

ON HOLY AND GREAT SATURDAY

VESPERS AND DIVINE LITURGY

Deacon: Master, give the blessing.

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and always, and to ages of ages.

Reader: Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

Both now and for ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your 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 for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (*twelve times*).

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

Both now and for ever, and to the ages of ages. Amen.

Come, let us worship the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

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

Psalm 103:

Bless the Lord, O my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with praise and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a tent-cloth, roofing his upper chambers with waters,

placing clouds as his mount, walking on the wings of the wind, making spirits His angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains will rise and the plains descend to the place which you have established for them. You fixed a limit that they will not pass, nor will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl: young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour, and to his labouring until evening. How your works have been magnified, O Lord. With wisdom you have made them all, and the earth was filled with your creation. See, this great, wide sea; in it there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it. When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth, and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live: I will praise my God, while I exist. May my words be pleasing to him, while I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no more. Bless the Lord, my soul!

The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all.

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

Alleluia, alleluia, alleluia. Glory to you, O God.
Alleluia, alleluia, alleluia. Glory to you, O God.
Alleluia, alleluia, alleluia. Glory to you, O God.

After the Introductory Psalm, the Deacon, or the Priest, says the Great Litany.

Great Litany

1 - 12

The musical score is written for two staves (treble and bass clef) in a key with one flat (B-flat). It consists of two systems. The first system contains two measures. The first measure has the lyrics "Lord, have mer - cy." and the second measure has "Lord, have mer - - - - cy." with a long dash indicating a sustained note. The second system also contains two measures. The first measure has the lyrics "To you, O Lord." and the second measure has "A - men." The music is primarily composed of chords and simple melodic lines.

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

To you, O Lord. A - men.

At Lord, I have cried we insert 8 Stichera, 4 from the Oktoechos and 4 of the Day, doubling the first. Tone 1.

Lord, I have cried - Tone 1

(I) Lord, I have cried to you, hear me: hear me, O Lord.

Lord, I have cried to you, hear me. Give heed to the voice of my

sup - pli - ca - - - tion, when I cry to you. Hear me, O Lord.

HOLY SATURDAY

(II) Let my prayer be di - rec - ted like in - cense be - fore you: the

This system contains the first two staves of the musical score. The treble staff features a series of chords and single notes, while the bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves.

lift - ing up of my hands be an eve - ning sac - ri - fice.

This system contains the next two staves of the musical score. The treble staff continues with chords and single notes, and the bass staff provides accompaniment. The lyrics are written below the staves.

Hear me, O Lord.

This system contains the final two staves of the musical score. The treble staff ends with a double bar line, and the bass staff also ends with a double bar line. The lyrics are written below the staves.

The Reader continues:

Set a guard, O Lord, on my mouth; and a strong door about my lips.

Do not incline my heart to evil words to make excuses for my sins
with those who work iniquity; let me not unite with their elect.

The just will chastise me with mercy and reprove me, but let not the oil of sinners
anoint my head.

For yet my prayer shall be in their pleasures; their judges have been swallowed up
near the rock.

They will hear my words, for they are sweet; as a clod of earth is crushed upon the
ground their bones have been scattered at the mouth of Hell.

For my eyes look to you, O Lord, my Lord; I have hoped in you, do not take away my
soul.

Keep me from the snare that they have hidden for me, and from the traps of evildoers.

The sinners will fall into their own net; I am alone until I pass by.

Psalm 141:

With my voice I cried to the Lord; with my voice I entreated the Lord.

I will pour out my entreaty before him, and tell him all my trouble.

When my spirit was faint you knew my path.

In the way where I walked they had hidden a snare for me.

I looked to my right hand and saw, but there was none who knew me.

Escape is gone from me, and there is none who seeks for my soul.

I cried to you, Lord, I said: 'You are my hope: my portion in the land of the living'.

Give heed to my supplication for I am brought very low.

Deliver me from those who persecute me for they are too strong for me.

Bring my soul out of prison that I may confess your name.

The just will await me until you reward me.

(I) Out of the depths I have cried to you, O Lord: Lord, hear my voice.

The first system of music consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). It contains a series of chords and single notes, including a double bar line with repeat dots. The bass staff begins with a bass clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes, including a double bar line with repeat dots.

