

MATIAS



ORTHO



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OF NORTH AMERICA

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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.

A handwritten signature in black ink, appearing to read 'Metropolitan Philip'.

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

June 29, 2010
Feast of Ss. Peter & Paul

M A T I N S E R V I C E (O R T H R O S)
IN THE EIGHT TONES (OKTOECHOS)

ADAPTED FROM THE GREEK BYZANTINE MUSIC
AND
MELODIZED BY BASIL KAZAN

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INTRODUCTION TO THE PROJECT OF BYZANTINE MUSIC (FIRST EDITION)

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

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

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

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

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

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

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

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

We hope that the clergy, choirs and chanters 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, a combination of the Praises of the Tone of the Day and the Festal Praises is made. The Typikon gives directions for these combinations.

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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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NOTE: When the Tone of the day is 1, 2, 3, or 4, the proper Troparion is “Today is salvation come.” When the Tone of the Day is 5, 6, 7, or 8, the proper Troparion is “Having risen from the tomb.” When a Great Feast of Our Lord falls on a Sunday, we chant the Troparion of the Feast instead of “Today is salvation come” or “Having risen from the tomb.”

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.

Mattins

1

Priest: Blessed is our God always; now and ever, and unto ages of ages.

Reader: Amen.

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

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

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

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

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

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

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

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

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

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

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

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

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

2

THEOTOKION

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

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

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

Chanter: A musical staff in treble clef with a key signature of one flat (B-flat). The melody consists of quarter notes: G4, A4, B-flat4, G4, F4, E4, D4, C4. The text 'Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.' is written below the staff.

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 musical staff in treble clef with a key signature of one flat (B-flat). The melody consists of quarter notes: G4, A4, B-flat4, G4, F4, E4, D4, C4. The text 'A - men. Bless, Fa - ther, in the name of the Lord.' is written below the staff.

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

Chanter: A musical staff in treble clef with a key signature of one flat (B-flat). The melody consists of quarter notes: G4, A4. The text 'A - men.' is written below the staff.

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)¹

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.

¹The number in parentheses is that of the Septuagint Version of the Psalms.

4

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:

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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 mer - cy. 2. Lord, have mer - cy. 3. Lord, have mer - cy.

4. Lord, have mer - cy. To thee, O Lord. A - men.

Fast

Ison God is the Lord, which hath shown us light.

Bless - ed is he that com - eth 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.

9

Troparion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 1

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 powers cried a -
loud unto thee, O Giver of Life:
Glorify to thy Resurrection, O Christ! Glorify to thy
kingdom! Glorify to thy providence, O thou who a -
lone art the Lover of mankind.

1. Quickly
Glorify to the Father and to the Son and to the Holy Spirit.

2.
Both now and ever, and unto ages of ages. Amen.

Theotokion

10

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

Ison As Ga - bri - el cried un - to thee, Hail, O Vir -
- gin, with that cry did the Lord of all be - come in -
- car - nate in thee, O ho - ly ark, as spake the right - eous
Da - vid, and thou wast re - vealed as more spa - cious
than the heav - ens, in that thou bore thy Cre - at -
- or. Where - fore, glo - ry to him who a -
- bode in thee! Glo - ry to him who came from thee!
Glo - ry to him who through thy birth - giv - ing hath
set us free.

11

Byzantine Tone 2

God is the Lord

Basil Kazan
(1915 - 2001)

Fast

God is the Lord which hath shown us light
Bless - ed is he that com - eth 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:

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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.

Troparion of the Resurrection

12

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

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.

13

Theotokion

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ison

Ex - ceed - ing glo - ri - ous be - yond the pow'r of
thought are thy mys - t'ries, O The - o - to -
- kos, for be - ing sealed in pu - ri - ty and pre -
- served in vir - gin - i - ty, thou wast ac -
- knowl - edged to be in ver - y truth, the Moth - er who
didst bring forth the true God. Where - fore en - treat
him to save our souls.

To pg. 32 -->

Fast

Ison God is the Lord which hath shown us light.

Bless - ed is he that com - eth

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.)

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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.

15

Troparion of the Resurrection

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

Let the heav - ens re - joice and the earth be
glad; for the Lord hath done a might - y act with his own
arm. He hath tram - pled down death by death and be - come the first -
born from the dead. He hath de - liv - ered us from the
depths of ha - des, grant - ing the world the Great Mer -
- cy. 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.

Theotokion

16

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

^{Ison} Thee, who art the me - di - a - trix for the sal -
- va - tion of our race, we praise, O vir - gin
The - o - to - kos; for in the flesh as - sumed from
thee, af - ter that he had suf - fered the
Pas - sion of the Cross, thy Son and our God de -
- liv - ered us from cor - rup - tion, be - cause he is the Lov - er
of man - kind.

To pg. 32 -->

17

Byzantine Tone 4

God is the Lord

Basil Kazan
(1915 - 2001)

Fast

Ison
God is the Lord which hath shown us light.
Bless - ed is he that com - eth 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.)

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3. "Both now and ever", Theotokion of the Resurrection in the same Tone as the Festal Troparion.

Troparion of the Resurrection

18

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

Quickly

Ison
Hav - ing learned the joy - ful mes - sage of the Res - ur -
- rec - tion from the an - gel, the wo - men Dis -
- ci - ples of the Lord cast from them their par -
- en - tal con - dem - na - tion, and proud - ly
broke the news to the Dis - ci - ples, say - ing
Death hath been spoiled. Christ God is ris - en,
grant - ing the world Great Mer - cy.

1. Quickly

Glory to the Father and to the Son and to the Ho - ly Spir - it.

2.

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

19

Theotokion

Basil Kazan
(1915 - 2001)

Byzantine Tone 4

Ison

The myst' - ry which was hid - den from ev - er -
- last - ing and was un - known of **thē** 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
un - ion, 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.

God is the Lord

Basil Kazan
(1915 - 2001)

Fast

Ison

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Bless - ed is he that com - eth in the

name of the Lord.

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

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21

Troparion of the Resurrection

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Ison Let us be - liev - ers praise and wor - ship the
Word, co - e - ter - nal with the Fa - ther and the
Spir - it, born of the Vir - gin for
our sal - va - tion; for he took plea - sure in as -
- cend - ing the Cross in the flesh, to
suf - fer death, and to raise the dead by his
glo - ri - ous Re - sur - rec - tion.

1. Quickly
Glory to the Father and to the Son and to the Ho - ly Spir - it.

2.
Both now and ev - er, and un - to a - ges of a - ges. A - men.

Theotokion

22

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Ison

Re - joice, _____ O un - crossed gate. Re -

-joice, O wall___ and pro - tec - tion of those__ who has - ten un - to

thee. Re - joice, O qui - et ha - ven_____ 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 -

- tin - ue to in - ter - cede for the sake of_____ those who praise and

wor - ship thy birth - giv - ing. _____

To pg. 32 -->

23

Byzantine Tone 6

God is the Lord

Basil Kazan
(1915 - 2001)

Fast
Ison

God is the Lord which hath shown us light.
Bless - ed is he that com - eth 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.

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Troparion of the Resurrection

24

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Ison
When Ma - ry stood___ at thy grave look - ing for thy
sa - cred bod - y, an - gel - ic pow'rs shone a - bove___ thy re -
-vered___ tomb; and the sold - iers who were to keep___ guard be -
-came___ as dead men. Thou led ha - des cap - tive and wast not
tempt - ed there - by; thou didst meet the Vir - gin and didst give
life___ to the world; O thou___ who art ris - en from the
dead, O Lord,___ glo - ry to thee. ___

1. Quickly
Glory to the Father and to the Son and to the Ho - ly Spir - it.

2.
Both now and ev - er, and un - to a - ges of a - ges. A - men.

25

Theotokion

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Ison

Thou who didst call thy Mother blessed of thine own good
will, and didst come to thy Passion, shining
ra - diant - ly up - on the Cross, de - sir - ing to re - call
Ad - am and say - ing un - to **the** an - gels: Re - joice with
me, for I have found the piece of sil - ver which was
lost. O our God, who with wis - dom hast
or - dered all things, glo - ry to thee.

To pg. 32 -->

God is the Lord

Basil Kazan
(1915 - 2001)

Fast

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Bless - ed is he that com - eth in the
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27

Troparion of the Resurrection

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

Ison
Thou didst shat - ter death ___ by thy Cross; thou didst
o - pen par - a - dise ___ to the thief; thou didst turn the
sad - ness of the oint - ment - bear - ing wo - men in - to joy, and didst
bid thine A - pos - tles pro - claim a warn - ing that ___
Thou ___ hast ___ ris - sen, O Christ,
grant - ing to the world the Great ___ Mer - cy.
1. Quickly
Glo - ry to the Fa - ther and to the Son and
to the Ho - ly Spir - it. 2. Both now and ev -
er, and un - to a - ges of a - ges. A - men.

Theotokion

28

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

In that thou art the treas - ur - y of our
res - ur - rec - tion, O all - praised one, lead thou
forth from the pit and bot - tom of trans - ges - sion those who
set their hope in thee, for thou hast saved those who were
guilt - y of sin, in that thou didst give birth to
our Sal - va - tion; O thou who be - fore giving birth wast
vir - gin, and at giv - ing birth and af - ter giv - ing
birth wast vir - gin still.

God is the Lord

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Fast

Ison

God is the Lord which hath shown

us light. Bless - ed is he that com -

eth in the name of the Lord.

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

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Troparion of the Resurrection

30

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Ison

From the heights thou didst de - scend O Com -
- pas - sion - ate One, and thou didst sub -
- mit to the three day bur - i - al; that
thou might de - liv - er us from pas - sion;
thou art our life and our res - ur - rec - tion, —
O Lord, — glo - ry to thee.

1. Quickly

Glory to the Father and to the Son and to the Holy Spir - it.

2.

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

31

Theotokion

Byzantine Tone 8

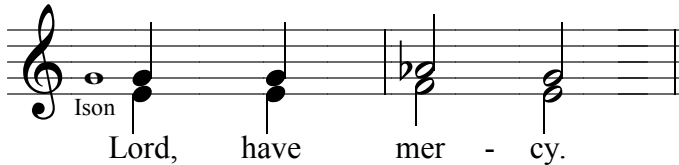
Basil Kazan
(1915 - 2001)

Thou who for our sake wast born of a Vir - gin, and didst
suf - fer cru - ci - fix - ion, O good One, and didst de -
- spoil death through Death, and as God didst re - veal res - ur -
- rec - tion, de - spise not those whom thou hast cre -
- at - ed with thine own hand; show forth thy love for man - kind, O
mer - ci - ful One; ac - cept the in - ter - ces - sion of thy
Moth - er, the The - o - to - kos, for us; and save thy de -
spair - ing peo - ple, O our Sav - iour.

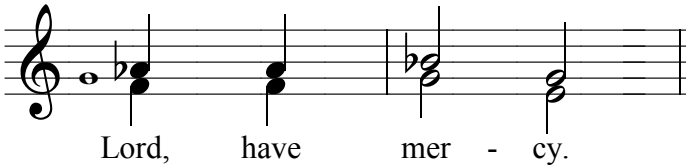
To pg. 32 -->

The Little Litany

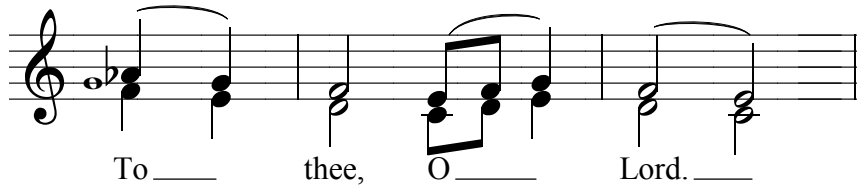
PRIEST: Again and again, in peace, let us pray to the Lord.

Chanter: 
Ison
Lord, have mer - cy.

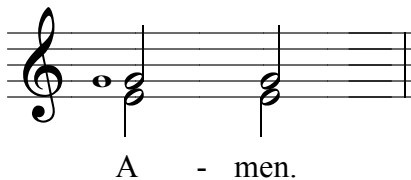
PRIEST: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Chanter: 
Lord, have mer - cy.

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: 
A - men.

TONE 1First Kathisma

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

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

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

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

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

Second Kathisma

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

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

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

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

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

To page 41 —>

TONE 2First Kathisma

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

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

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

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

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

Second Kathisma

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

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

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

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

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

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TONE 3First 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 —>

TONE 4First 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 5First 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. Wouldest thou still, I wonder, call me Disciple, or make me a fisher of the deep? Nevertheless, O God, receive me, repentant, and save me.

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

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

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

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

To page 41 —>

TONE 6First 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 aforesaid, 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 7First 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.

Evlogetaria

Basil Kazan
(1915 - 2001)

Byzantine Tone 5

Ison

Bless - ed art thou, O Lord: teach me thy stat - utes.

The com - pan - y of the an - gels was a - mazed, when they be - held thee

num - bered a - mong the dead, yet thy - self, O Sav - iour, des -

-troy'ng the pow'r of death, and with thee rais - ing up Ad -

-am, and re - leas - ing all men from Hell. Bless - ed art

thou, O Lord: teach me thy stat - utes. Where - fore, O

wo - men dis - ci - ples, do ye min - gle sweet smell - ing

spic - es with your tears of pit - - y? The ra - diant

an - gel with - in the sep - ul - chre cried un - to the

42 Evlogetaria

Basil Kazan

myrrh - bear - ing wo - men: Be - hold the grave and un - der -
- stand, for the Sav - - iour is ris - en from the tomb.
Bless - ed art thou, O Lord: teach me thy stat - utes.
Ver - y ear - ly in the morn - ing did the myrrh - bear - ing wo - men run la -
- ment - ing un - to thy tomb, but an an - - gel came t'ward
them say - ing: The time for lam - en - ta - tion is passed;
weep not; but an - nounce un - to **the** A - pos - tles the Res - ur - rec -
- tion. Bless - ed art thou, O Lord: teach me thy stat - utes.
The myrrh - bear - ing wo - men mourned, as bear - ing spic - es they

drew _____ near thy tomb, O Sav - - iour. But thē

an - gel spake _____ un - to them _____ say - ing: Why num - ber ye the

liv - ing a - mong the dead? In that he is God, he is ris - en

from _____ the _____ grave. Glo - ry to the

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

We a - dore the Fa - ther, as al - so the Son, and the

Ho - ly Spir - - it, the Ho - ly Trin - i - ty in one es - sence;

cry - ing with the Ser - a - phim: Ho - ly, Ho - ly,

Ho - ly art thou, _____ O _____ Lord. Both now and ev -

44 Evlogetaria

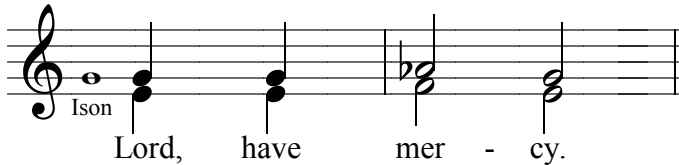
Basil Kazan



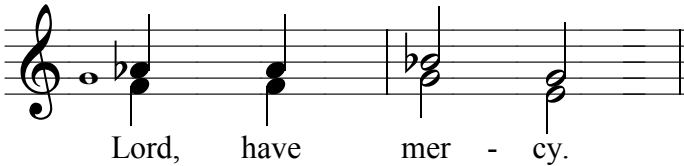
-er, and un - to a - ges of a - ges. A - men. In that thou didst bear the
Giv - er of Life, O Vir - gin, thou didst re - deem Ad - am from
sin, and didst give to Eve joy in place of sad - ness; and
he who was in - car - nate of thee, both God and man, hath re -
stored to life those who had fall - en there - from. Al - le -
lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a. Glo - ry to
thee, O God. Al - le - lu - i - a, Al - le lu - i -
a, Al - le - lu - i - a. Glo - ry to thee, O God. O our
God and our hope, glo - ry to thee.

The Little Litany

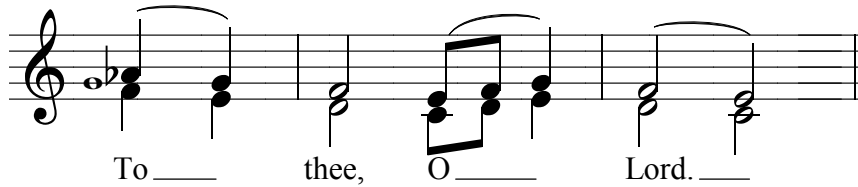
PRIEST: Again and again, in peace, let us pray to the Lord.

Chanter: 
Lord, have mer - cy.

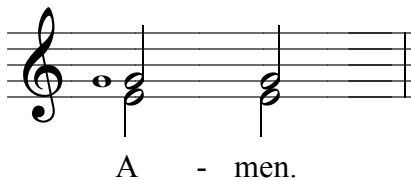
PRIEST: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Chanter: 
Lord, have mer - cy.

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 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.

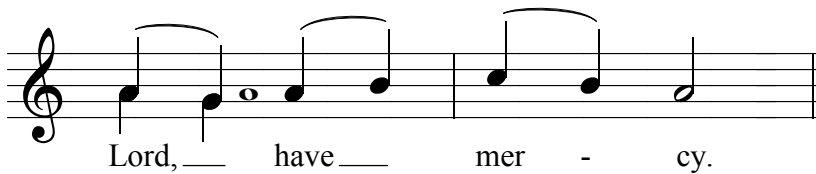
The Little Litany

(Alternate Setting in Tone 5)

45a

PRIEST: Again and again in peace let us pray to the Lord

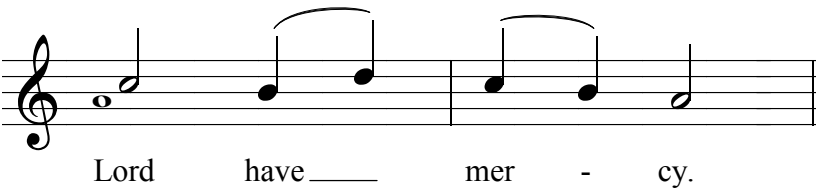
Chanter:



Lord, have mercy.

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

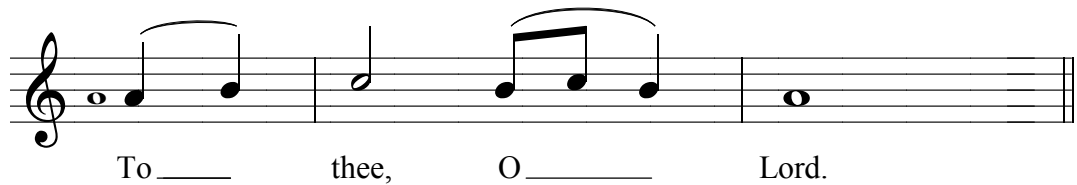
Chanter:



Lord have mercy.

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


Chanter:



To thee, O Lord.

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.

TONE 1Hypakoe

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.



47

The Prokeimenon

Byzantine Tone 1

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Ison
Now will I a - rise, saith the Lord: I will
set my - self for sal - va - tion,
I will make no tar - ry - ing there - in.

Very Fast

The words of the Lord are pure words.

Fast

Now will I a - rise, saith the Lord: I will
set my - self for sal - va - tion; I will make no
tar - ry - ing there - in.

To page 65 ---->

TONE 2Hypakoe

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.

49

The Prokeimenon

Byzantine Tone 2

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Ison A - rise, O my Lord _____ and God, in the
pre - cept which thou hast com - mand - ed,
and a con - gre - ga - tion of peo - ple shall sur - round_ thee.

Very Fast

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

Fast

A - rise, O my Lord _____ and God in the
pre - cept which thou hast com - mand - ed, and a con - gre -
ga - tion of peo - ple shall sur - round thee. _____

To page 65 ---->

TONE 3Hypakoe

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.

51

The Prokeimenon

Byzantine Tone 3

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Ison
Say a - mong the hea - then that the
Lord__ reign - eth; the world al - so shall be so es -
- tab - lished that it shall__ not be moved.

Very Fast

Praise the Lord with a new praise.

Fast

Say a - mong the heath - en that the Lord__ reign - eth;
the world al - so shall be so es - tab - lished that it
shall__ not be moved.

To page 65 ---»

TONE 4Hypakoe

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.

————>

The Prokeimenon

Byzantine Tone 4

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Ison 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.

TONE 5Hypakoe

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.



55

The Prokeimenon

Byzantine Tone 5

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

A - rise, O my Lord and my God; for

thou dost reign to the end of time.

Very Fast

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

Fast

A - rise, O my Lord and my God; for

thou dost reign to the end of

time.

To page 65 --->

TONE 6Hypakoe

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.



57

The Prokeimenon

Byzantine Tone 6

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

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 ---->>

TONE 7Hypakoe

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.



59

The Prokeimenon

Byzantine Tone 7

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

Ison A - rise, O Lord

my God, and let

thy hand be ex - alt - ed; for -

Very Fast

Tone 8

Hypakoe

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

Anabathmoi - First Antiphony

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

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

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

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

Second Antiphony

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

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

Glory to the Father, and to the Son, and to the Holy Spirit,
both now and ever, 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

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)

61

Fourth Antiphony

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

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

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

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



The Prokeimenon

62

Byzantine Tone 8

Chanter: The Prokeimenon!

Basil Kazan
(1915 - 2001)

Fast

ison The Lord shall reign for - ev - er;

thy God, O Zi - on, from gen - er - a - tion to

Very Fast

gen - er - a - tion. Praise the Lord, O my soul.

ison The Lord shall reign for - ev - er;

thy God, O Zi - on, from gen - er - a - tion to

gen - er - a - tion.

To page 65 ---->

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

Anabathmoi

First Antiphon Tone 4

Basil Kazan
(1915 - 2001)

(Sing twice)

Ison
From my youth up man - y pas - sions have
warred a - gainst me. But do thou help and
save me, O my Sav - iour.

(Sing twice)

Ye who hate Zi - on shall be put to con -
- fu - sion of the Lord; like grass in the
fire shall ye be with - ered up.
Glo - ry to the Fa - ther and to the Son and
to the Ho - ly Spir - it. Through the Ho - ly
Spir - it is ev' - ry soul quick - ened and ex -

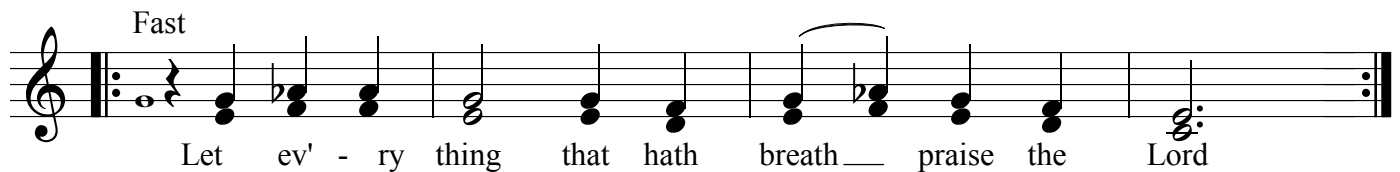
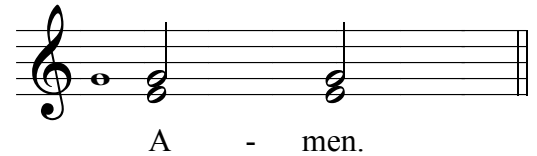
- alt - ed in pu - ri - ty, and made re - splend - -
- ent by the Tri - une___ U - ni - ty in mys - tic ho - li -
- ness. Both now and ev - er, and un - to
a - ges of a - ges. A - men.
Through the Ho - ly Spir - it the chan - nels and streams of
grace___ o - ver - flow, show - er - ing all cre - a -
- tion with in - vig - or - at - ing life._____

[Now sing the Prokeimenon and verse for the Feast.]
(cf. note on page "A" in the Table of Contents.)

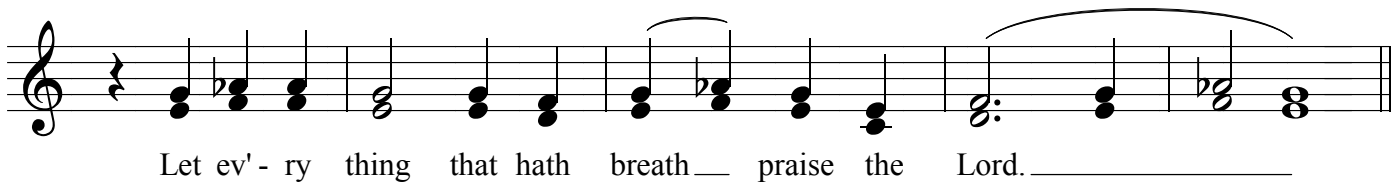
PRIEST: Let us pray to the Lord.



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.

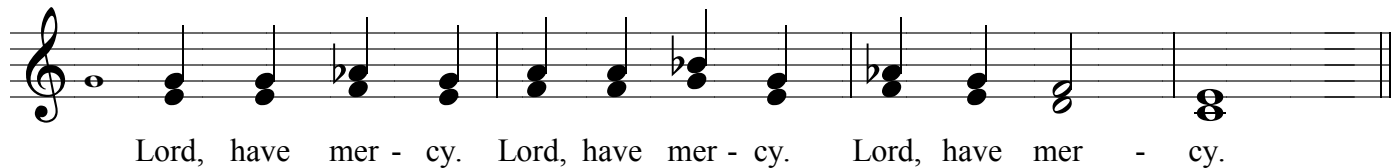


Verse: Praise ye God in his Saints. Praise him in the firmament of his power.

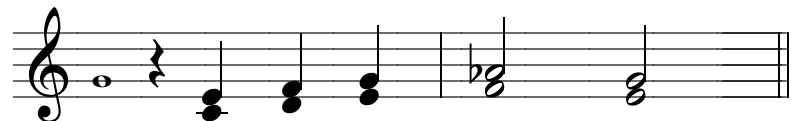


THE MATIN GOSPEL

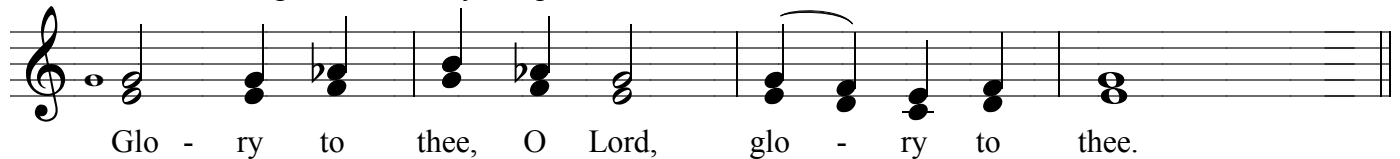
PRIEST: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God.



PRIEST: Wisdom! Attend!
Let us hear the Holy Gospel.
Peace be to all.



PRIEST: 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:



66

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

PSALM 50 (51)

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

After the reading of the Psalm 50 then sing:

67

Byzantine Tone 2

Troparia

Basil Kazan
(1915 - 2001)

Glo - ry to the Fa - ther and to the Son and to the Ho - ly
Spir - it. Through the in - ter - ces - sions of the A -
- pos - tles, O thou who art mer - ci - ful, blot out all the
mul - ti - tude of our trans - gres - sions. Both
now and ev - er, and un - to a - ges of a - ges. A -
- men. Through the in - ter - ces - sions of the The - o -
- to - kos, O thou who art mer - ci - ful, blot out all the
mul - ti - tude of our trans - gres - sions.
Quickly
Have mer - cy up - on me, O God,

68 Troparia Basil Kazan

ac - cord - ing to thy lov - ing kind - ness:

ac - cord - ing to the mul - ti - tude

of thy tend - der mer - cies blot out my trans -

-gres - sions. Je - sus, hav - ing ris - en from the grave as he fore -

- told, hath giv - en un - to us life e - ter - nal and

great mer - cy.

Slowly

Idiomelon

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 transgressions." (as shown above on pp. 67 & 68)

Idiomelon: "If I think

[cf. Nassar pgs. 606 - 607 for complete texts.]

THE INTERCESSION

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

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Sing the fourth time

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - - - cy.

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.

A - men.

ON THE USE OF THE VARIOUS CANONS (KATAVASIAE)

NASSAR'S
SERVICE BOOK

August 1 – 5	Katavasiae of the Holy Cross	page 300
August 6	Holy Cross 9 th Ode of Transfiguration	page 300 page 578
August 7 – 13	Holy Cross	page 300
August 14 – 23	Dormition	page 589
August 24 – September 21	Holy Cross	page 300
September 22 – November 20 [*November 8 – 20	Akathist (see music, pages 72-80*) Akathist (with changes)	page 333]
November 21	Nativity of Christ (1 st series by Cosmas) 9 th Ode of Presentation of our Lady	page 404 page 346
November 22 – December 24	Nativity of Christ (1 st series by Cosmas)	page 404
December 25	1 st and 2 nd series of the Nativity	page 404
December 26 – 31	2 nd series of Nativity by John of Damascus	page 404
January 1 – 5	1 st series of Epiphany by Cosmas	page 473
January 6	1 st and 2 nd series of Epiphany	page 473
January 7 – 14	2 nd series of Epiphany by John of Damascus	page 473
January 15 – February 9	Presentation of our Lord	page 502

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

February 10 to the beginning of the Triodion	Akathist (see music, pages 72-80)	
Pharisee and Publican		page 605
Prodigal Son		page 612
Meat Fare Saturday		page 623 (605)
Meat Fare Sunday		page 629
Cheese Fare Sunday		page 639 (605)

1 st Sunday of Lent		page 669
2 nd Sunday of Lent	Akathist (see music, pages 72-80)	
3 rd Sunday of Lent		page 683
4 th Sunday of Lent	Akathist (see music, pages 72-80)	
5 th Sunday of Lent	Akathist (see music, pages 72-80)	
March 25	Akathist (with changes)	page 520
Lazarus Saturday		page 725 (46)
Palm Sunday		page 740
Pascha to the Wednesday before Ascension		page 921
Thomas Sunday	Pascha, with different 9 th Ode	page 921 & 943
Blind Man Sunday		page 970
Ascension Thursday to Friday before Pentecost	Ascension	page 983
Holy Fathers Sunday	Ascension, with More honorable	page 990 (983)
Saturday before Pentecost (Saturday of the Souls)		page 623
Pentecost Sunday, Monday of the Holy Spirit, and the Saturday after Pentecost	Both the Katavasiae of Ascension and the Katavasiae of Pentecost	page 983 page 1001
All Saints Sunday	Akathist (see music, pages 72-80)	
July 27 – 31	Transfiguration, with More honorable	page 578

The Canon of the Akathist

72

Tone 4

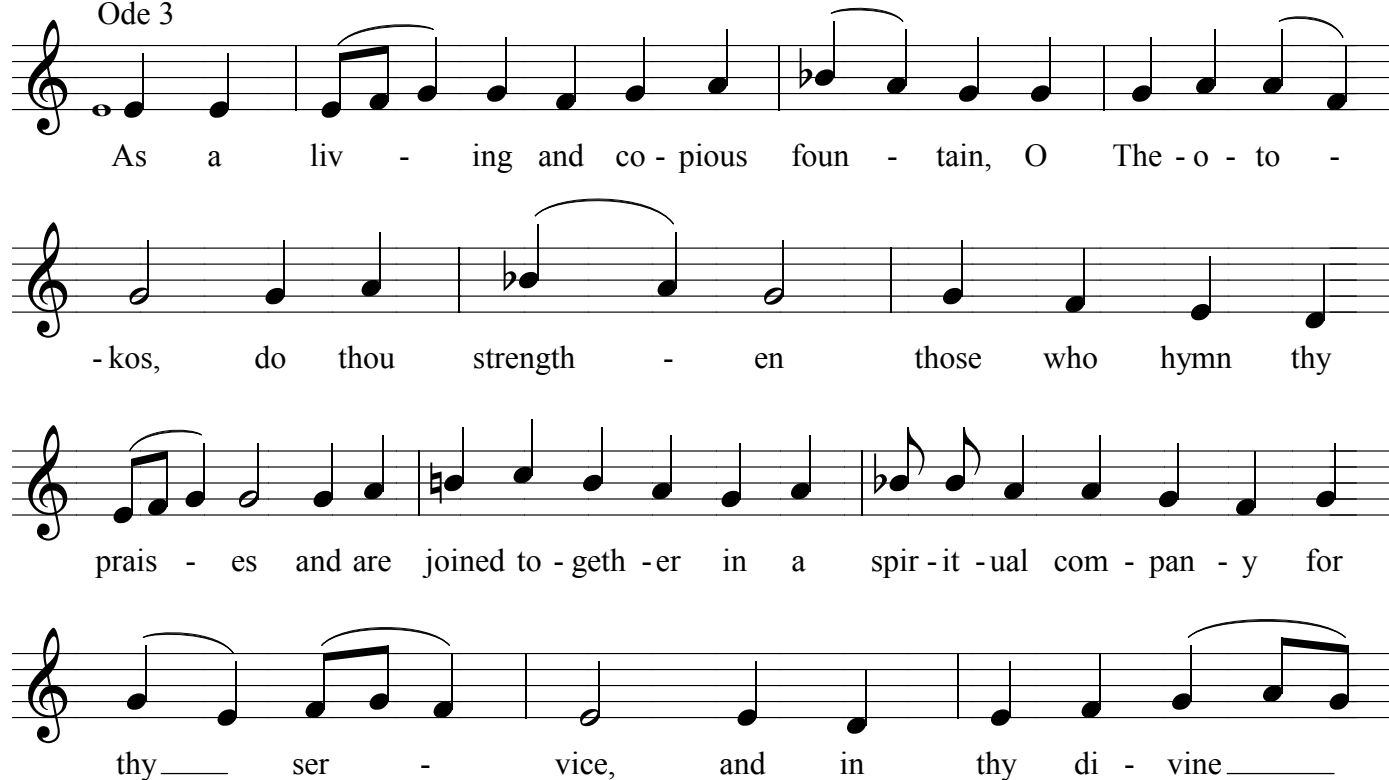
[NOTE: The following hymns are the Heirmoi only of the odes of the Canon]

Ode 1



I shall o - pen my mouth and it will be filled with the
Spir - it, and I shall speak forth to the Queen and
Moth - er; I shall be seen joy - ful - ly sing - ing her
prais - es, and I shall de - light to sing of her won - ders.

Ode 3



As a liv - ing and co - pious foun - tain, O The - o - to -
- kos, do thou strength - en those who hymn thy
prais - es and are joined to - geth - er in a spir - it - ual com - pan - y for
thy ser - vice, and in thy di - vine

73 The Canon (Odes)

glo - ry make them wor - thy of crowns of

Ode 4

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;

Ode 5

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 sal - va - tion all who hymn thy prais - es.

Ode 6

As we, the God - ly - mind - ed, cel - e - brate _____ this

sa - cred and all hon - 'ra - ble feast of the Moth - er of

God: come let us clap our hands to - geth - er and

glo - ri - fy the God _____ whom she bore. _____

Ode 7

The god - ly - mind - ed child - ren wor - shipped not the

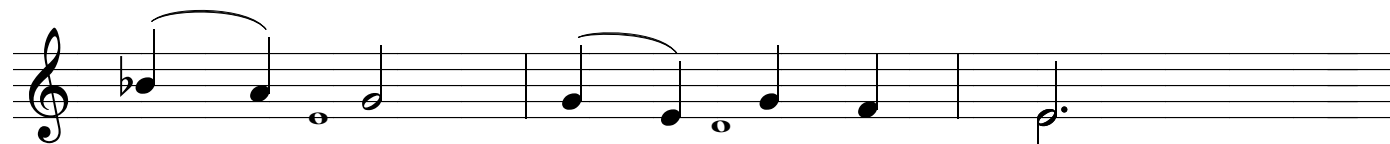
crea - ture rath - er than the Cre - a - tor, but tram - pling up - on the

threat of fire in man - ly fash - ion, they re - joiced _____ and

75 The Canon (Odes)



sang: "O all - praised__ Lord and God__ of our



Fa - thers, bless - ed art thou."

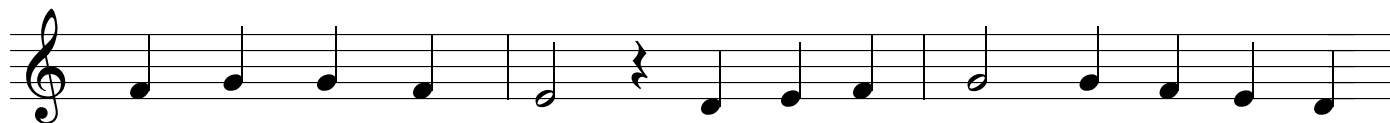


We praise, we bless__ and we wor - ship the Lord.

Ode 8



The three ho - ly child - dren in the fur - nace the Child of the



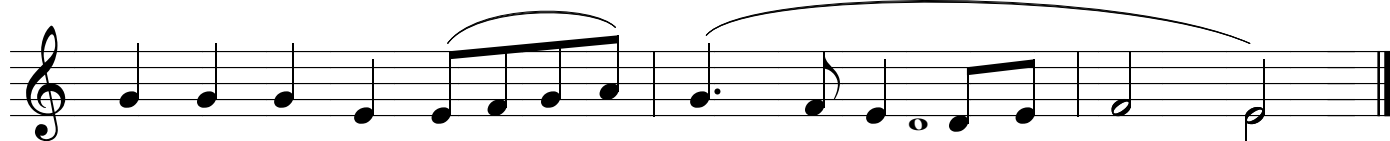
The - o - to - kos saved; then was the type, now is its ful -



-fill - ment, and the whole world gath - ers to sing: "All ye



works,__ praise the Lord, and mag - ni - fy__



him un - to all a - - ges."

PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

Tone 4

1. Very fast

My soul doth mag - ni - fy the Lord, and my spir - it hath re -

-joiced in God my Sav - iour. More hon - 'ra - ble than the

Cher - u - bim, and more glo - ri - ous be - yond com - pare _____ than the

Ser - a - phim, thou who with - out _____ stain bar - est God the Word,

and art tru - ly The - o - to - kos, we mag - ni - fy _____ thee.

