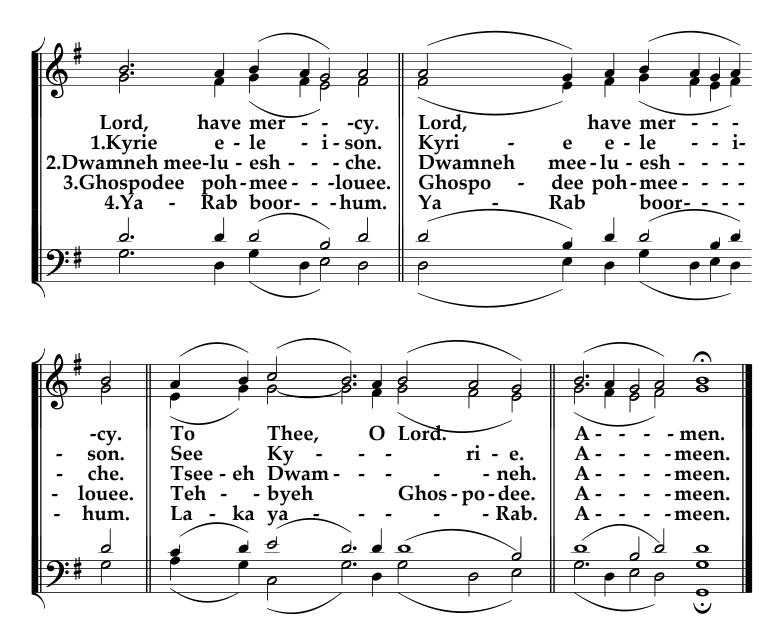




*Then the Little Litany and the prayer of the Second Antiphon.* 

#### **The Little Litany**

N. Soloviev



The Second Paschal Antiphon begins on the following page:

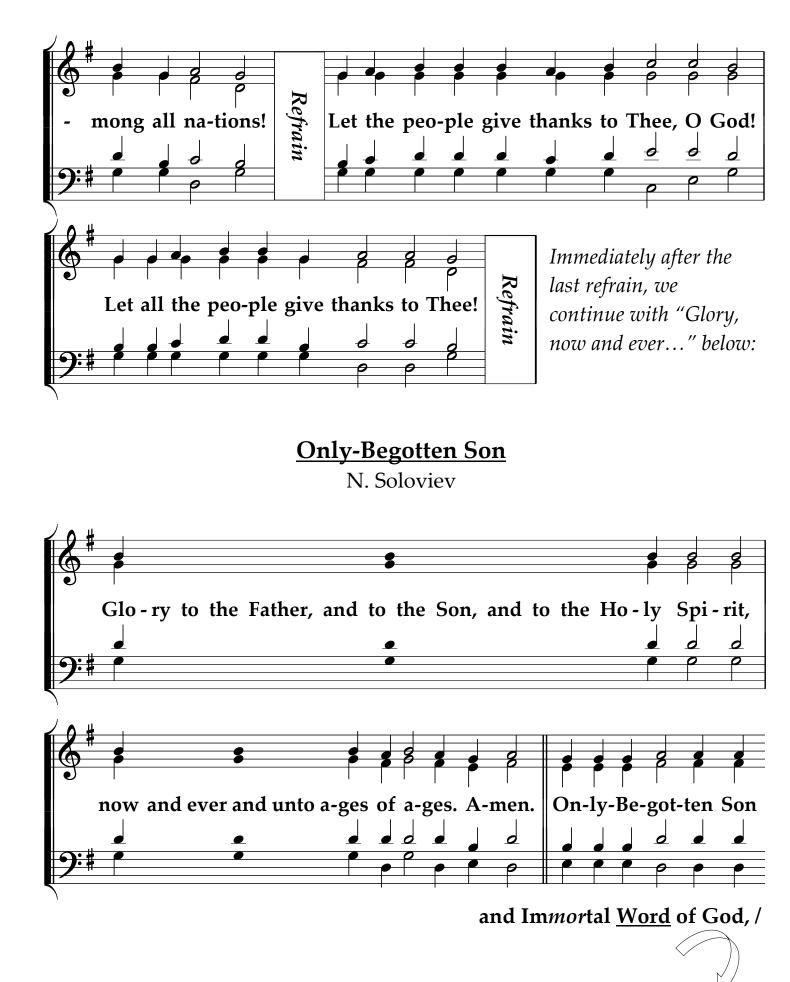


#### **The Second Antiphon of Pascha**

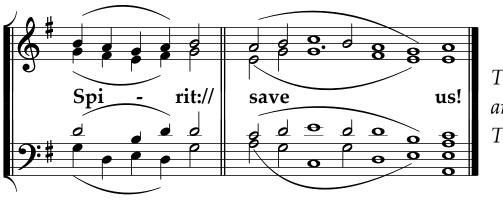
**Znamenny Chant** 



-mong *all* <u>na</u>tions!





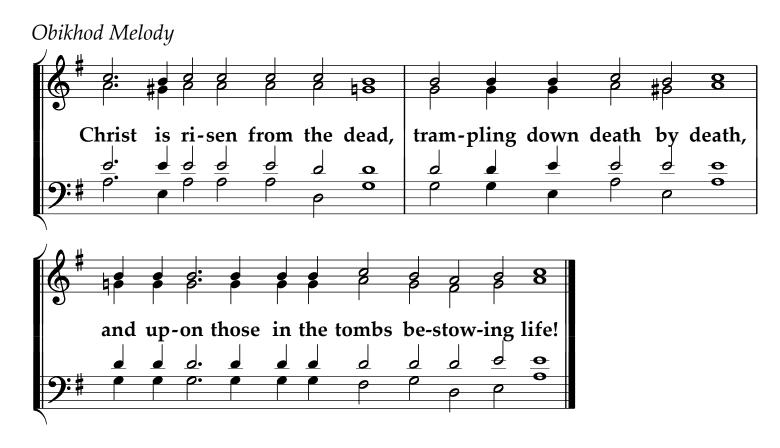


Then the Little Litany and the prayer of the Third Antiphon.

#### The Little Litany A. Arkhangelsky \*Watch! It goes minor!\* 8 Lord, Lord, have mer - cy. have mere - lei - son. 1.Kv - ri - e Ky - leiri e e 2.Dwam-neh mee - lu - esh - che. Dwam-neh mee-lu - esh-3.Ghos - po - dee poh-mee-louee. Ghos - po dee poh --mee-4.Ya - Rab boor-hum. Ya Rab boor-0 ď 0 0 Ο 0 Thee, cy. То Lord. men. See Ky son. - e. meen. Tsee che. eh Dwam -- neh. meen. - dee. Teh - byeh Ghos louee. po meen. kа - Rab. La hum. ya meen. 0 0 0 8 Ο Θ The Third Antiphon begins on the following page:

#### The Third Antiphon of Pascha

### *Verse (Triumphantly!):* Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!



*Verse:* As smoke vanishes, so let them vanish; as wax melts before the fire!

Choir: Obikhod Melody, Slavonic "Christ is Risen" (on the following page):



*Verse:* So the sinners will perish before the face of God; but let the righteous be glad!

Choir: Romanian "Christ is Risen" (on the following page):

Romanian (arr. Al. Podoleanu, phonetics on second line):

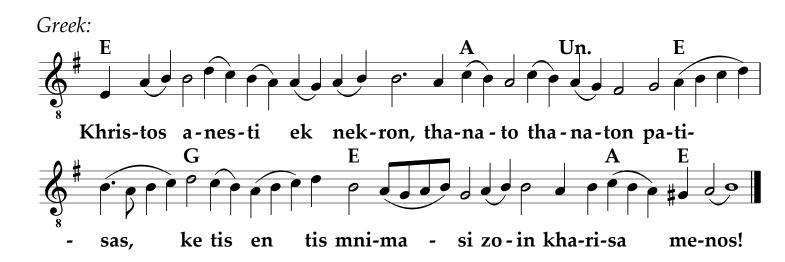


*Verse:* This is the Day which the Lord has made! Let us rejoice and be glad in it!

*Choir: Arabic "Christ is Risen" (on the following page):* 



The Introit of the Little Entrance: Wisdom! Let us attend! Bless God in the churches, O you who are of Israel's fountain!

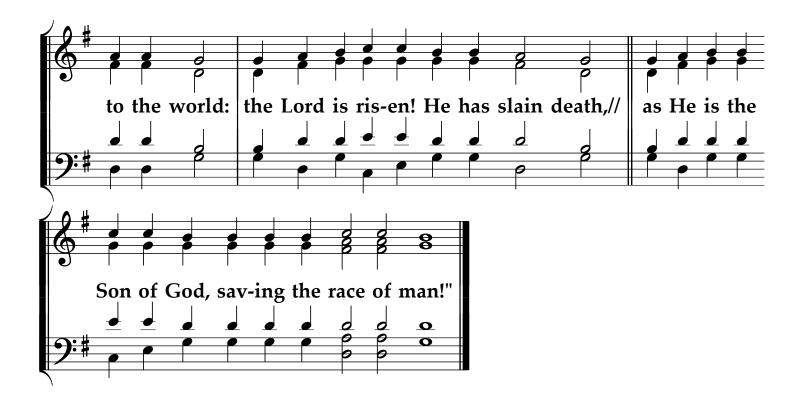


*Then immediately we sing the Paschal Hypakoe and Kontakion (on the following page):* 