Re - ceive our eve - - ning prayers, O ho - ly Lord, and grant us

The second system of music consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes. The bass staff begins with a bass clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes.

for - give - ness of sins; for it was you a - lone who re - vealed the

The third system of music consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes. The bass staff begins with a bass clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes.

Re - sur - rec - tion in the world.

The fourth system of music consists of a treble and bass staff. The treble staff begins with a treble clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes. The bass staff begins with a bass clef, a key signature of one flat, and a common time signature. It contains a series of chords and single notes.

(II) O let your ears be at - ten - tive to the voice of my sup - pli - - ca - - tion.

Go a - round Zi - on, you peo - ples, and en - com - pass her, and

give glo - ry in her to him who rose from the dead; for he is our God,

who has de - liv - ered us from our in - i - qui - ties.

(I) If you, Lord, should mark in - i - qui - ties, O Lord, who will stand? But

The first system of music features a treble and bass staff. The treble staff begins with a G-clef, a key signature of one flat (B-flat), and a common time signature. It contains a whole note chord of G2 and B-flat2, followed by a double bar line and a repeat sign. The bass staff begins with an F-clef and contains a whole note chord of F2 and B-flat2, followed by a double bar line and a repeat sign.

there is for - give - ness with you.

The second system of music continues the melody. The treble staff has a whole note chord of G2 and B-flat2, followed by a half note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, and a whole note chord of G2 and B-flat2. The bass staff has a whole note chord of F2 and B-flat2, followed by a half note F2, a quarter note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, and a whole note chord of F2 and B-flat2.

Come, you peo - ples, let us praise and wor - ship Christ, as we

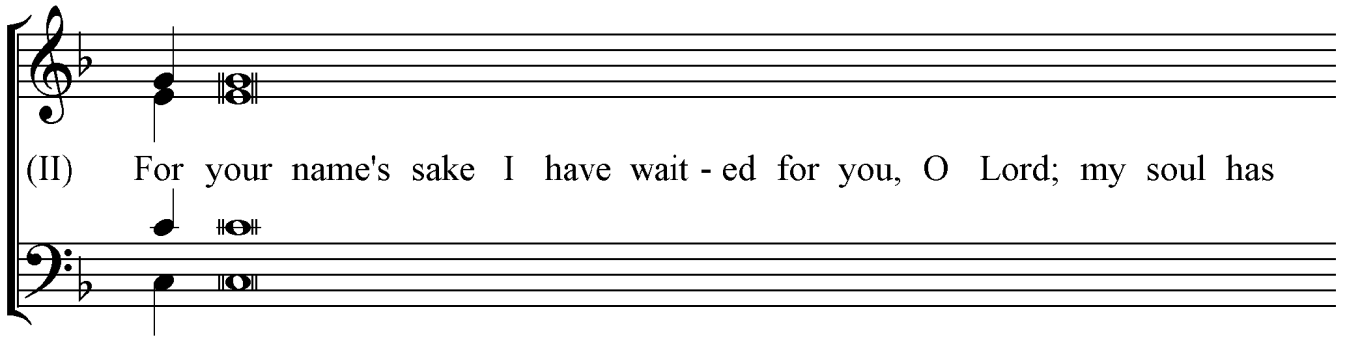
The third system of music continues the melody. The treble staff has a whole note chord of G2 and B-flat2, followed by a half note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of G2 and B-flat2. The bass staff has a whole note chord of F2 and B-flat2, followed by a half note F2, a quarter note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of F2 and B-flat2.