2. Very fast

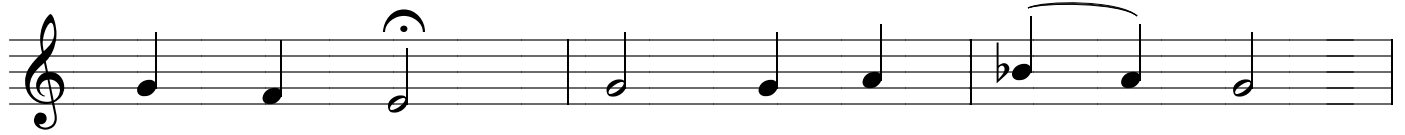
For he hath re - gard - ed the low - li - ness of his hand maid - en;

for be - hold from hence - forth all gen - er - a - tions shall call me

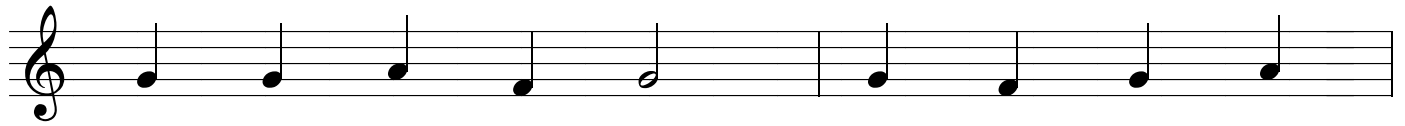
bles - ed. More hon - 'ra - ble than the



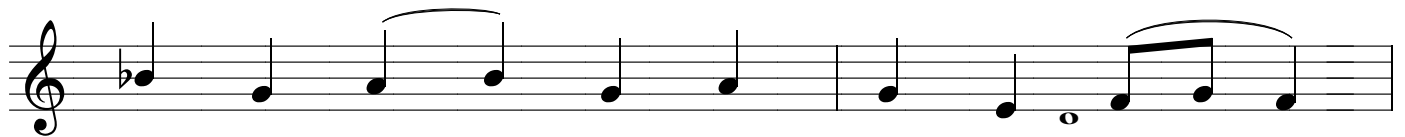
Cher - u - bim, and more glo - ri - ous be - yond com - pare _____ than the



Ser - a - phim, thou who with - out _____ stain



bar - est God the Word, and art tru - ly

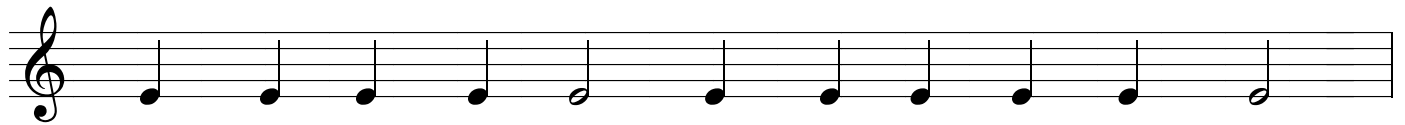


The - o - to - kos, we mag - ni - fy _____

3. Very fast



thee. For he that is might - y

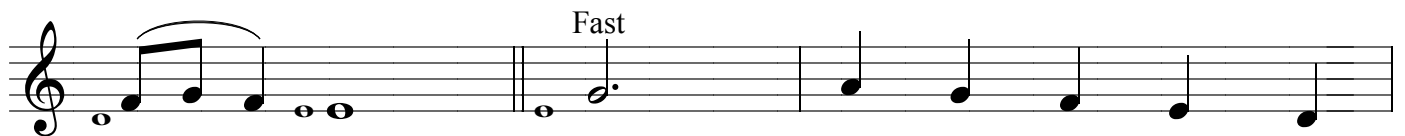


hath mag - ni - fied me, and ho - ly is his Name;

Slowly



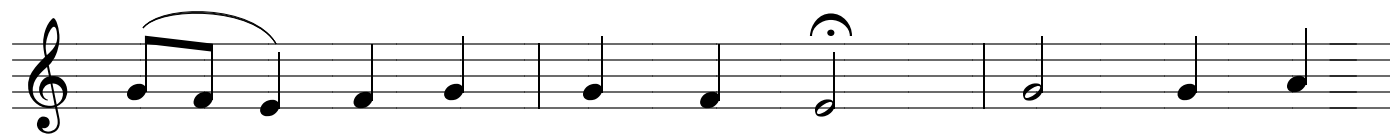
and his mer - cy is on them that fear him, through - out all gen - er -



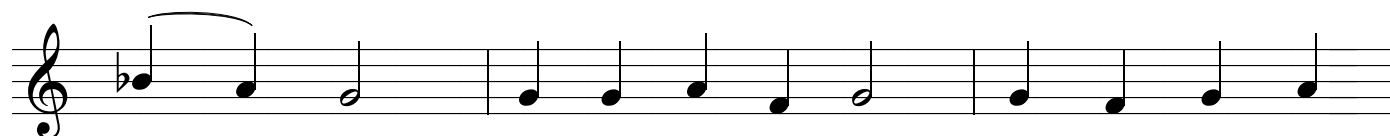
- a - tions. More hon - 'ra - ble than the



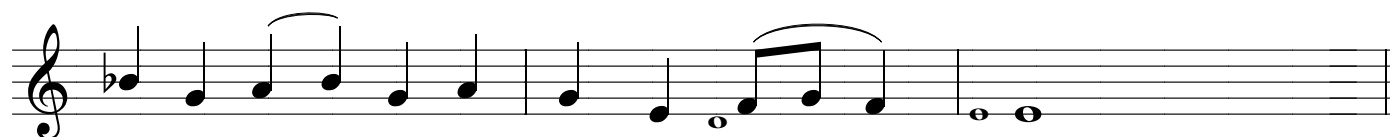
Cher - u - bim, and more glo - ri - ous be - yond com -



- pare _____ than the Ser - a - phim, thou who with -



- out _____ stain bar - est God the Word, and art tru - ly

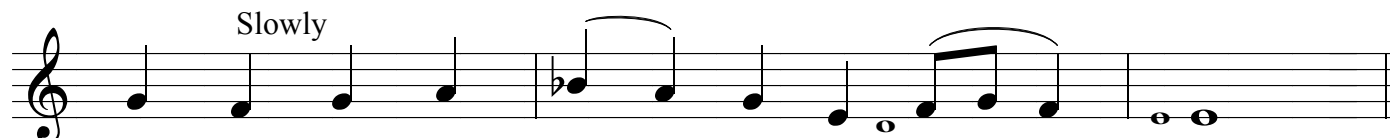


The - o - to - kos, we mag - ni - fy _____ thee.

4. Very Fast



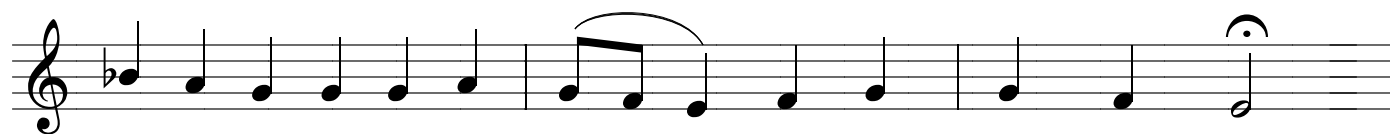
He hath showed strength with his arm; he hath scat - tered the proud in



the im - ag - i - na - tion of their _____ hearts.

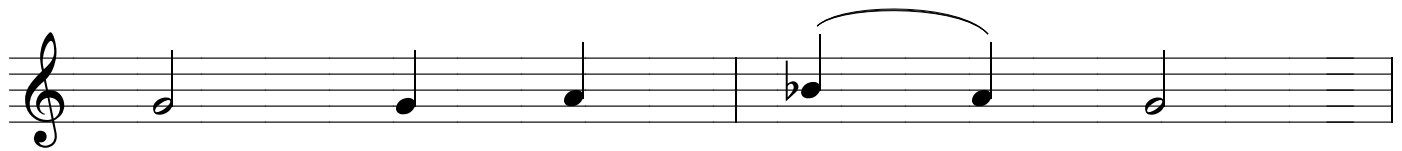


More hon - 'ra - ble than the Cher - u - bim, and more



glo - ri - ous be - yond com - pare _____ than the Ser - a - phim,

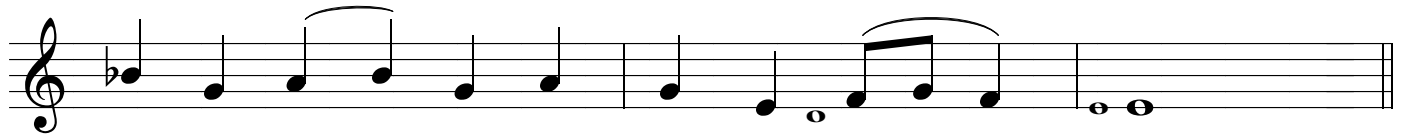
79



thou who with - out stain



bar - est God the Word, and art tru - ly



The - o - to - kos, we mag - ni - fy thee.

5. Very fast

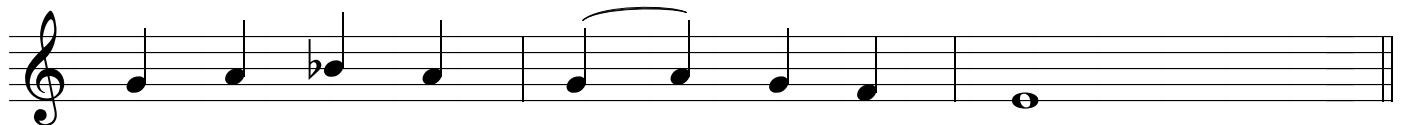


He hath put down the might - y from their seat, and hath ex - al -

Slowly



-ted the hum - ble and meek. He hath filled the emp - ty with good things, and the

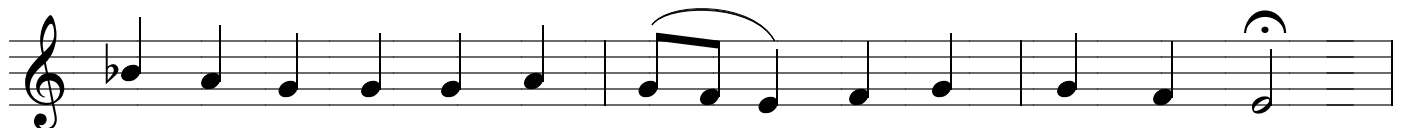


rich hath he sent emp - ty a - way.

Fast

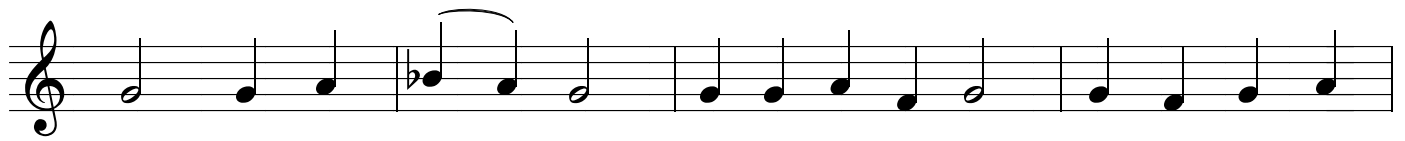


More hon - 'ra - ble than the Cher - u - bim, and more

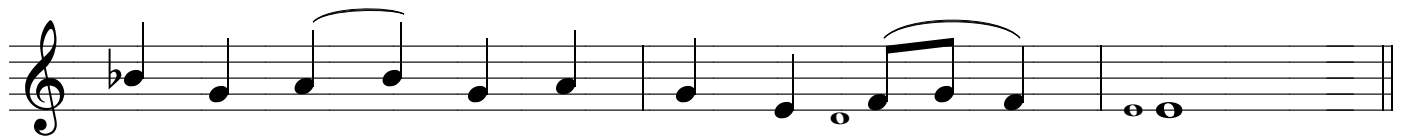


glo - ri - ous be - yond com - pare than the Ser - a - phim,

79a



thou who with - out___ stain bar - est God the Word, and art tru - ly



The - o - 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

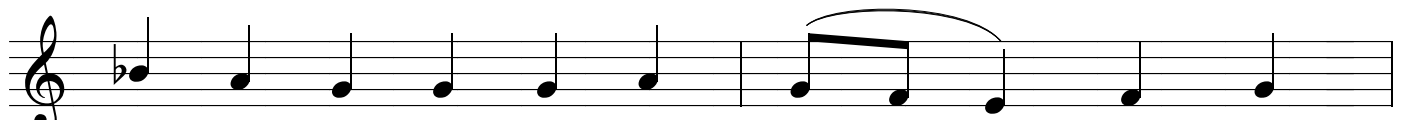


and his seed for - ev - er.


Fast



More hon - 'ra - ble than the Cher - u - bim, and more



glo - ri - ous be - yond com - pare_____ than the



Ser - a - phim, thou who with - out_____ stain

79b

bar - est God the Word, and art tru - ly

The - o - to - kos, we mag - ni - fy _____ thee.

The image shows two staves of musical notation in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains eight notes: G4, A4, B4, A4, G4, F4, E4, and D4. The lyrics 'bar - est God the Word, and art tru - ly' are written below the notes. The second staff begins with a treble clef and a key signature of one flat. It contains ten notes: B3, A3, G3, F3, E3, D3, C3, B2, A2, and G2. The lyrics 'The - o - to - kos, we mag - ni - fy _____ thee.' are written below the notes. There are slurs over the first four notes and the last four notes of the second staff. The piece ends with a double bar line.

Ninth Ode

80

Tone 4

Basil Kazan
(1915 - 2001)

Ison

Let all earth - born mor - tals re - joi - ce in spir - it,

bear - ing their lamps, and let the na - ture of

bod - i - less minds cel - e - brate with hon - or the ho - ly

fes - ti - val of the Moth - er of God, and

cry _____ out: "Hail! _____ all - bless - ed, pure, and

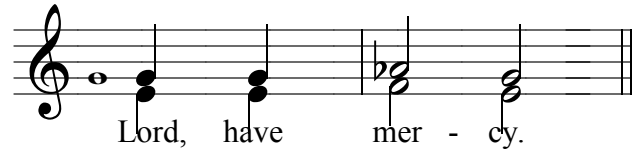
ev - er vir - gin The - o - to - - kos!" _____

Slowly

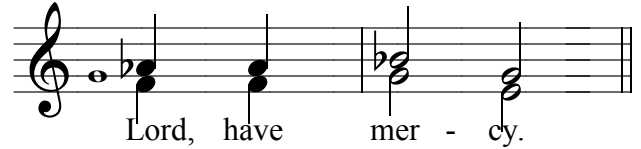
The Little Litany

81

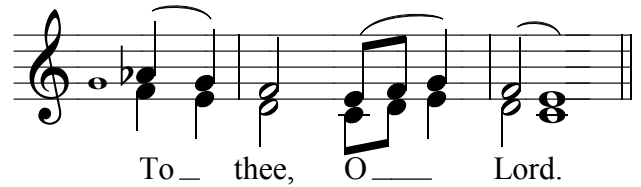
Priest: Again and again, in peace, let us pray
to the Lord.



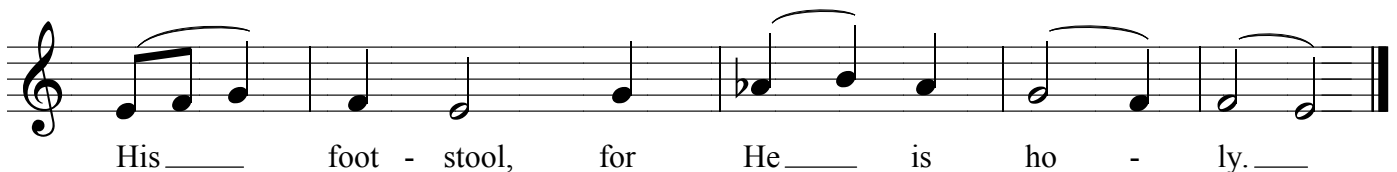
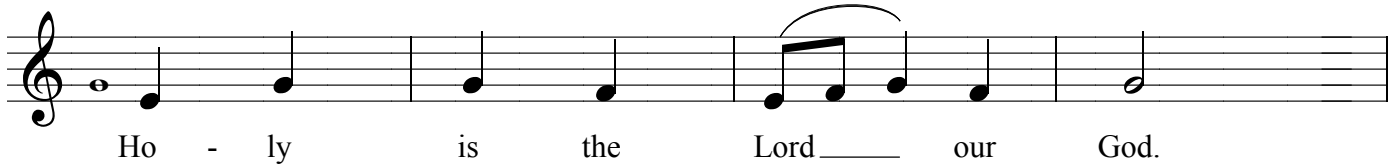
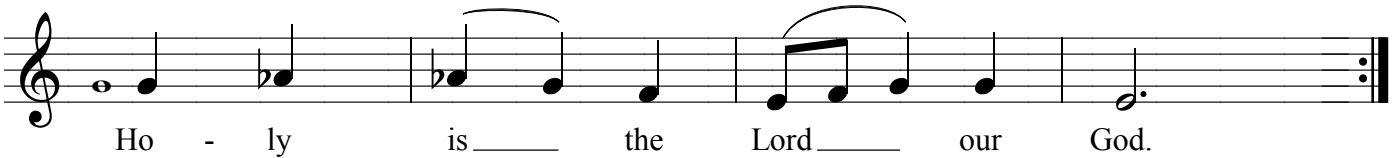
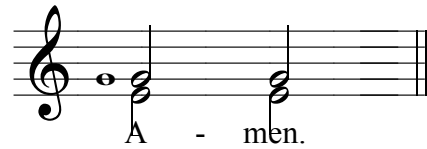
Priest: Help us; save us; have mercy on us;
and keep us, O God, by thy grace.



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.



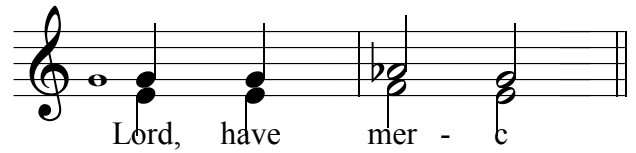
Now sing the Exaposteilarion of the proper Eothina and the Theotokion.

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.

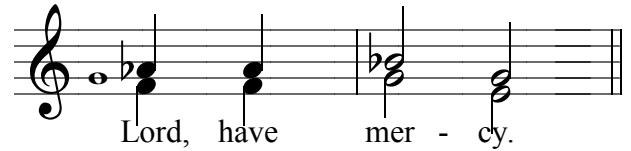
The Little Litany

81a

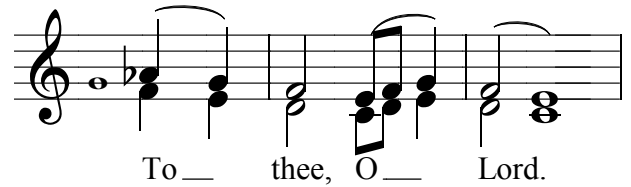
Priest: Again and again, in peace, let us pray
to the Lord.



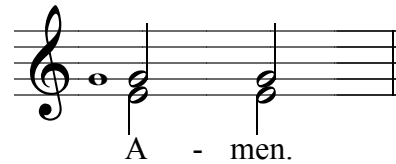
Priest: Help us; save us; have mercy on us;
and keep us, O God, by thy grace.



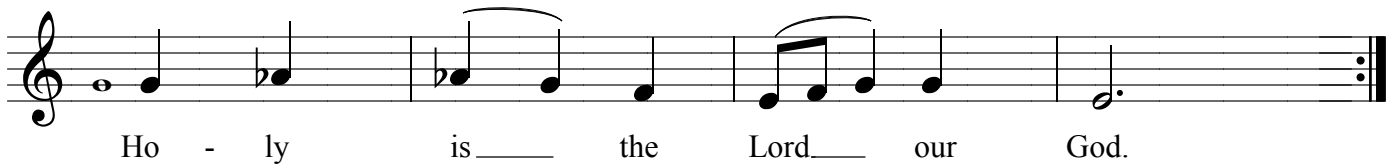
Priest: Calling to remembrance our all-holy, immaculate,
most blessed and glorious Lady Theotokos and
ever virgin Mary, with all the Saints, ... Christ our
God.



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 Expostearion for Feast instead.



1st Exaposteilarion of the Resurrection

82

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison Let us gath - er with the dis - ci - - - ples on the
mount_ of Gal - i - lee to be - hold Christ in faith, ___
say - ing, I have re - ceived the pow'r of those on high_ and
those_ be - low; and let us learn how to bap - tize all_ the
na - - - tions in the name of the Fa - ther, and
of the Son, and of the Ho - ly Spir - it,
and how he is pres - ent with his in - i - ti - ates ___
to the end of the
world as he ___ prom - ised. ___

83

1st Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison Thou didst re - joice with the Dis - ci - ples, O Vir - gin

The - o - to - kos; for thou didst be - hold Christ,

ris - ing from the tomb on the third day as he said, who ap -

- peared to them teach - ing and de - clar - ing su - preme things and com -

- mand - ing them to bap - tize in the name of the Fa - ther, and of the

Son, and of the Ho - ly Spir - it, and to be - lieve

in his res - ur - rec - tion

and to glo - ri - fy thee, O maid - en.

To Praises ---->

2nd Exaposteilarion of the Resurrection

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Ver- i - ly, when **thē** oint - ment bear - ing wo - men
 saw the stone rolled, they re - joiced; for they saw a
 young man sit - ting at the grave. who said to
 them, Be - hold, Christ hath ris - en; say to the Dis - ci - ples with
 Pe - ter to has - ten to the moun - tain; for there he shall ap -
 - pear to you, O ye his be - lov - ed ones
 as he for - told you.

2nd Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Be - fore con - ceiv - - ing thee, O Christ, an an - gel hailed the Vir -
 -gin, and an an - gel al - so rolled the stone a - way -
 from the grave. The for - mer, in - stead of sor - - row pro -
 -claimed signs of joy in - de - scrib - a - ble; and the lat - ter in -
 -stead of death pro -claimed to the wo - men and thy be - lov - ed ones
 thy Res - ur - rec - tion,
 mag - ni - fy - ing thee, O Giv - er of Life.

To Praises --->

3rd Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ver - i - ly, Christ is ris - en. Let no one doubt, or be__ sus -

- pi - cious; for he ap - peared__ to Ma - - ry, and af - ter

that to those who went fish - ing. Then he ap - peared to his e -

- lev - en in - i - ti - ates, as they were re - clin - ing, whom he sent to

bap - tize. And he as - cend - ed to heav - en whence he had__ des -

- cend - ed, es - tab - lish - ing his

warn - ing by a mul - ti - tude__ of won - ders.____

3rd Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

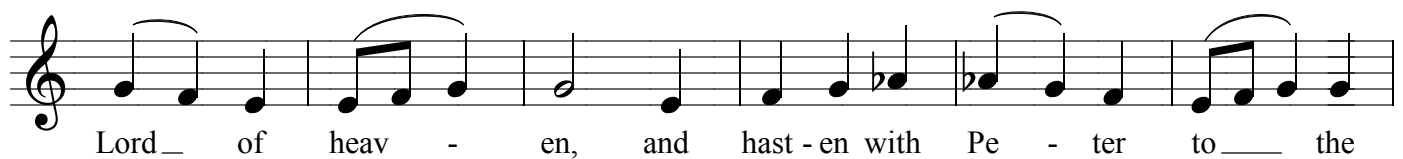
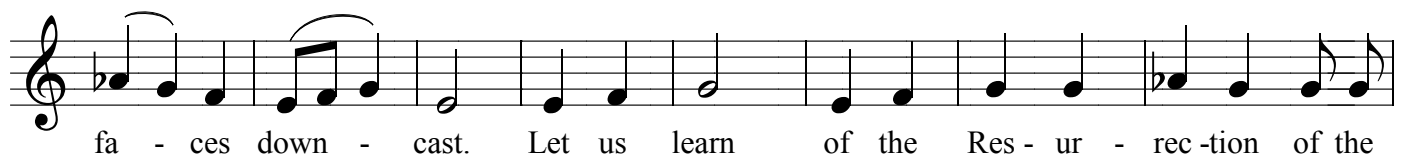
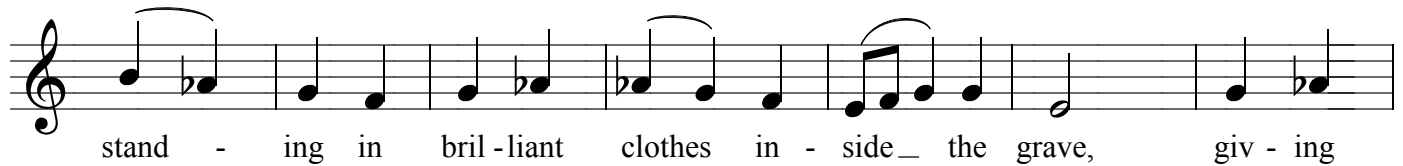
Byzantine Tone 2

Ison
O sun that hast shone to - day from the tomb, as a
bride-groom from his cham - ber; who led ha - des cap -
- tive and re - pud - i - a - ted death, by the in - ter -
- cess - ions of thy Moth - er, send us light to light - en our
hearts and souls, a light to lead us all to walk - ing in the
way of the com - mand - ments
and in paths of safe - ty.

4th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2



4th Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison
O Lord, when thou didst shout, Re-joice, thou didst re-com-
-pense there-by the sor-row of our an-ces-tors who went be-fore.
And by thy Res-ur-rec-tion thou didst bring joy
to the world. Where-fore, O Life-giv-er by the
one who gave thee, birth, send us light to shine in our
hearts, the light of thy com-pass-ion, that we may cry to
thee, O Lov-er of man-kind, in-
-car-nate God, glo-ry to thy
Res-ur-rec-tion.

5th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ver - i - ly, Christ who is the Way and the Life, af - ter
his Res - ur - rec - tion from the dead, ac - com - pan - ied Luke and Cle - o -
pas, who had re - cog - nized him at Em - ma - us, in the
break - ing of the bread, whose hearts and souls were in - flamed
as he spake to them in the way, ex - plain - ing to
them from the books a - bout all that he had suf - fered. Let us,
there - fore, shout with them cry - ing,
Ver - i - ly, the Lord hath ris - en and ap -
peared un - to Pe - ter.

91

5th Theotokion of Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison
I praise thy count - less mer - - cy, my Cre - a -

- tor; for thou didst emp - ty thy - self to put on the suf - fer - ing

na - ture of man and save ___ it. And where - as thou ___ art God,

thou didst con - sent for my ___ sake to be - come like me from the pure

Maid - en_ of God, and to des - cend to ha - - des, will - ing to

save_ me by **the** in - ter - cess - ion of thy ___ Moth - er, ___

___ O all com - pass - ion - ate ___ Lord. ___

6th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

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

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

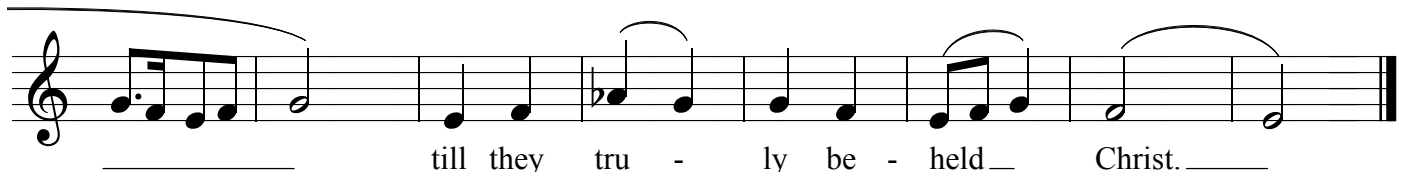
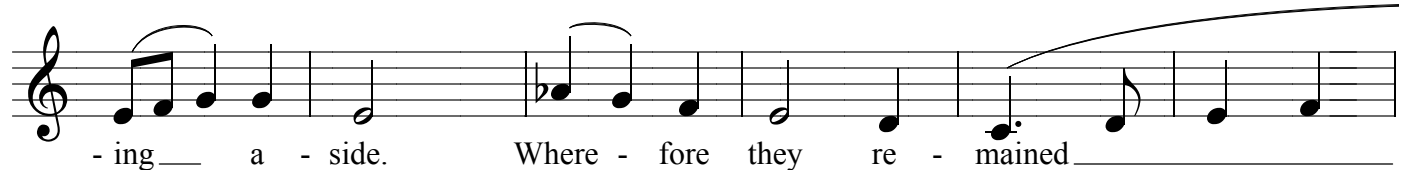
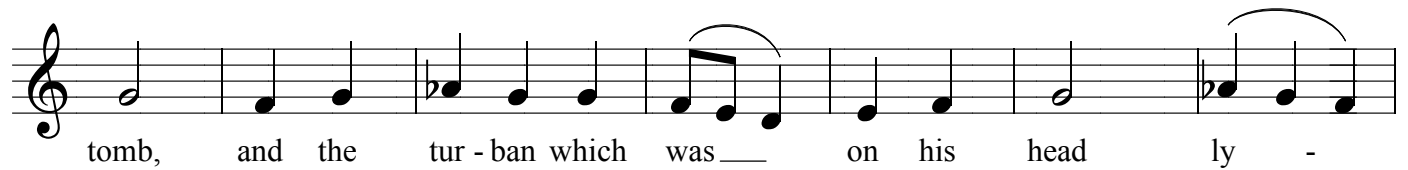
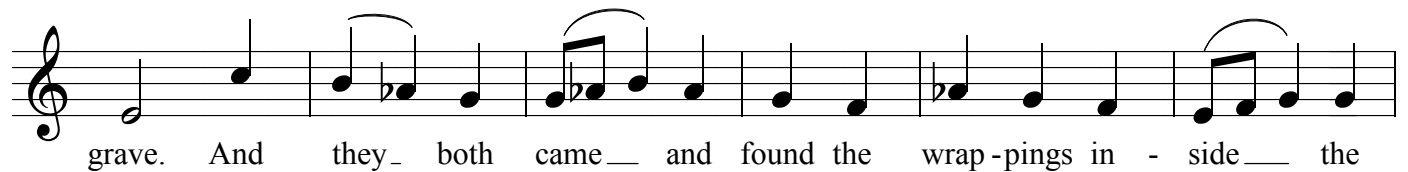
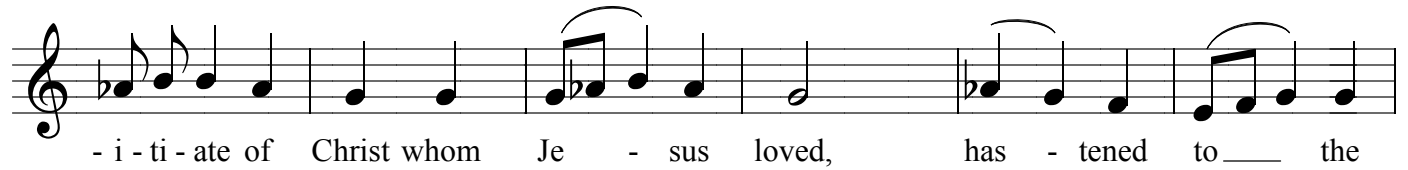
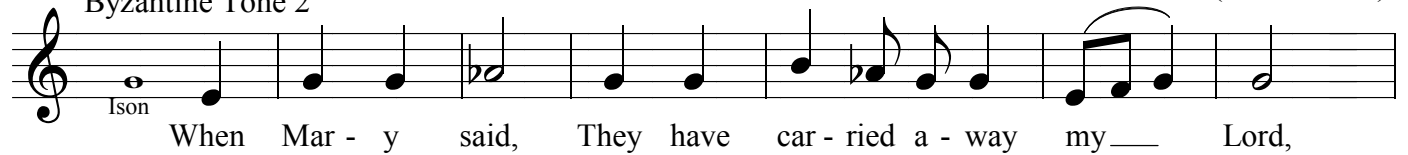
Ison **The** Au - thor of all cre - a - - tion and the
 God of all, O ho - ly Vir - gin, took a
 car - - nal bod - y from thy pure blood and re -
 -newed our na - ture, whol - ly cor - rupt, pre - serv - ing thee af - ter
 birth - giv - ing as thou wast be - fore it. Where - fore, we all
 praise thee in faith, ex - claim - - ing,
 Re - joyce, O mis - tress of the world.

To Praises --->>

7th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2



7th Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

O most mer - ci - ful Christ, thou didst per - form for my
sake splen - did won - ders; for thou wast born of a
vir - gin Maid - - en in an in - ex - pli - ca - ble
man - ner, and didst con - sent to cru - ci - fix -
ion, and suf - fered death, ris - ing in glo - ry,
and re - leased our na - ture from death.
Where - fore, glo - ry to thy glo - ry, O
Christ, glo - ry to
thy might.

8th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

Ver - i - ly, when Mar - y saw two an - gels in - side the
grave she was tak - en by sur - prise. And when, she
know - ing not Christ but think - ing him the gard - ner,
said to him, Sir, where hast thou placed the bod -
y of Je - sus? she knew from his voice that he
was the Sav - iour, and she o - beyed him when he said,
Touch me not; for I am go - ing to my
Fa - ther. Tell this
to my breth - ren.

8th Theotokion to Our Lady

97

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

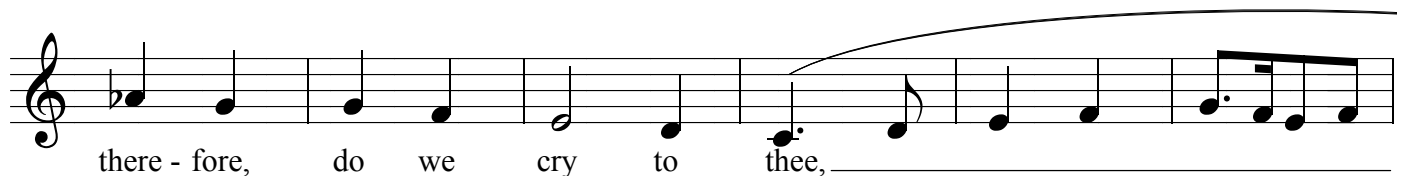
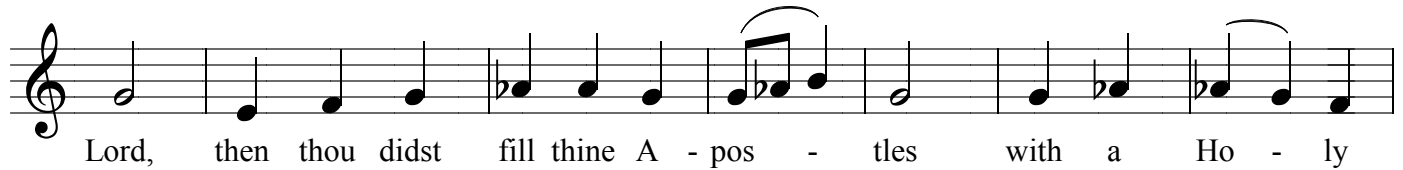
Ison
Thou hast giv - en birth, O Maid - - en, to one of the
Trin - i - ty in an in - ex - pli - ca - ble man - -
ner, du - al in na - - ture, du - al in act, but
one in Per - - son. Where - fore, be - seech him
al - ways for our sakes, who a - dore thee in
faith, that we may es - cape the vex - a - tions
of **thē** en - e - my; for in thee do we now
seek re - fuge, O
The - o - to - kos, our La - dy.

9th Exaposteilarion of the Resurrection

98

Basil Kazan
(1915 - 2001)

Byzantine Tone 2



9th Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

When thou _____ didst be - hold _____ thy

Son ris - ing from the tomb _ af - ter three _____

days, O most ho - ly bride _____ of

God, thou didst put a - way all sor -

- row which thou _____ hadst borne as Moth -

- er, _____ when

thou be - held him _____ suf - fer - ing. _____

To Praises --->>

10th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

Ver - i - ly, the two sons_ of Ze - be - dee, with Pe - ter
and Na - than - - iel and two oth - ers and Thom - as, were
fish - ing in the Lake of Ti - be - ri - as, who_ by the com -
mand_ of Christ cast the net on the right side and drew_
out_ much fish. And when Pe - - ter knew_ him he
came to him swim - ming. This, then, was a third ap -
pear - ance of the Lord,
when he showed_ them bread and fish on_ the live_ coals.

10th Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

Pray for us, O Vir - gin, to the Lord who rose from the

tomb on the third day, e - ven for us Chris -

- tians who praise and bless thee with zeal; for we have all tak - en

thee as a ref - uge of sal - va - - tion and as a

me - di - a - trix with him; for we are thy ser - vants, O

The - o - to - - - kos, and

thine in - her - i - tors, and we all a - wait thy help.

11th Exaposteilarion of the Resurrection

102

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Ison

When the Lord, af - ter his Res - ur - rec - tion, asked

Pe - ter thrice, Dost thou love me? He set him for a

shep - herd o - ver his sheep. And when

Pe - ter saw the Dis - ci - ple whom Je - sus loved

fol - low - ing him, he asked the Lord, And what is

this? And the Lord said, If I will that he

tar - ry un - til I come a - gain,

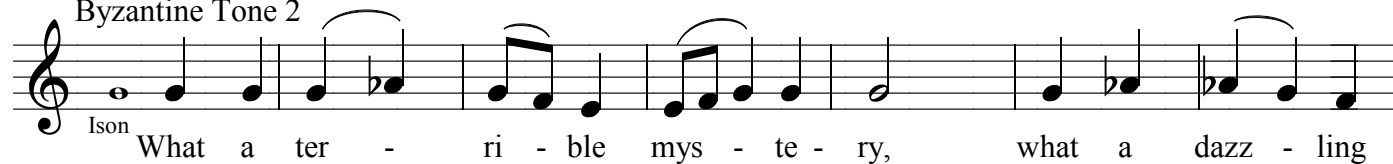
what is that to thee, O Pe - ter,

my be - lov - ed?