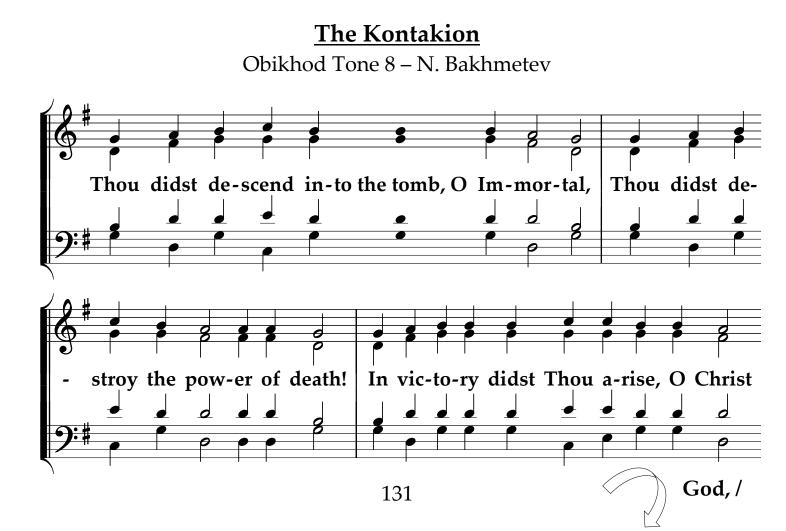
The Hypakoe of Pascha

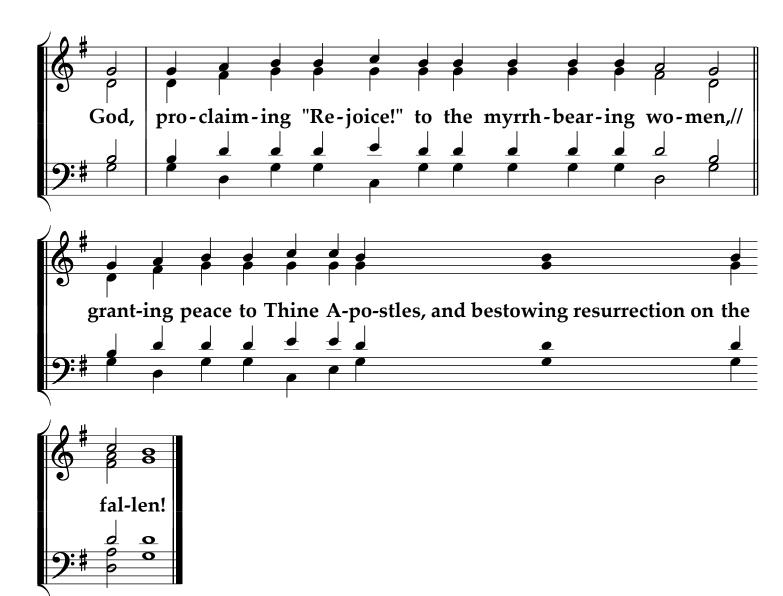
Obikhod Tone 8 – N. Bakhmetev





Glory to the Father, and to the Son, and to the Holy <u>Spi</u>rit. / Now and ever and unto ages of <u>ages</u>. Amen.





*Deacon:* Let us pray to the Lord!

#### *Choir:* Lord, have <u>mer</u>cy.

Priest: For holy art Thou...

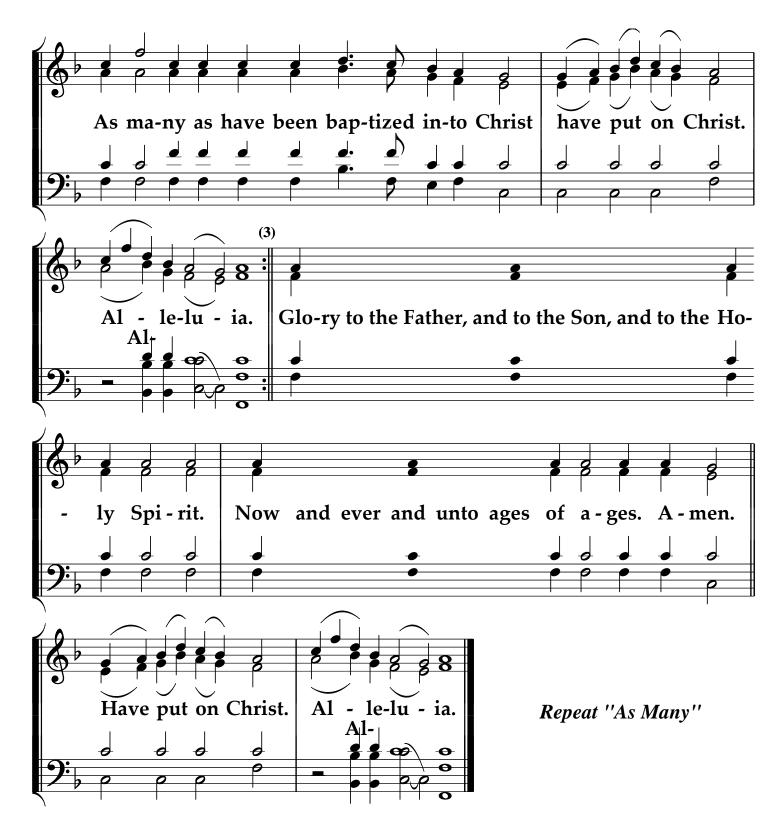
Deacon: O Lord, save the God-fearing!... And hear us!... And unto ages of



Instead of the Trisagion, the Choir sings "As Many as Have Been Baptized:"

#### As Many as Have Been Baptized

Instead of the Trisagion – Moscow Chant

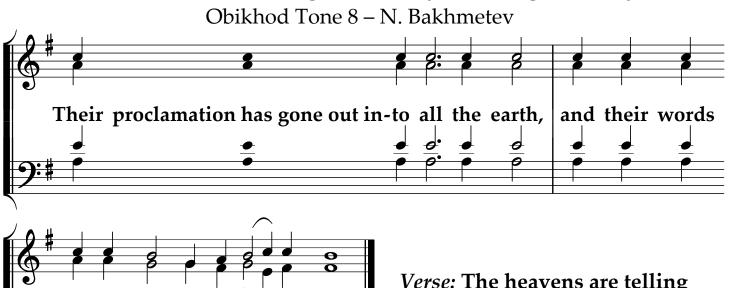




Verse: O give thanks to the Lord, for He is good, for His mercy endures forever!

*Epistle: Acts 1:1-8* 

#### Prokeimenon for Bright Monday and Bright Friday



*Verse:* The heavens are telling the glory of God, and the firmament proclaims His handiwork.

Prokeimenon for Bright Tuesday and Bright Friday (Secondary) Obikhod Tone 3 – N. Bakhmetev My soul mag-ni-fies the Lord, and my spi-rit re-joi-ces in God,

*Verse:* For He has regarded the low estate of His handmaiden; for behold, henceforth all generations will call me blessed.

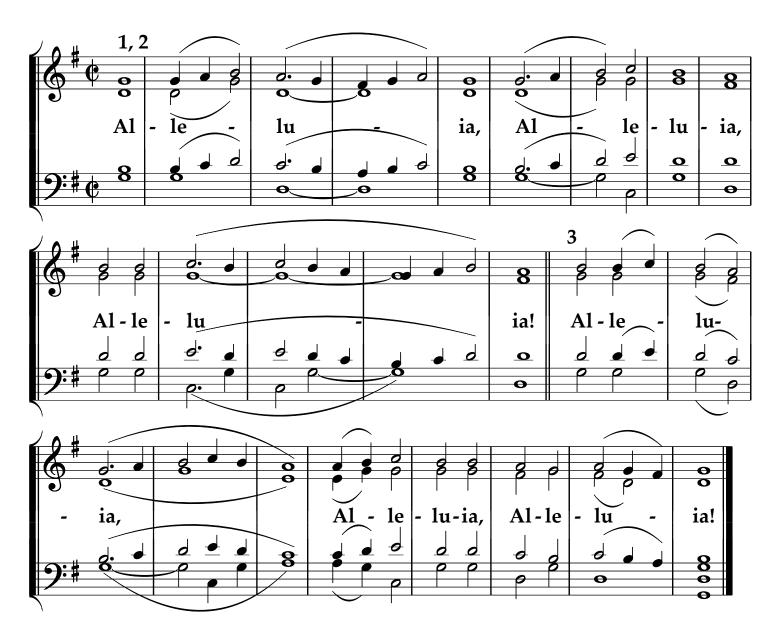
my Sav

ior!



#2

<u>Alleluia</u> Moscow Chant



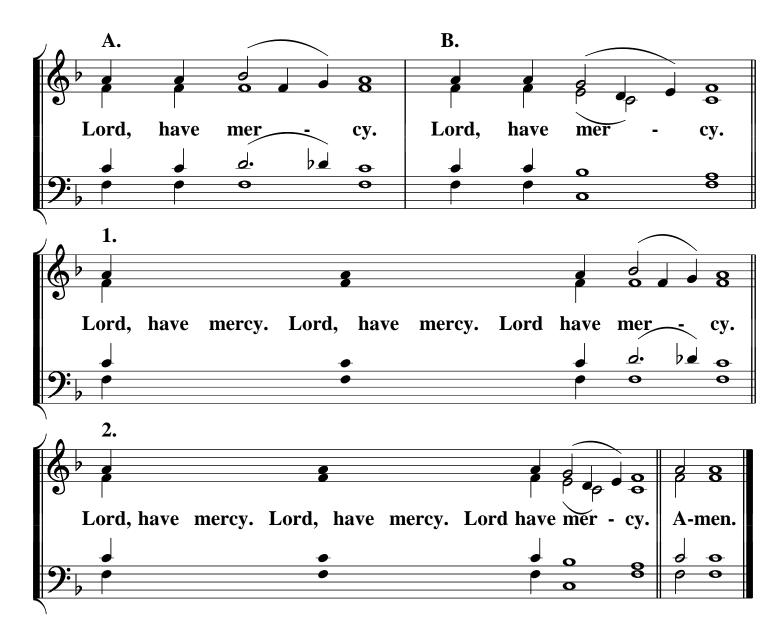
At the Gospel (Kievan Chant):