glo - ri - fy his Re - sur - rec - tion from the dead; for he is our God,

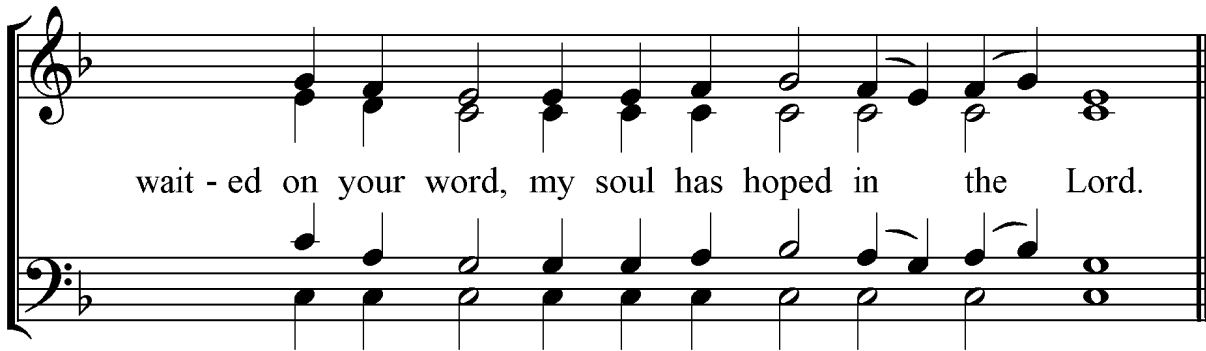
The fourth system of music continues the melody. The treble staff has a whole note chord of G2 and B-flat2, followed by a half note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of G2 and B-flat2. The bass staff has a whole note chord of F2 and B-flat2, followed by a half note F2, a quarter note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of F2 and B-flat2.

who has de - liv - ered the world from the er - ror of the foe.

The fifth system of music concludes the piece. The treble staff has a whole note chord of G2 and B-flat2, followed by a half note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of G2 and B-flat2. The bass staff has a whole note chord of F2 and B-flat2, followed by a half note F2, a quarter note G2, a quarter note A2, a quarter note B-flat2, a quarter note C3, a quarter note D3, a quarter note E3, a quarter note F3, a quarter note G3, a quarter note A3, a quarter note B-flat3, a quarter note C4, and a whole note chord of F2 and B-flat2.



(II) For your name's sake I have wait - ed for you, O Lord; my soul has



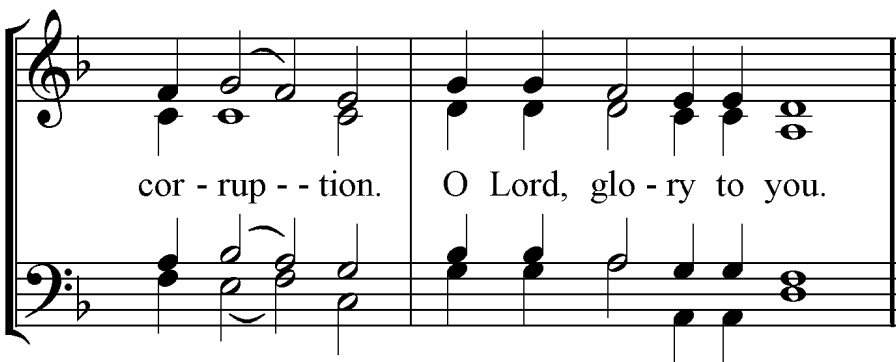
wait - ed on your word, my soul has hoped in the Lord.



(I) By your Pas - - sion, O Christ, we have been freed from pas - - sions,

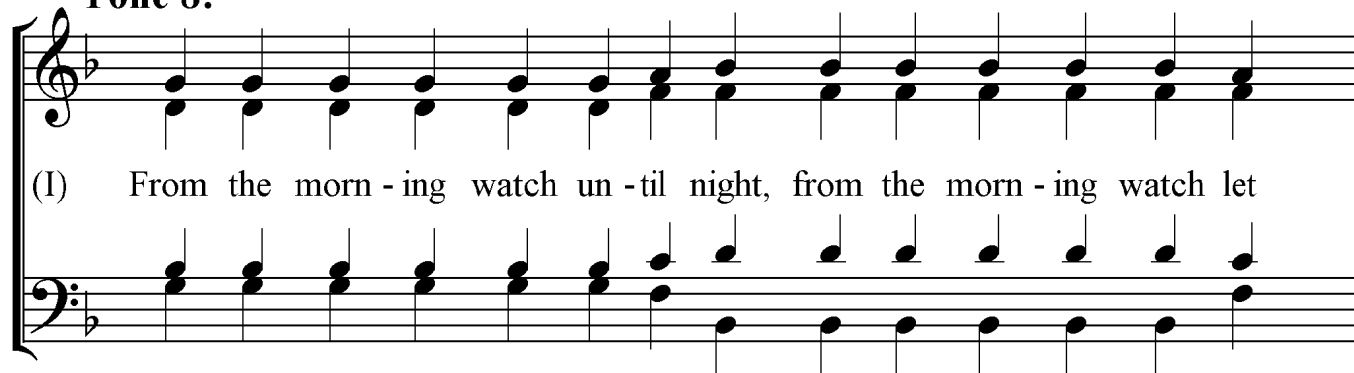


and by your Re - sur - rec - tion we have been de - liv - ered from



cor - rup - - tion. O Lord, glo - ry to you.