11th Theotokion to Our Lady

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

**To Praises --->**

Praises, Verses and Stichera *

(Ainoi)

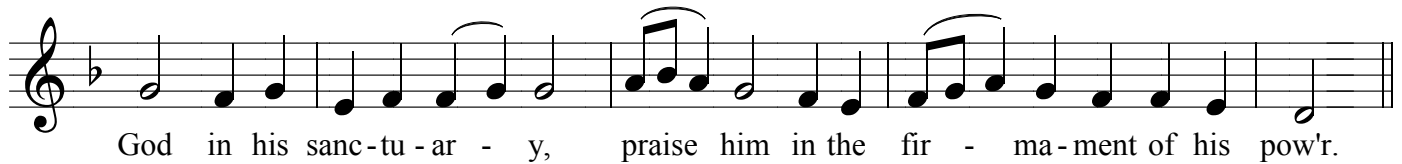
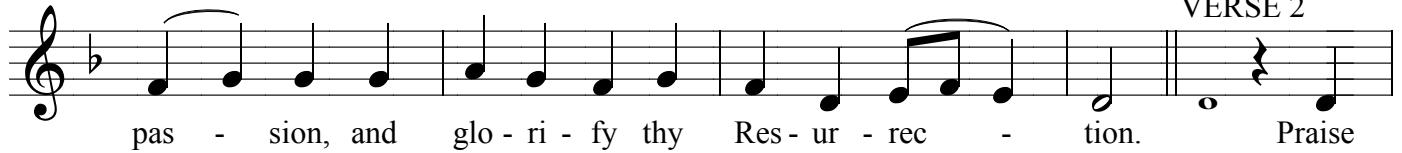
104

Basil Kazan
(1915 - 2001)

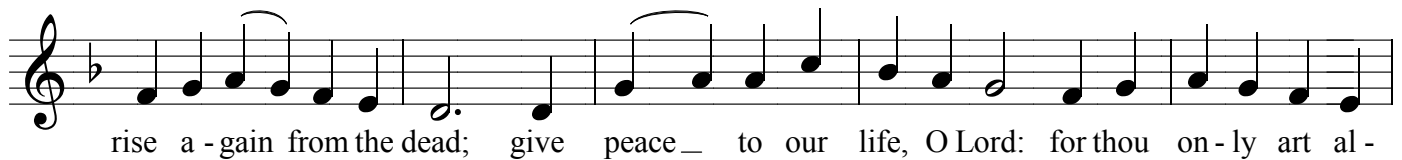
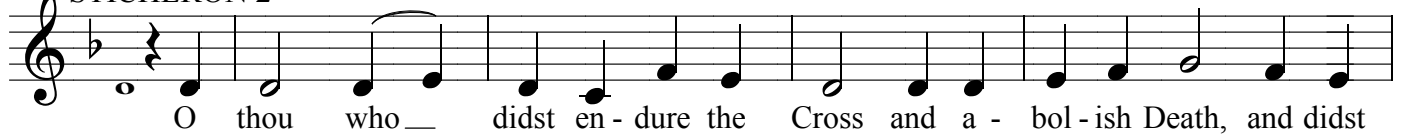
Byzantine Tone 1

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 be to all his saints. We praise, O Christ, thy sav - ing

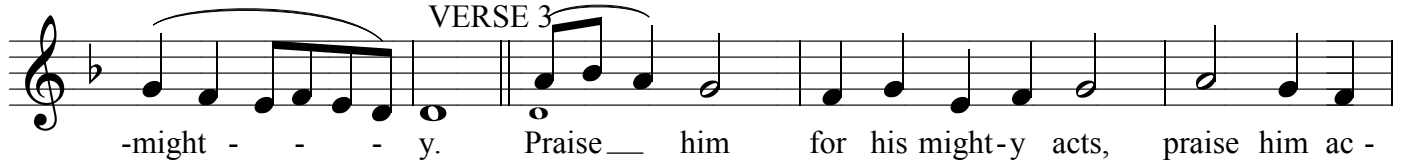
VERSE 2



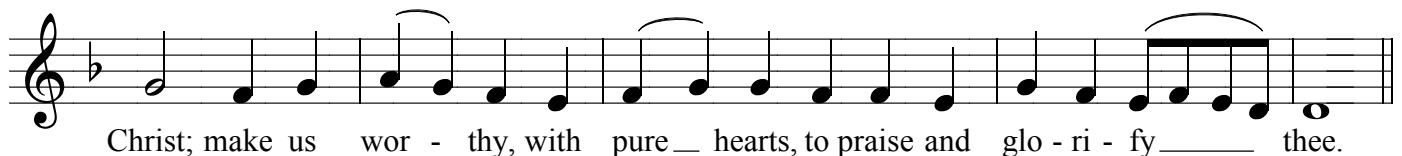
STICHERON 2



VERSE 3



STICHERON 3



VERSE 4

Praise ___ him with the sound of the trum - pet, praise ___ him with the

STICHERON 4

psal - ter-y and harp. Glo - ri - fy - ing thy di - vine ___ con - de -

- scen - sion, we praise ___ thee, O Christ! For thou wast born ___ of a

Vir - gin, yet wast not sep - a - rat - ed from the Fa - ther. Thou didst

suf - fer as man, and of thine own free will en - dured the Cross; and

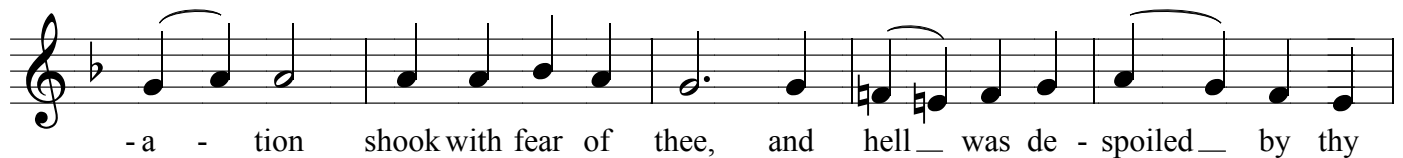
thou didst rise a - gain ___ from the tomb go - ing forth as from a brid - al cham -

- ber, that thou ___ might-est save the world. O Lord, ___ glo - ry to thee.

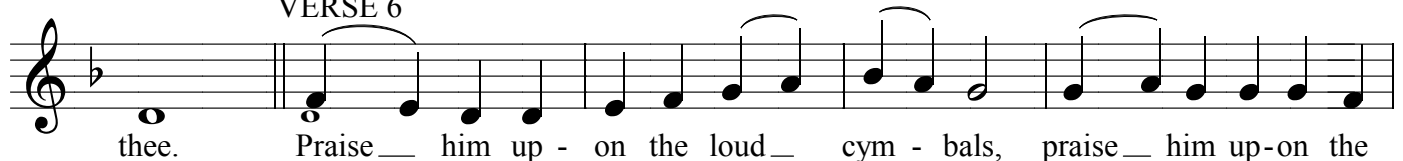
VERSE 5

Praise him with the tim - brel and dance, praise ___ him with ___

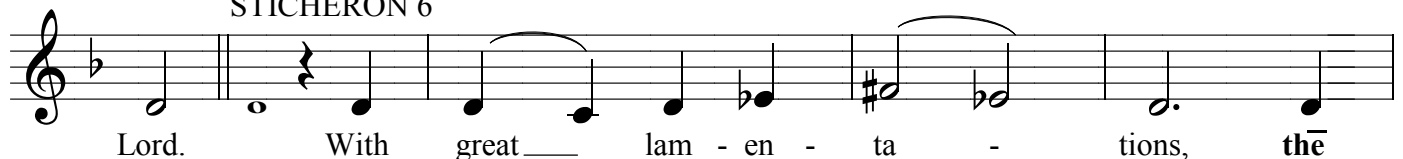
STICHERON 5



VERSE 6

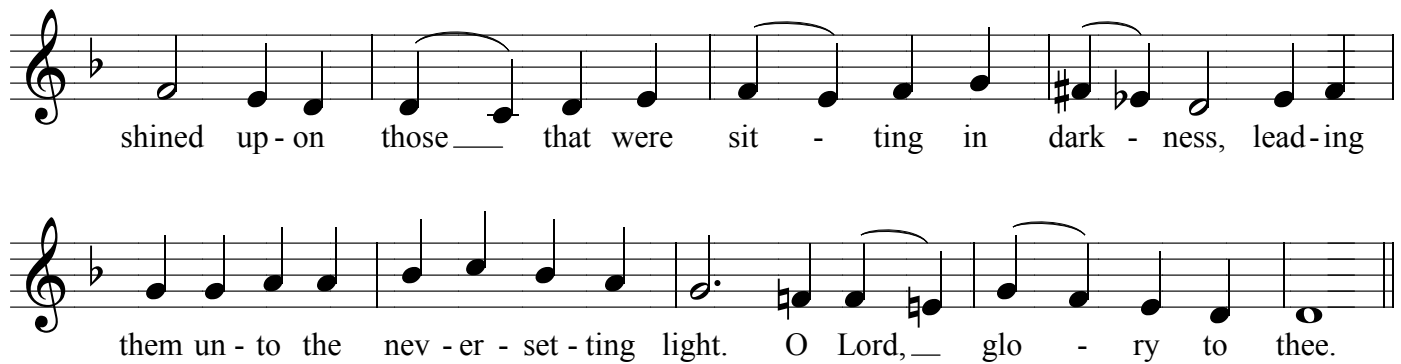


STICHERON 6



109 Praises, Verses and Stichera

Tone 1
Basil Kazan



shined up - on those ___ that were sit - ting in dark - ness, lead - ing
them un - to the nev - er - set - ting light. O Lord, ___ glo - ry to thee.

VERSE 8



I will praise ___ thee, O Lord, with my whole heart; I will show ___ all thy

STICHERON 8



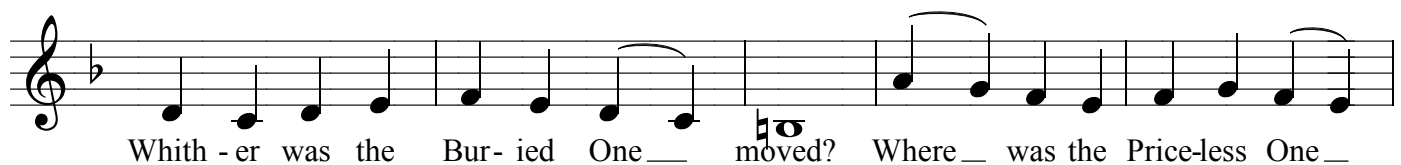
mar - vel - ous works. O ye lov - ers of trou - ble, be -




-got - ten of the Jew - ish race! Where are they who came ___ un - to Pi - late?



Let the guard - ian sol - diers tell: Where ___ are the seals ___ of the tomb?



Whith - er was the Bur - ied One ___ moved? Where ___ was the Price - less One ___



sold? How was the Treas - ure stol - en? 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.

Praises, Verses and Stichera (AINOI)

111

Basil Kazan
(1915 - 2001)

Byzantine Tone 2

Slow

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

112 Praises, Verses and Stichera

Tone 2
Basil Kazan

Sticheron 1

be to all his saints. All crea - tures
glo - ri - fy thee, O Lord, with ev' - ry
breath; for by the Cross thou didst a - bol - ish
death, that thou might - est man - i - fest to the na - tions
the Res - ur - rec - tion from the dead; for
thou alone art the Lov - - er of

VERSE 2

man - - kind. Praise God in his sanc - tu - ar - y;
praise him in the fir - ma - ment of his pow'r.

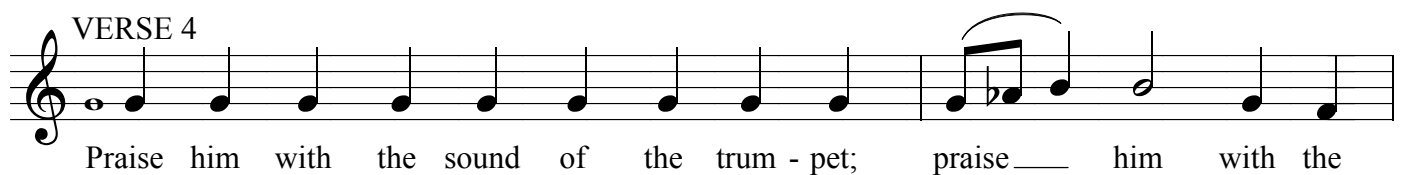
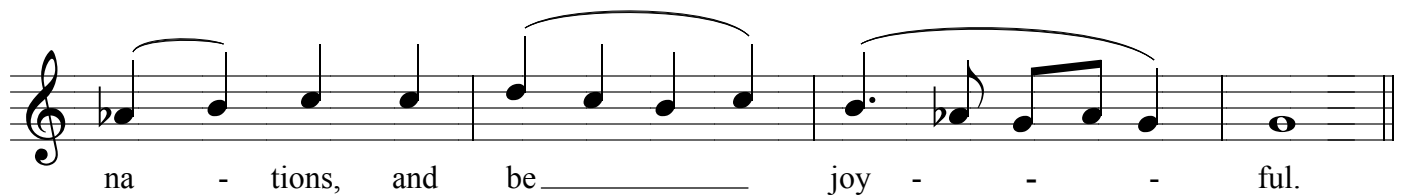
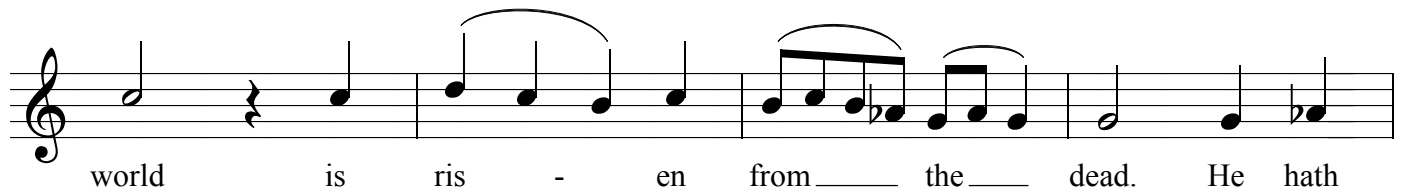
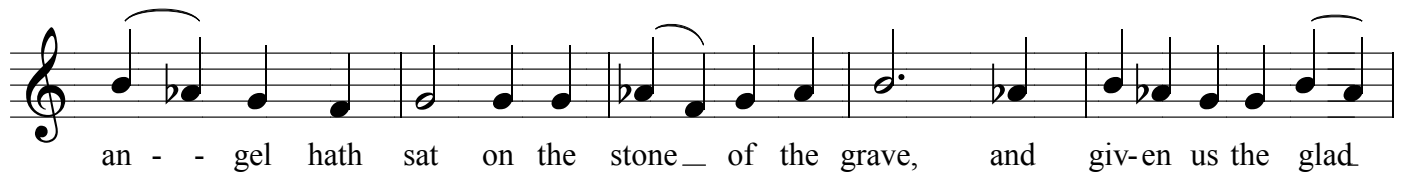
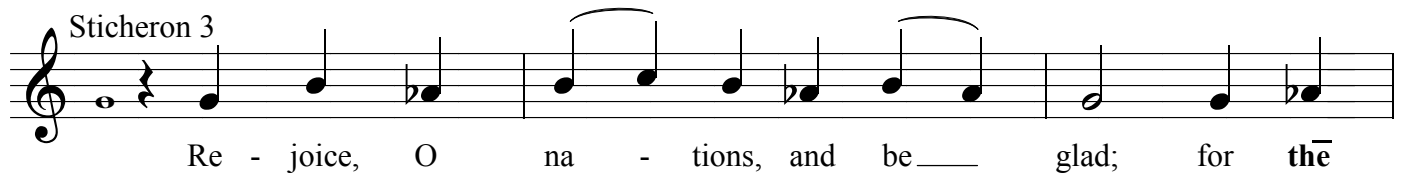
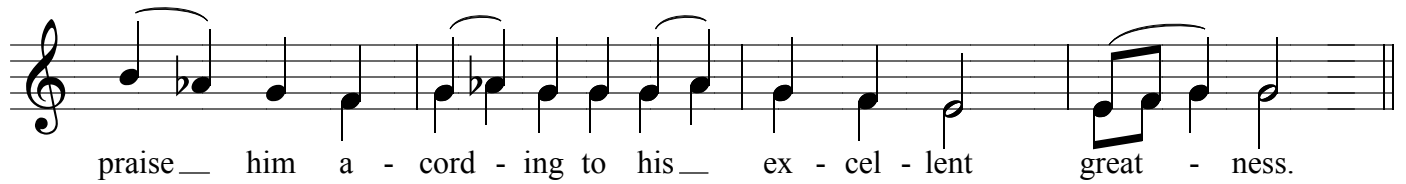
Sticheron 2

An - - swer, O Jews, how was it that the guard - ian
sol - diers lost the King whom they were guard - -
-ing? Why was it that the stone could not re - tain the
Book of Life? Ei - ther must ye, there - fore, de -
- liv - er to us him that was bur - ied, or wor - ship with us
him who is ris - - en, shout - ing, Glo - ry to thy
boun - ti - ful mer - cies, our Sav - iour, glo - - -
- ry to thee. Praise him for his might - y acts;

VERSE 3

114 Praises, Verses and Stichera

Tone 2
Basil Kazan



Sticheron 4

psal - ter - y and harp. O

Lord God, ver - i - ly, be - fore thy Con - cep - tion an

an - gel did come with peace to her who is

full of grace. And now an an - gel hath

rolled the stone from the door of thy tomb, made

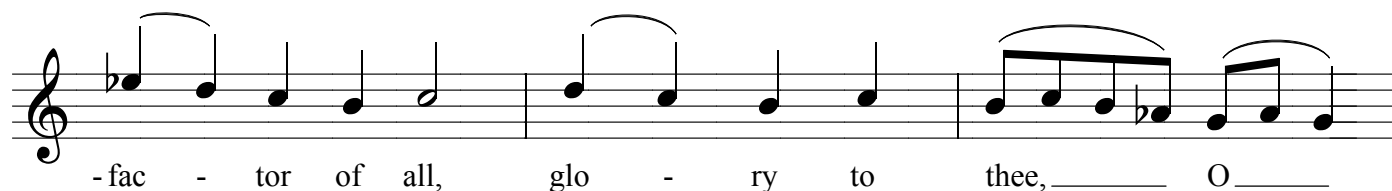
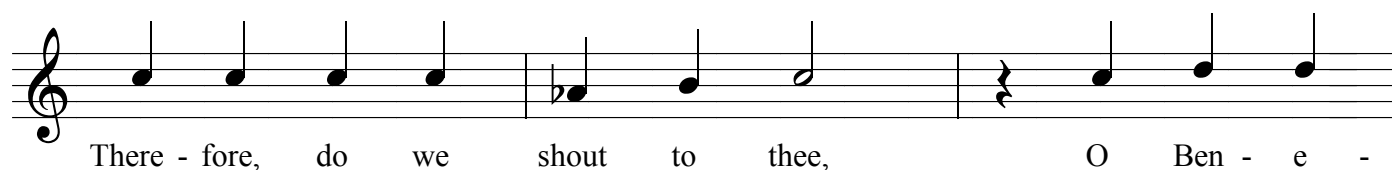
glo - ri - ous by thy Res - ur - rec - tion. The first

an - gel spake with signs of joy in - stead of sor -

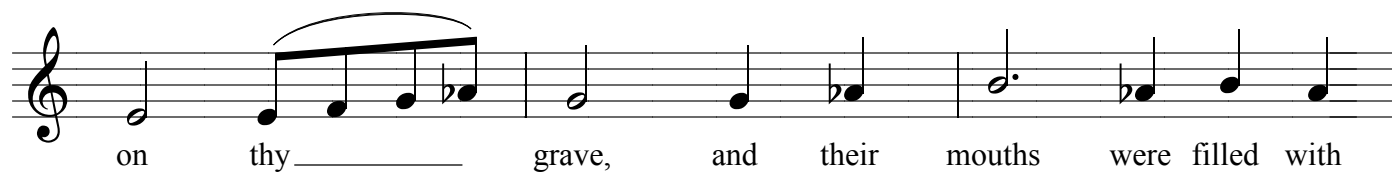
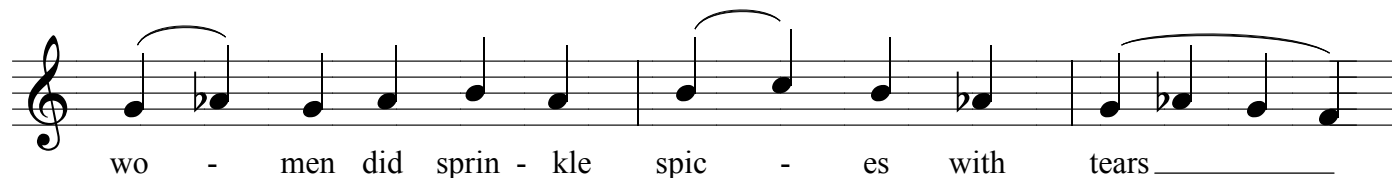
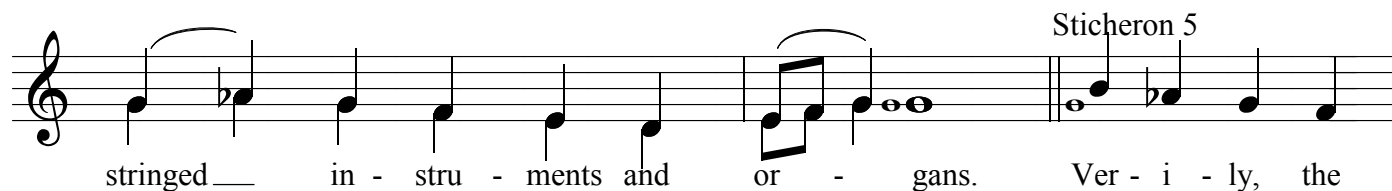
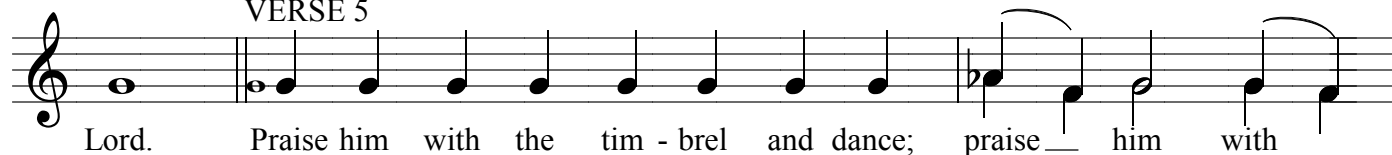
- - row; and the lat - ter brought us the glad tid - ings

116 Praises, Verses and Stichera

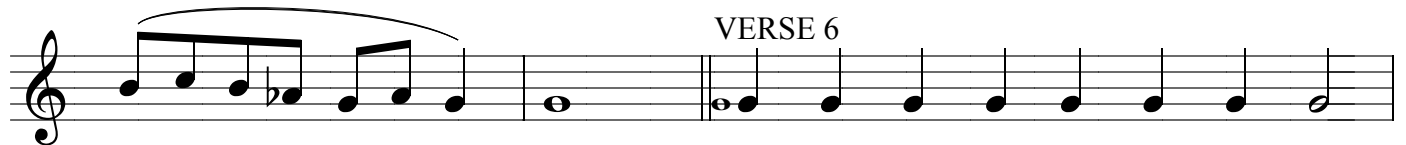
Tone 2
Basil Kazan



VERSE 5



VERSE 6




ris - - - - - en. Praise him up - on the loud cym - bals,




praise him up - on the high - sound - ing cym - bals. Let ev' - ry - thing


Sticheron 6



that hath breath, praise the _____ Lord. Let the




na - tions and peo - ple, there - fore, praise Christ _____ our



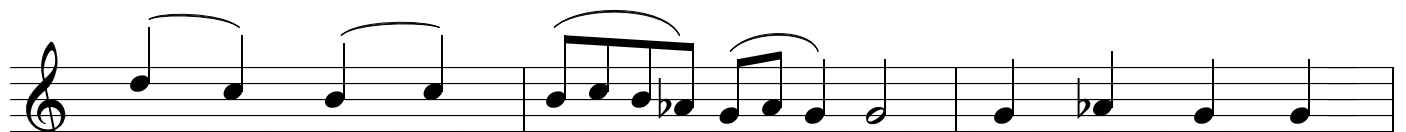
God who did suf - fer cru - ci - fix - ion will - ing - ly for



our _____ sakes, and did re - main in ha - - - des



three _____ days. Let them wor - ship his Res - ur -



- rec - - tion _____ from _____ the _____ dead, by which all **thē**

118 Praises, Verses and Stichera

Tone 2
Basil Kazan

ends of the earth were illuminated.

VERSE 7

A rise, O my God, lift up thine hand, and for-

Sticheron 7

- get not the humble. O Christ, thou wast

cru - ci - fied and bur - ied as thou didst will;

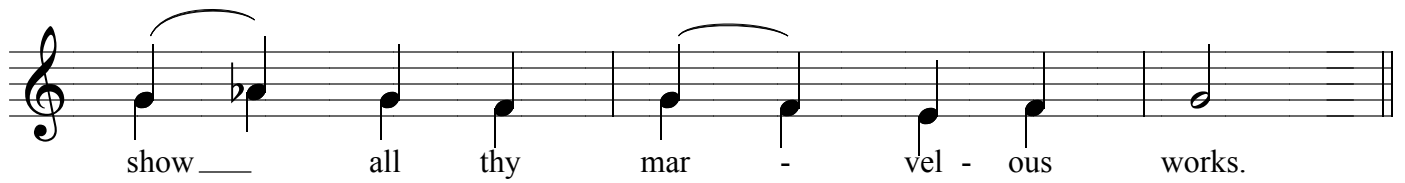
thou didst lead death cap - tive, be - ing God and

Lord, who grant - eth the world life e - ter - nal

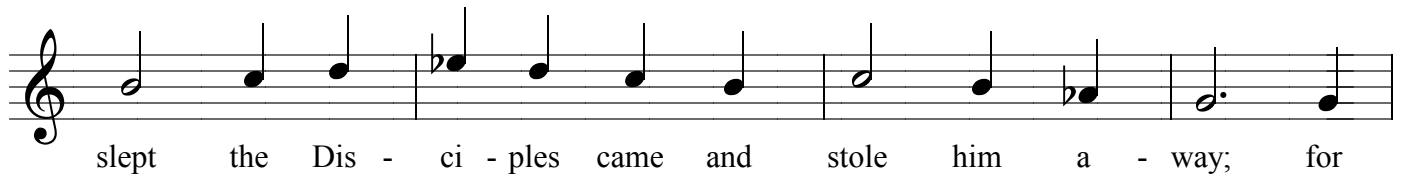
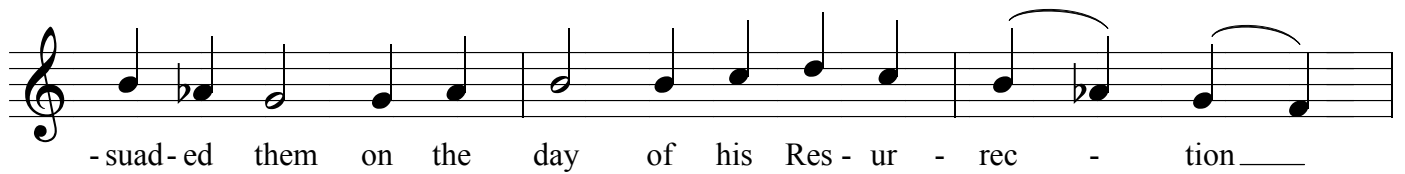
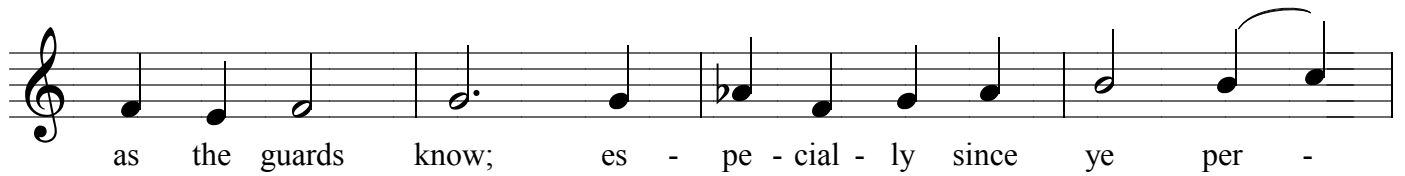
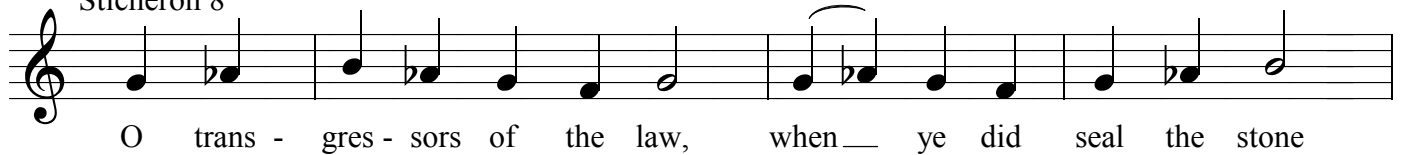
and the Great Mer - cy.

VERSE 8

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



Sticheron 8



118b

Praises, Verses and Stichera

Tone 2

Basil Kazan



Ver - i - ly, he a - rose___ by his own___ pow'r, for he is



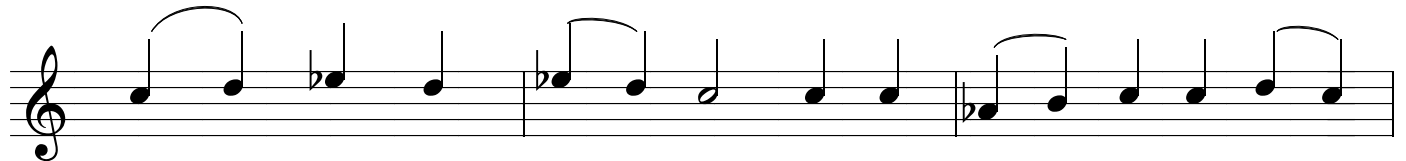
God, leav- ing his cof - fin in the grave. Come ye,



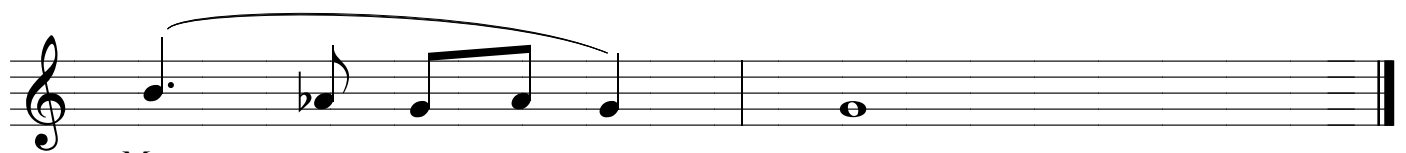
there - fore, O Jews, and see___ how he___ hath not



brok - en the seals, who hath tram - pled down___ death,



giv - ing to man - kind life e - ter - nal and Great___



Mer - - - cy.

Praises, Verses and Stichera (AINOI)

119

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

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

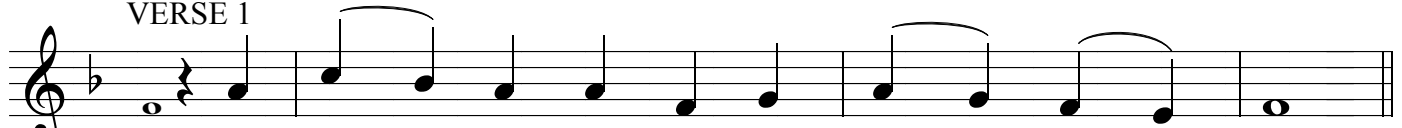
120

Praises, Verses and Stichera

Tone 3


Basil Kazan

VERSE 1




This glo - ry shall be to all his saints.


Sticheron 1



Come to - ge - ther, all ye peo - ple, and know the pow'r




of the dread - ful se - cret; for Christ our Sav - iour, the e -



- ter - nal Word, hath been cru - ci - fied for our

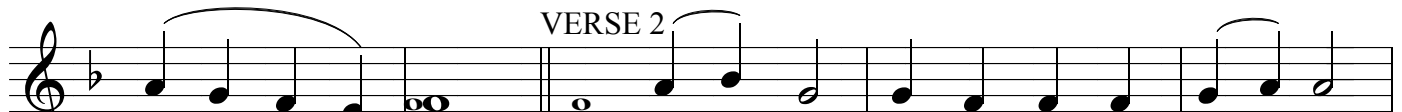


sake, and was bur - ied will - ing - ly, and hath ris - en from the




dead to save all. To him let us bow down in

VERSE 2

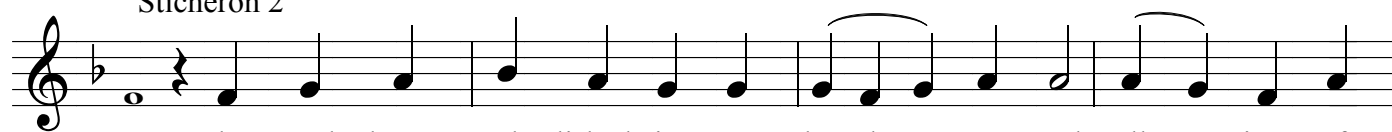


wor - ship. Praise God in his sanc - tu - ar - y,



praise him in the fir - ma - ment of his pow'r.

Sticheron 2



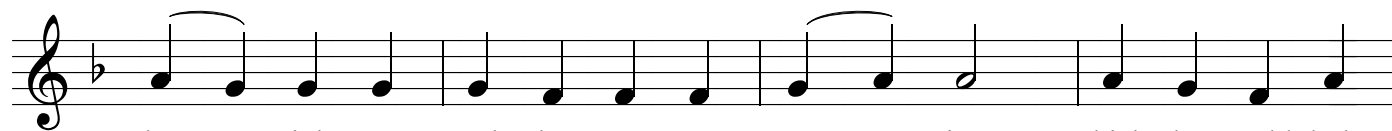
The guards have pub - lished it a - broad, O Lord, tell - ing of



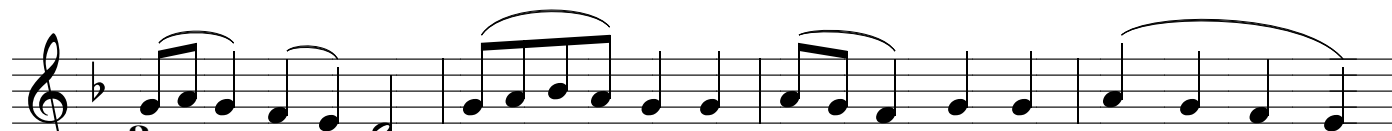
all thy won - ders. But the as - sem - bly of



false - hood filled their right hands with bribes, think - ing that there-by



they might con - ceal thy Res - ur - rec - tion which the world doth



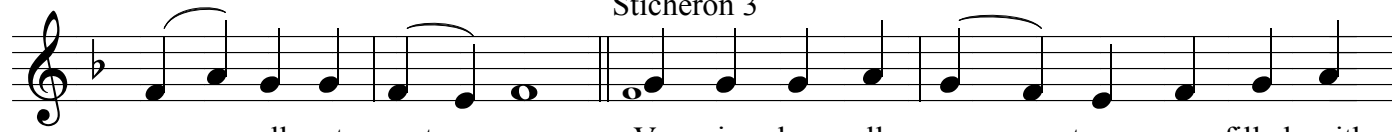
glo - ri - fy. Where - fore, have mer - cy up - on

VERSE 3



us. Praise him for his might - y acts, praise him ac - cord - ing to his

Sticheron 3



ex - cell - ent great - ness. Ver - i - ly, all crea - tures were filled with



joy when they re - ceived the glad tid - ings of thy Res - ur - rec - tion; for

122

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?

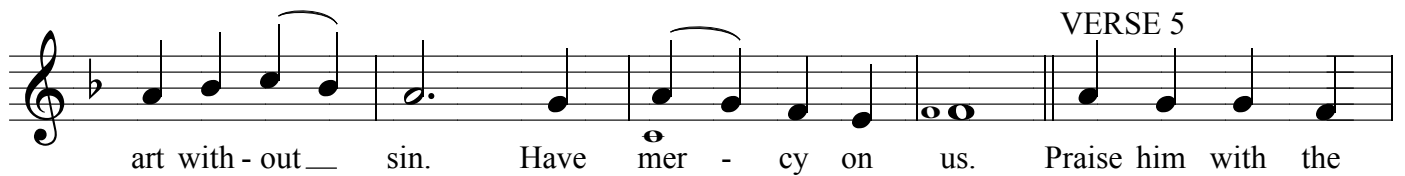
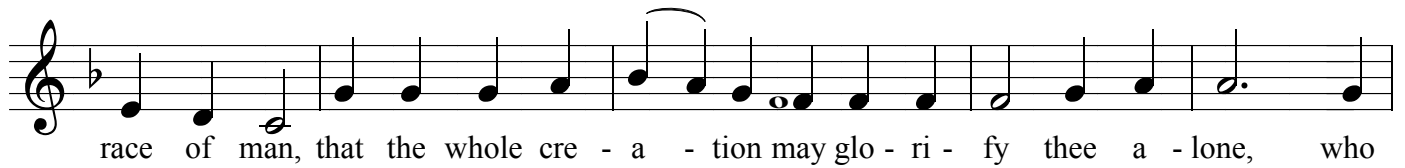
He is not here, but is ris - - en. As he said, he will

go be - fore you in - to Gal - i - lee. Praise him with the

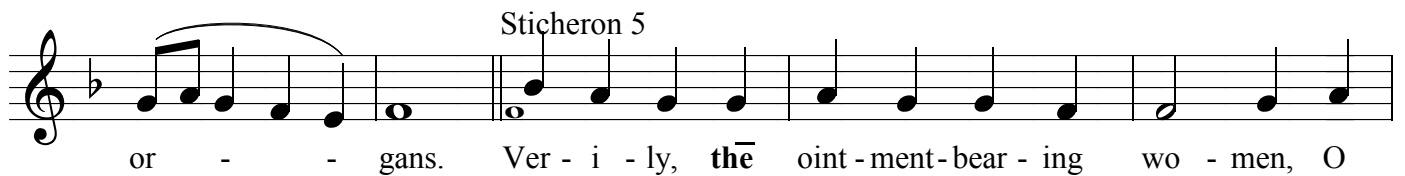
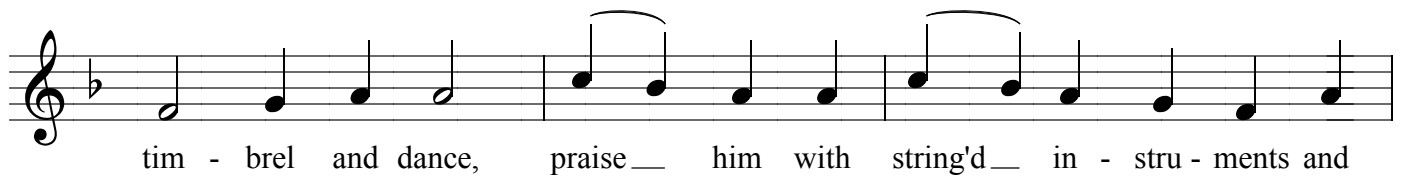
sound of the trum - pet, praise him with the psal - ter - y and harp.