Gospel: John 1:1-17

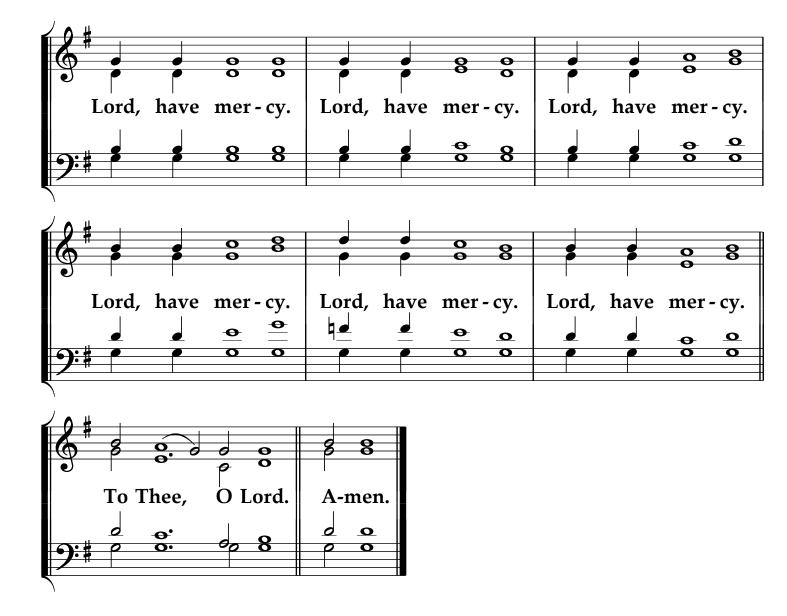
#### **Augmented Litany**

Alexandrov

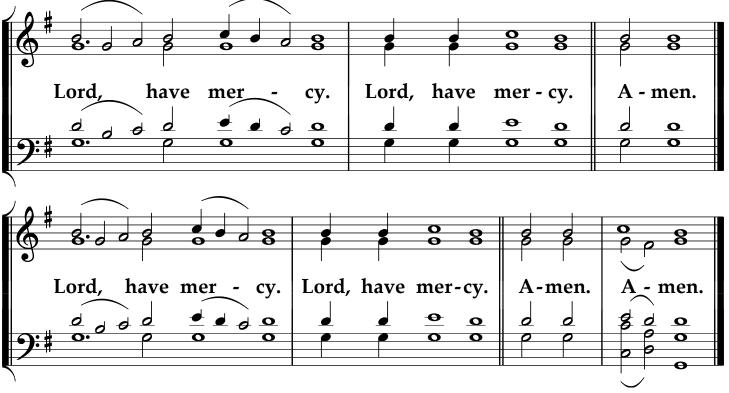


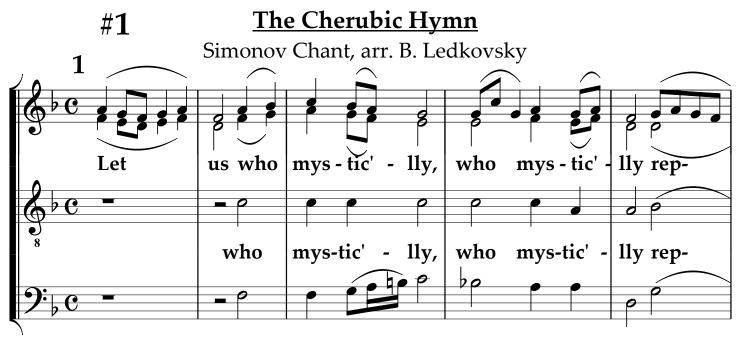
**Litany of the Catechumens** 

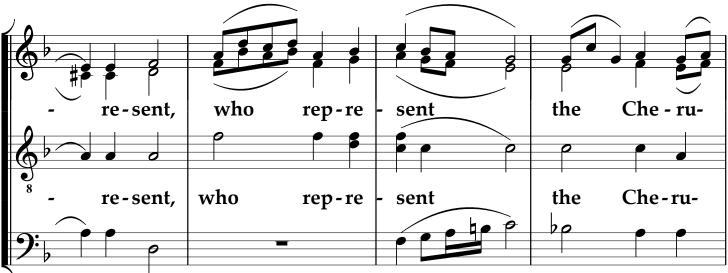
N. Kedrov, Jr.

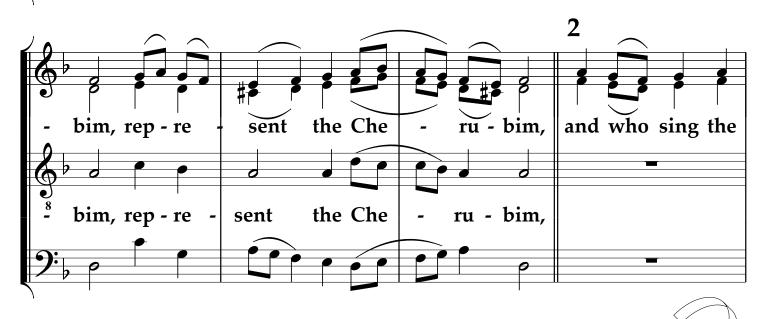


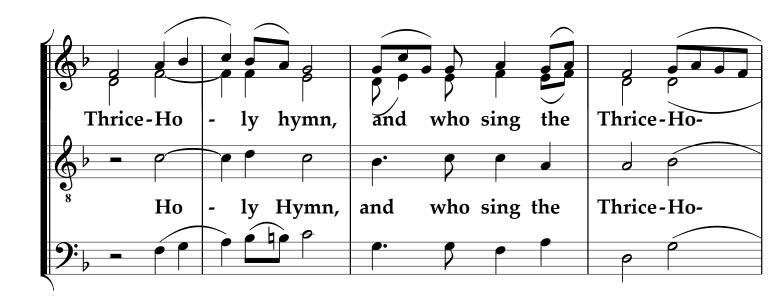
### Litanies of the Faithful N. Kedrov, Jr.