Tone 8:



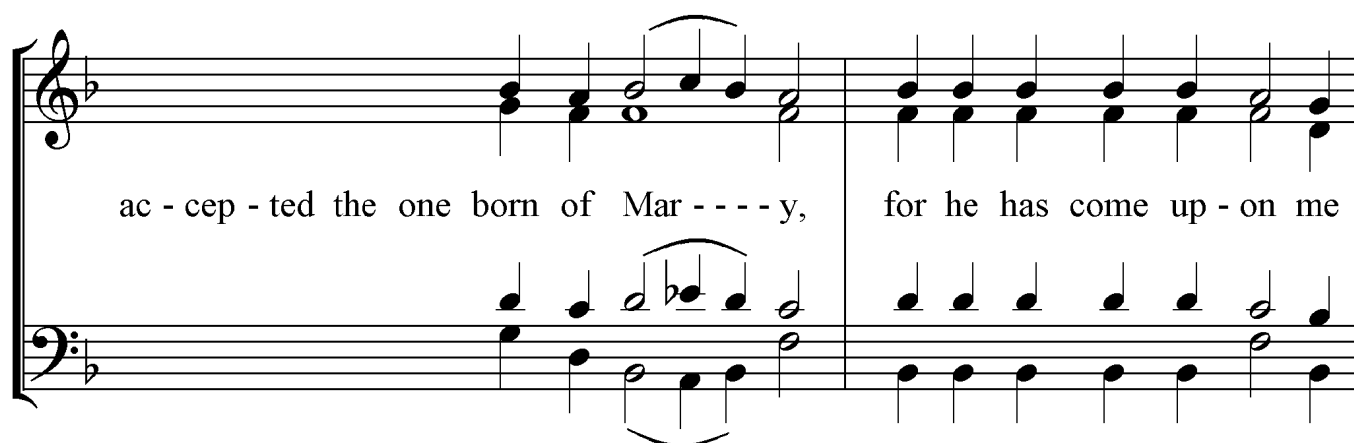
(I) From the morn - ing watch un - til night, from the morn - ing watch let



Is - ra - el hope in the Lord.



To - day Hell groans and cries: "It were bet - ter for me had I not



ac - cep - ted the one born of Mar - - - y, for he has come up - on me

and de - stroyed my might. He has shat - tered the gates of brass.

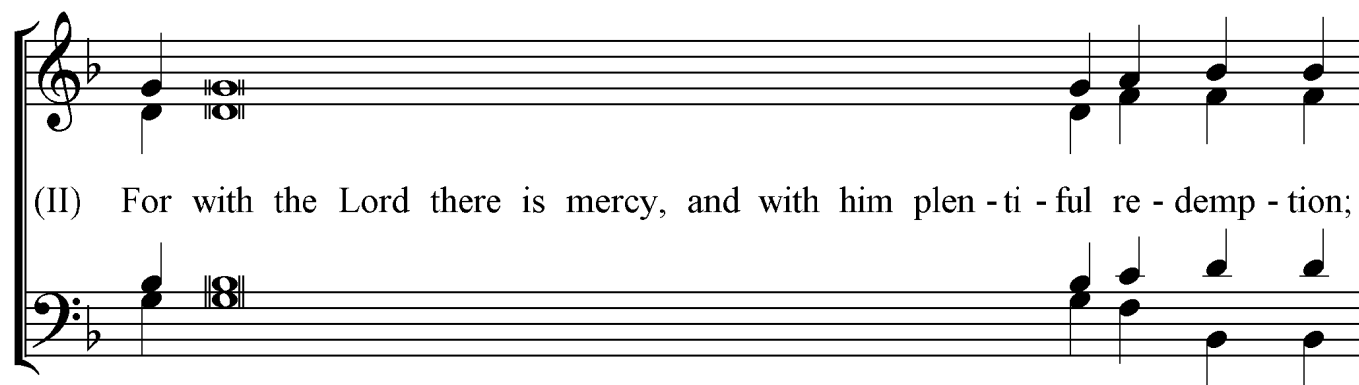
This system consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "and de - stroyed my might. He has shat - tered the gates of brass."