Sticheron 4
O Mas - ter, Lov - er of man - kind, with thy light do we be - hold light;

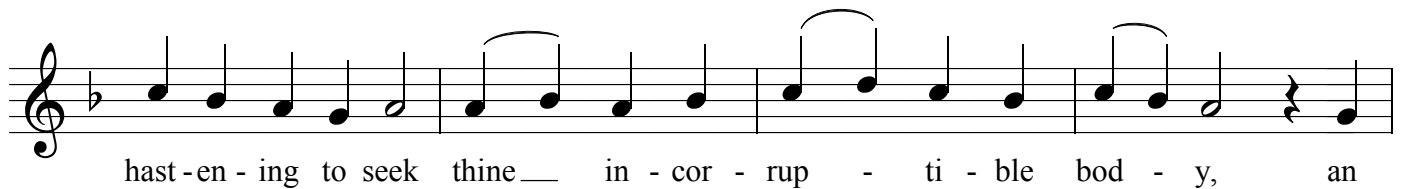
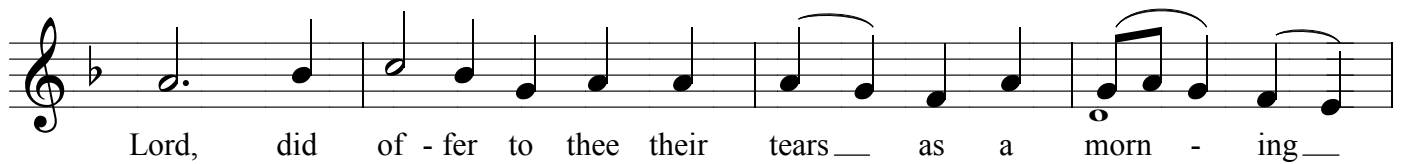
for thou art ris - en from the dead, grant - ing sal - va - tion to the



VERSE 5



Sticheron 5



124

Praises, Verses and Stichera

Tone 3

Basil Kazan

seek — ye the liv - ing a - mong the dead? For ver - i - ly, he hath

trod - den down death — and is ris - en, be - cause — he is God,

grant - ing to all Great — Mer - cy. Praise — him up -

- on the loud — cym - bals, praise — him up - on the high - sound - ing

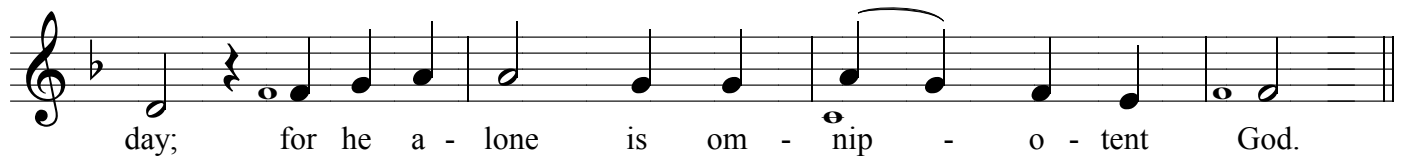
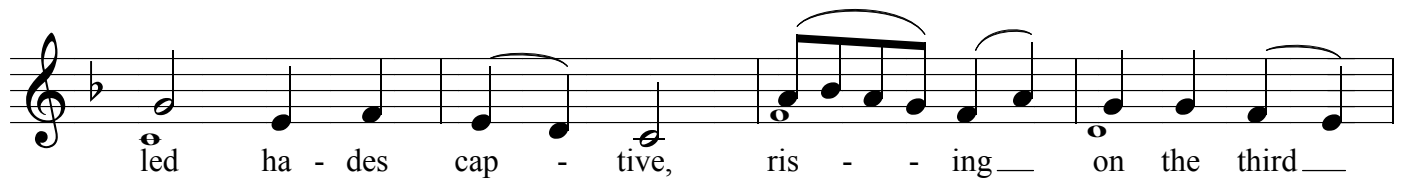
cym - bals. Let ev' - ry - thing that hath — breath — praise — the —

Sticheron 6

Lord. Thou, the bril - liant an - gel on the life - giv - ing

tomb, didst say to **the** oint - ment - bear - ing wom - en,

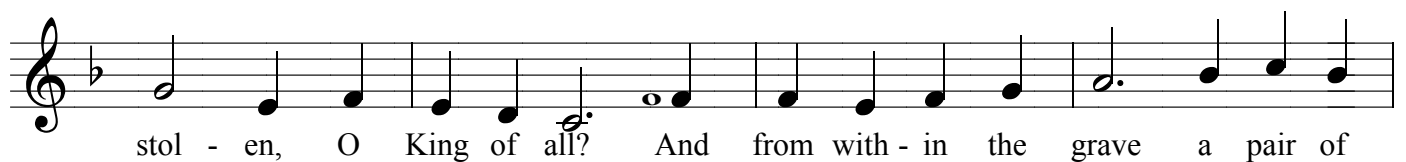
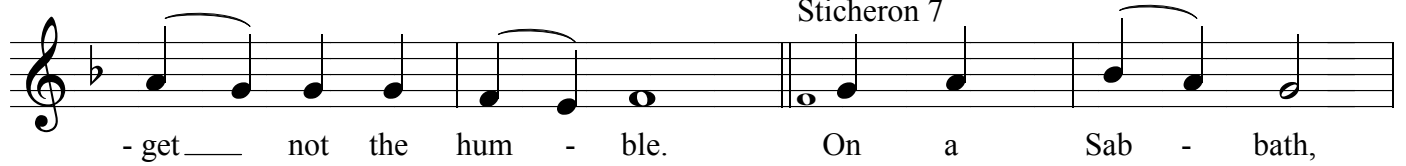
Ver - i - ly, the Sav - iour hath emp - tied the tombs, and hath



VERSE 7



Sticheron 7

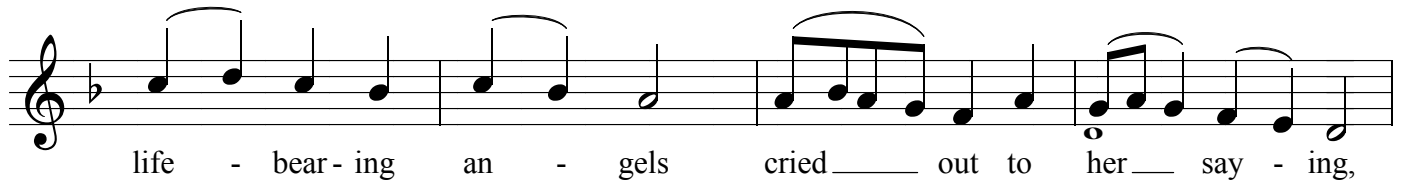


126

Praises, Verses and Stichera

Tone 3

Basil Kazan



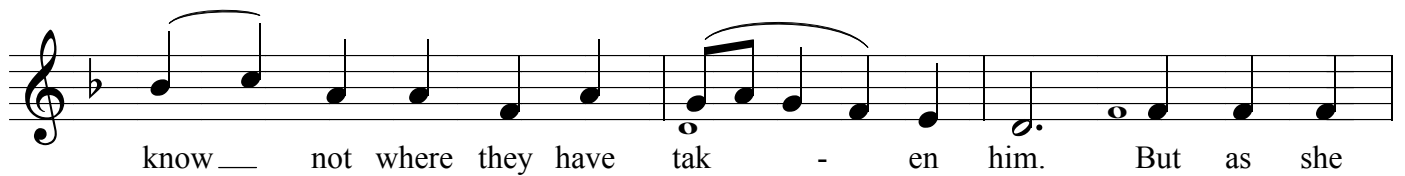
life - bear - ing an - gels cried out to her say - ing,



Wom - an, why weep - est thou? And she an - swered, say - ing, I



cry be - cause they have re - moved my Lord from the grave; and I



know not where they have tak - en him. But as she

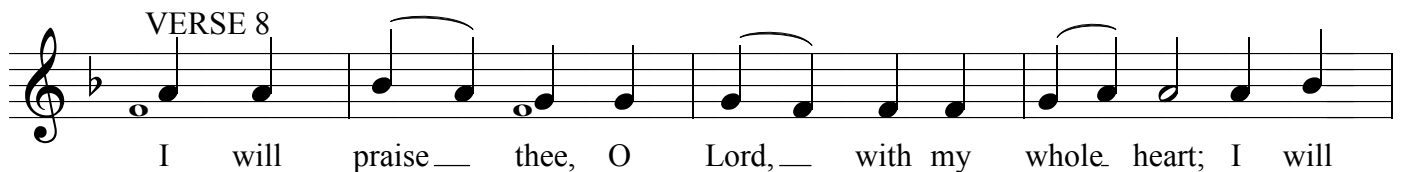


turned back and saw thee, she cried, say - ing, My

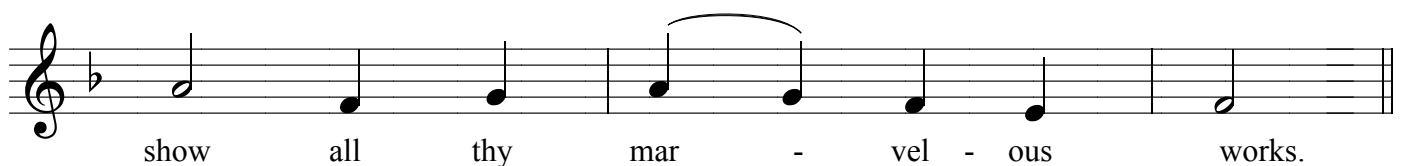


Lord and my God, glo - ry to thee.

VERSE 8



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



show all thy mar - vel - ous works.

Praises, Verses and Stichera
Tone 3
Basil Kazan

126a

Sticheron 8

The He - brews did close the tomb of life; but the
thief did o - pen par - a - dise with his tongue, as he
cried, say - ing, O thou who for my sake hast been
cru - ci - fied with me, hast hung on the tree of the
Cross, and hast ap - peared to me sit - ting on the throne with the
Fa - ther, thou art the Christ our God, Pos -
- ses - sor of Great Mer - cy.

Praises, Verses and Stichera (AINOI)

Byzantine Tone 4

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


VERSE 1 Quickly

This glo - ry shall be to all his saints.

Sticheron 1



We glo - ri - fy thy Res - ur - rec - tion, O Lord Al - might -




- y, O thou who didst suf - fer cru - ci - fix - ion and

VERSE 2



death and didst rise from the dead. Praise God in his



sanc - tu - ar - y, praise him in the fir - ma - ment of his pow'r.


Sticheron 2




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




Death thou didst ban - ish the in - sur - gen - cy of Di - ab - o - lus pre -



-vail - ing o - ver our na - ture. And in thy Res - ur - rec - tion thou didst



fill all with joy. Where - fore, we cry to thee, O thou



Lord, who didst rise from the dead; glo - ry to thee.

VERSE 3

Praise him for his might - y acts, praise him ac - cord - ing to his
 ex - cel - lent great - ness. O Christ — Sav - iour, who didst
 rise — from the dead, lead us by thy Cross to thy right — hand, and
 save — us from the traps — of **the** en - e - my; stretch — forth thine arm and
 raise — us who are fall - en in sins; through the in - ter -
 - ces - sion of thy saints, — O Lord, the Lov - er of man - kind.

VERSE 4

Praise him with the sound — of the trum - pet, praise — him with the
 psal - ter - y and harp. O on - ly Son of God, thou didst
 come to earth, but wast not sep - a - rat - ed from the Pa - ter - nal 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

ha - des, rais - ing us with thee; for as man thou didst
suf - fer, but since thou art God thou didst a - rise.
There - fore, do we shout, Glo - ry to thee, O Lord, Giv - er of life,
who art a - lone the Lov - er of man - kind. Praise him up -
- on the loud cym - bals, praise him up - on the high - sound - ing
cym - bals. Let ev' - ry - thing that hath breath praise the Lord.
Sticheron 6
When thy Cross, O Sav - iour, was plant - ed in Gol - go - tha, the
rocks were split a - sun - der; and when thou wast placed in a
grave like the dead, the gate - keep - ers of ha - des were a -

-fraid; for thou___ didst a - bol - ish the might of death, and in
thy___ Res - ur - rec - tion thou didst be - stow___ in - cor - rupt - i -
-bil - i - ty on all the dead. Where - fore, O Lord, Giv - er of life,
VERSE 7
glo - ry to thee. A - rise, O my God, lift___ up thine
Sticheron 7
hand and for - get___ not the hum - ble. The
wom - en, O Christ___ God, de - sired___ to be - hold thy___
Res - ur - rec - tion. And Ma - ry Mag - da - lene went a -
-head of them, and she found the stone rolled___ from the grave, and she
saw the an - gel sit - ting there - on, who said, Why seek___ ye the

133

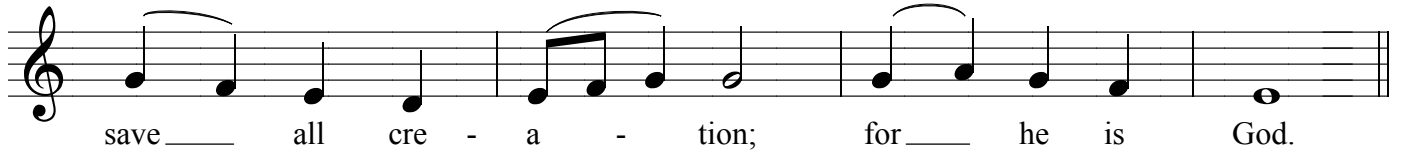
Praises, Verses and Stichera

Tone 4

Basil Kazan



liv - ing a - mong the dead? Ver - i - ly, he hath ris - en to

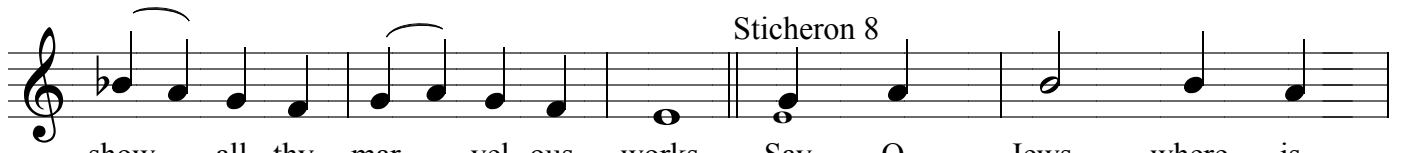


save all cre - a - tion; for he is God.

VERSE 8



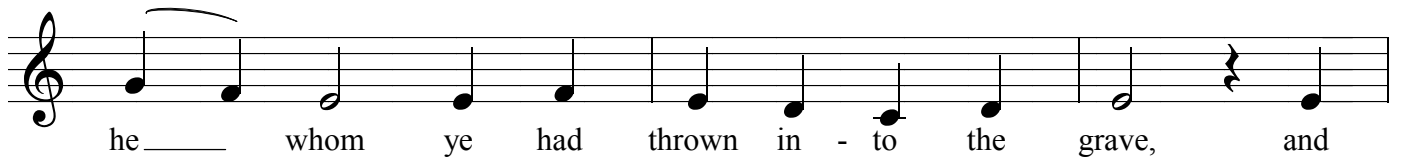
I will praise thee, O Lord, with my whole heart; I will



show all thy mar - vel - ous works. Say, O Jews, where is



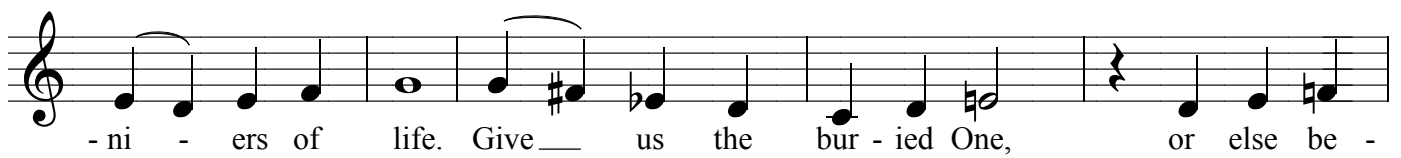
Je - sus whom ye thought ye were guard - ing? Where is



he whom ye had thrown in - to the grave, and



seal'd there - to the stone? Give us the dead One, O de -



- ni - ers of life. Give us the bur - ied One, or else be -



- lieve in the ris - en One. And if ye keep si - lent a -

Praises, Verses and Stichera
Tone 4
Basil Kazan

134

-bout the Res - ur - rec - tion, the stone shall pro - claim___ it,
e - ven that___ stone which was rolled a - way from the door___ of the
tomb. Al - be - it, great is thy mer - cy, and great___ is the
mys - ter - y of thy___ dis - pen - sa - tion, O Sav - iour;
glo - ty - to thee.

135

Praises, Verses and Stichera (AINOI)

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Slow

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

VERSE 1 Quickly

This glo - ry shall be to all his saints.

Sticheron 1

The grave, O Lord, hav - ing been sealed by the trans - gres - sors of the law,
thou didst e - merge from with - in like as thou wast born of the
The - o - to - - kos; for the in - cor - po - - re - al an - gels did
not know how thou wert in - car - nate. Like - wise the guard - ian
sol - diers were not a - ware when thou didst rise; for these two
mat - ters were con - cealed from all seek - ers. But the
won - ders ap - peared to those who wor - shipped the mys - ter - y in
faith. There - fore, grant us who of - fer praise joy and
great mer - - cy. Praise God in his sanc - tu - ar - - y,

137

Praises, Verses and Stichera

Tone 5

Basil Kazan

Sticheron 2

praise__ him in the fir - ma - ment of his pow'r. O

Lord, thou hast de - mol - ished **thē** ev - er - last - ing gates and

bro - ken a - sun - der the chains. Thou didst rise__ from the tomb,

leav - ing be - hind thy wrap - pings and oint - ments in the

grave, in tes - ti - mo - ny of thy true__ three - day Bur - i - al, and didst

go be - fore__ in - to Gal - i - lee, O thou who wert kept__ in a

cave. Great, there - fore, are thy__ mer - cies, O in -

- ef - fa - ble Sav - iour; have mer - cy on us.

VERSE 3

Praise__ him for his might - y acts, praise__ him ac - cord - ing to his

Sticheron 3

ex - cel - lent great - ness. The wom - en did
 has - ten to thy tomb to be - hold_ thee, O Lord, who didst suf - fer for
 us. And when_ they ar - rived, ad - vanc - ing, they saw an an - gel
 sit - ting on the stone rolled back from fear. And he shout - ed to them
 say - ing, The Lord hath ris - en. Go and tell_ the Dis -
 - ci - ples that the Sav - iour of our souls is ris - en from the dead.

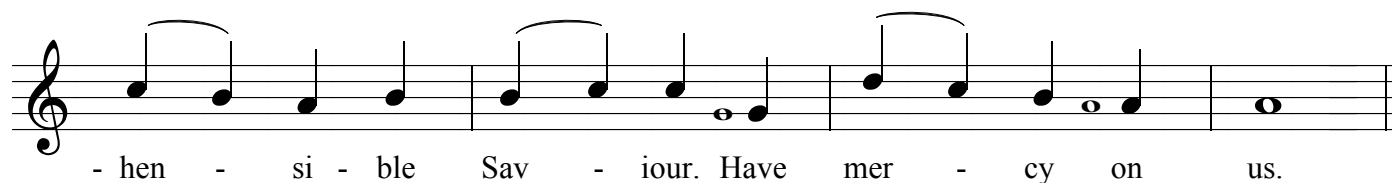
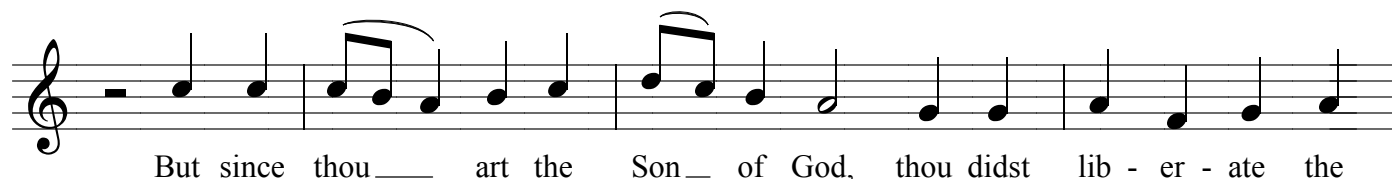
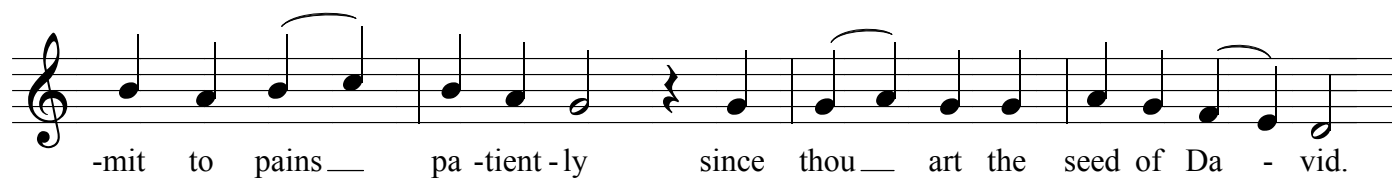
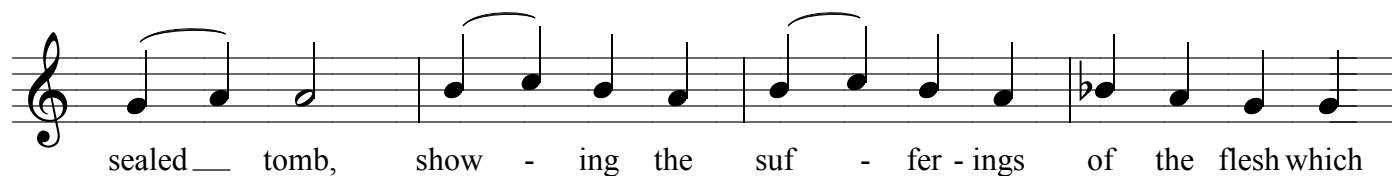
VERSE 4

Praise_ him with the sound of the trum - pet, praise. him with the psal - ter-y and
 Sticheron 4
 harp. O Lord_ Sav - iour, thou didst en - ter un - to thy Dis -
 - ci - ples, the doors be - ing closed, as thou_ didst come out of the

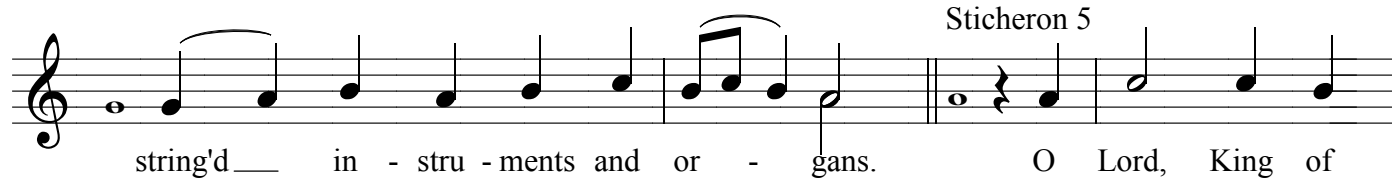
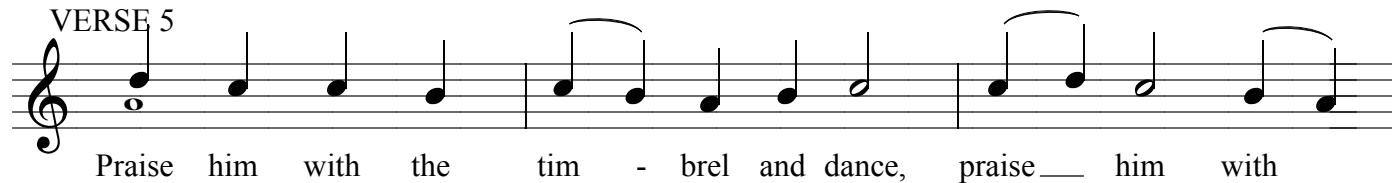
139 Praises, Verses and Stichera

Tone 5

Basil Kazan



VERSE 5

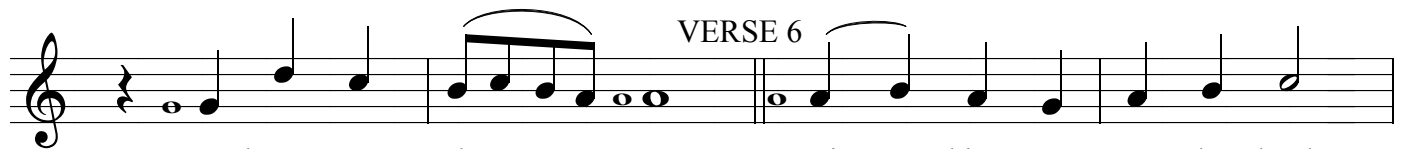




bur- i - al in the bod - y for our__ sakes, to de - liv - er us__ all from



ha - - des, thou__ art our__ God, and be - side__ thee



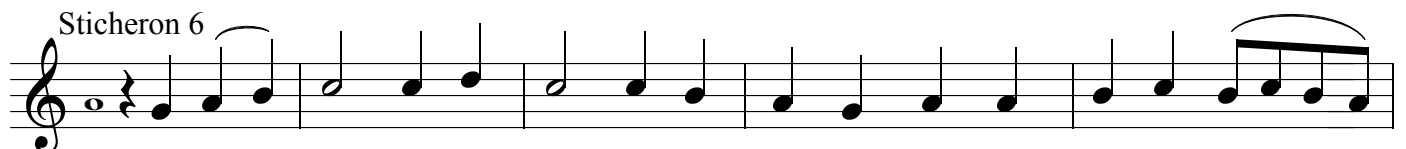
we know no oth - - er. Praise__ him up - on the loud



cym - bals, praise__ him up - on the high - sound - ing cym - bals.



Let ev' - ry - thing that hath breath__ praise the Lord.



O Lord__ God, who shall tell and who shall pro - claim thy daz - zling won - -



- ders? Or who__ shall de - clare thy dread__ mys - ter - ies? For



thou__ wast in - car - nate for our sakes__ wil - ling - ly, man - i -



- fest - ing the might__ of__ thy__ pow'r. And by thy__

141

Praises, Verses and Stichera

Tone 5

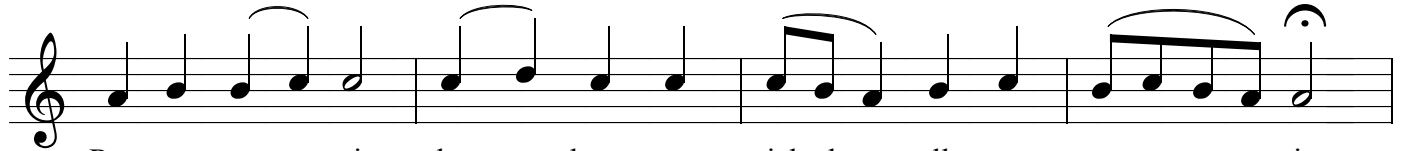
Basil Kazan



Cross thou didst o - pen par - a - dise___ to the thief, and by thy___



Death thou hast crushed the bars of ha - des, and by thy___



Res-ur - rec - tion thou___ hast en - riched___ all cre - a - - tion.



There - fore, O com - pass - ion - ate One, glo - ry to thee.

VERSE 7



A - rise,___ O my God, lift up thine___ hand, and for - get not the

Sticheron 7



hum - ble. Ver - i - ly, **thē** oint - ment - bear - ing wom - en reached thy



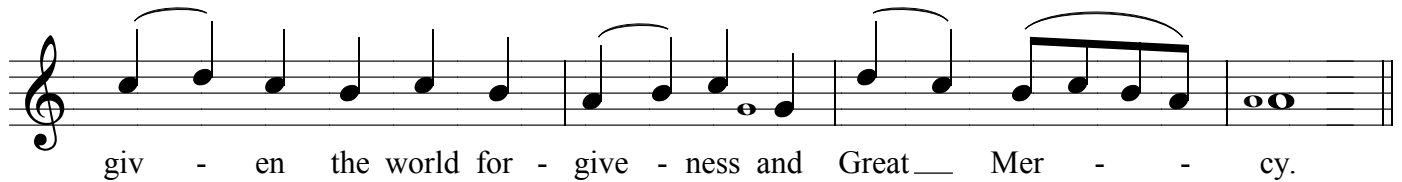
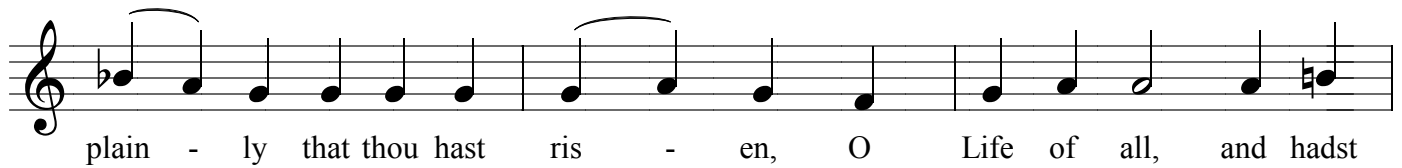
tomb ver - y ear - - ly seek - ing to a - noint___ thee, O



death - less Word. And when they were in - struct - ed by the words___ of **thē**



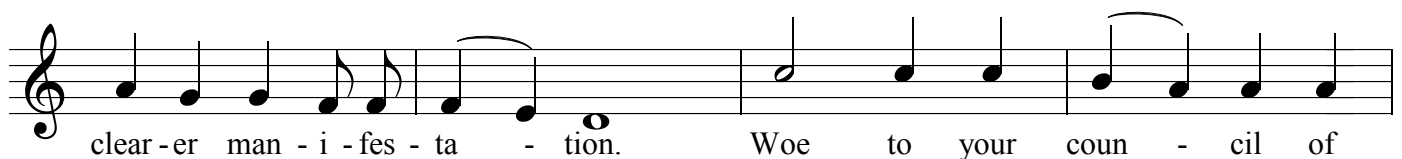
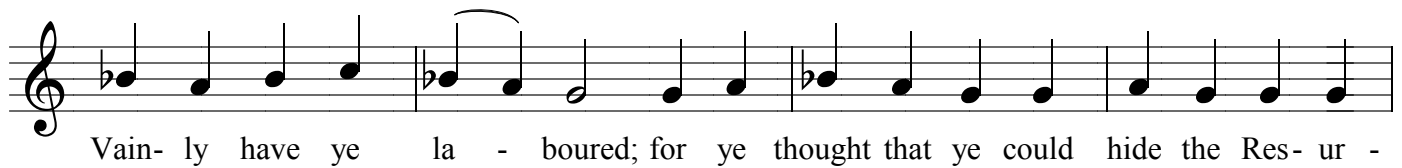
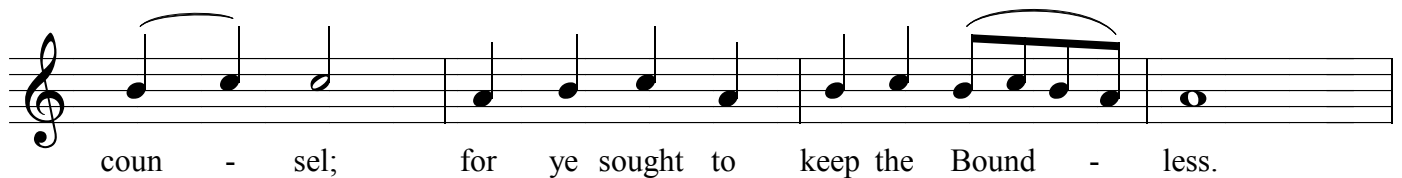
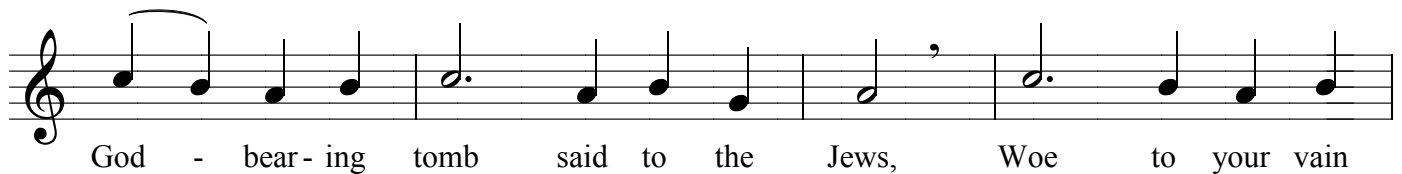
an - gel, they turned___ back with joy to tell___ the A - pos - tles



VERSE 8



Sticheron 8



143

Praises, Verses and Stichera

Tone 5

Basil Kazan

false o - pin - - ion! Why__ take ye coun - sel to hide what can - not be
 hid - den? Bet - ter it were that ye hear of us and
 choose__ to be - lieve in that which hap - pened, which is, that an an - gel, re -
 -splend - ent like light - ning, de - scend - ed from heav - en and rolled a - way the
 stone, and from fear of him we were en - com - passed by death.
 And to **thē** oint - ment - bear - ing, stead - fast wom - en he shout - ed, say - ing,
 See ye not the death__ of the guards, the un - seal - ing of the
 tomb, and **thē** emp - ti - ness of ha - des? Why__ seek ye then as dead,
 him__ who a - bol - ished the vic - to - ry of ha - des and

Praises, Verses and Stichera
Tone 5
Basil Kazan

144

crushed the thorn of death? Go___ ye in haste and tell the glad___

tid - ings of the Res-ur - rec - tion to the A - pos - - tles, and

shout ye fear - less - ly, say - ing, In truth, the Lord, Pos -

- ses - sor of Great___ Mer - cy, is ris - - en.

Praises, Verses and Stichera (AINOI)

145

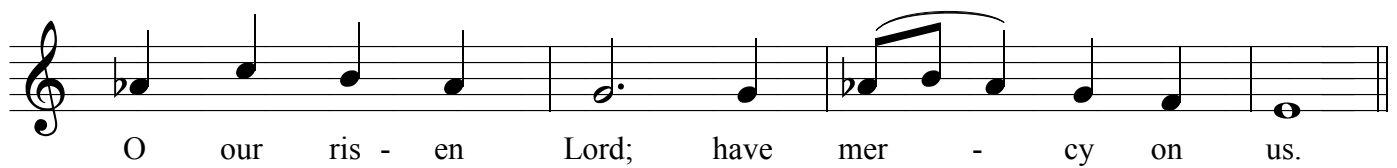
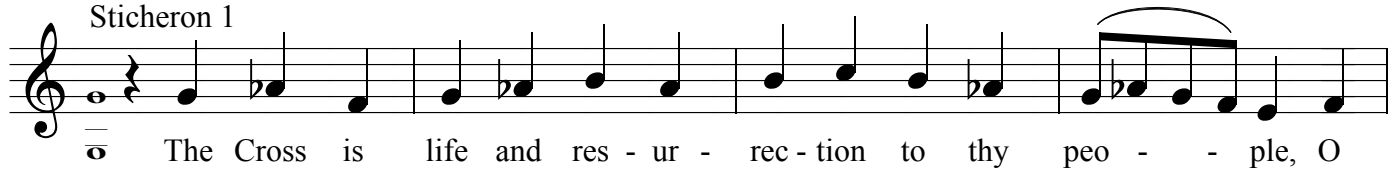
Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Slow

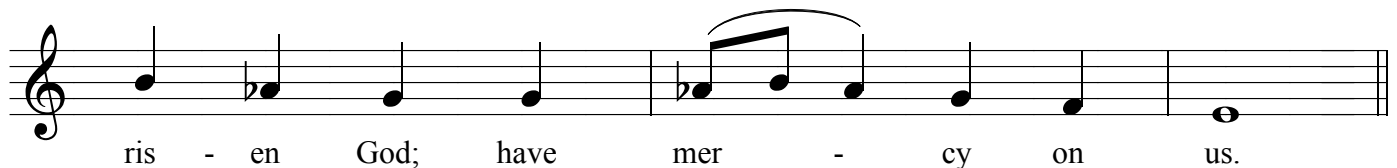
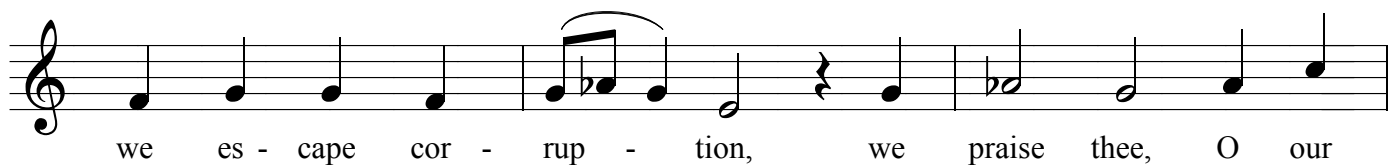
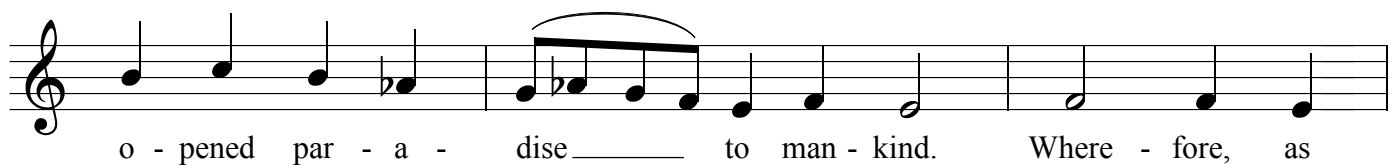
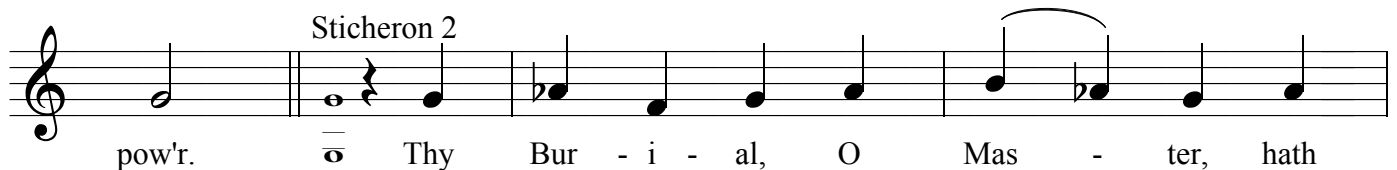
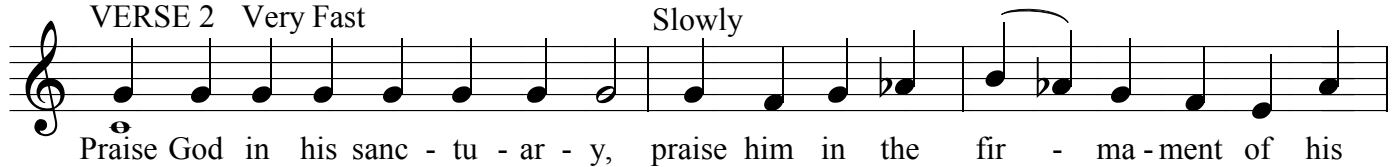
Ison Let ev' - ry - thing that hath breath,
praise the Lord. Praise
ye the Lord from the heav - - ens:
praise ye him in the heights. To thee, O
God, is due our song.
Praise ye him, all his an - - gels:
praise ye him, all his hosts.
To thee, O God, is due our
song. VERSE 1 Quickly
This glo - - ry shall be to all his saints.

Sticheron 1



VERSE 2 Very Fast

Slowly



VERSE 3 Very Fast

Slowly



Sticheron 3

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

VERSE 4 Very Fast

O Praise him with the sound of the trum - pet, O praise — him with the

Sticheron 4

psal - ter - y and harp. O Thou hast ris - en from the
tomb — in three days, as it was writ - ten, O Christ, and hast
raised with thee our Fore - fa - thers. Where - fore, man - kind doth
glo - ri - fy thee and praise thy Res - ur - rec - tion.

VERSE 5 Very Fast

Slowly

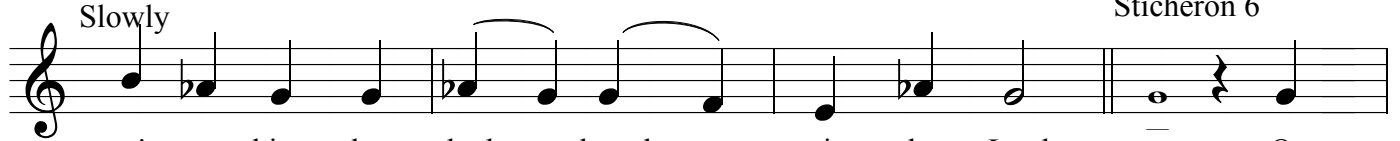
Sticheron 5

Praise him with the tim - brel and dance, praise him with string'd
 in - stru - ments and or - gans. O Lord, great and
 fear - ful is the mys - ter - y of thy Res - ur - rec - tion;
 for thou hast e - merged from the grave like a
 bride - groom from his cham - ber, an - nul - ling death by
 Death, in or - der to give free - dom to A - dam.
 Where - fore, do the an - gels in heav - en ex - change glad
 tid - ings, and men on earth glo - ri - fy thy com -
 - pas - sion t'ward us, O Lov - er of man - kind.