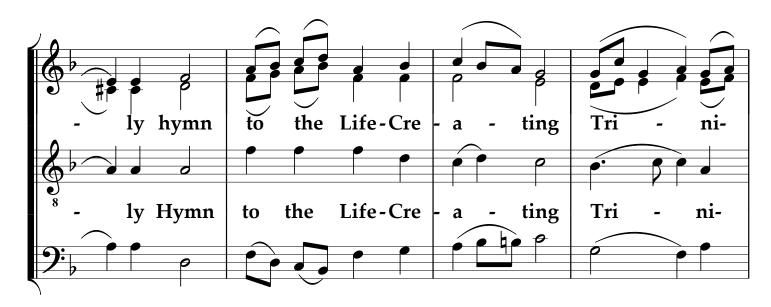


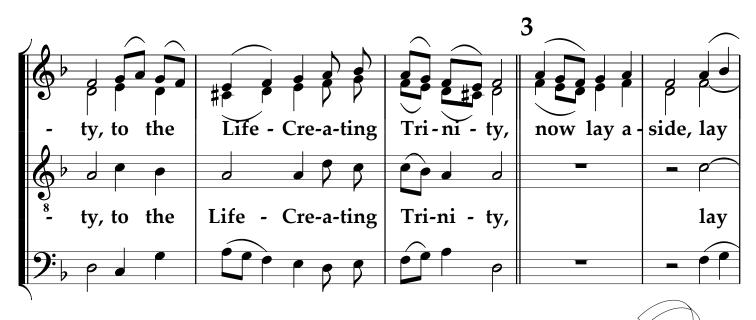


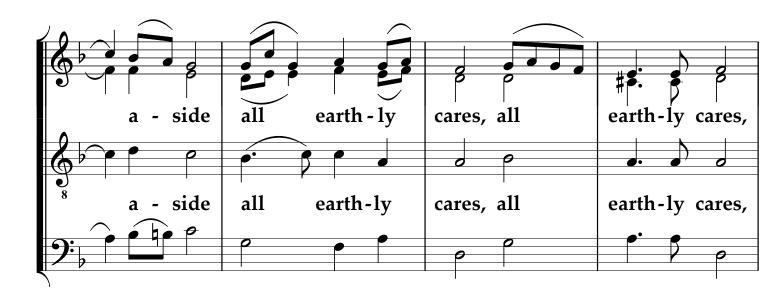


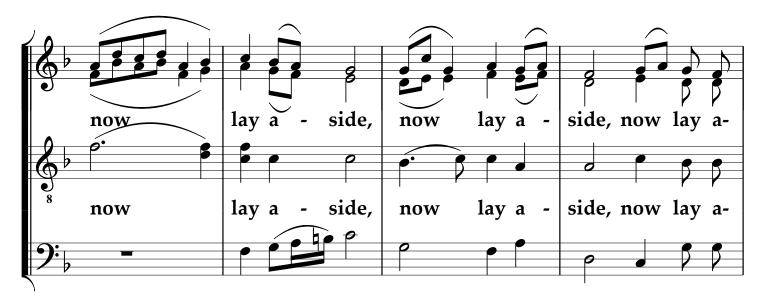


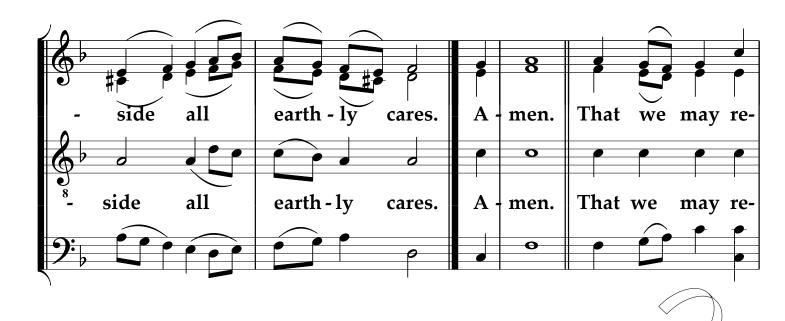


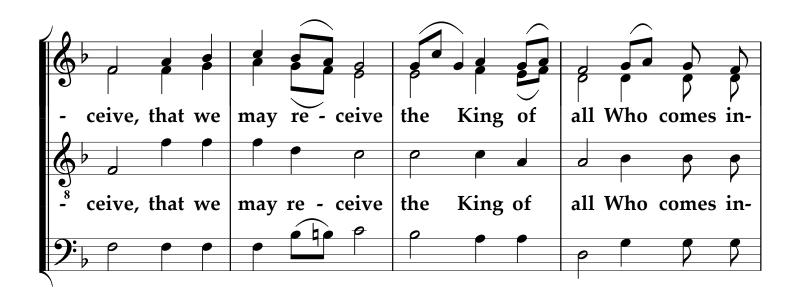


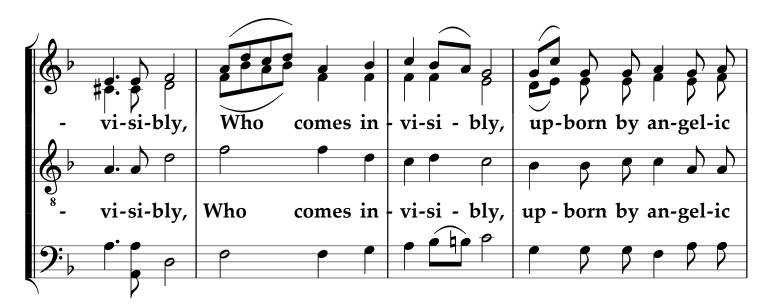


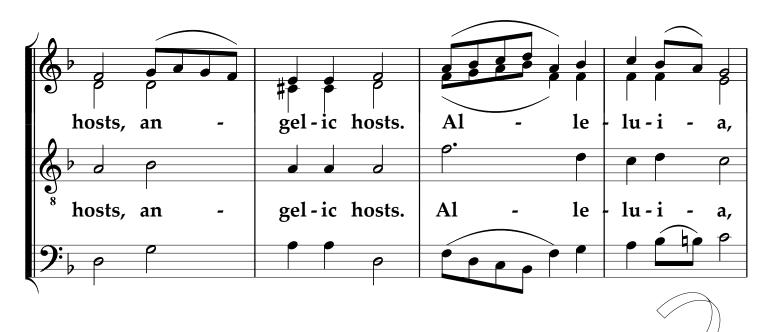


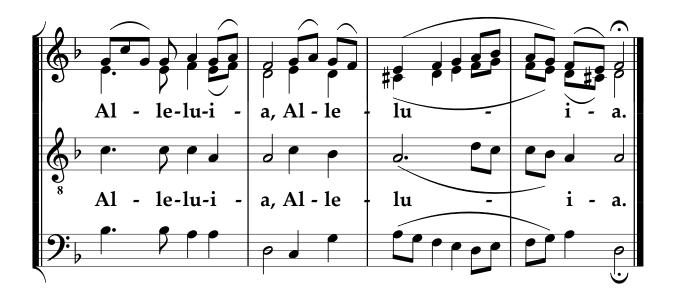




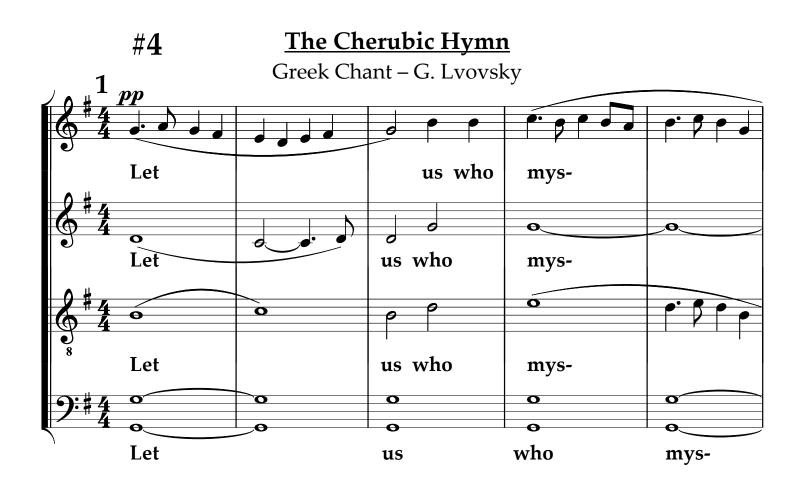


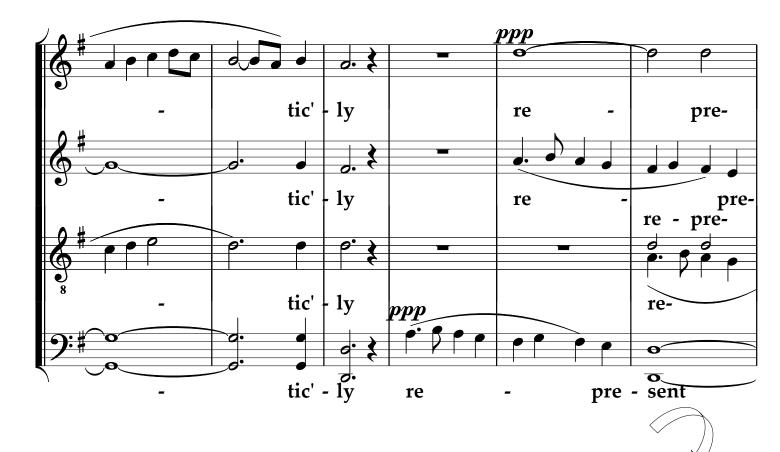


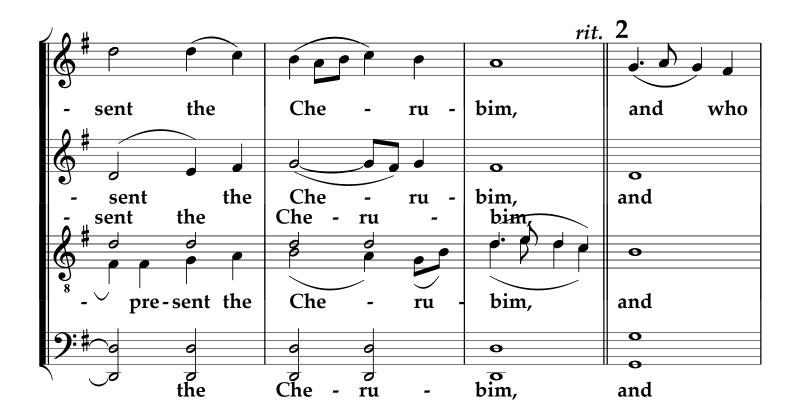


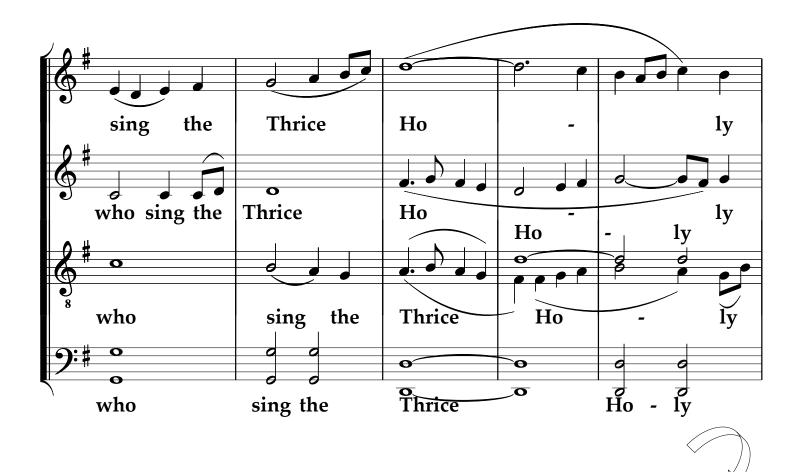


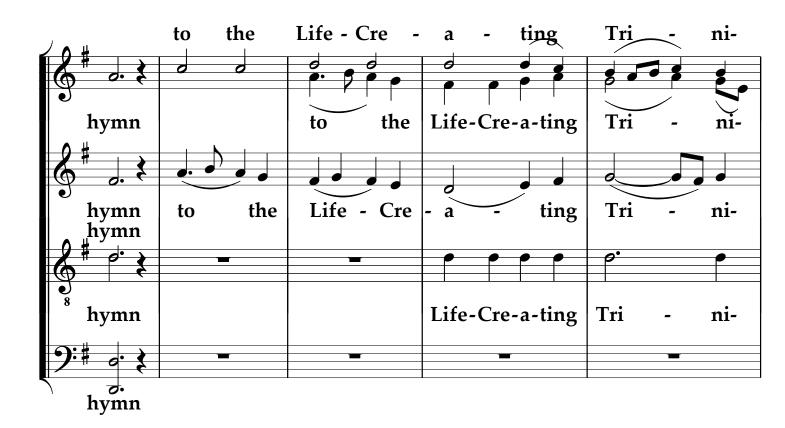


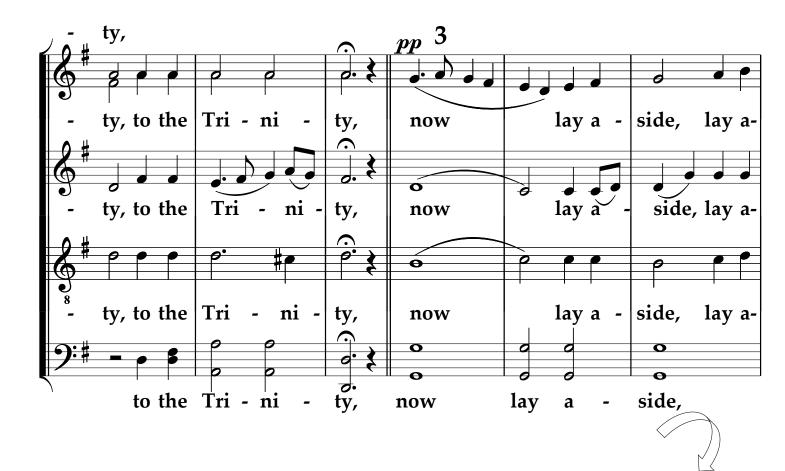