Souls which I held be - - fore, he, be - ing God has raised." Glo - ry to

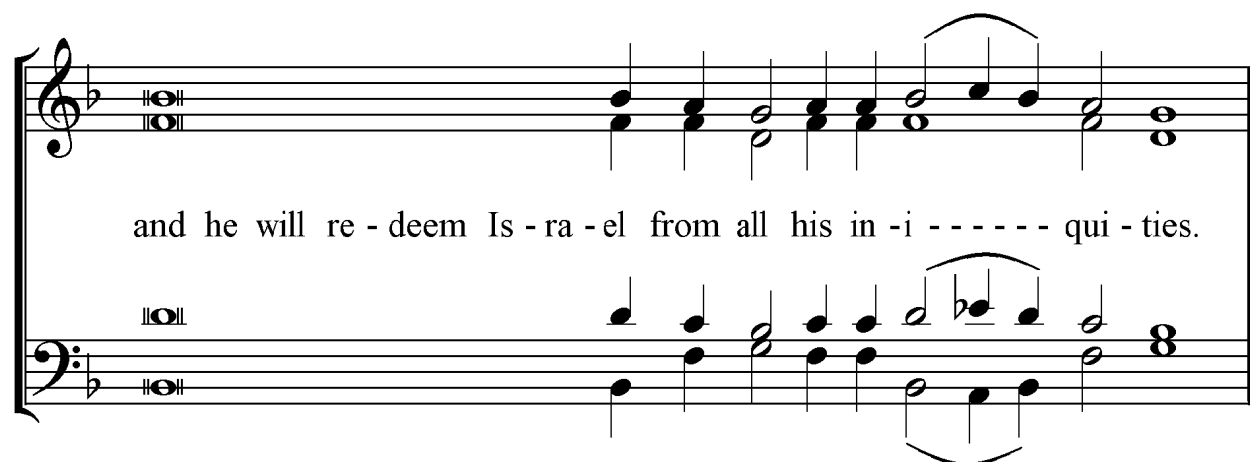
This system continues the musical piece with two staves. The melody and accompaniment are consistent with the first system. The lyrics are: "Souls which I held be - - fore, he, be - ing God has raised." Glo - ry to"

your Cross, O Lord, and to your Res - - ur - rec - - tion.

This system concludes the musical piece with two staves. The melody and accompaniment are consistent with the previous systems. The lyrics are: "your Cross, O Lord, and to your Res - - ur - rec - - tion."



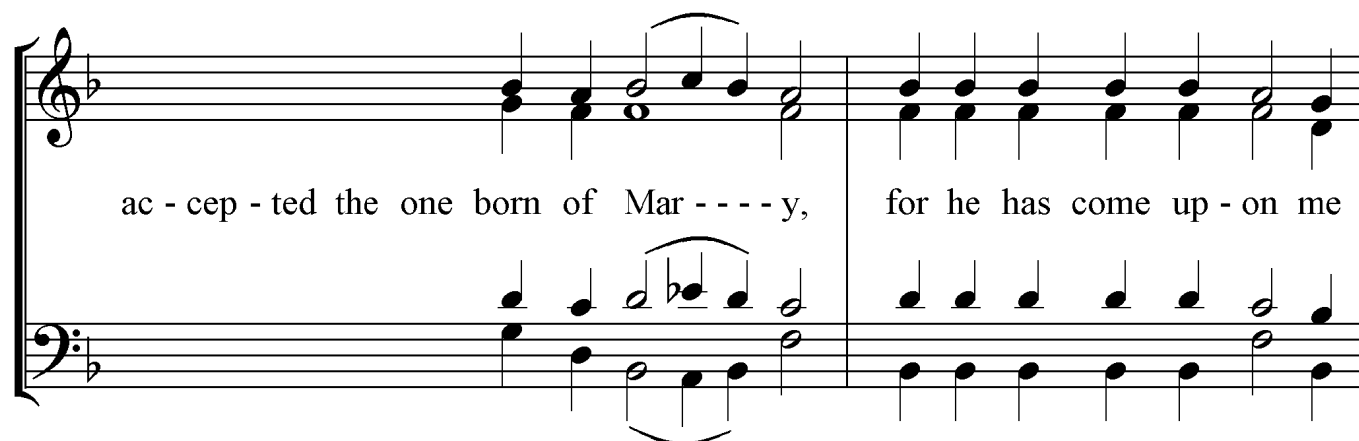
(II) For with the Lord there is mercy, and with him plen - ti - ful re - demp - tion;