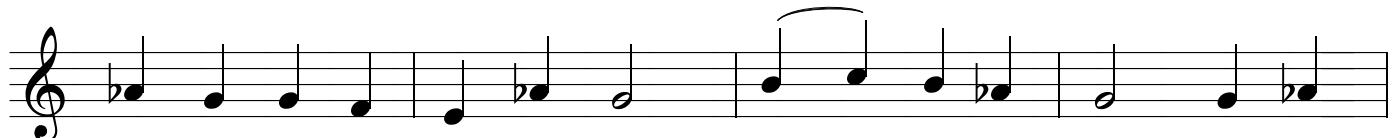
VERSE 6 Very Fast



̄ Praise him up - on the loud cym - bals, praise him up - on the high-sound - ing cym - bals. Let
Sticheron 6



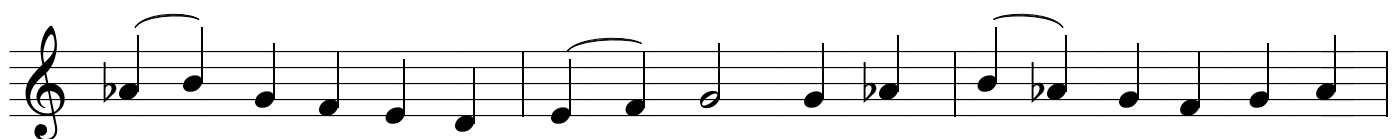
ev' - ry - thing that hath ___ breath ___ praise the Lord. ̄ O



Jews, trans - gres - sors of the law, where ___ are the seals and the



sil - ver which ye gave to ___ the ___ sol - diers? Ver - i - ly, the



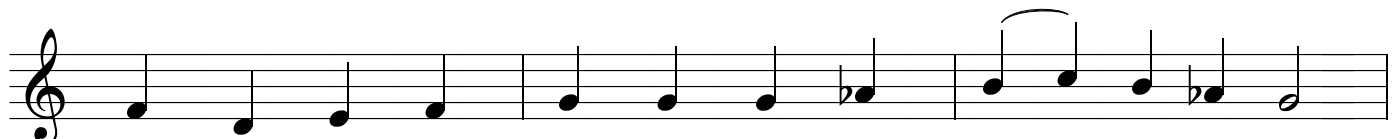
Treas - ure hath not been sto - len, but hath ris - en, for he is



might - y. Be ye con - found - ed, there - fore, O de -



- ni - ers of Christ, the Lord of glo - ry who



suf - fer'd, and was bur - ied and did rise ___ from the dead.

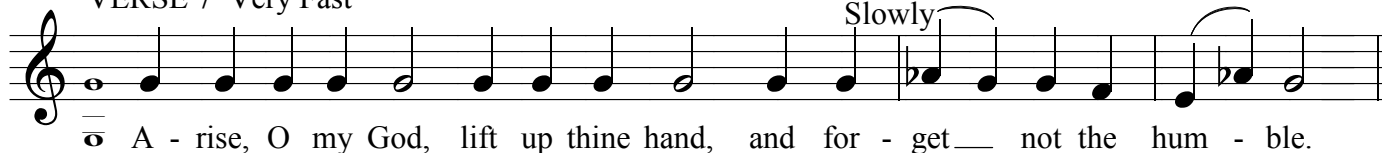


Let us tru - ly wor - ship ___ him. ___

150 Praises, Verses and Stichera

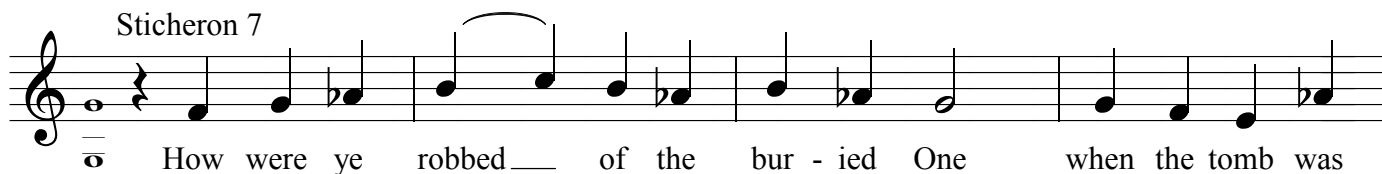
Tone 6
Basil Kazan

VERSE 7 Very Fast




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

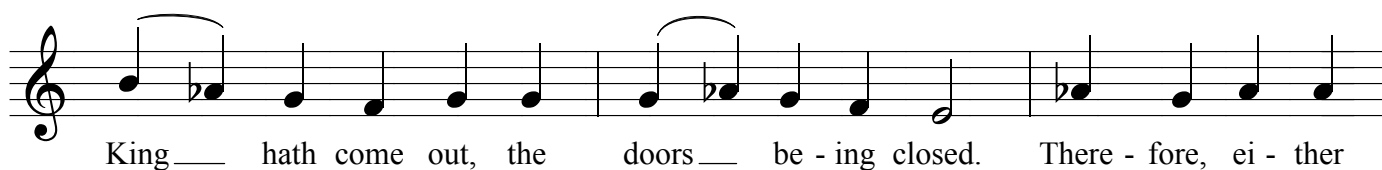
Sticheron 7



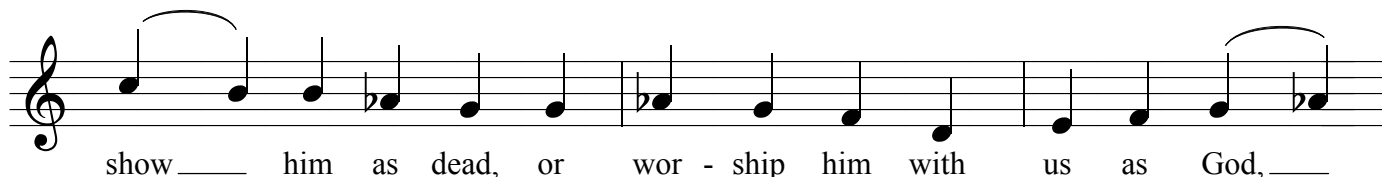
ⲟ̅ How were ye robbed___ of the bur - ied One when the tomb was



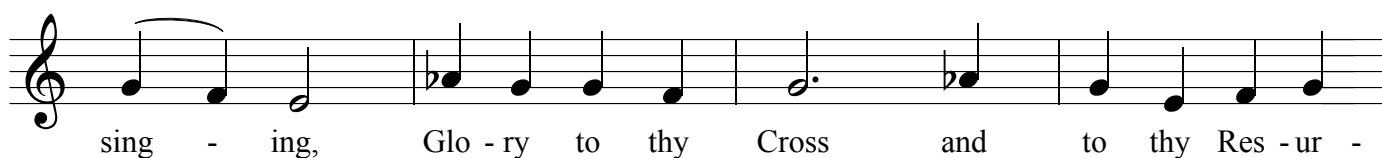
sealed, af - ter hav - ing placed___ guards and signs there - on? Be-hold, the



King___ hath come out, the doors___ be - ing closed. There - fore, ei - ther

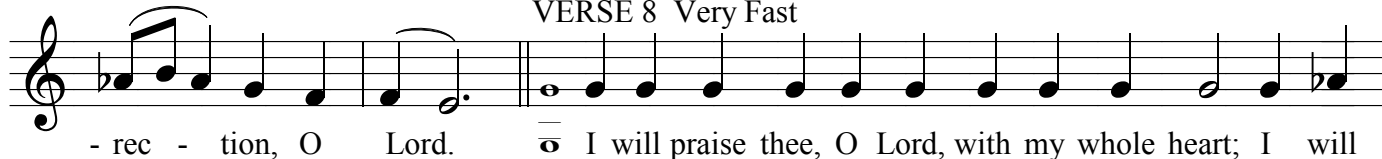


show___ him as dead, or wor - ship him with us as God,___



sing - ing, Glo - ry to thy Cross and to thy Res - ur -

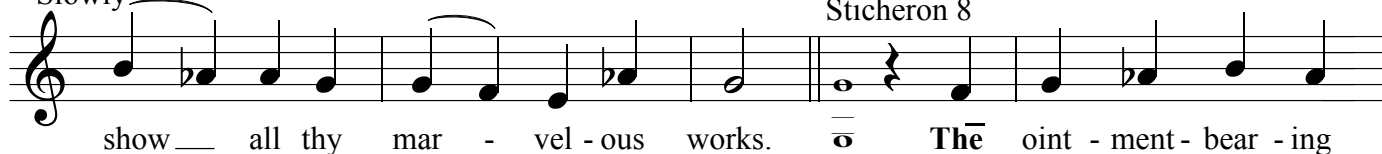
VERSE 8 Very Fast



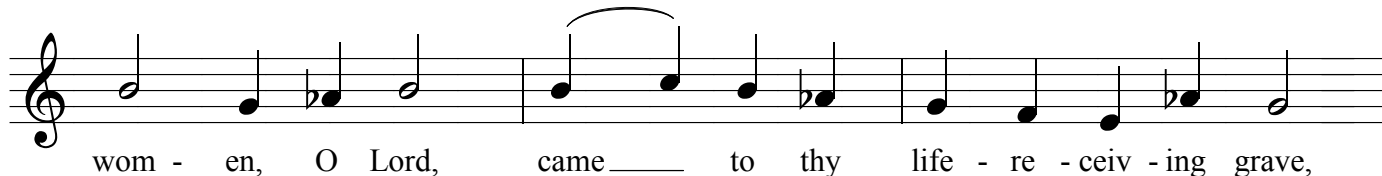
- rec - tion, O Lord. ⲟ̅ I will praise thee, O Lord, with my whole heart; I will

Slowly

Sticheron 8



show___ all thy mar - vel - ous works. ⲟ̅ **The** oint - ment - bear - ing



wom - en, O Lord, came___ to thy life - re - ceiv - ing grave,

wail - ing and bring-ing oint - ment, seek - ing thy pure—
bo - dy to a - noint_____ it. Then they found an
an - gel wrapped with light and sit - ting on a stone; and he
spake to them,___ say - ing, 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 prop - er for
you that ye has - ten to his Dis - ci - ples to pro -
- claim to them with joy his glo - ri - ous Res - ur - rec -
- tion bring - ing joy___ to the whole___ world; by which, O

151a

Praises, Verses and Stichera

Tone 6

Basil Kazan

Sav - iour, since thou didst light - en us there - by, grant ___ us for -
- give - ness and the Great ___ Mer - cy. ___

Praises, Verses and Stichera (AINOI)

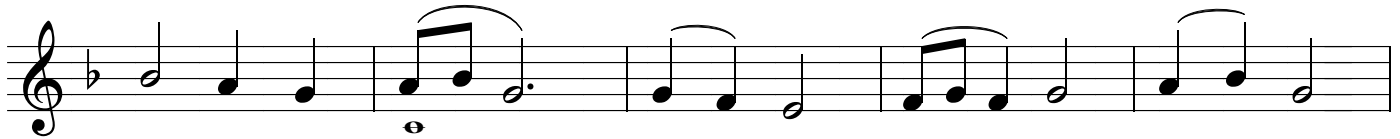
152

Byzantine Tone 7

Basil Kazan
(1915 - 2001)



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



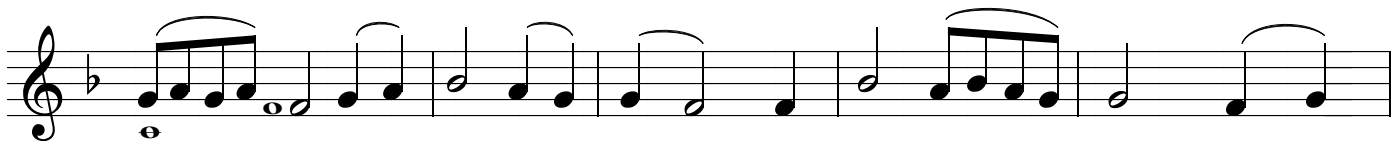
Praise ye the Lord ___ from ___ the heav - ens: praise ___ him



in ___ the ___ heights. To thee, O ___ God, is ___



due ___ our ___ song. Praise ye him, all ___ his an - gels:



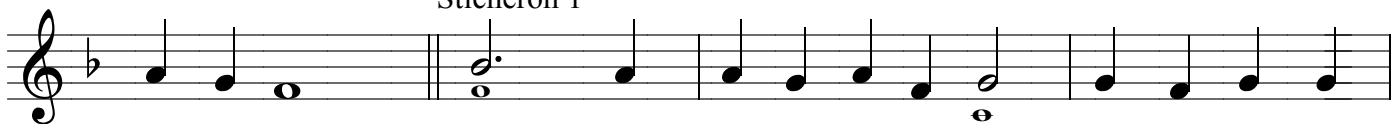
praise ___ ye him, ___ all his ___ hosts. ___ To thee, O ___ God, is ___

VERSE 1

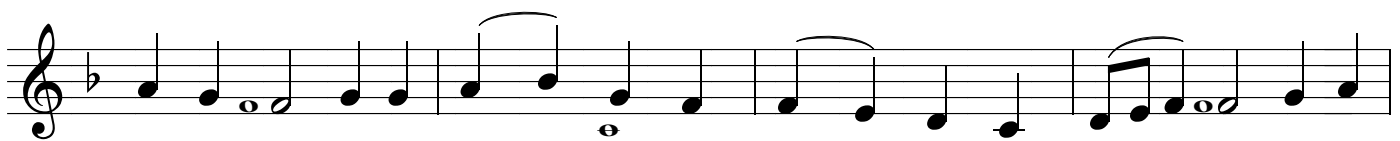


due ___ our ___ song. This glo - ry shall be ___ to

Sticheron 1



all his saints. Christ hath ris - en from the dead, loos - en - ing the




bonds of death. Be of good ___ cheer, O earth, ___ and of great ___ joy, and, O


153 Praises, Verses and Stichera

Tone 7
Basil Kazan

VERSE 2

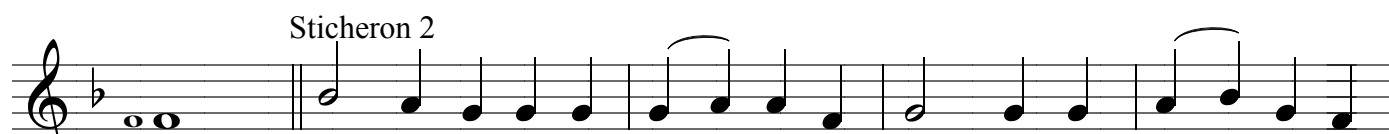


heav - ens, praise the glo - ry of God. Praise God in his




sanc - tu - ar - y, praise him in the fir - ma - ment of his

Sticheron 2




pow'r. See - ing the Res - ur - rec - tion of Christ, let us wor - ship the




Ho - ly Lord Je - sus, who a - lone is blame - less of

VERSE 3

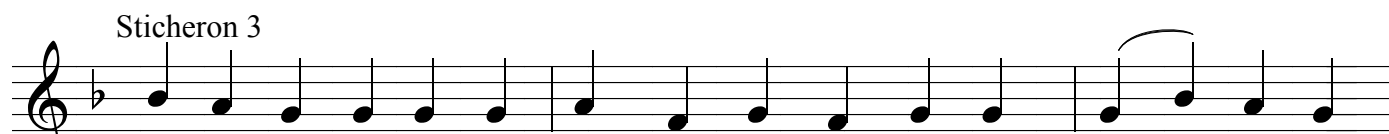


all er - ror. Praise him for his might - y acts,

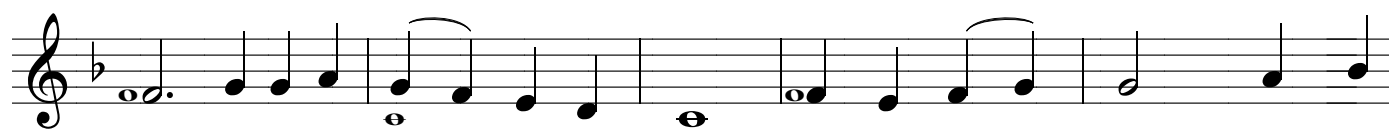


praise him ac - cord - ing to his ex - cel - lent great - ness.

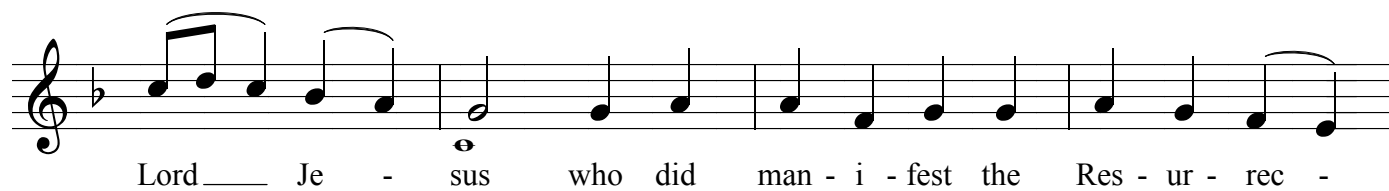
Sticheron 3



Ver - i - ly, we cease not wor - ship - ing the Res - ur - rec - tion of

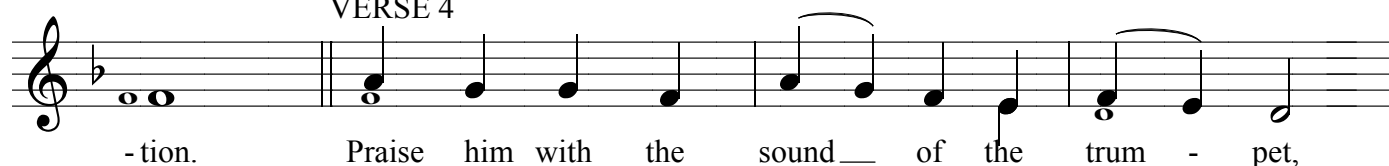


Christ; for we are saved from our sins. Ho - ly, there - fore, is the



Lord Je - sus who did man - i - fest the Res - ur - rec -

VERSE 4

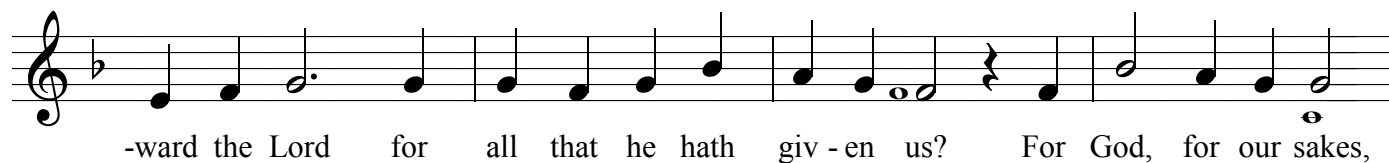


-tion. Praise him with the sound of the trum - pet,

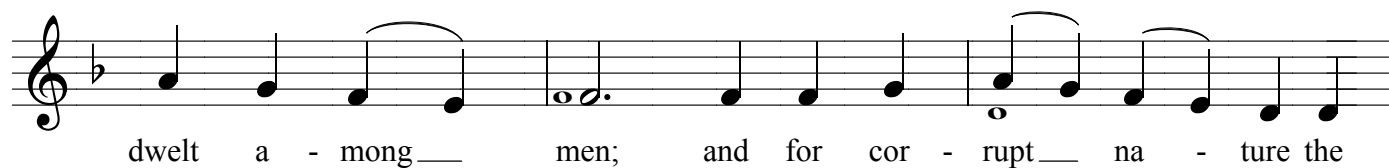
Sticheron 4



praise him with the psal - ter - y and harp. With what shall we re -



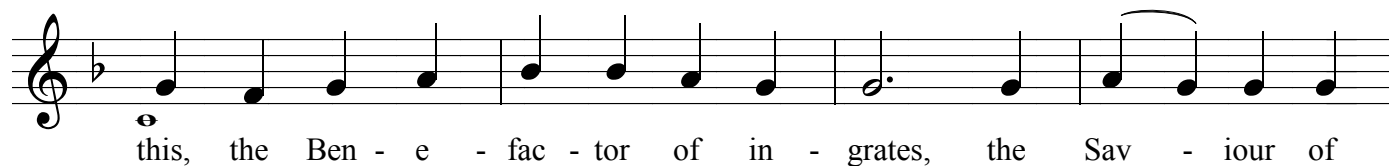
-ward the Lord for all that he hath giv - en us? For God, for our sakes,



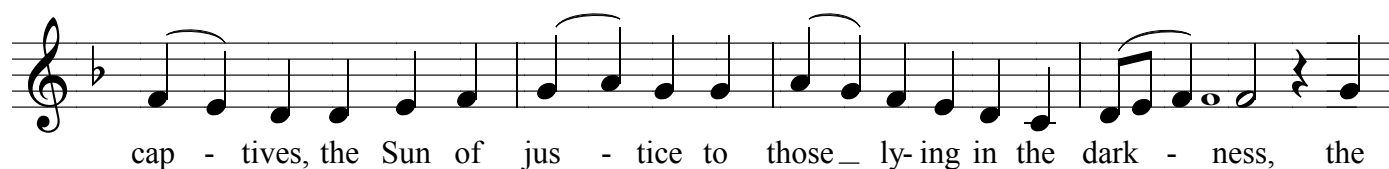
dwelt a - mong men; and for cor - rupt na - ture the



Word be - came flesh and lived a - mong us. Yea, he hath done



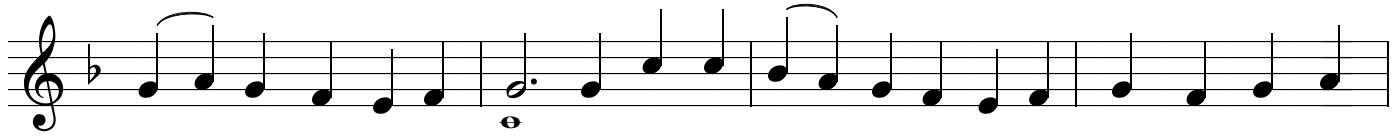
this, the Ben - e - fac - tor of in - grades, the Sav - iour of



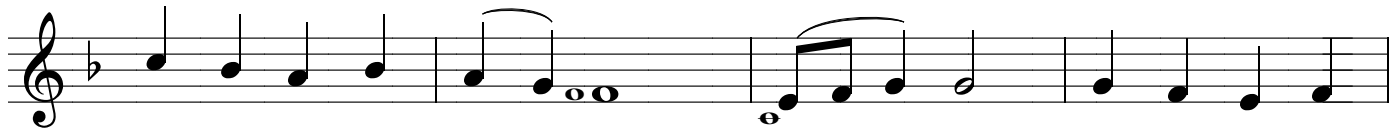
cap - tives, the Sun of jus - tice to those ly - ing in the dark - ness, the

155 Praises, Verses and Stichera

Tone 7
Basil Kazan



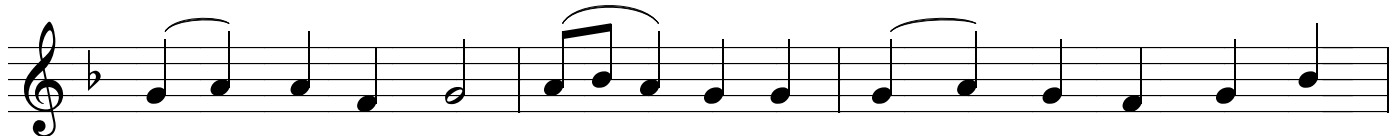
Pas - sion - less on the Cross, the Light in ha - des, the Life in death, the Res - ur -



-rec - tion of the fal - len. Where - fore, do we cry to



him, O our God, glo - ry to thee. Praise him with the



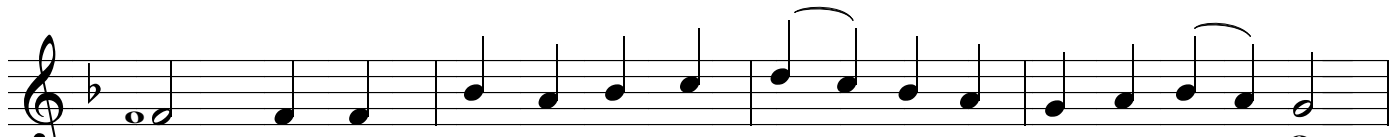
tim - brel and dance, praise — him with string'd — in - stru - ments and



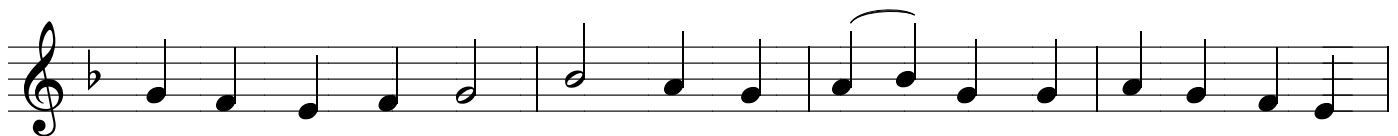
or - gans. O Lord, thou hast de - mol - ished the gates of



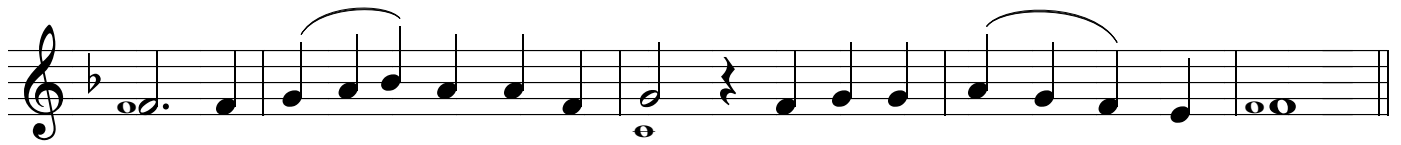
ha - des, and by thy — pre - cious might thou — hast a - bol - ished the pow'r of



death, and by thy div - ine and glo - ri - fied Res - ur - rec - tion

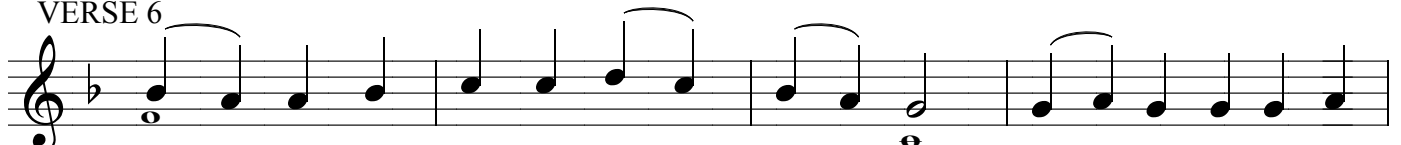


thou hast raised the dead ly - ing in dark - ness from ev - er - last - ing

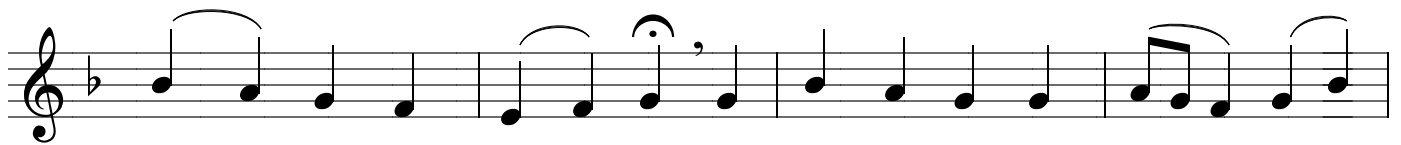


time; for thou art King of all and an al - might - y God.

VERSE 6



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

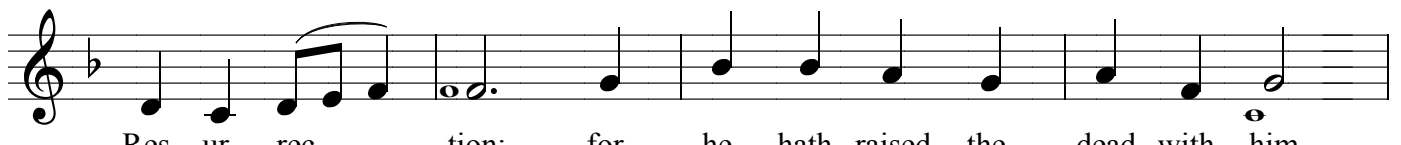


high - sound - ing cym - bals. Let ev' - ry - thing that hath breath

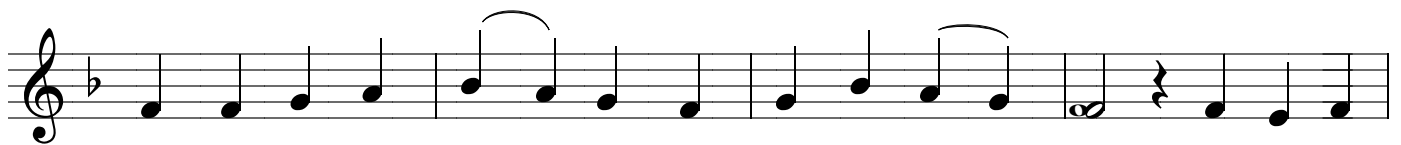
Sticheron 6




praise the Lord. Come, let us re - joice in the Lord, and be joy - ous in his



Res - ur - rec - tion; for he hath raised the dead with him




from the in - dis - sol - u - ble bonds of ha - des. And be - ing



God, he hath grant - ed the world e - ter - nal life and the

VERSE 7

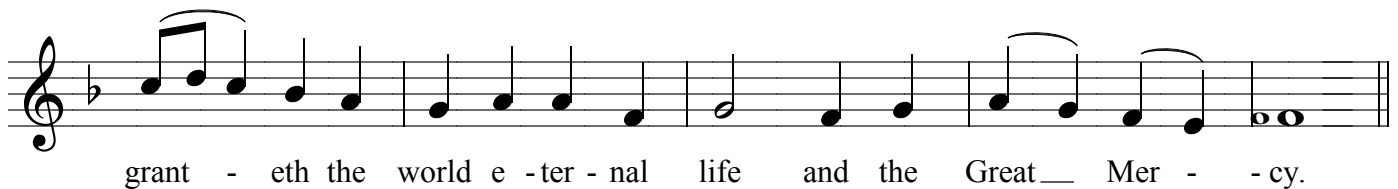
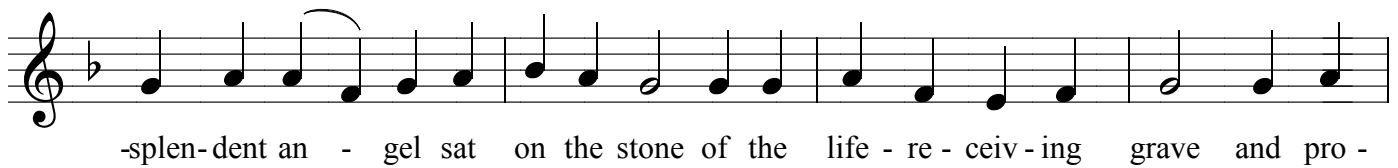
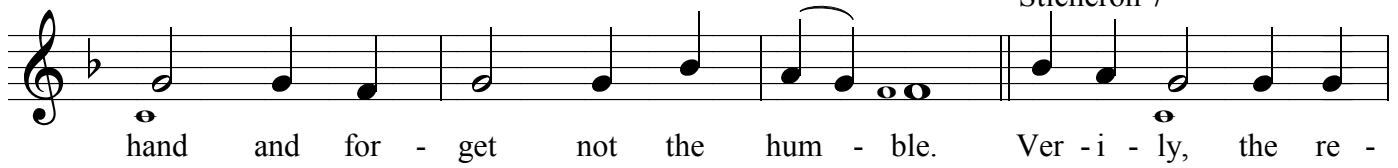


Great Mer - cy. A - rise, O my God, lift up thine

157 Praises, Verses and Stichera

Tone 7
Basil Kazan

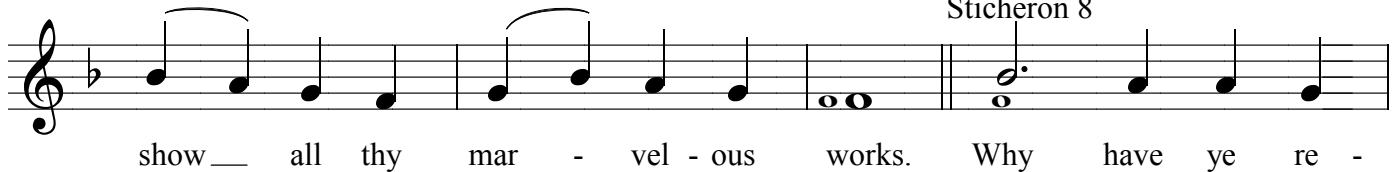
Sticheron 7



VERSE 8



Sticheron 8





-ject - ed the Cor-ner-stone, — O ye Jews, trans - gres - sors of the law? For
ver - i - ly, the same — is the Stone which God hath placed in Zi - on,
who in the wil - der - ness poured forth wa - ter from the rock, and whose —
side pour - eth out for us — death - less - ness. He is the
Stone — that was cut out from the vir - gin - al moun - tain with -
out — will of man, the Son of man, com - ing in the
clouds of heav - en, to **the** An - cient of Days, as Dan - iel
said, and his king - dom shall last for - ev - er.

159

Praises, Verses and Stichera (AINOI)

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

son Let ev' - ry - thing that hath breath praise the

Lord. Praise ye, praise ye the Lord from the heav - ens:

praise ye him, praise him in the heights. To

thee, O God, is due our song.

Praise ye him, all his an - - gels: praise ye


him, all his hosts. To thee, O

God, is due our song.


VERSE 1

This glo - ry shall be to all his saints.

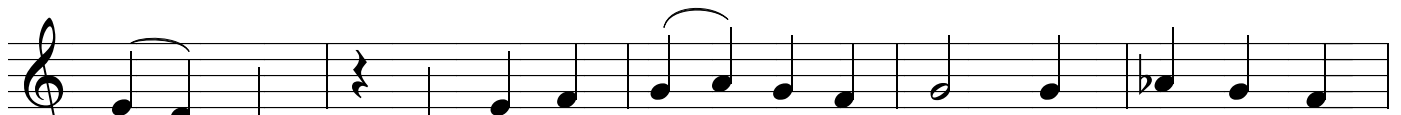
Sticheron 1



Though__ thou didst stand in judg - ment, O Lord, con - demned by__



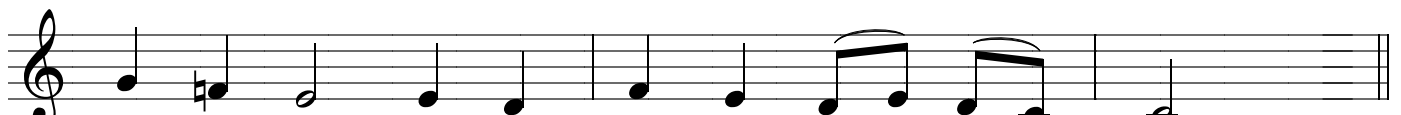
Pi - late, thou didst not va - cate thy__ throne, sit - ting with thy



Fa - ther. Thou didst a - rise__ from the dead, re - leas - ing the



world from the bond - age of the stran - ger; for thou art com -



- pas - sion - ate and the Lov - er of__ man - kind.