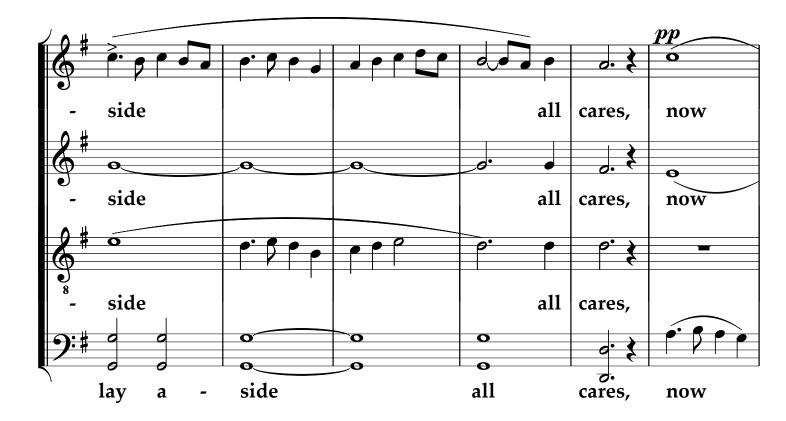


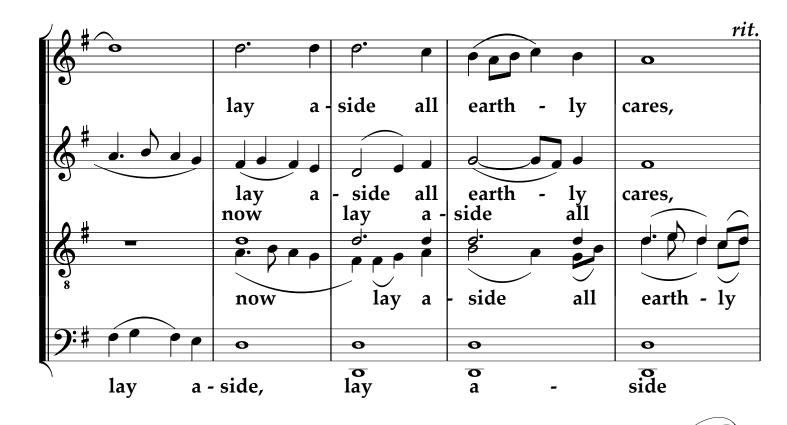


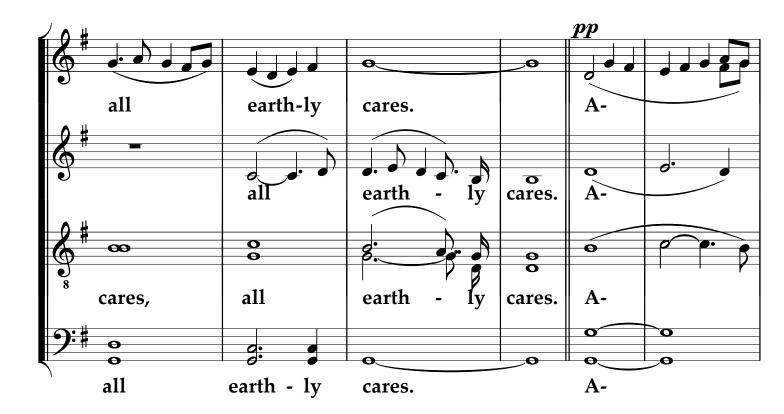


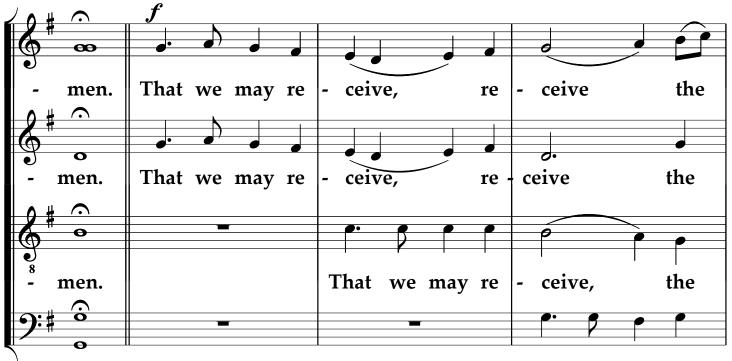












- men.

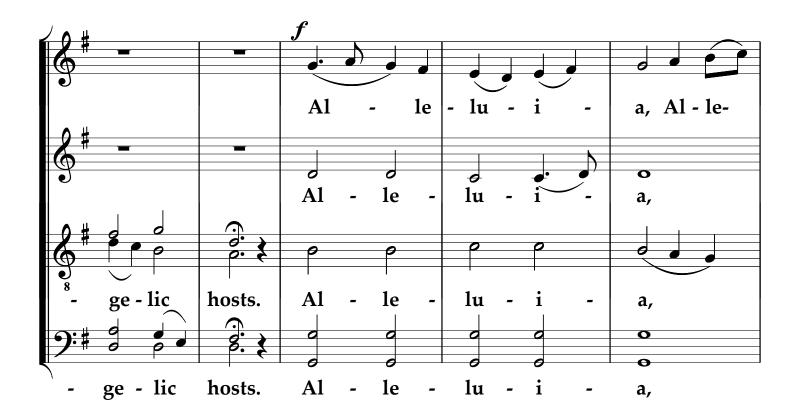
That we may re-

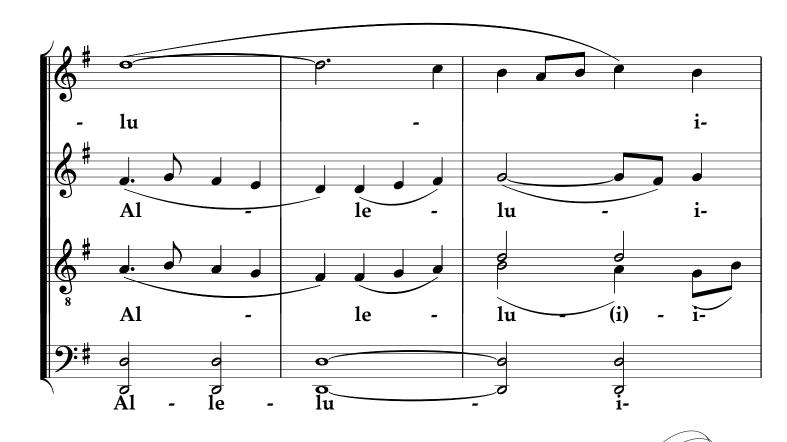




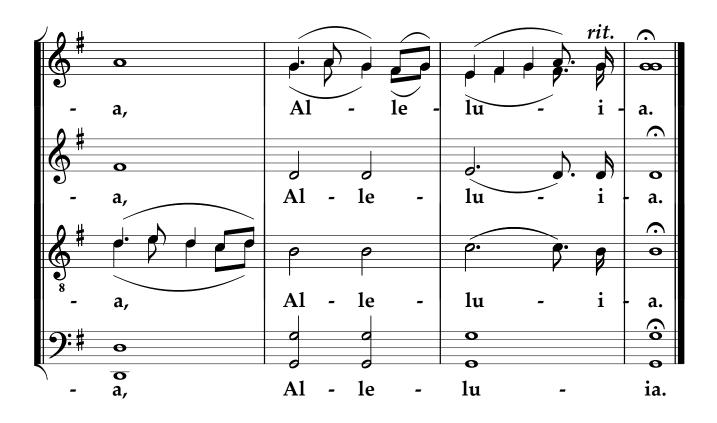
up-borne by the an-

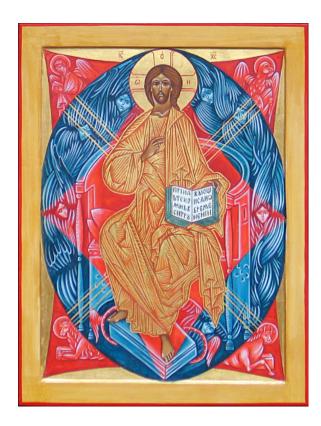






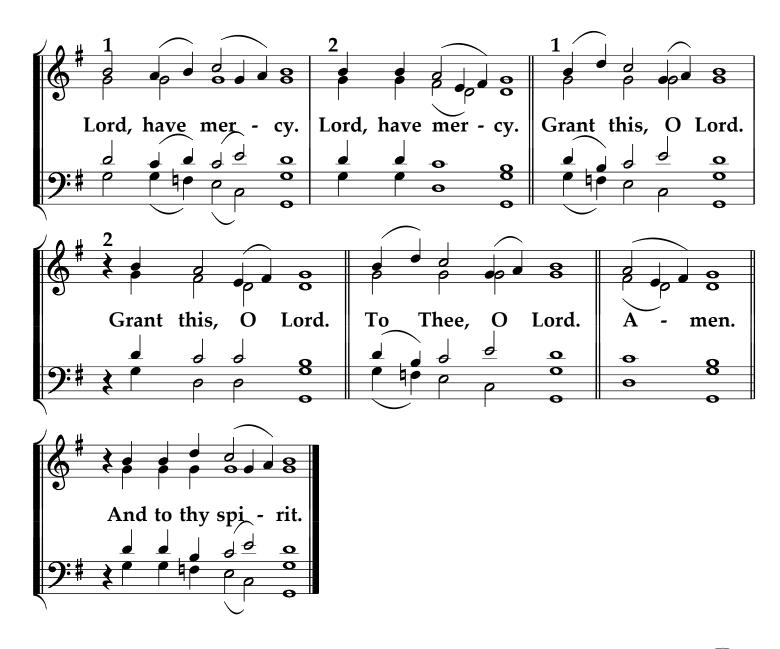






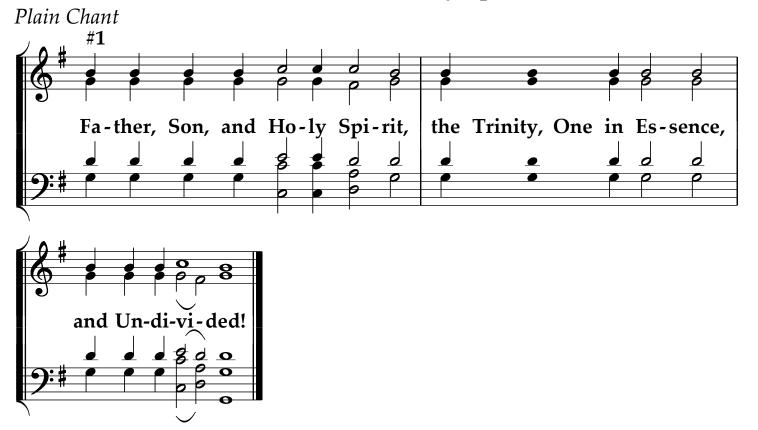
### **Litany of Supplication**

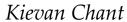
Alexandrov



And immediately to "Father, Son, and Holy Spirit," on the following page:

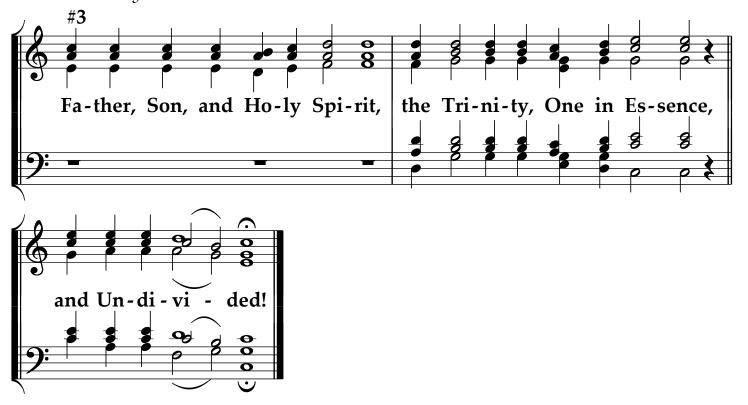
### Father, Son, and Holy Spirit

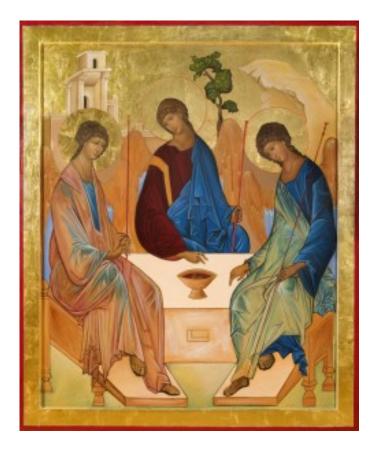






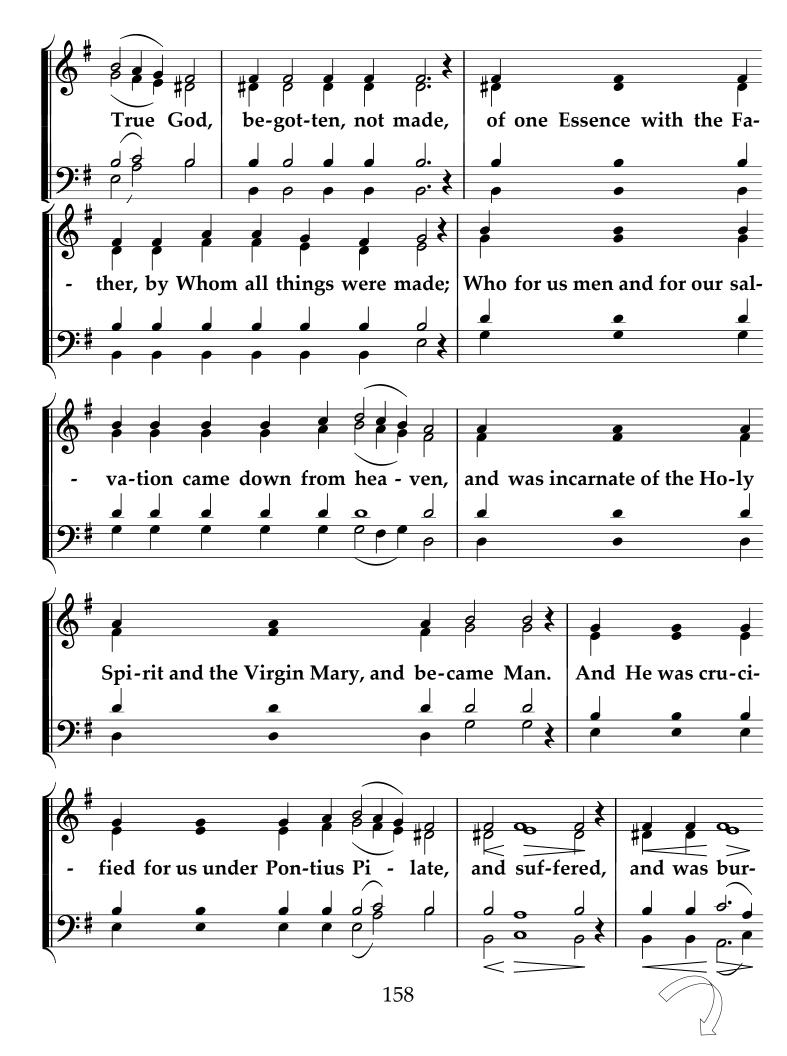
Wide Harmony:

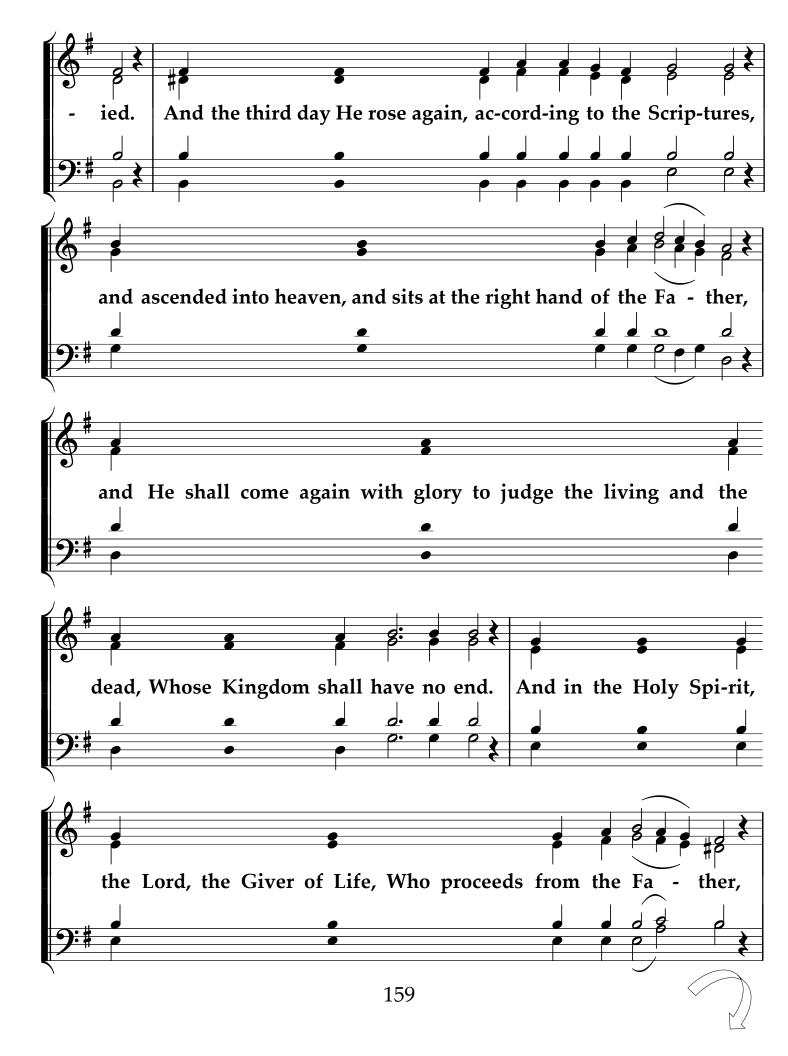




<u>The Creed</u> Zadonskoye









**#1** 

<u>A Mercy of Peace</u> Plain Chant





#3

#### A Mercy of Peace

Kievan Chant – B. Ledkovsky











## #2 <u>The Angel Cried (Replaces "It Is Truly Meet")</u>

Makarov



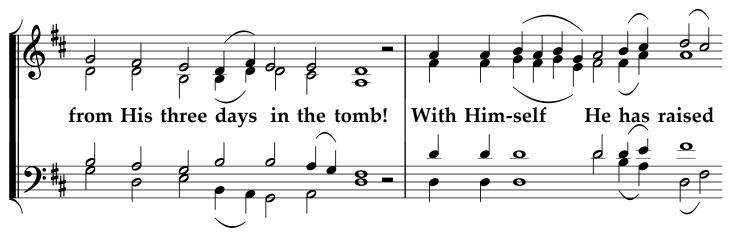


# #1 The Angel Cried (Replaces "It Is Truly Meet")

M. Balakirev

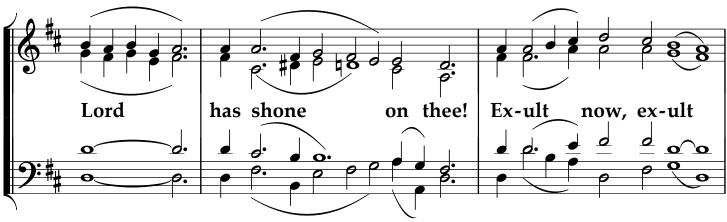


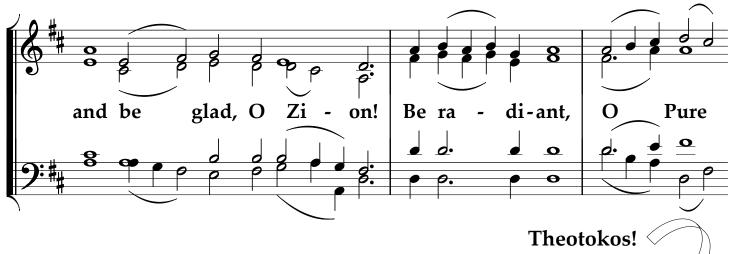


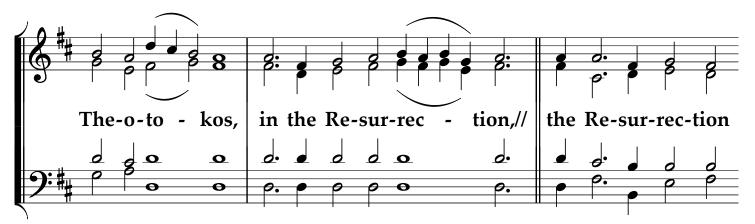


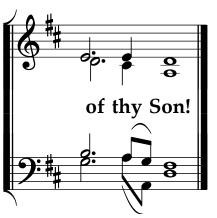
all the dead...