VERSE 2



Praise God in his sanc - tu - ar - y, praise__ him in the

Sticheron 2



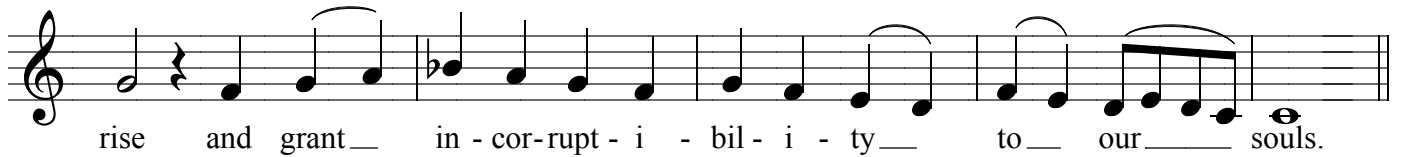
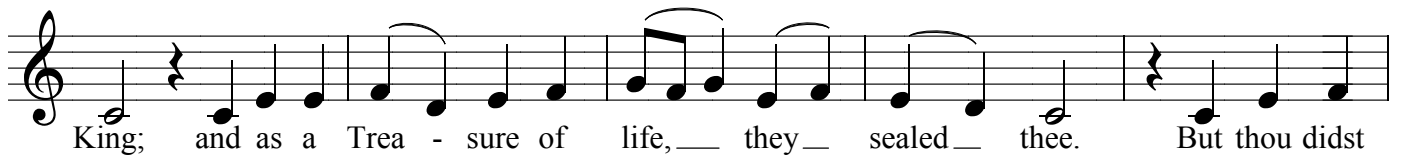
fir - ma - ment of his pow'r. Though, O Lord, the Jews_ placed_ thee in a



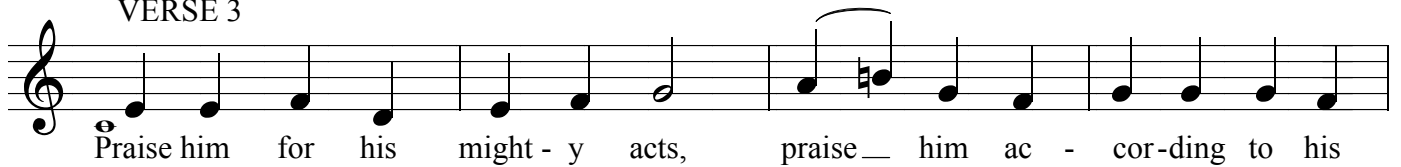
grave like__ dead, the sol - diers guard - ed thee as a slum - ber - ing

161 Praises, Verses and Stichera

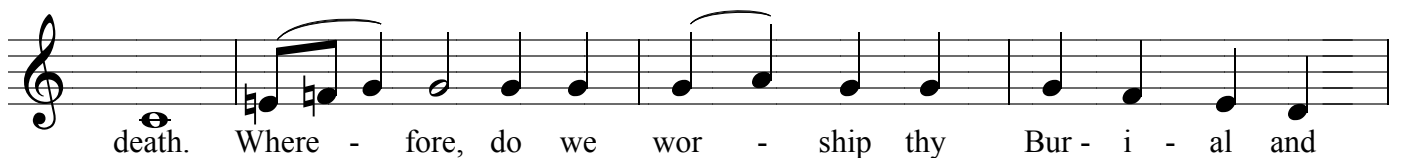
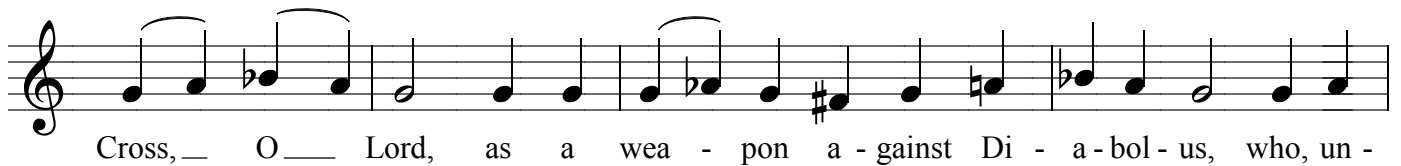
Tone 8
Basil Kazan



VERSE 3



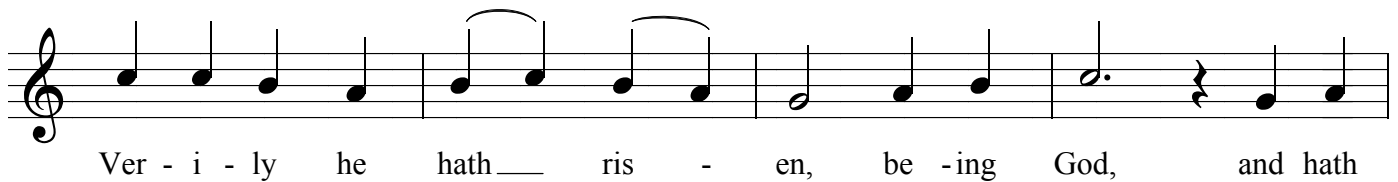
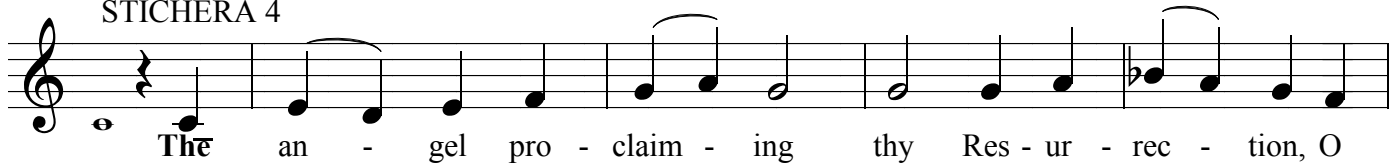
Sticheron 3



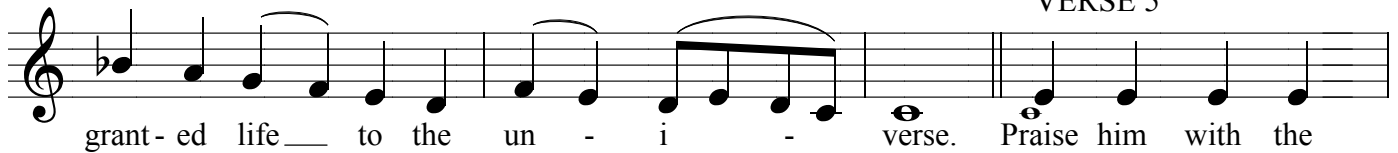
VERSE 4



STICHERA 4



VERSE 5

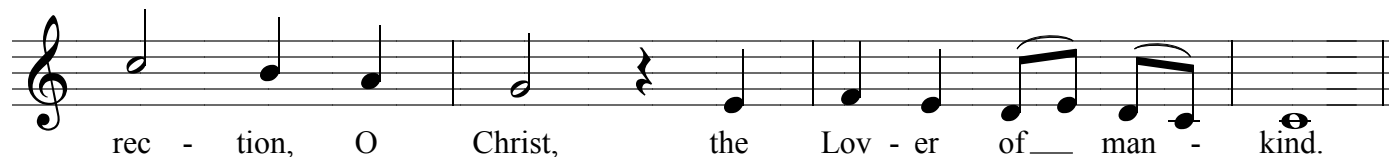
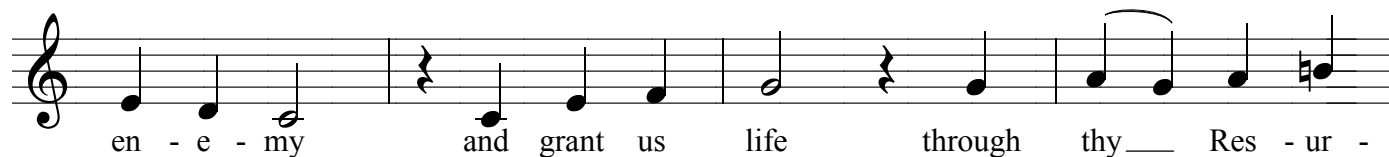
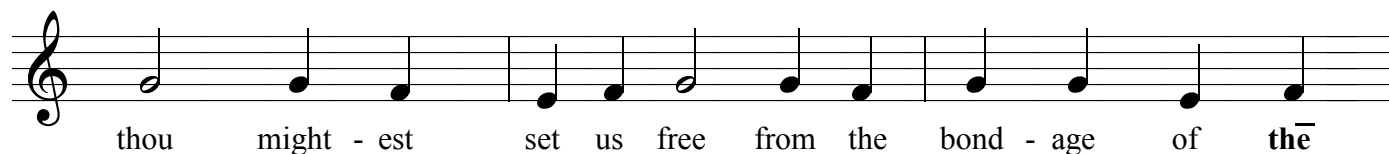
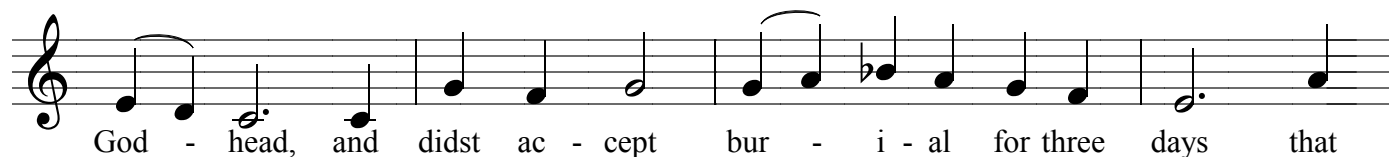
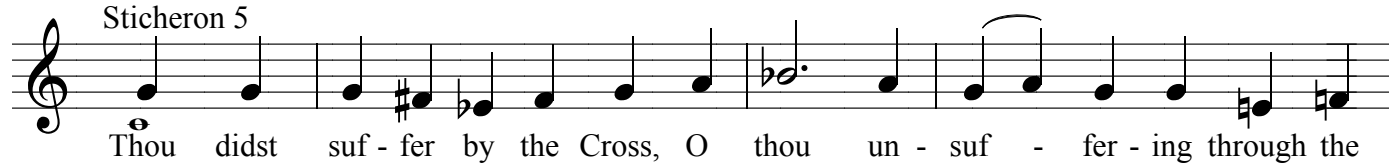


163 Praises, Verses and Stichera

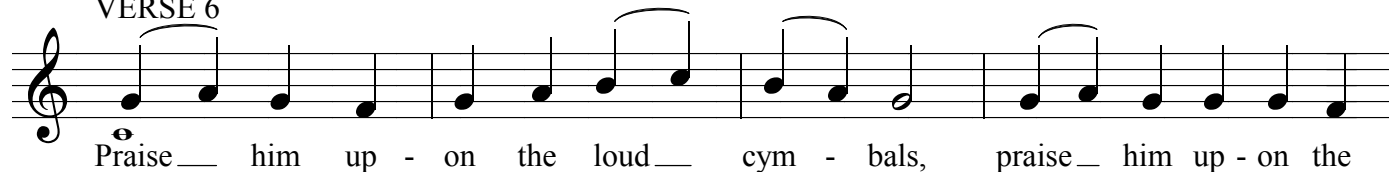
Tone 8

Basil Kazan

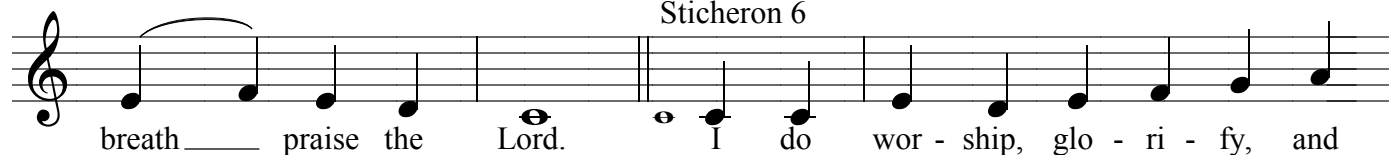
Sticheron 5

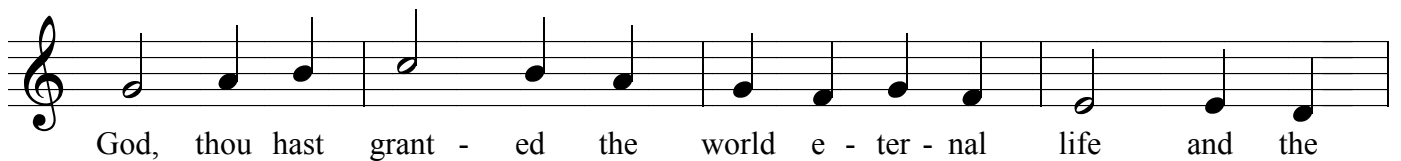
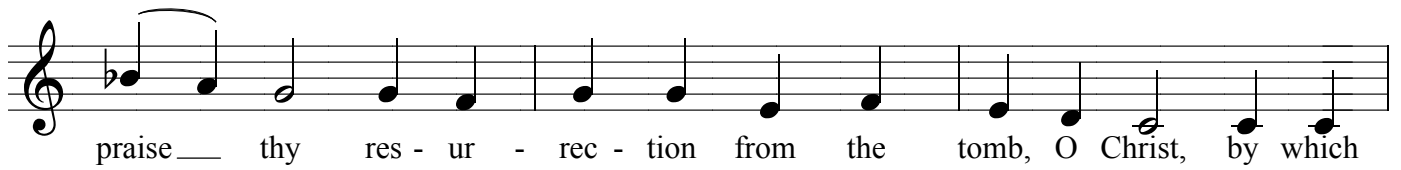


VERSE 6

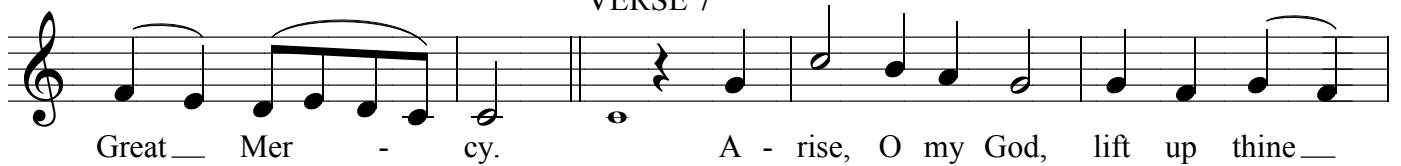


Sticheron 6

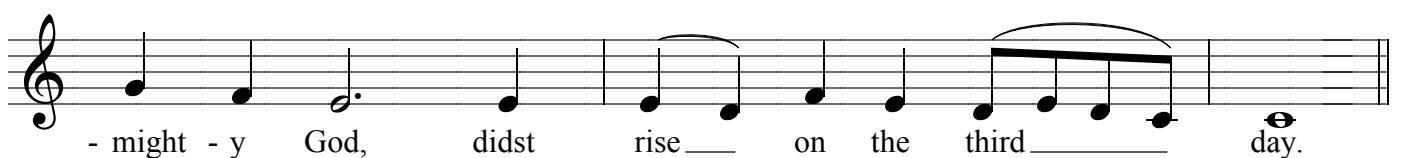
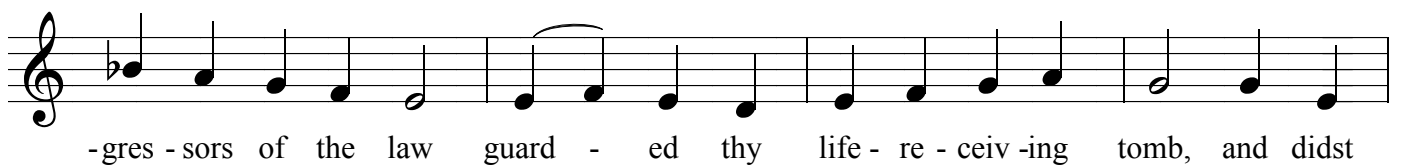
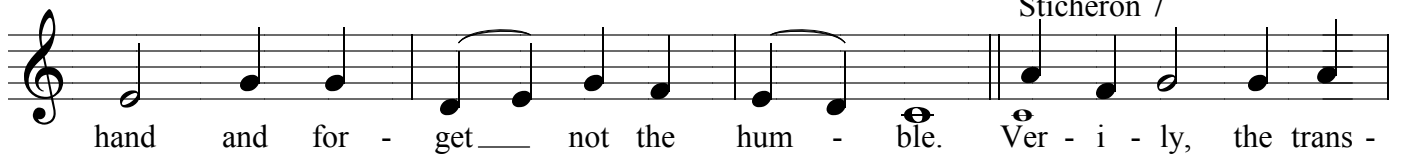




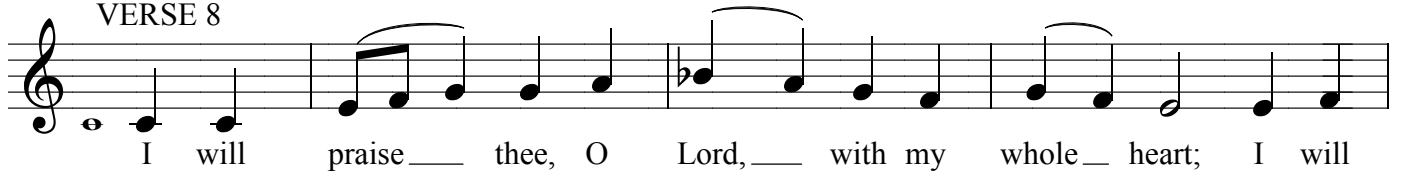
VERSE 7



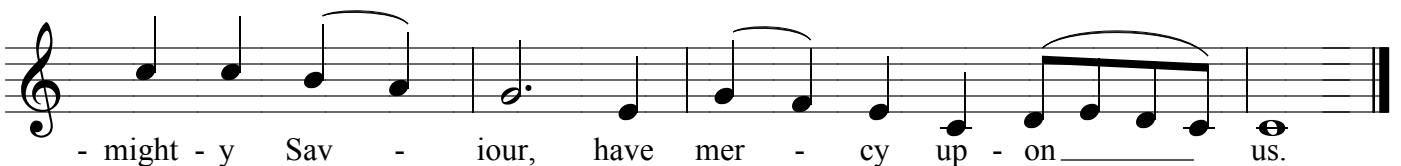
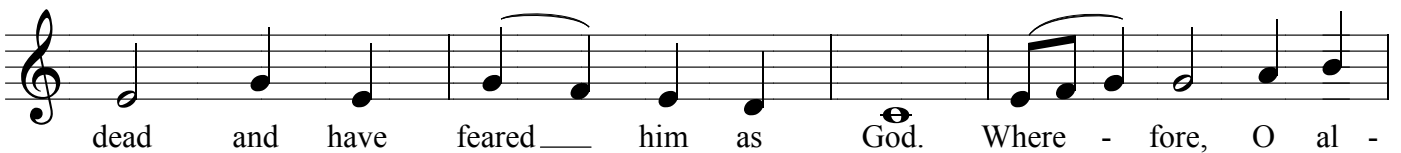
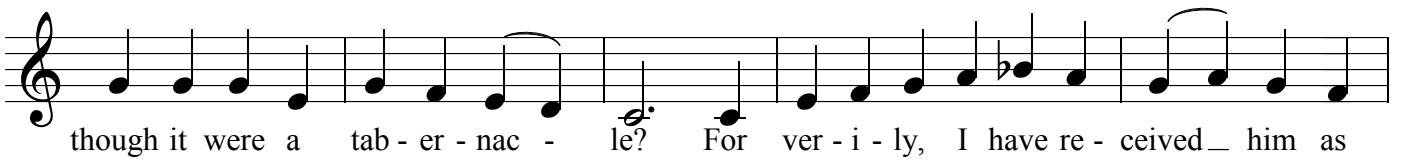
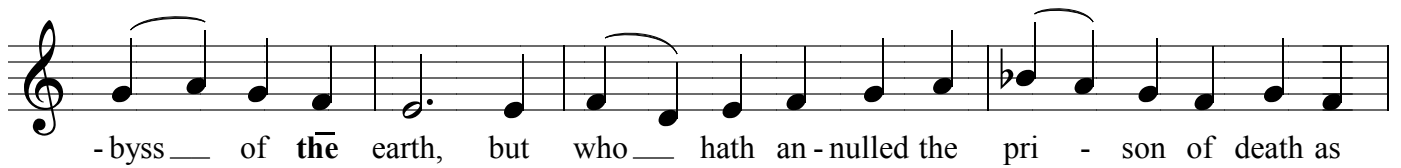
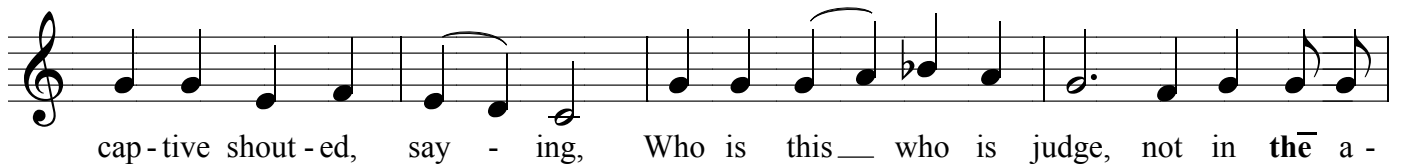
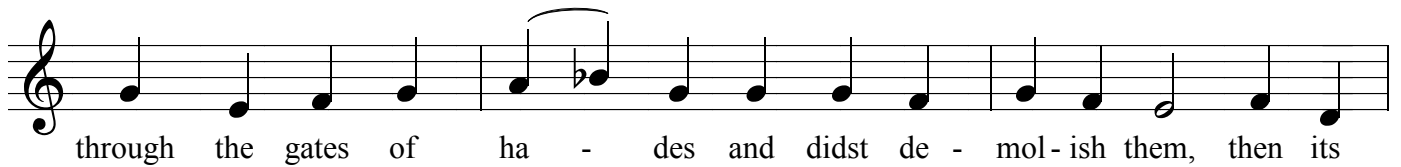
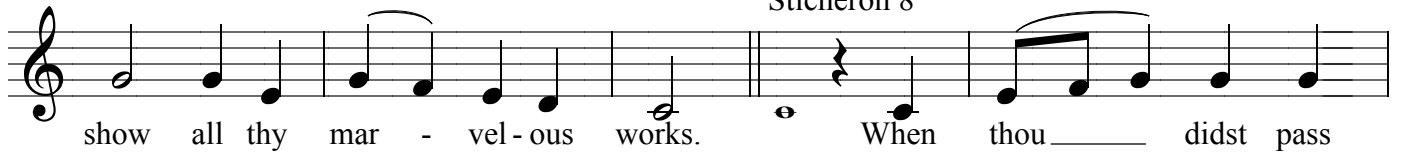
Sticheron 7



VERSE 8



Sticheron 8



1st Doxastikon and Theotokion

166

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

Slow

Ison
Glo - ry to the Fa - ther and to _____ the _____
Son and to the Ho - ly _____ Spir - it.
When the Dis - ci - - ples went _____ up in - to the
moun - - tain to a - wait _____ thē As - cen - -
-sion, the Lord ap - peared _____ un - to _____ them, and they
wor - shipped Him; _____ and _____ they _____ learned _____ from _____
Him; and were giv - en pow - - er to teach _____
ev' - ry - where, in ev' - ry _____ place un - der the

167 The First Doxastikon and Theotokion

Basil Kazan

heav - - ens, to preach ___ of His Res - ur - rec - tion
from ___ the ___ dead ___ and of His As - cen - sion
in - to ___ Heav - - en: With them, ___ may we
pass ___ our ___ en - tire ___ life pro - claim - ing the
Words ___ of ___ Thy ___ Truth, ___ O Christ ___
our ___ God, ___ and Sav - iour of ___
our ___ souls. Both now and ev - er, and
un - to a - ges of a - ges. A - men.

Theotokion

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

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

169

2nd Doxastikon and Theotokion

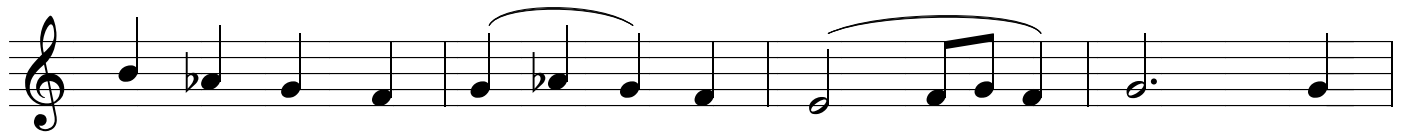
Byzantine Tone 2

Basil Kazan
(1915 - 2001)

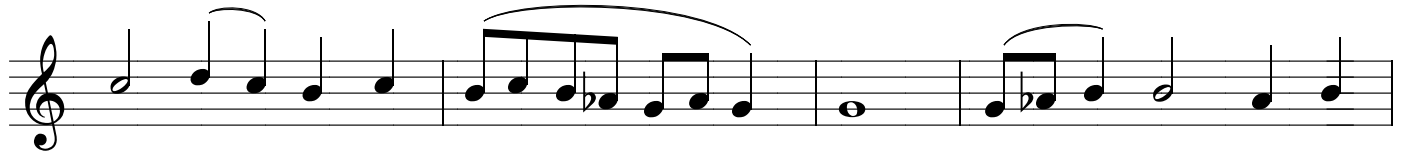
Slow

Ison

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



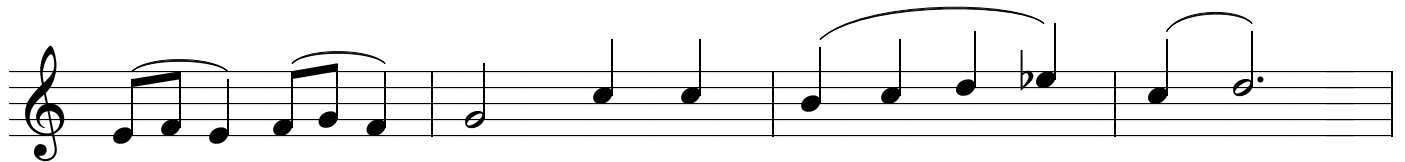
trou - ble from their souls _____ by say - - ing, The



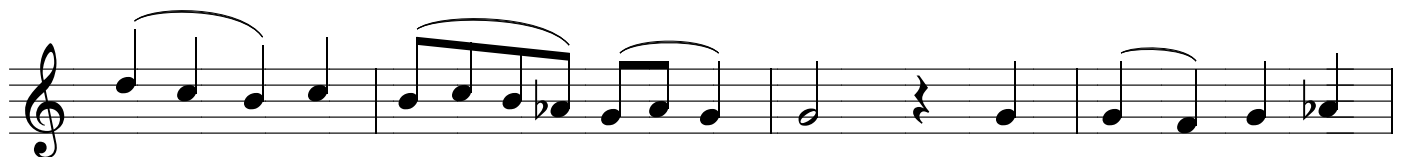
Lord Je - sus hath ris - - - en. Where - fore, they pro -



-claimed to his Dis - ci - ples, that they should has - ten to



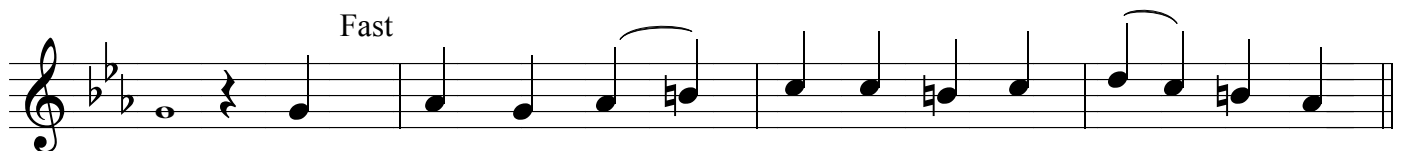
Gal - i - lee and be - hold _____ him, _____



ris - en from _____ the _____ dead; for he _____ is the



Lord, and the Giv - - er _____ of _____ life.



Both now and ev - er, and un - to a - ges of

171

The Second Doxastikon and Theotokion Basil Kazan

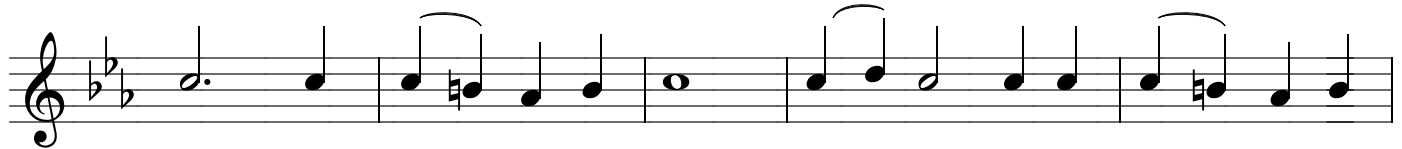
Theotokion



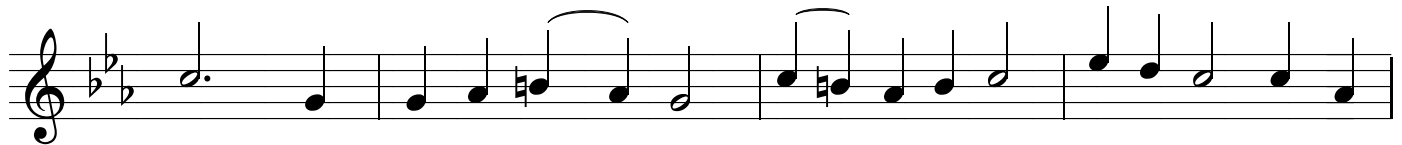
a - ges. A - men. Most bless - ed art thou, O Vir - gin



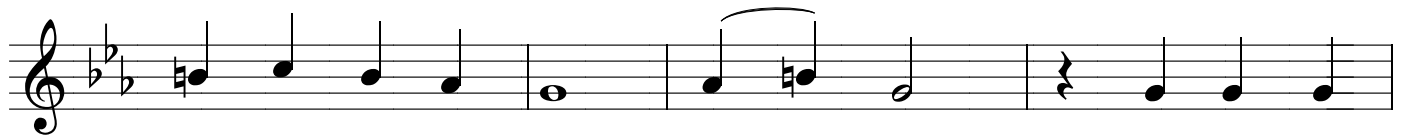
The - o - - to - kos, for through__ him that was in - car - nate of



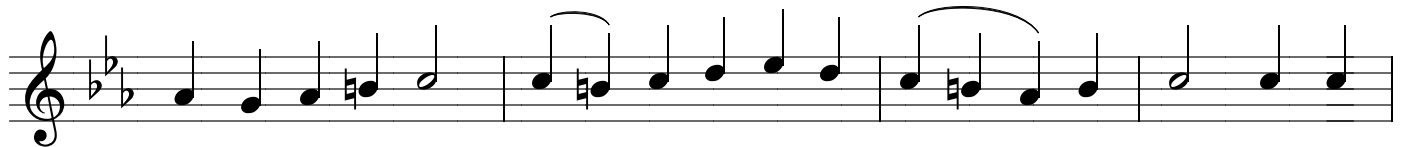
thee is ha - des de - spoiled, Ad - am is re - called__ from the



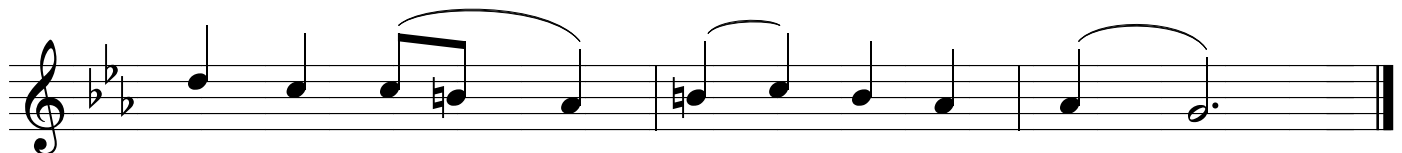
dead, the curse is made__ void, Eve__ is set free, death is slain, and we



are en - dowed with life. Where - fore, in hymns of



praise, we cry a - loud: Bless - ed art thou, O Christ__ our God, who art



thus well pleased,_____ glo - ry to thee._____

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

3rd Doxastikon and Theotokion

172

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

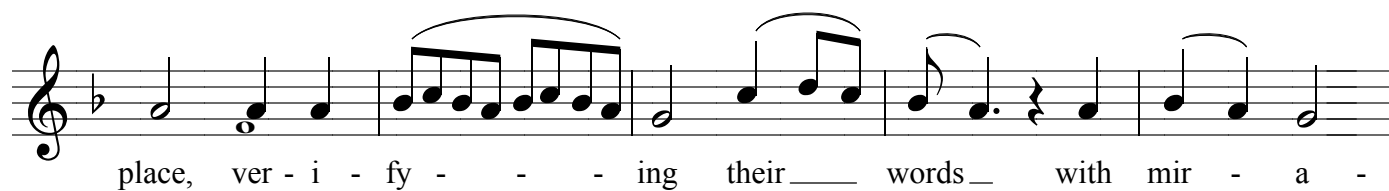
Slow

Ison
Glo - - - ry to the Fa - ther and to the
Son and to the Ho - - ly
Spir - - it. Ver - i - ly, the Dis -
- ci - - ples were rid - i - culed for the hard - - -
- ness of their hearts be - cause they
doubt - - ed when Mar - y Mag - da - lene pro -
- claimed to them the fact of the Res - ur - rec - tion of

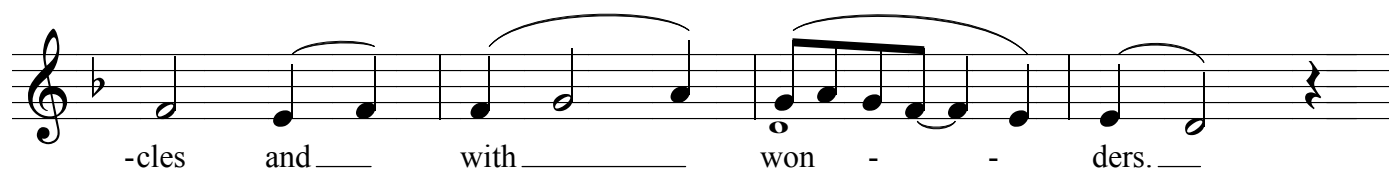
173 The Third Doxastikon and Theotokion

Basil Kazan

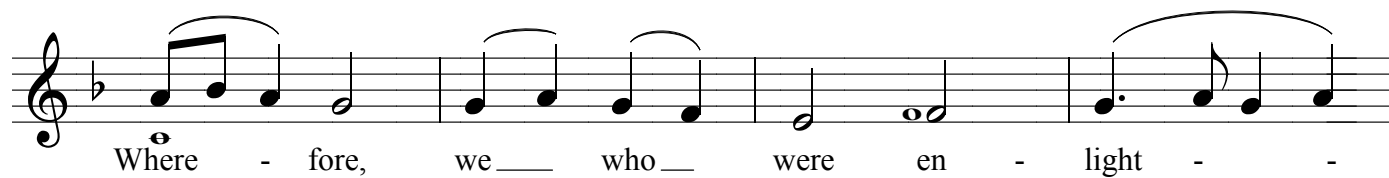
the Sav - iour and his ap - pear - ance
un - to her. But, when they had been armed with
mir - a - cles and won - ders, they were sent out as a
warn - ing. But as for thee, O Lord, thou didst as -
cend to thy Fa - ther, the El - e - ment of all
light; and they, and they did preach in
ev' - ry place, in ev' - ry



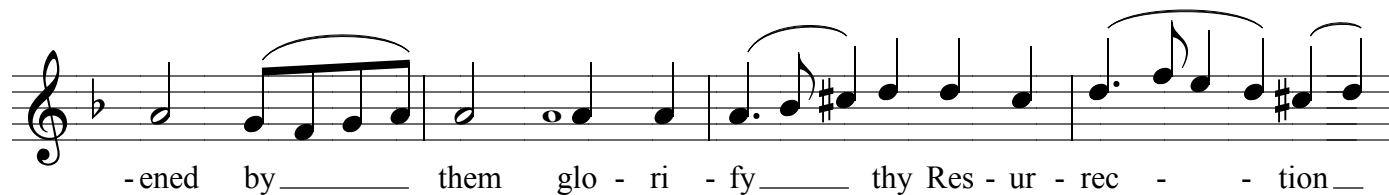
place, ver - i - fy - - - ing their ___ words _ with mir - a -



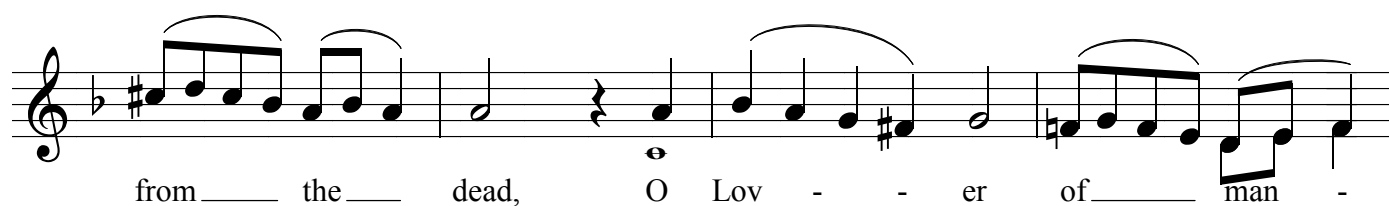
-cles and ___ with ___ won - - ders. ___



Where - fore, we ___ who ___ were en - light - -



-ened by ___ them glo - ri - fy ___ thy Res - ur - rec - - tion ___

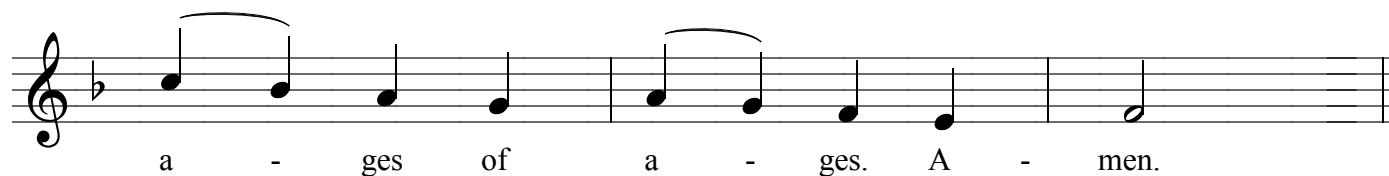


from ___ the ___ dead, O Lov - - er of ___ man -

Fast



- kind. Both now and ev - er, and un - to



a - ges of a - ges. A - men.

175 The Third Doxastikon and Theotokion

Basil Kazan

Theotokion

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

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

4th Doxastikon and Theotokion

176

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

Slow

Ison

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

Ho - - ly Spir - - it. Ver - i - ly, the

wo - men came at ear - ly dawn to the tomb, O Christ, but

they found not thy bod - y, which was pre - - cious to them.

And as they were per - plexed, be - hold there stood a - mong them,

those who were in shin - ing clothes who said to them, Why seek ye the

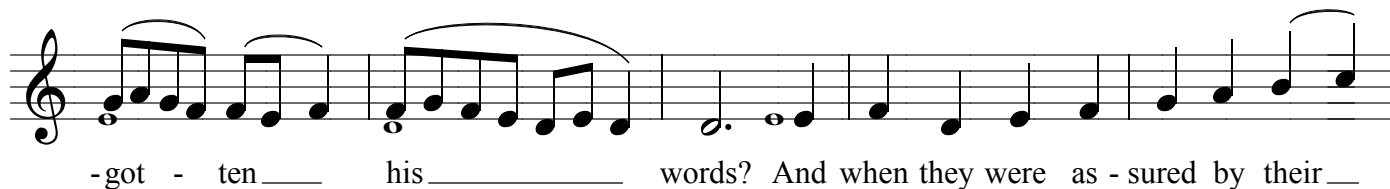
liv - ing a - mong the dead? He hath

177 4th Doxastikon and Theotokion

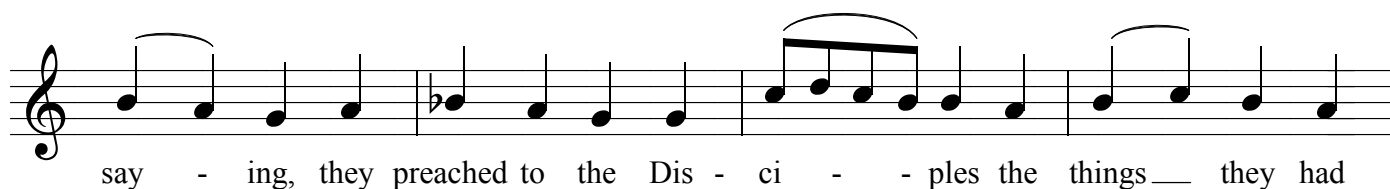
Basil Kazan



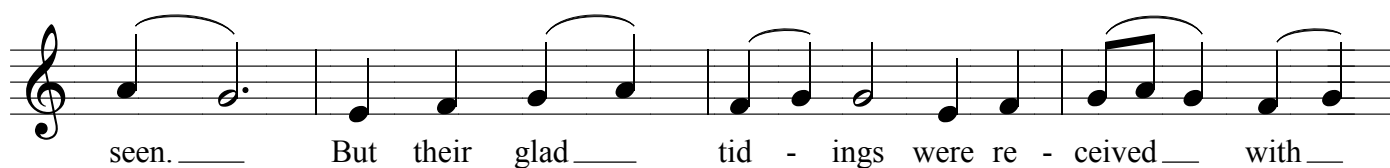
ris - - en as he fore - told. Why have ye for -



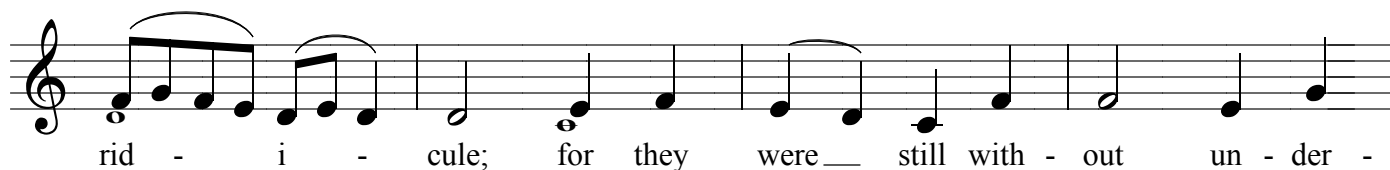
-got - ten his words? And when they were as - sured by their



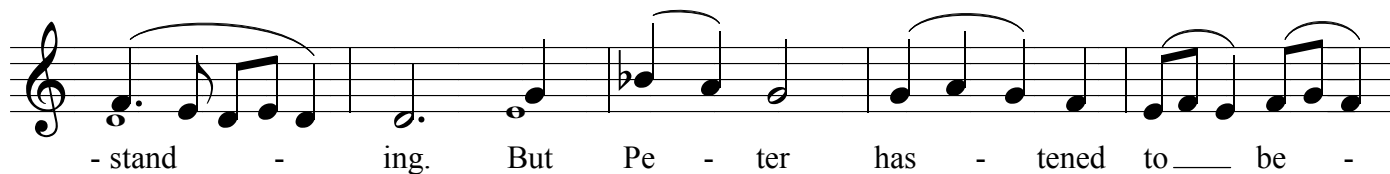
say - ing, they preached to the Dis - ci - - ples the things they had



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

Theotokion




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



him that was in - car - nate of thee is ha - des de - spoiled,



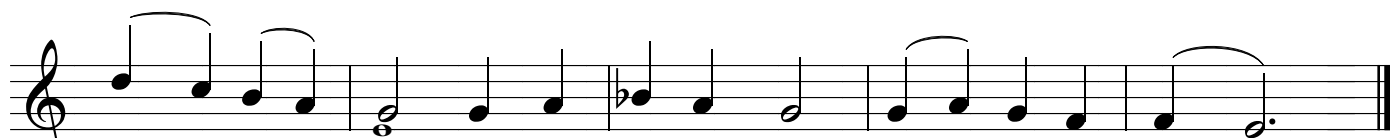
Ad - am is re - called___ from the dead, the curse is made___ void,



Eve___ is set free, death is slain and we are en - dowed with life.