#### And All Mankind

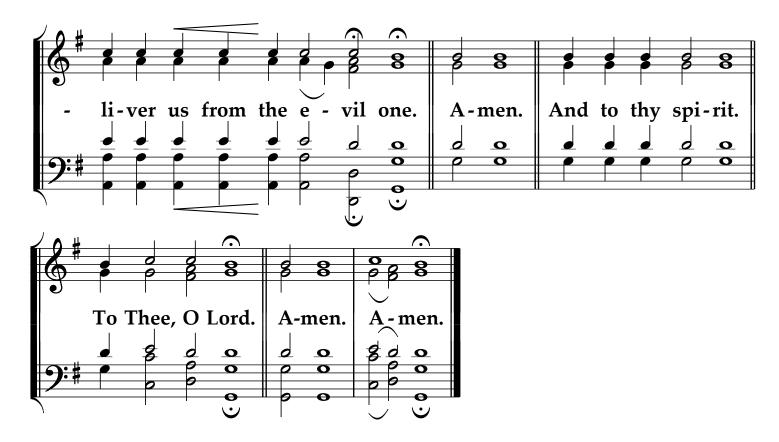
Plain Chant

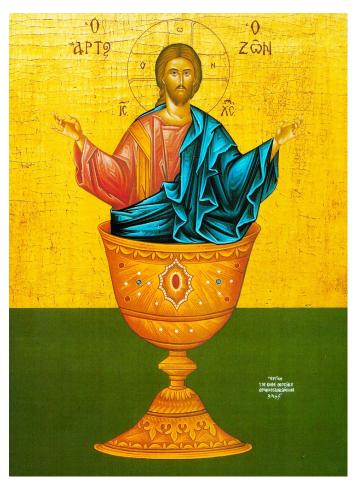


The Lord's Prayer

N. Rimsky-Korsakov





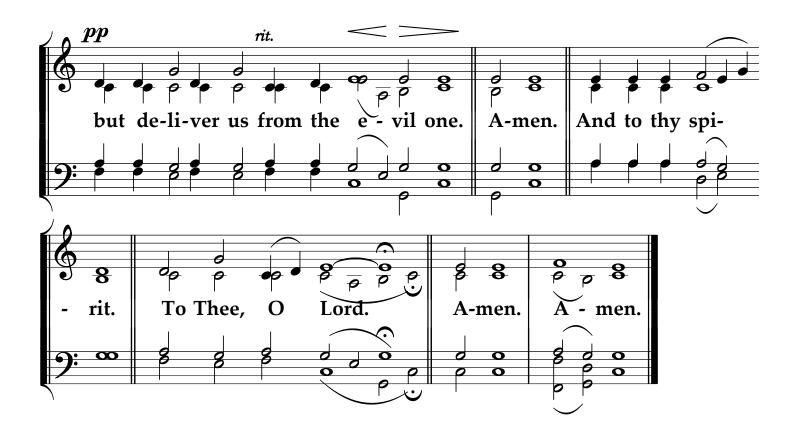


#2

The Lord's Prayer

N. Kedrov, Sr.







### **One is Holy and the Communion Hymn of Pascha**

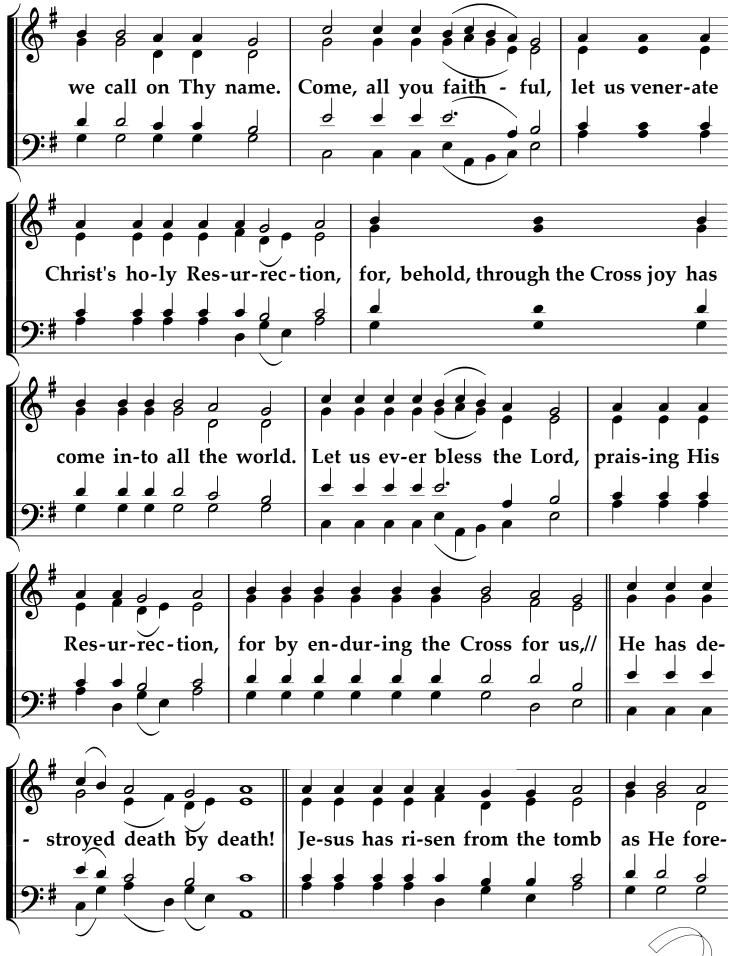
Serbian Chant

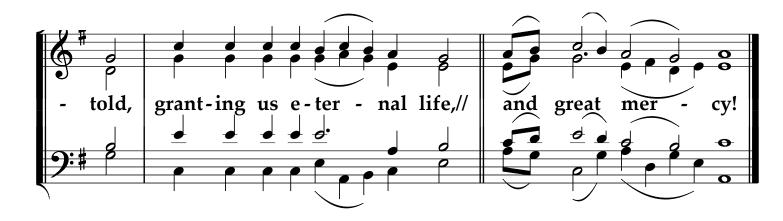


### The Hymn of the Resurrection, "Having Beheld"

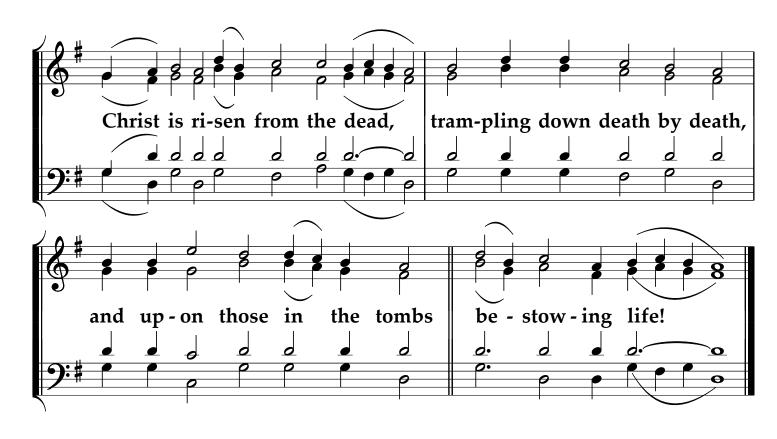
Kievan Chant Tone 6 – B. Ledkovsky





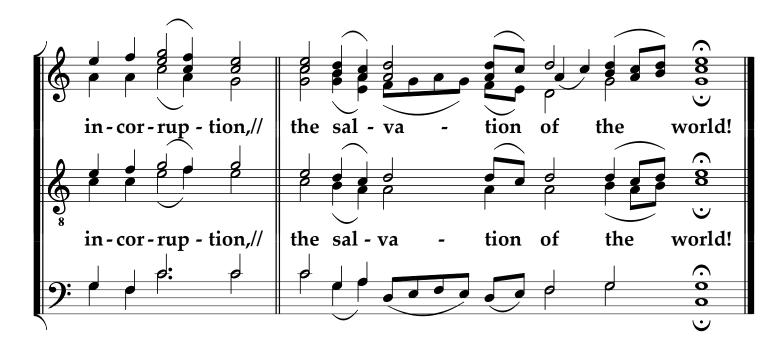


<u>Christ is Risen</u> Carpatho-Russian Melody



*Priest's Communion hymns continue on the following page:* 





NOTE: The above hymn was in Tone 3, Russian "Greek" Chant, arr. Dcn. S. Trubachev.

Priest's Communion hymns continue on the following page: <



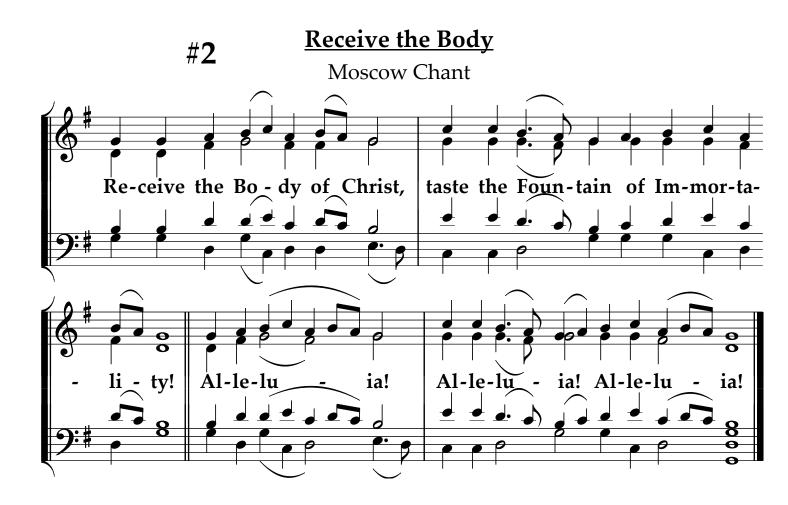


Deacon: In the fear of God, and with faith and love, draw near!

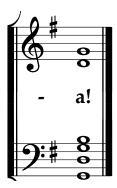
Instead of "Blessed is He that comes in the name of the Lord," the Choir sings the following ONCE:

is ri-sen from the dead, tram-pling down death by death, Christ 0 θ 0 0 Ð 0 0 0 ο and up-on those in the tombs be-stow-ing life! 0 ο 0. 0 0 0 THE EUCHARIST OF THE PRECIOUS BODY AND BLOOD OF OUR GOD AND SAVIOR LORD AND JESUS CHRIST, THE TRUE PASCHA.





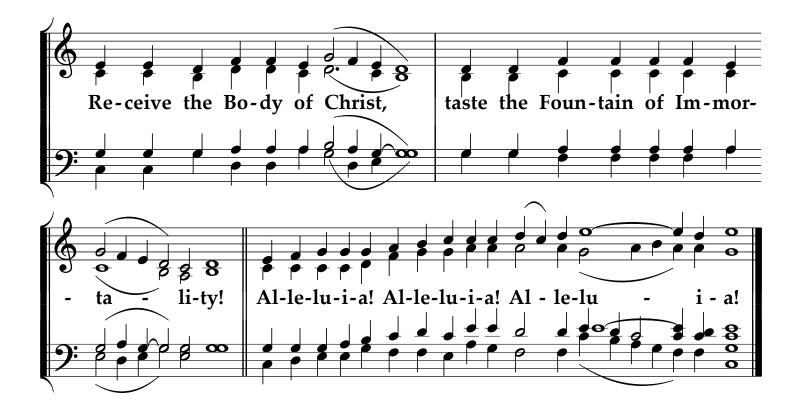
**Receive the Body** #3 Kovalevsky **Re-ceive** the Bo\_dy of Christ, taste the Foun-tain of Im-•• 0 0 ð 0 0 0 0 0 0 0 ρ ρ ρ 0 8  $\boldsymbol{\omega}$ Al-le - lu-i - a! Al-le - lu-i-a! li - ty! Al-le - lu-imor-ta 008 00 0 00 d 8 Ø g g C 0 Ο 0



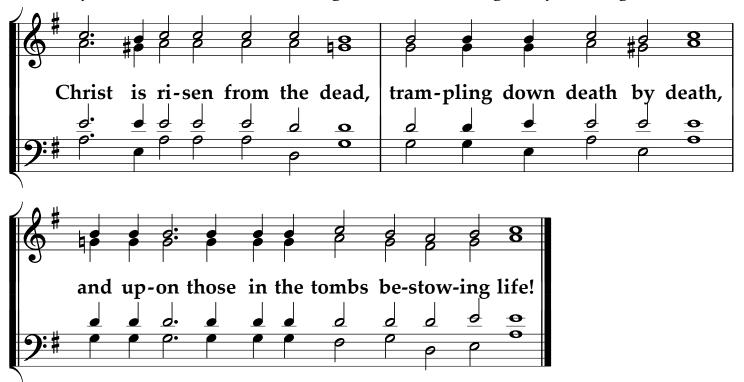
**#6** 

**Receive the Body** 

N. Kedrov, Sr.

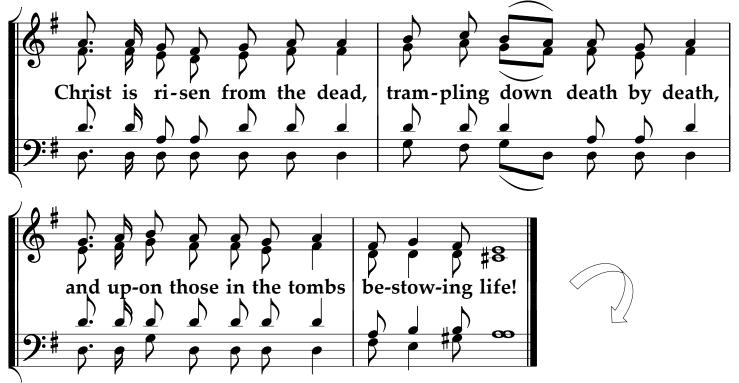


*Priest:* O God, save Thy people, and bless Thine inheritance! *Instead of "We Have Seen the True Light," the Choir sings the following ONCE:* 



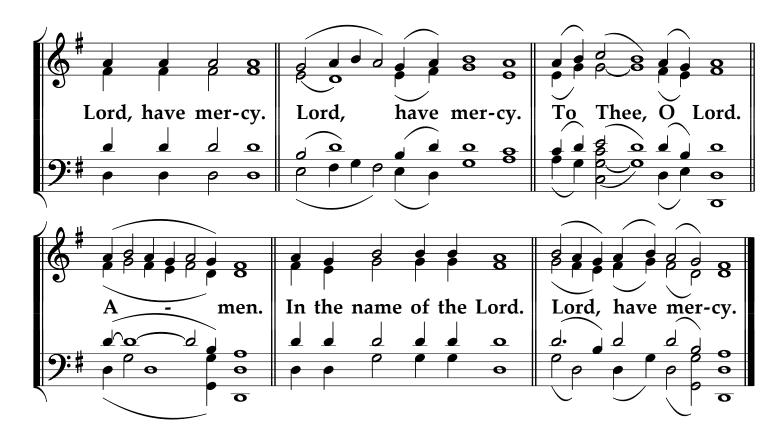
Priest: [Blessed is our God,] Always, now and ever, and unto ages of ages!

*Choir:* **Amen!** (*And the following* [*Serbian Melody*], *thrice*):



**Litany of Thanksgiving** 

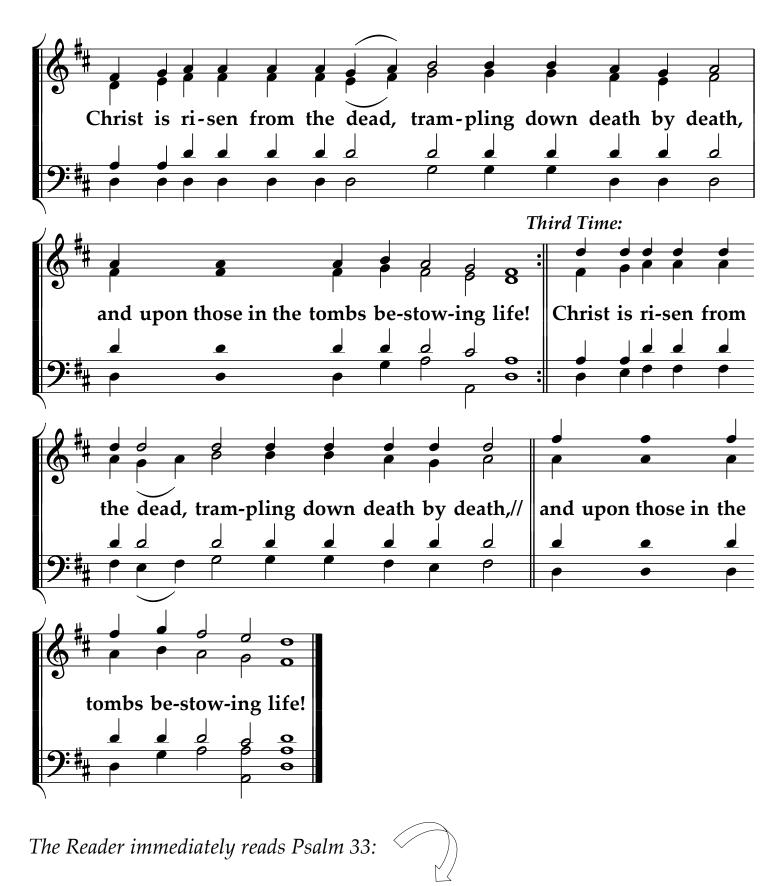
Novgorod Chant – after Arkhangelsky \*\*\*Watch! Music is different in some places!\*\*\*



*The Prayer before the Ambon. Instead of "Blessed be the Name of the Lord," the Choir sings the Quick Melody "Christ is Risen" thrice, on the following page:* 



*Quick Melody (Instead of "Blessed be the Name of the Lord"):* 



#### PSALM XXXIII. 33 (Part 1)

David's. When He Changed His Countenance before Abimelech, and Was Dismissed, and Went Away.

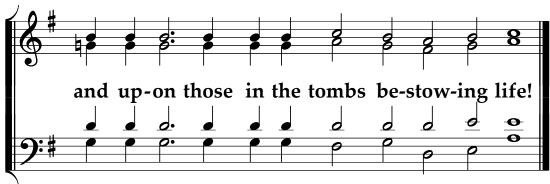
will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

*Priest:* The blessing of the Lord... *Choir:* **Amen.** 

And the Paschal Dismissal, on the following page:

## <u>The Paschal Dismissal</u>

*Instead of "Glory to Thee, O Christ our God…," the priest sings: Christ is risen from the dead, trampling down death by death!...* 

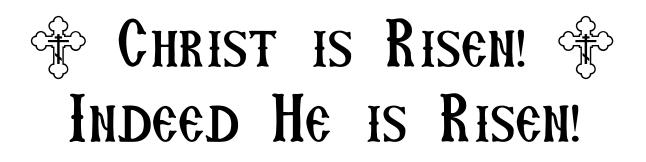


And the Choir responds:

The celebrant gives the Paschal dismissal:

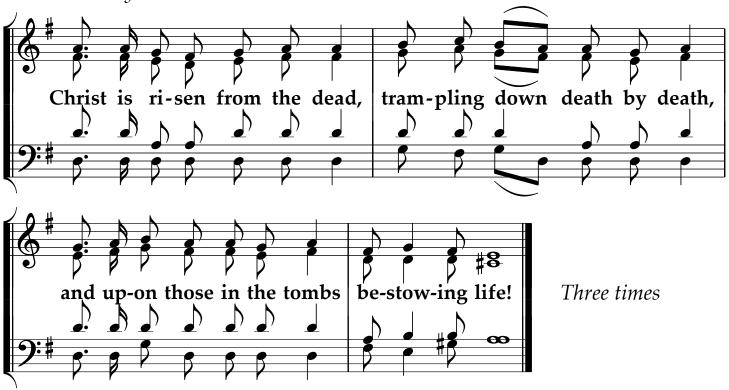
May Christ, Who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God, through the prayers of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind!

Choir: Amen!



*After several "Christ is Risens" in various languages, the choir sings the Serbian Melody "Christ is Risen," on the following page:* 

Serbian Melody:



And after the singing of the Troparion, we finish with:





# CHRIST IS RISEN! INDEED HE IS RISEN!

# **APPENDIX**

As mentioned on Page 91, there are different practices in regard to Ode 9 of the Paschal Canon. Below are two different practices, as noted in <u>The Paschal Service</u>, prepared by Mr. John Erickson and Very Rev. Paul Lazor.

#### Practice 1

*Refrain 1:* My soul magnifies Him Who rose from the tomb on the third day: Christ, the Giver of life!

- *Irmos:* Shine! Shine! O new Jerusalem! The glory of the Lord has shone on thee! Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of thy Son!
- *Refrain 2:* My soul magnifies Him Who willingly suffered and was buried, and rose from the tomb on the third day!

#### Irmos: Shine! Shine! ...

*Refrain 3:* Christ, the New Pascha, the Living Sacrifice, the Lamb of God Who takes away the sins of the world!

#### How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world! Having this as our anchor of hope, we the faithful rejoice!

*Refrain 4:* The angel cried to the Lady full of grace: "Rejoice, O pure Virgin! Again I say: Rejoice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!"

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of Thee in the neverending Day of Thy Kingdom!

*Refrain 5:* After Thou didst fall asleep, Thy royal voice, roaring like the Lion of Judah, awakened the dead from all ages! **How divine!** ... *Refrain 6:* Mary Magdalene hastened to the tomb, and seeing Christ, she questioned Him as though He were the gardener.

#### How divine! ...

*Refrain 7:* An angel appeared to the women and cried: "Cease your tears, for Christ is risen!"

#### How divine! ...

*Refrain 8:* Christ is risen, trampling down death and raising the dead! Rejoice, all ye people!

#### How divine! ...

*Refrain 9:* Today all creation rejoices and makes glad, for Christ is risen and hell has been despoiled!

### O Christ, great and most holy Pascha...

*Refrain 10:* Today the Master has despoiled hell and raised the prisoners whom it had held from the ages in harsh captivity!

#### O Christ, great and most holy Pascha...

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

*Refrain 11:* My soul magnifies the might of the Godhead, in three Persons yet undivided!

#### O Christ, great and most holy Pascha...

Now and ever and unto ages of ages. Amen.

*Refrain 12:* Rejoice, O Virgin, rejoice! Rejoice, O Blessed One! Rejoice, O Glorified One! Thy Son is risen from His three days in the tomb!

### O Christ, great and most holy Pascha...

*Refrain 1:* My soul magnifies Him Who rose from the tomb on the third day: Christ, the Giver of life!

### Irmos: Shine! Shine! ...

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)

#### Practice 2

According to <u>The Paschal Service</u>, it is customary to render Ode 9 of the Paschal Canon as follows in parish usage.

- *Refrain 1:* My soul magnifies Him Who rose from the tomb on the third day: Christ, the Giver of life!
- *Irmos:* Shine! Shine! O new Jerusalem! The glory of the Lord has shone on thee! Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of thy Son!
- *Refrain 2:* Christ, the New Pascha, the Living Sacrifice, the Lamb of God Who takes away the sins of the world!
- How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world! Having this as our anchor of hope, we the faithful rejoice!
- *Refrain 3:* Mary Magdalene hastened to the tomb, and seeing Christ, she questioned Him as though He were the gardener.

#### O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of Thee in the neverending Day of Thy Kingdom!

*Refrain 4:* The angel cried to the Lady full of grace: "Rejoice, O pure Virgin! Again I say: Rejoice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!"

#### Irmos: Shine! Shine! ...

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)