Where - fore, in hymns of praise, we cry a - loud: Bless - ed art thou, O



Christ___ our___ God, who art thus well pleased, glo - ry to thee. ___

Now turn to Page 215 and sing the Great Doxology in Tone 4

179

5th Doxastikon and Theotokion

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

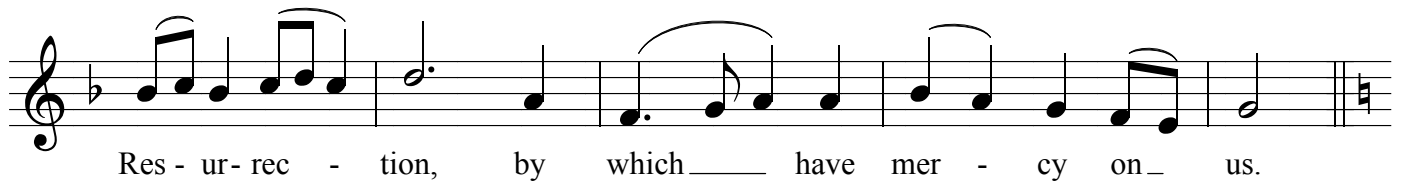
Slow

Is^{on} 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

strang - er in Je - ru - sa - lem, not know - ing what__
re - cent - ly__ had__ hap - pened__ there. But since__ thou or -
- dain - est all things in con - form - i - ty with thy cre - a - tion, thou
didst ex - plain__ to them__ what the Proph - ets had spo - ken con -
- cern - ing__ thee, and in the break - ing of the bread they__ knew__
thee af - ter their__ hearts__ were a - flame__ for thy knowl - edge; and
when they came to - geth - er with the Dis - ci - - ples, they pro - claimed op - en - ly the

181 5th Doxastikon and Theotokion

Basil Kazan



Res - ur - rec - tion, by which _____ have mer - cy on_ us.

Quickly

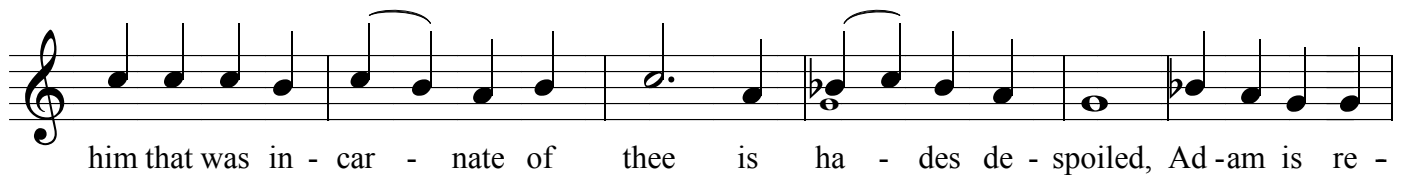


Both now and ev - er, and un - to a - ges of a - ges. A - men.

Theotokion



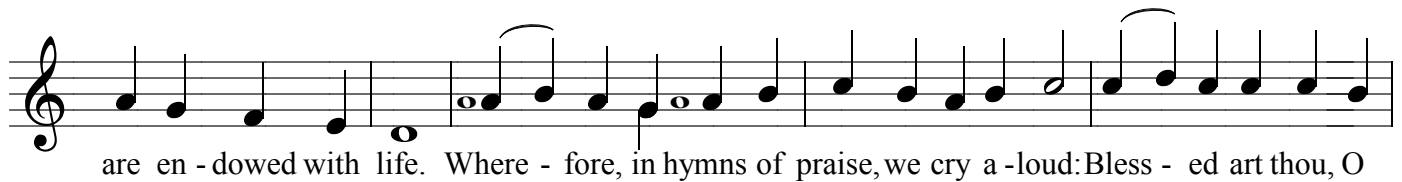
Most bless - ed art thou, O Vir - gin The - o - to - kos, for through _____



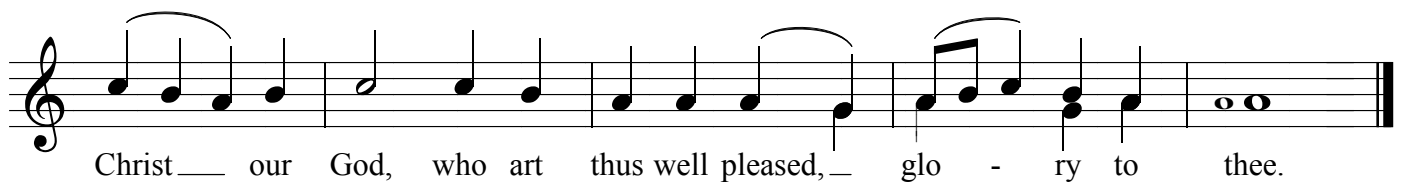
him that was in - car - nate of thee is ha - des de - spoiled, Ad - am is re -



-called _____ from the dead, the curse is made_ void, Eve_ is set free, death is slain, and we



are en - dowed with life. Where - fore, in hymns of praise, we cry a - loud: Bless - ed art thou, O



Christ _____ our God, who art thus well pleased, _____ glo - ry to thee.

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

6th Doxastikon and Theotokion

182

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Quickly

Ison

O glo - - ry to the Fa - ther and to the

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

Since thou art the true peace of God to man, O Christ,

thou didst give thy peace to thy Dis - ci - ples af - ter thy Res - ur -

- 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

183 The Sixth Doxastikon and Theotokion

Basil Kazan

when_ thou didst show them thy hands_____ and_ thy_

feet; and yet they_____ were_ in_ doubt. But when_ thou_ didst_

take_ food with them, re - mind - ing_ them_ of_ thy preach - ing,

thou_ didst_ op - en their minds_ so_ they would un - der -

-stand_ the_ books. And thou didst make with them_ the e - ter - nal_

cov - en - ant, and_ didst_ bless_ them, and as - cend - ed_ in-to

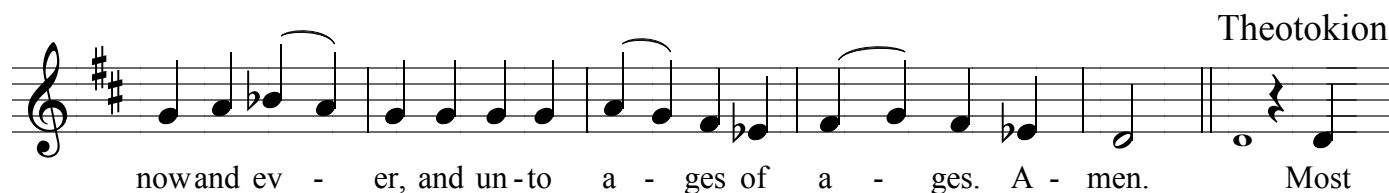
heav - en. Where - fore, with them, do we wor - ship_ thee,

Quickly



O Lord, glo - ry be to thee. Both

Theotokion



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



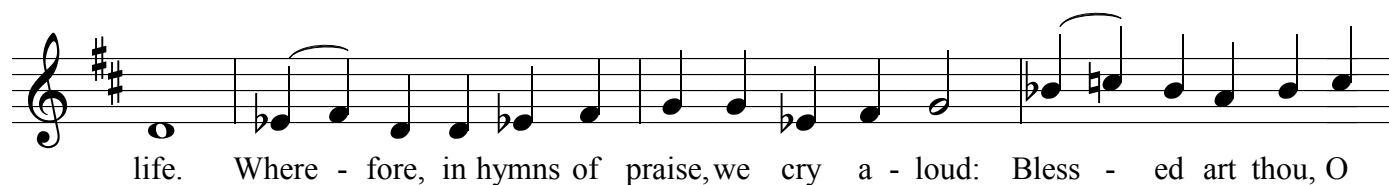
bles - ed art thou, O Vir - gin The - o - to - kos, for through him that was in -



-car - nate of thee is ha - des de - spoiled, Ad - am is re - called from the



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



life. Where - fore, in hymns of praise, we cry a - loud: Bless - ed art thou, O



Christ our God, who art thus well pleased, glo - ry to thee.

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

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

Slow

4/4

Ison

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

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

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

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

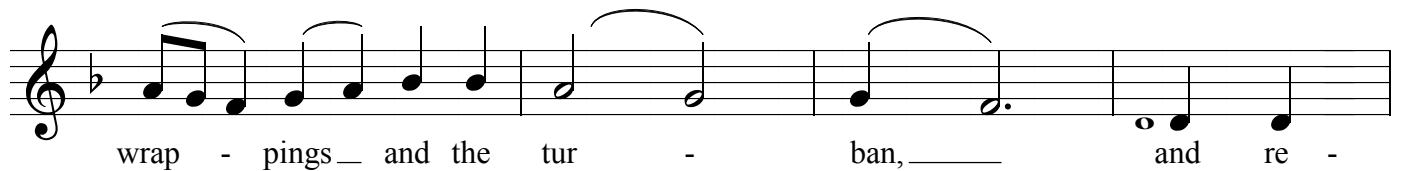
cov - - ered thy mind, and thou asked him,

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

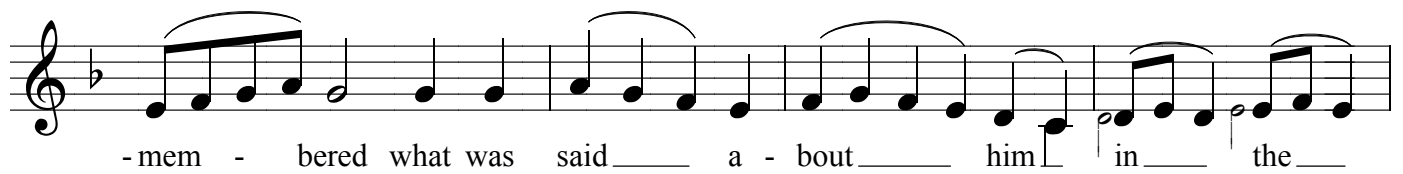
ci - ples who has - - tened to the tomb,



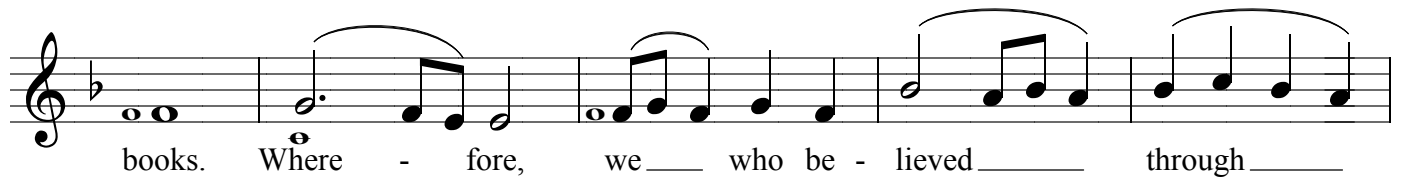
how they sur - mised__ his Res - ur - rec - tion from the bur - i - al



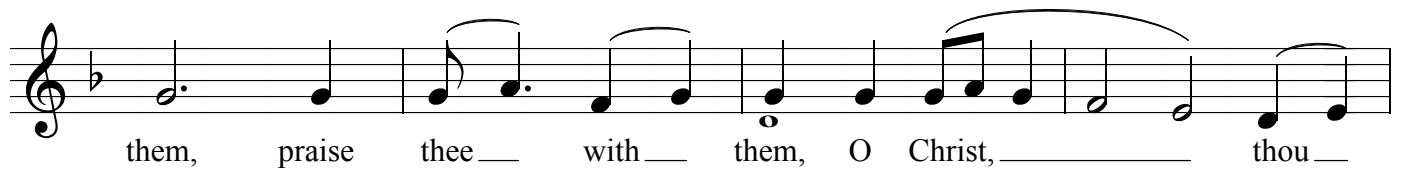
wrap - pings__ and the tur - ban,_____ and re -



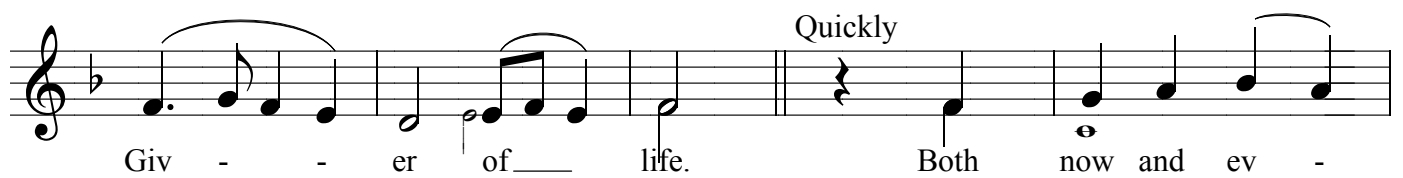
- mem - bered what was said_____ a - bout_____ him | in_____ the__



books. Where - fore, we__ who be - lieved_____ through__



them, praise thee__ with__ them, O Christ,_____ thou__



Giv - - er of__ life. Both now and ev -



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

187 The Seventh Doxastikon and Theotokion

Basil Kazan

Theotokion

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

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

8th Doxastikon and Theotokion

188

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

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 - y
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

she put off from touch - ing thee, O Christ. But

she was sent to pro - claim to thy Dis - ci - ples,

and to tell them the glad tid - - ings and of the As -

- cen - - sion to the heav - en - ly her - it -

- age. Make us wor - thy with her, there -

- fore, of thine ap - pear - ance, O

Lord God. **Quickly** Both now and ev -

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

Theotokion

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

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

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Slow

*I*son
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 Dis - ci - ples with joy, grant - ing them a ho - ly spir - it, and didst be -
- stow on them po - wer to for - give
sins. And as for Thom - as, thou didst not per - mit him to
drown in the depths of faith - less -
-ness. Where - fore, grant us the un - der -
- stand - ing of the truth, and for - give - ness of sins,
O Lord who art com - pass - sion - ate.
Quickly
Both now and ev - er, and un - to a - ges of a - ges. A - men.

193 The Ninth Doxastikon and Theotokion

Basil Kazan

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

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

10th Doxastikon and Theotokion

194

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

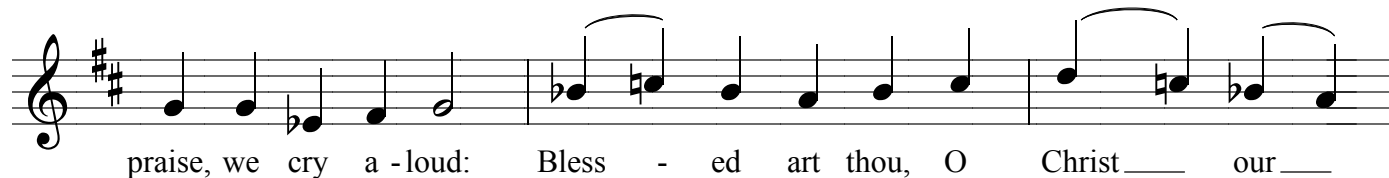
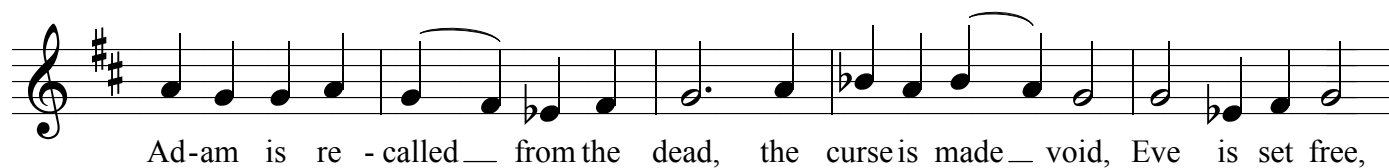
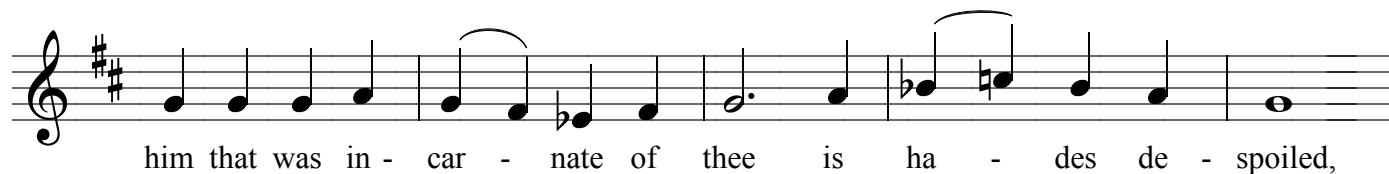
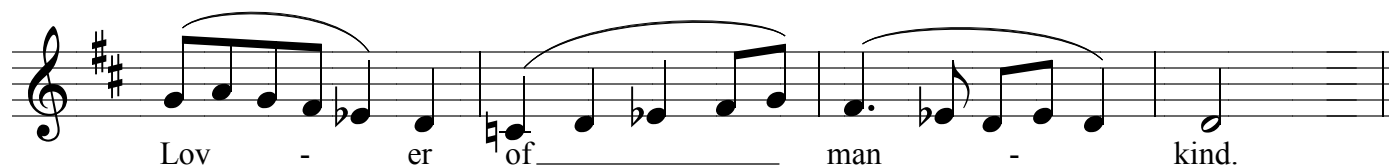
Slow

Ison O glo - ry to the Fa - ther and to the
Son and to the Ho - ly Spir - it. Af - ter
thy des - cent to ha -
des, and thy Res - ur - rec - tion from the dead, O
Christ, the Dis - ci - ples sor - rowed, as
was fit - ting, griev - ing o - ver thy re - mov - al.
They re - turned to their oc - cu - pa - tions and at - tend -
- ed to their nets and their ships; but there was no

195 The Tenth Doxastikon and Theotokion

Basil Kazan

fish - ing what - so - ev - er. But thou didst ap -
-pear to them, and, since thou art Lord of all, thou
didst com - mand them to cast the nets on the right
side. And at once the word be - came deed and they
caught much fish and found a strange meal pre - pared for them
on the ground. And thy Dis - ci - ples at once par -
-took there of. And now, make us wor - thy with
them to en - joy it men - tal - ly, O Lord,



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

11th Doxastikon and Theotokion

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Slow

4/4

Ison

Glo - ry to the Fa - - ther and to the Son and
to the Ho - ly Spir - - it.
When thou didst show thy - self to the Dis -
-ci - ples af - ter thy Res - ur - rec - tion, O
Sav - - - iour, thou didst ap - point Si - mon to
shep - herd the sheep, for the re - new - al of love,
ask - ing him to tend the
flock. And thou didst say to
him, If thou lov - est me, O Pe - - ter,

feed my lambs, feed my
sheep. But he at once in - quired con -
- cern - ing the oth - er Dis - ci - ple,
show - ing his ex - ceed - ing love.
Where - fore, by the in - ter - ces - sion of both, O
Christ keep thy flock
from cor - rupt - ing wolves.
Quickly
Both now and ev - er, and un - to
a - ges of a - ges. A - men.

Theotokion

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

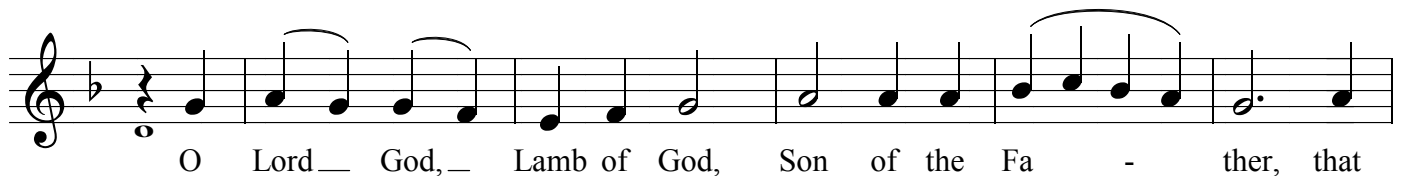
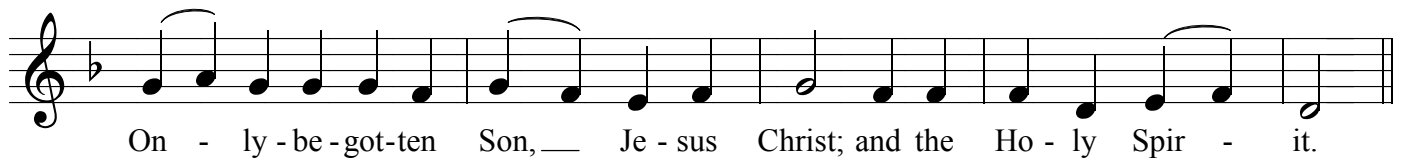
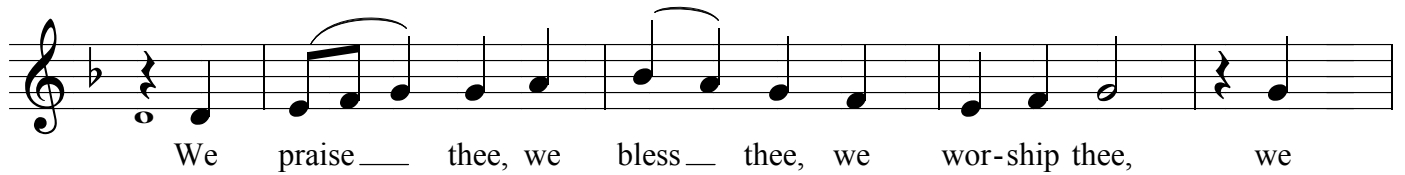
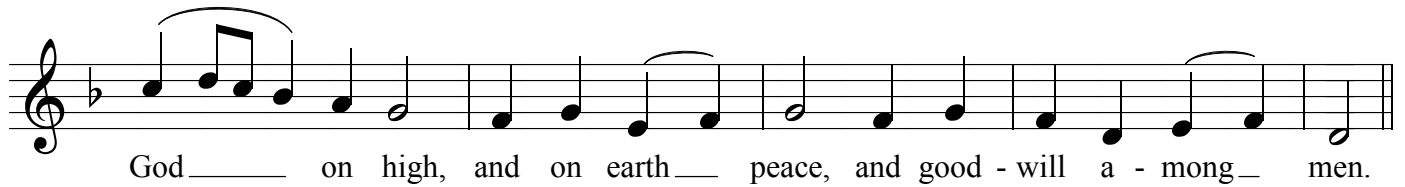
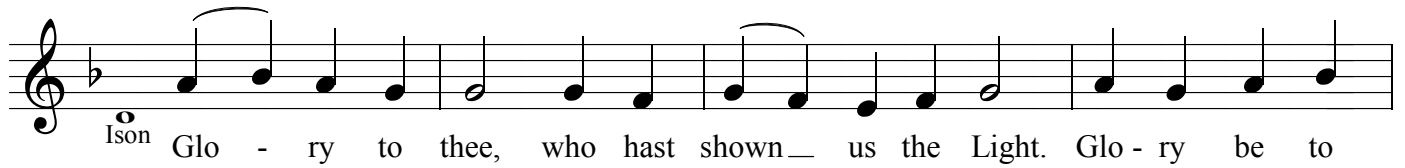
Now turn to Page 235 and sing the Great Doxology in Tone 8

The Great Doxology*

200

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

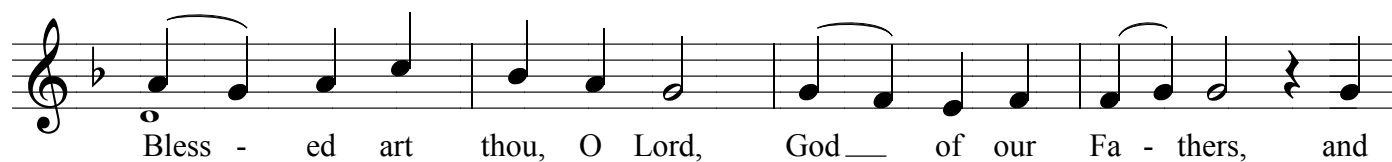
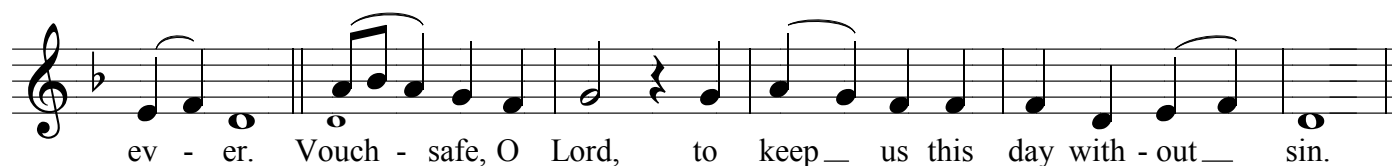
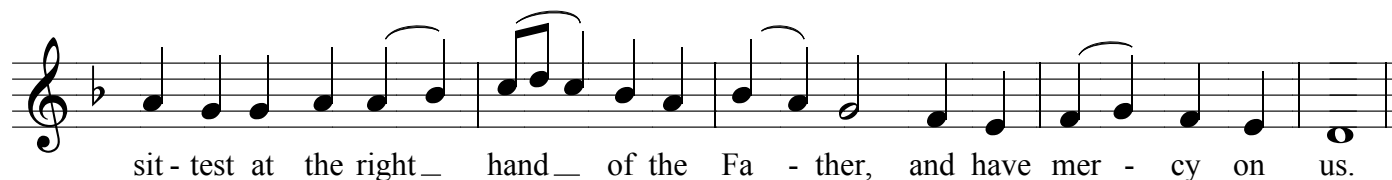


201

The Great Doxology

Tone 1

Basil Kazan

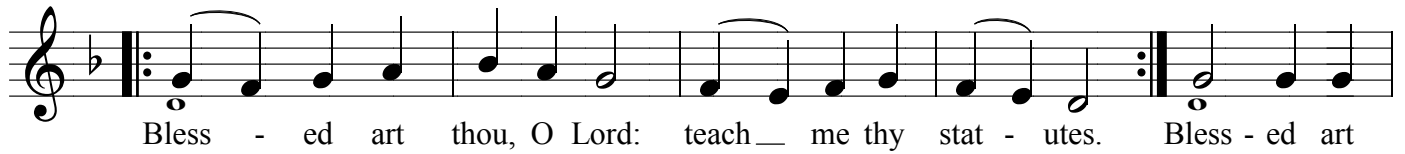


The Great Doxology
Tone 1
Basil Kazan

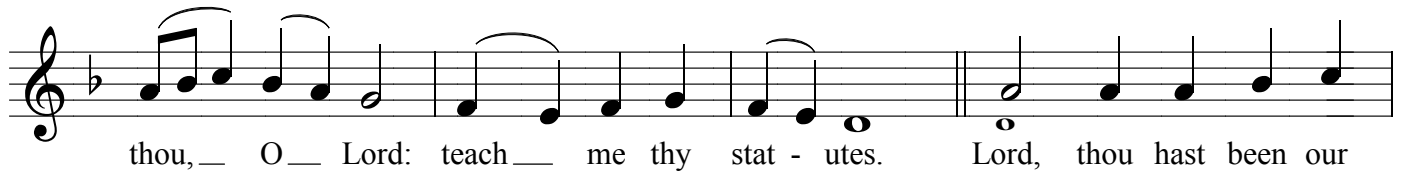
202



Let thy mer - cy, O Lord, be up - on us, as we do put our hope in thee.



Bless - ed art thou, O Lord: teach me thy stat - utes. Bless - ed art



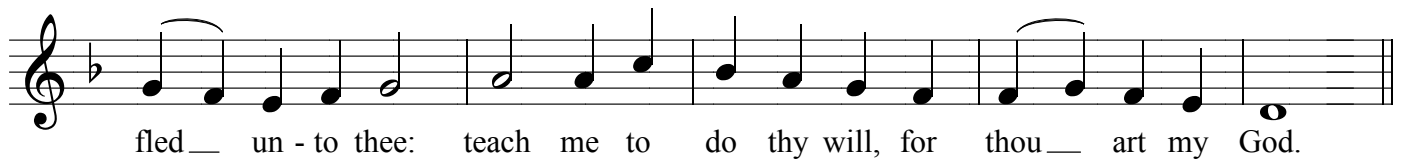
thou, O Lord: teach me thy stat - utes. Lord, thou hast been our



re - fuge in all gen - er - a - tions. I said: Be mer - ci - ful un - to me;



heal my soul, for I have sinned a - gainst thee. Lord, I have



fled un - to thee: teach me to do thy will, for thou art my God.



For with thee is the foun - tain of life: in thy light shall we see light.



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

203 The Great Doxology

Tone 1
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.

Today is Salvation

204

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

Ison To - day is sal - va - tion come un - to the
world. Let us sing prais - es 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 giv - en us vic - to - ry and
Great Mer - cy.

Slowly

205

The Great Doxology

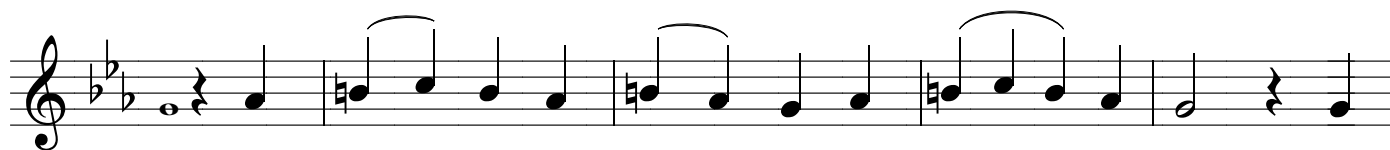
Byzantine Tone 2

Basil Kazan
(1915 - 2001)

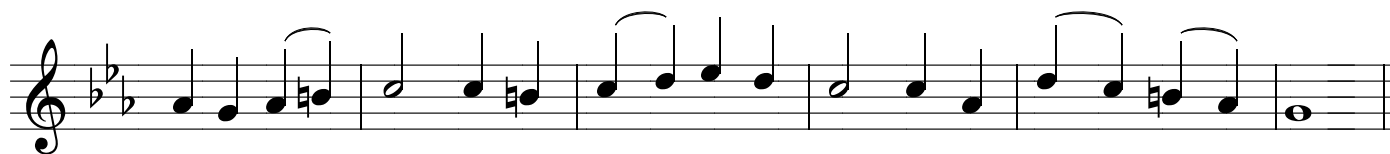
Ison
Glo - ry to thee, who hast shown us the Light. Glo - ry be to



God on high, and on earth peace, and good - will a - mong men.



We praise thee, we bless thee, we wor - ship thee, we



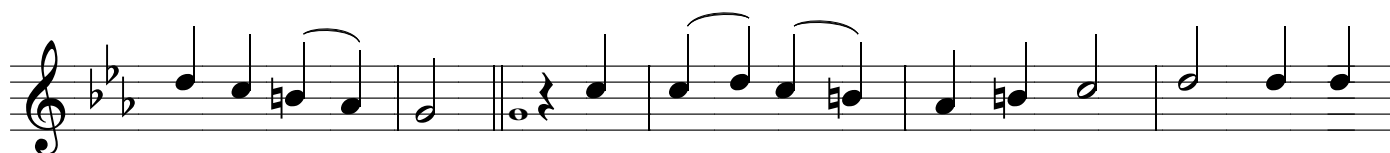
glo - ri - fy thee, we give thanks un - to thee for thy great glo - ry.



O Lord heav'n - ly King, God the Fa - ther Al - might - y;



O Lord, the On - ly - be - got - ten Son, Je - sus Christ; and the



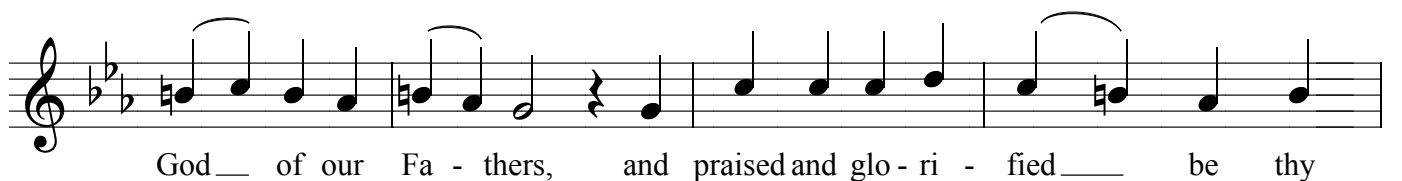
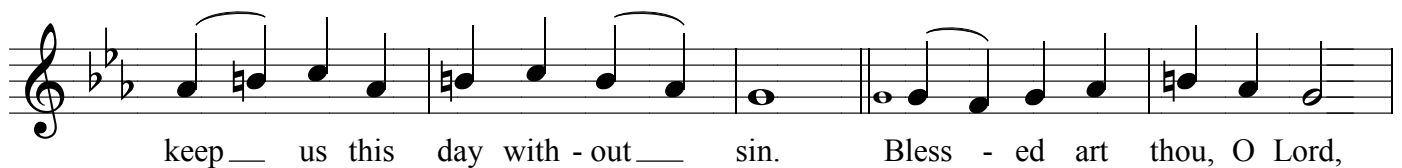
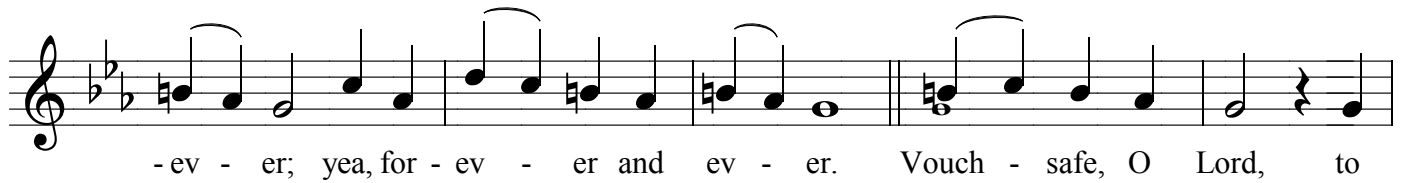
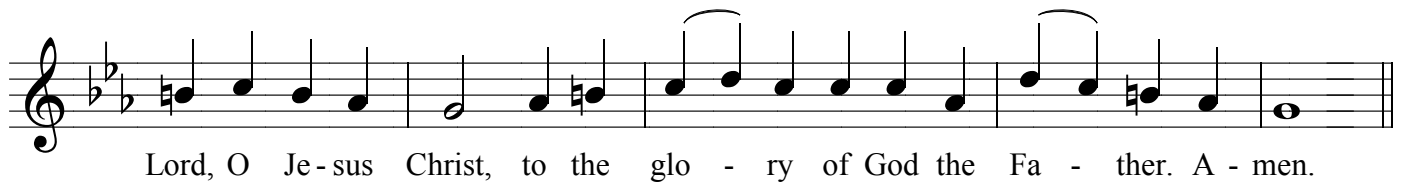
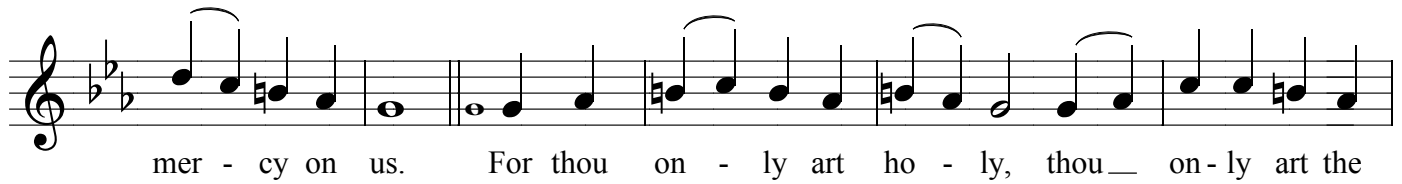
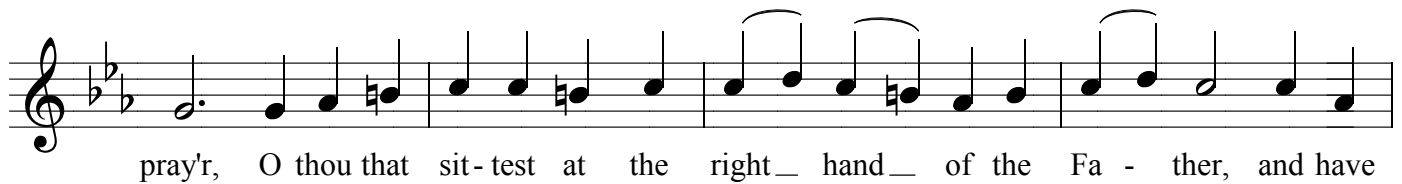
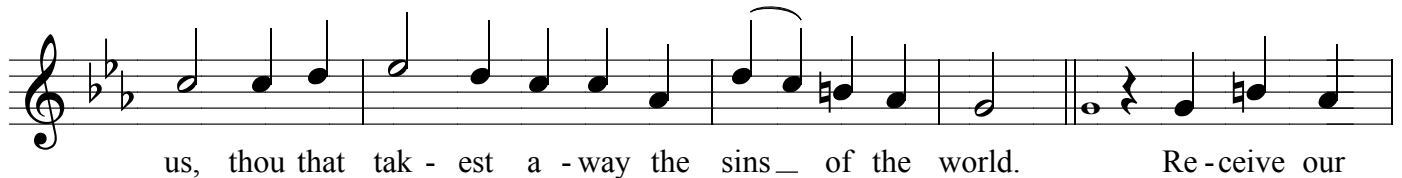
Ho - ly Spir - it. O Lord God, Lamb of God, Son of the



Fa - ther, that tak - est a - way the sin of the world, have mer - cy on

The Great Doxology
Tone 2
Basil Kazan

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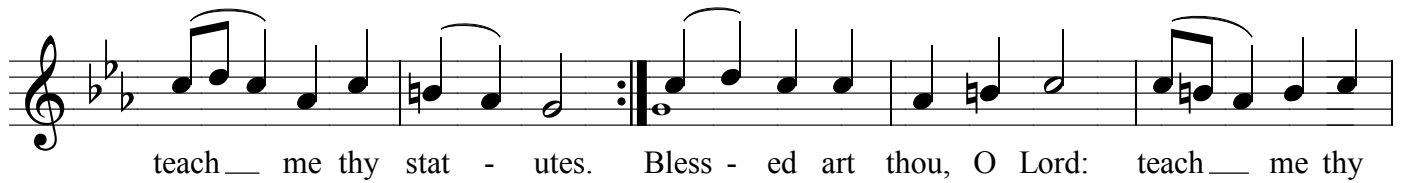
207 The Great Doxology
Tone 2
Basil Kazan



Name for - ev - er. A - men. Let thy mer - cy, O Lord, be up -



-on__ us, as we do put our hope in thee. Bless - ed art thou, O Lord:



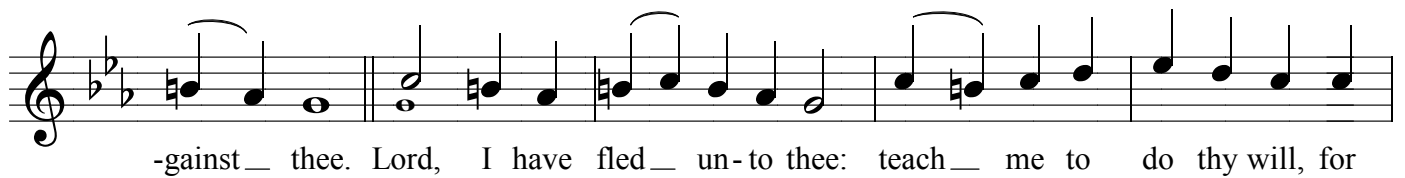
teach__ me thy stat - utes. Bless - ed art thou, O Lord: teach__ me thy



stat - utes. Lord, thou hast been our re - fuge in all__ gen - er - a - tions.




I said: Be mer - ci - ful un - to me; heal my soul, for I have sinned a -



-gainst__ thee. Lord, I have fled__ un - to thee: teach__ me to do thy will, for



thou__ art my God. For with thee is the foun - tain of



life: and in thy light__ shall we see__ light.



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



Sing 3 times

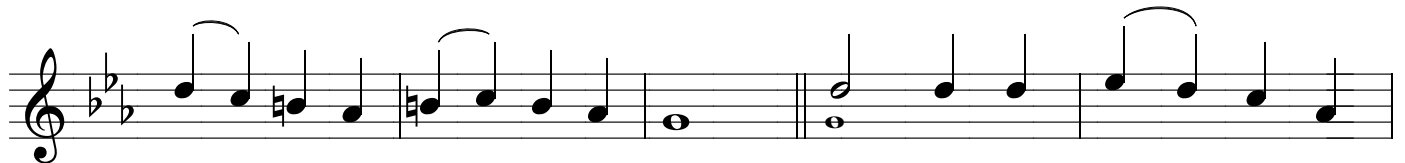
Ho - ly God_ Ho - ly Might - y, Ho - ly Im - mor - tal: have



mer - cy on us. Glo - ry to the Fa - ther, and to the



Son, and to the Ho - ly Spir - it: both now and ev - er, and un - to



a - ges of a - ges. A - men. 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.

Today is Salvation

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

ison To - day is sal - va - tion come un - to the

world; let us sing prais - es 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 giv - en us vic - to - ry and

great mer - cy.

The Great Doxology

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Byzantine Tone 3

Basil Kazan
(1915 - 2001)

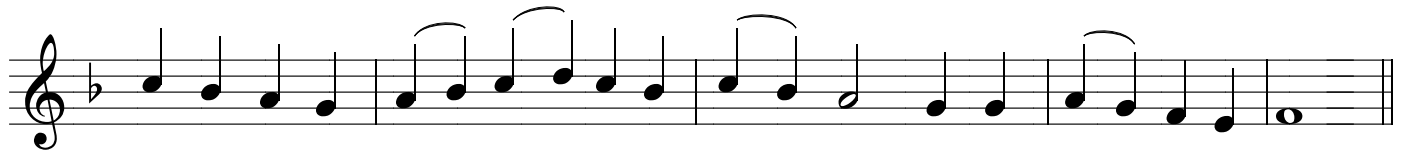
Ison
Glo - ry to thee, who hast shown us the Light. Glo - ry be to
God ___ on high, and on earth ___ peace, and good-will a - mong ___ men. We
praise ___ thee, we bless ___ thee, we wor-ship thee, we glo-ri - fy ___ thee, we give
thanks ___ un-to thee for thy great ___ glo - ry. O Lord ___ heav'n-ly King, ___ God the
Fa - ther Al-might - y; O Lord, thē On - ly-be-gotten 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

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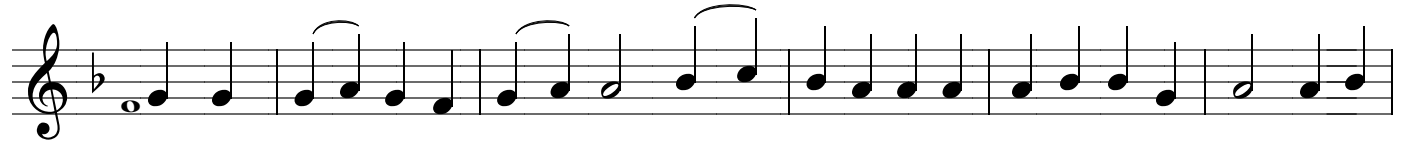
The Great Doxology

Tone 3

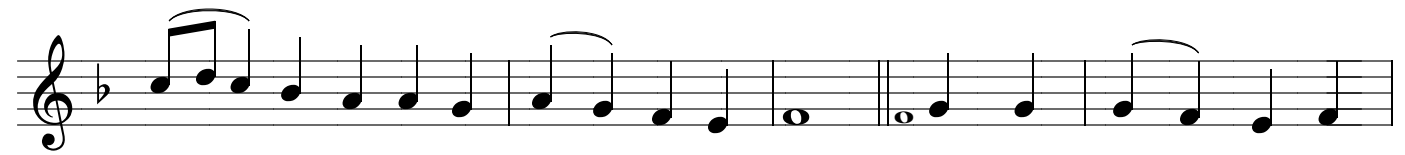
Basil Kazan



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



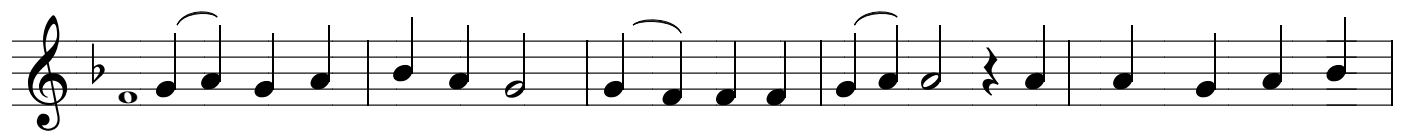
glo - ry of God the Fa - ther. A - men. Ev' - ry day_ will I



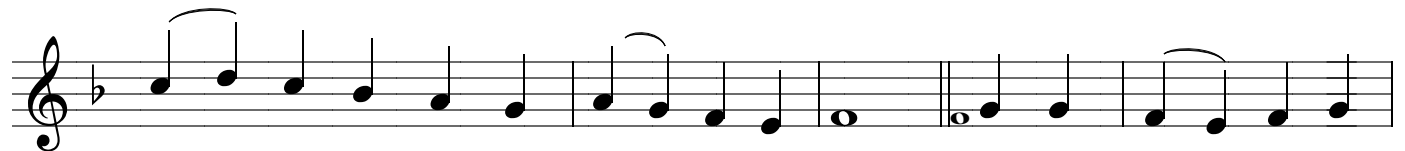
bles_ thee, and I will praise thy Name for - ev - er; yea, for - ev - er and



ev - er. Vouch-safe, O Lord, to keep_ us this day with - out_ sin.



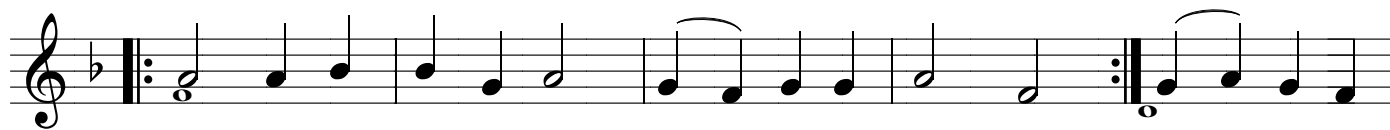
Bless - ed art thou, O Lord, God_ of our Fa - thers, and praised and glo - ri -



-fied_ be thy Name for - ev - er. A - men. Let thy mer - cy, O



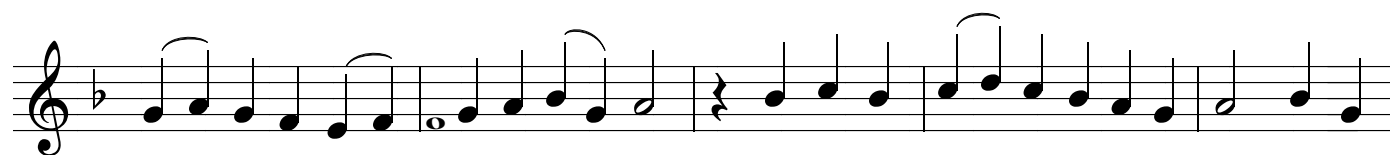
Lord, be up - on_ us, as we put our hope in thee.



Bless - ed art thou, O Lord: teach__ me thy stat - utes. Bless - ed art



thou, O Lord:__ teach__ me thy stat - utes. Lord, thou hast been our



re - fuge in all__ gen - er - a - tions. I said: Be mer - ci - ful un - to me; heal my



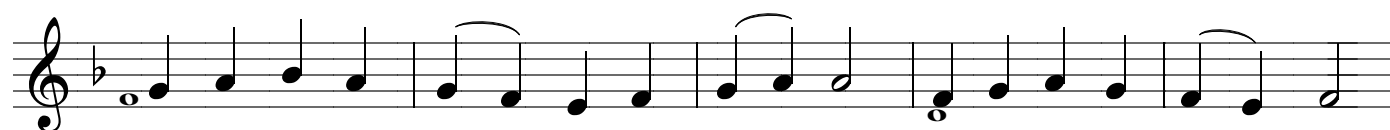
soul, for I have sinned a - gainst__ thee. Lord,__ I have fled un - to thee:



teach me to do thy will, for thou__ art my God. For with thee is the



foun - tain of life: and in thy light__ shall we see__ light.



O con - tin - ue thy__ lov - ing - kind - ness un - to them that know__ thee.

Sing 3 times



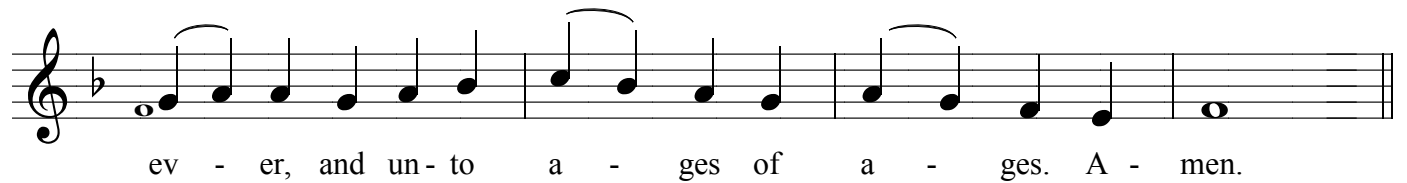
Ho - ly God,__ Ho - ly Might - y, Ho - ly Im - mor - tal: have mer - cy on us.

213 The Great Doxology

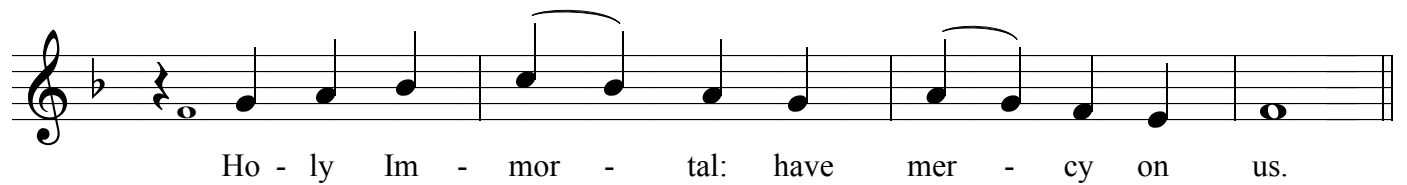
Tone 3
Basil Kazan



Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir - it: both now and

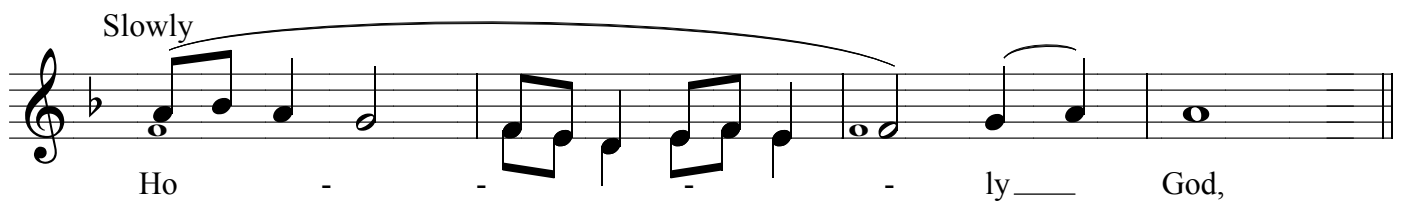


ev - er, and un- to a - ges of a - ges. A - men.

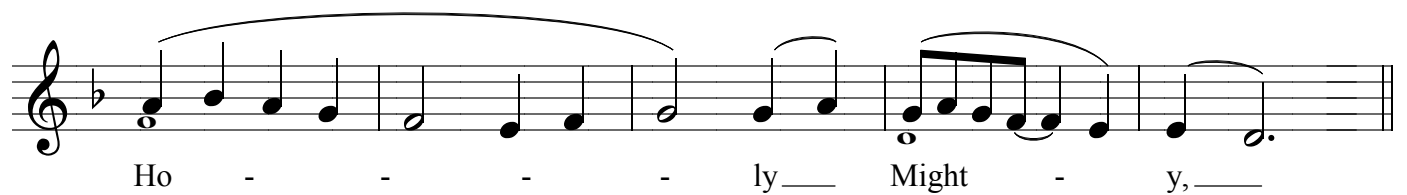


Ho - ly Im - mor - tal: have mer - cy on us.

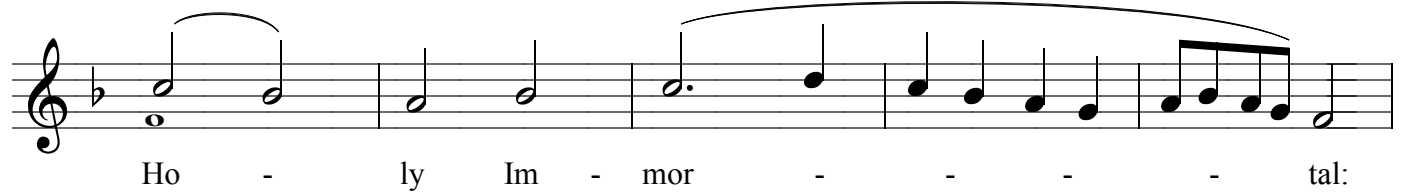
Slowly



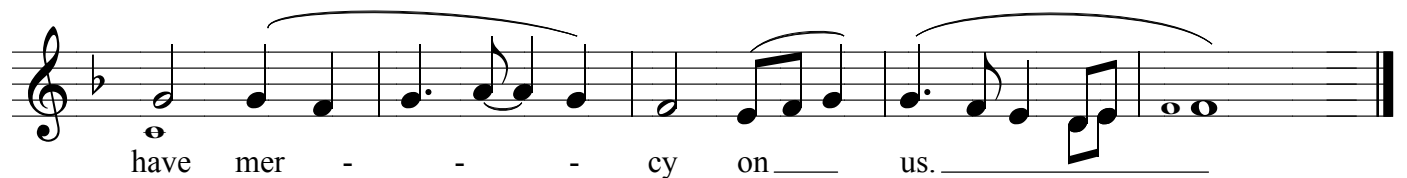
Ho - ly God,



Ho - ly Might - y,



Ho - ly Im - mor - tal:



have mer - cy on us.

Today is Salvation

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Byzantine Tone 3

Basil Kazan
(1915 - 2001)

Ison To - day is sal - va - tion come un - to the
world; let us sing prais - es 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 giv - en us vic - to - ry and
great mer - cy.

The Great Doxology

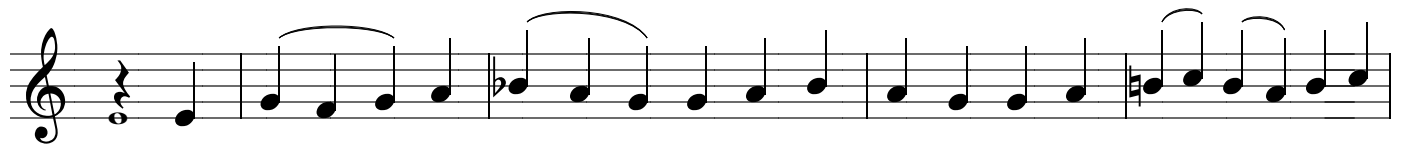
Byzantine Tone 4

Basil Kazan
(1915 - 2001)

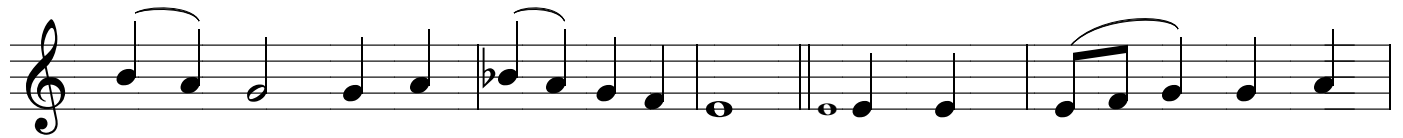
Maestoso



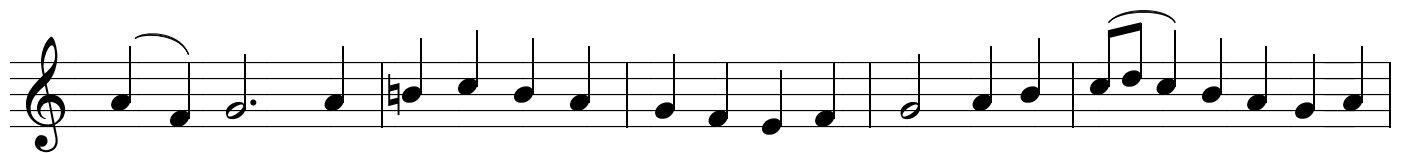
Glo - ry to thee who hast shown us the Light. Glo- ry be to God on__ high,
and on earth__ peace, and good - will a - mong__ men. We praise__ thee, we
bless__ thee, we wor-ship thee, we glo - ri - fy__ thee, we give thanks un-to
thee for thy__ great glo - ry. O Lord,__ heav'n- ly King, God the
Fa - ther Al - might - y; O Lord, thē 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



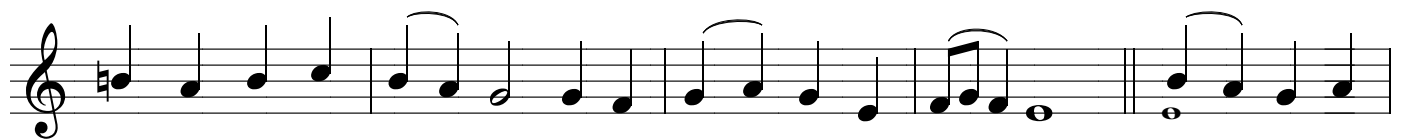
Fa - ther, and have mer - cy on us. For thou on - ly art



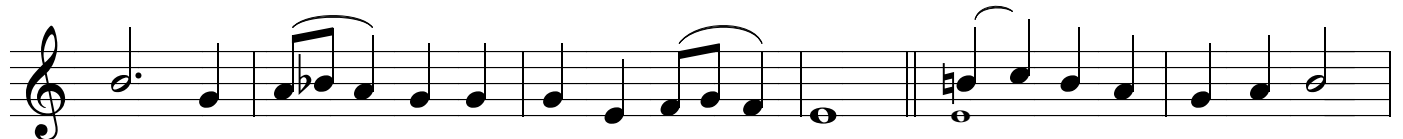
ho - ly, thou on - ly art the Lord, O Je - sus Christ, to the glo - ry of God the



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 with - out___ sin. Bless - ed art thou, O Lord,



God___ of our Fa - thers, and praised and glo - ri - fied___ be thy Name for -



ev - er. A - men. Let thy mer - cy, O Lord, be up - on___ us,

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.

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Today is Salvation

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

Ison To - day is sal - va - tion come un - to the
world; let us sing prais - es 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 giv - en us vic - to - ry and
great mer - cy.


The Great Doxology

220

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

Quickly



Ison
Glo - ry to thee who hast shown us the Light. Glo - ry be to



God _____ on high, and on earth _____ peace, and good - will a - mong _____ men.



We praise _____ thee, we bless _____ thee, we wor - ship thee, we glo - ri - fy _____




thee, we give thanks _____ un - to thee for thy great glo - ry.



O _____ Lord, _____ heav'n - ly King, God the Fa - ther Al - might - y;



O Lord, **thē** 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

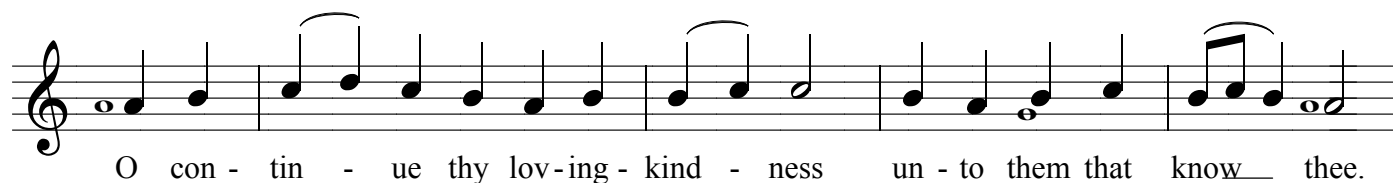
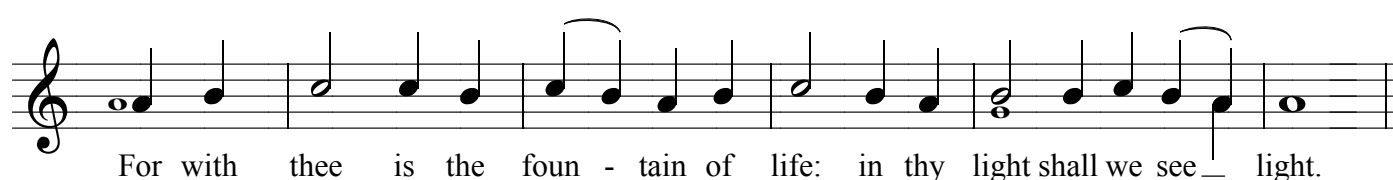
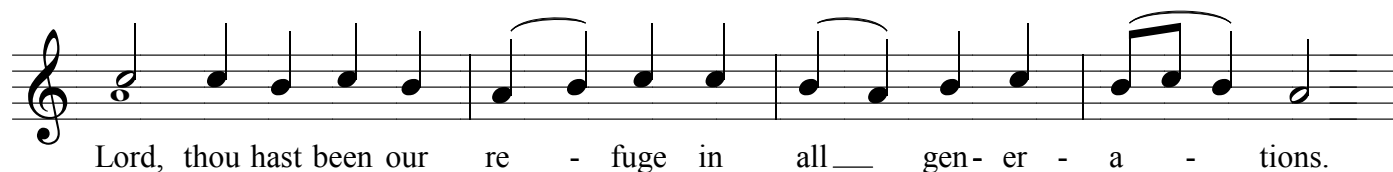
221

The Great Doxology

Tone 5

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.



223 The Great Doxology

Tone 5
Basil Kazan

Sing 3 times

Ho - ly God, Ho - ly Might - y, Ho - ly Im - mor - tal: have mer - cy on
us. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;
both now and ev - er, and un - to a - ges of a - ges. A - men.
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

224

Basil Kazan
(1915 - 2001)

Byzantine Tone 5

Ison Hav - ing ris - en from the tomb, and hav - ing
burst the bonds of Ha - des, thou didst loose the con - dem -
na - tion of death, O Lord, re - leas - ing all man -
kind from the snares of the en - e - my;
hav - ing man - i - fest - ed thy - self to thine A -
pos - tles, thou didst send them forth to pro -
claim thee; and thru them thou hast grant - ed thy
peace un - to the civ - il - ized world, O
thou who a - lone art plen - teous in mer - cy.

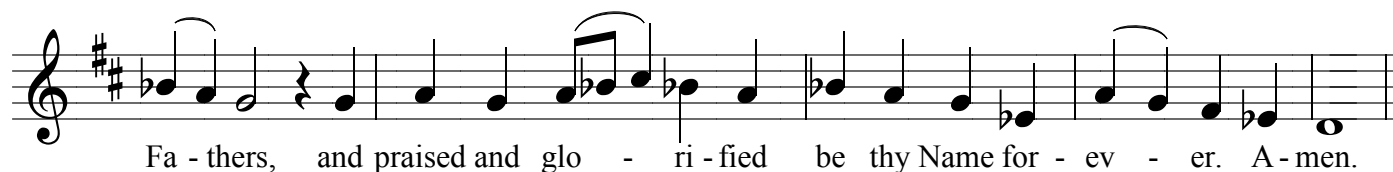
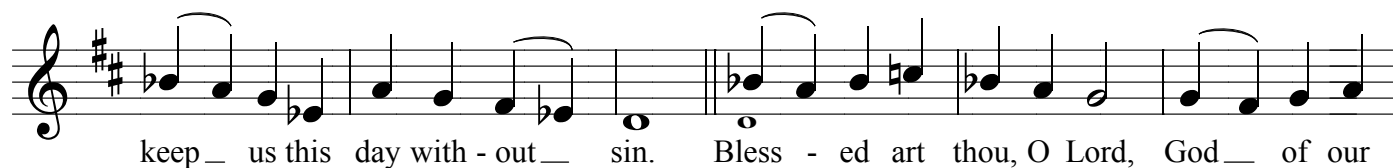
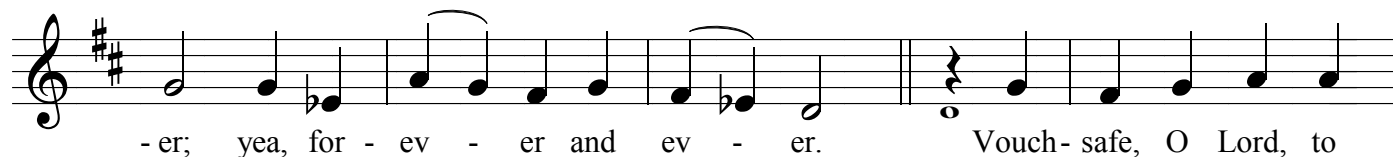
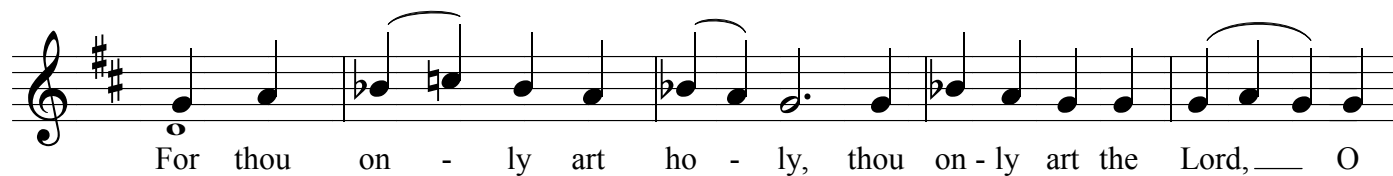
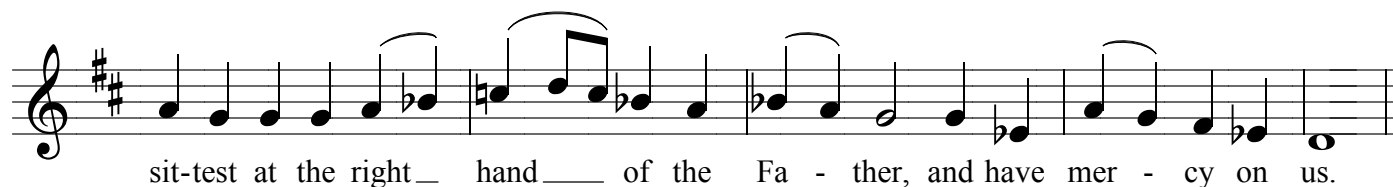
225

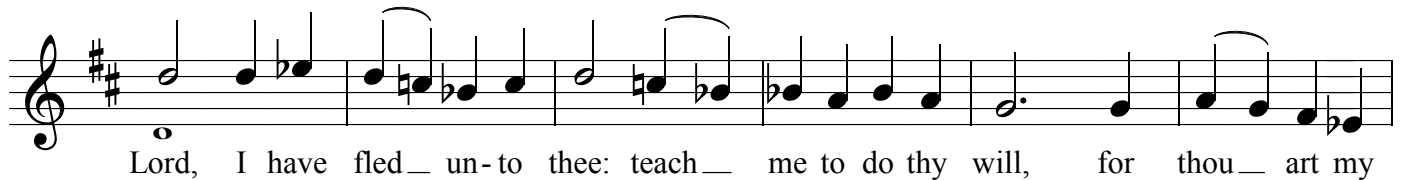
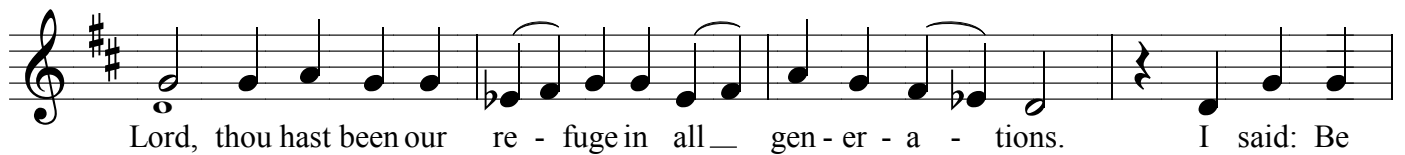
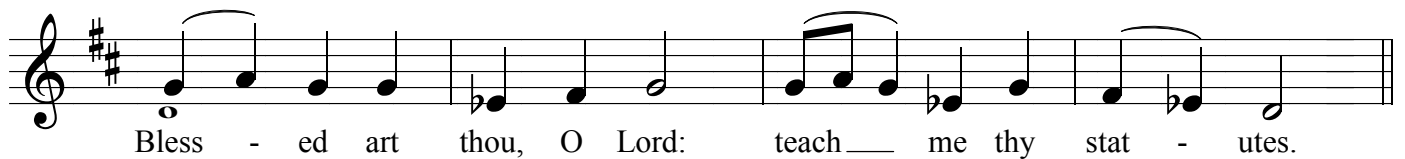
The Great Doxology

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Ison
Glo - ry to thee who hast shown us the Light. Glo- ry be to God__ on__ high,
and on earth__ peace, and good - will a - mong__ men. We
praise thee, we bless__ thee, we wor-ship thee, we glo - ri - fy thee, we give
thanks__ un - to thee for thy great__ glo - ry. O Lord,__ heav'n - ly
King, God the Fa - ther Al - might - y; O Lord, thē
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







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.

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Having Risen from the Tomb

Byzantine Tone 6

Basil Kazan
(1915 - 2001)


Ison Hav - ing ris - en from the tomb, and hav - ing
burst the bonds of Ha - des, thou didst loose the con - dem -
- na - tion of death, O Lord, re - leas - ing all man -
- kind from the snares of the en - e - my;
hav - ing man - i - fest - ed thy - self to thine A - pos - tles,
thou didst send them forth to pro - claim thee; and through
them thou hast grant - ed thy peace un - to the
civ - i - lized world, O thou, who a - lone art
plen - teous in mer - cy.

The Great Doxology

230

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

Ison
Glo - ry to thee who hast shown us the Light. Glo - ry be to
God on high, and on earth peace, and good-will 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 - mighty; O
Lord, **thē** 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

231 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

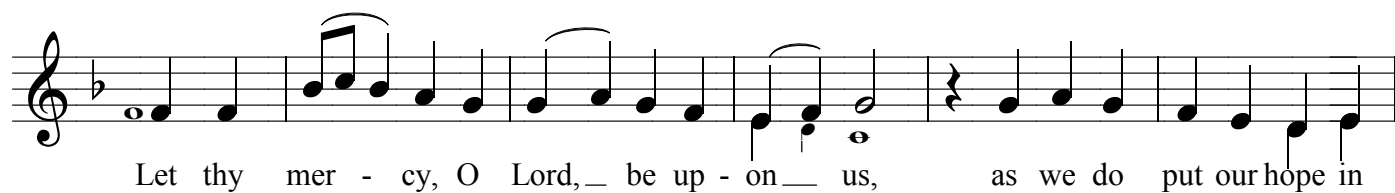
Christ, to the glo - ry of God the Fa - ther. A - men. Ev' - ry

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.



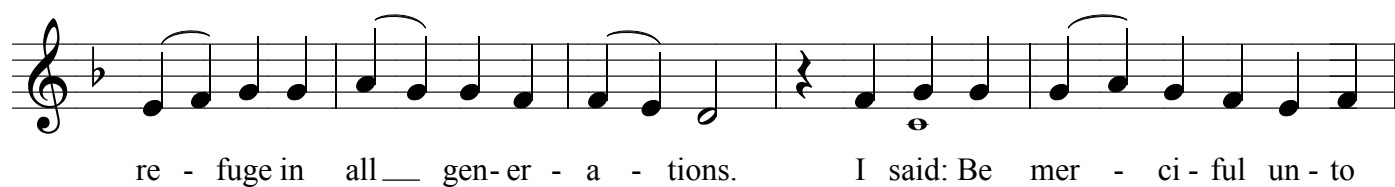
Let thy mer - cy, O Lord, be up - on us, as we do put our hope in



thee. Bless - ed art thou, O Lord: teach me thy stat - utes.



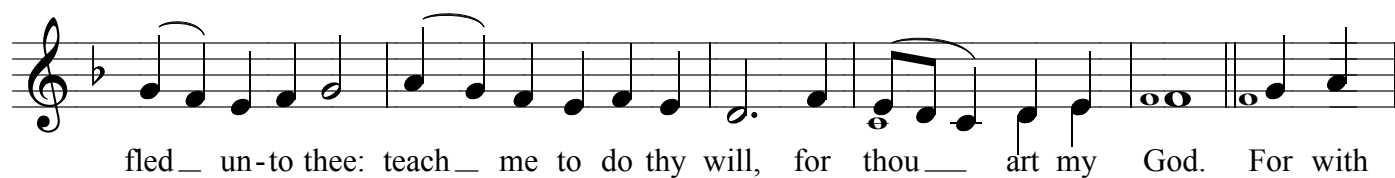
Bless - ed art thou, O Lord: teach me thy stat - utes. Lord, thou hast been our



re - fuge in all gen - er - a - tions. I said: Be mer - ci - ful un - to



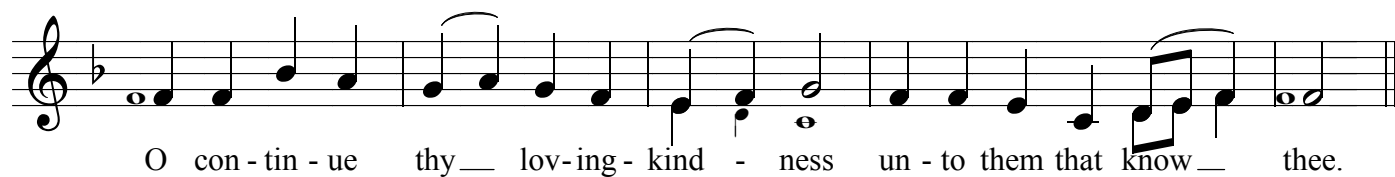
me: heal my soul, for I have sinned a - gainst thee. Lord, I have



fled un - to thee: teach me to do thy will, for thou art my God. For with



thee is the foun - tain of life: and in thy light shall we see light.



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

233 The Great Doxology

Tone 7
Basil Kazan

Sing 3 times

Having Risen from the Tomb

234

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

Ison
Hav - ing ris - en from the tomb, and hav - ing
burst the bonds of Ha - des, thou didst loose the con - dem -
- na - tion of death, O Lord, re - leas - ing all man -
- kind from the snares of the en - e - my;
hav - ing man - i - fest - ed thy - self to thine A -
- pos - tles, thou didst send them forth to pro - claim
thee; and through them thou hast grant - ed thy
peace un - to the civ - i - lized world, O
thou who a - lone art plen - teous in mer - cy.

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The Great Doxology

Byzantine Tone 8

Basil Kazan
(1915 - 2001)


^{Ion}
 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.

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The Great Doxology

Tone 8

Basil Kazan

as we do put our hope in thee. Bless - ed art thou, O Lord:

teach__ me thy stat - utes Bless - ed art thou, O Lord: teach__ me thy

stat - utes. Lord, thou hast been our re - fuge in all__ gen - er - a - tions.

I said: Be mer - ci - ful un - to me; heal my soul, for I have sinned a -

-gainst__ thee. Lord, I have fled__ un - to thee: teach__ me to do thy

will, for thou__ art my God. For with thee is the

foun - tain of life: in thy light__ shall we see__ light.

O con - tin - ue thy__ lov - ing - kind - ness un - to them that know__ thee.

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. Ho - ly God, _____
Ho - ly Might - y, _____ Ho - ly Im -
-mor - tal: have mer - cy on us.

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Having Risen from the Tomb

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Ison Hav - ing ris - sen from the tomb, and hav - ing
burst the bonds of Ha - des, thou didst loose the con - dem -
- na - tion of death, O Lord, re - leas - ing all man -
- kind from the snares of the en - e - my. Hav - ing man - i -
- fest - ed thy - self to thine A - pos - tles, thou didst
send them forth to pro - claim thee; and through them thou hast
grant - ed thy peace un - to the civ - i - lized world, O
thou who a - lone art plen - teous in mer -
- cy.