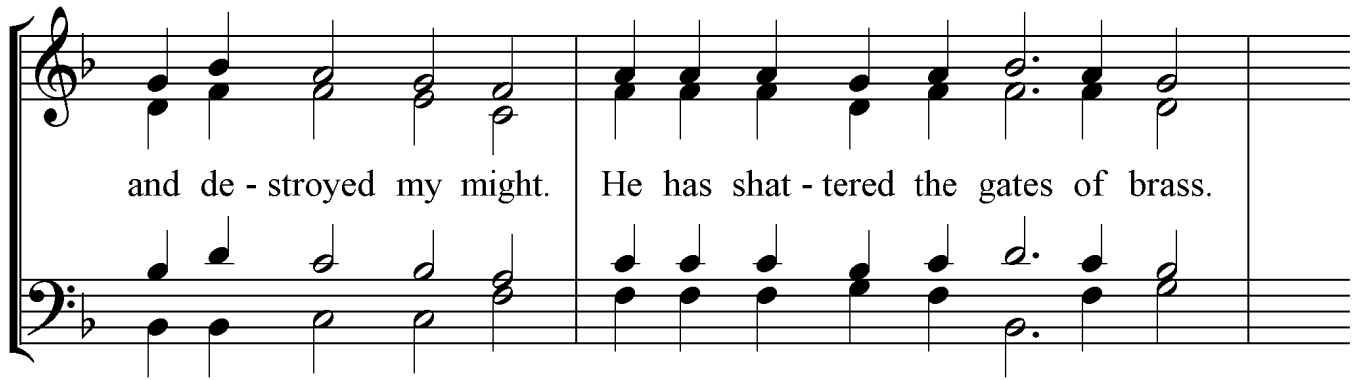
and he will re - deem Is - ra - el from all his in - i - - - - - qui - ties.



To - day Hell groans and cries: "It were bet - ter for me had I not



ac - cep - ted the one born of Mar - - - - y, for he has come up - on me



and de - stroyed my might. He has shat - tered the gates of brass.



Souls which I held be - - fore, he, be - ing God has raised." Glo - ry to



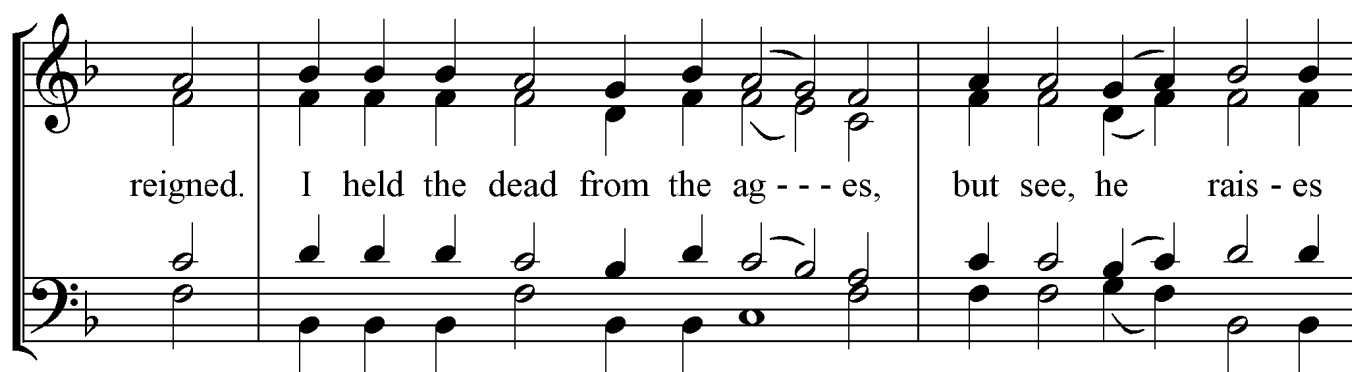
your Cross, O Lord, and to your Res - - ur - rec - - tion.

(I) Praise the Lord, all you na - tions; praise him, all you peo - - - - - ples.

To - day Hell groans and cries: "My au - thor - i - ty has been de - - stroyed.

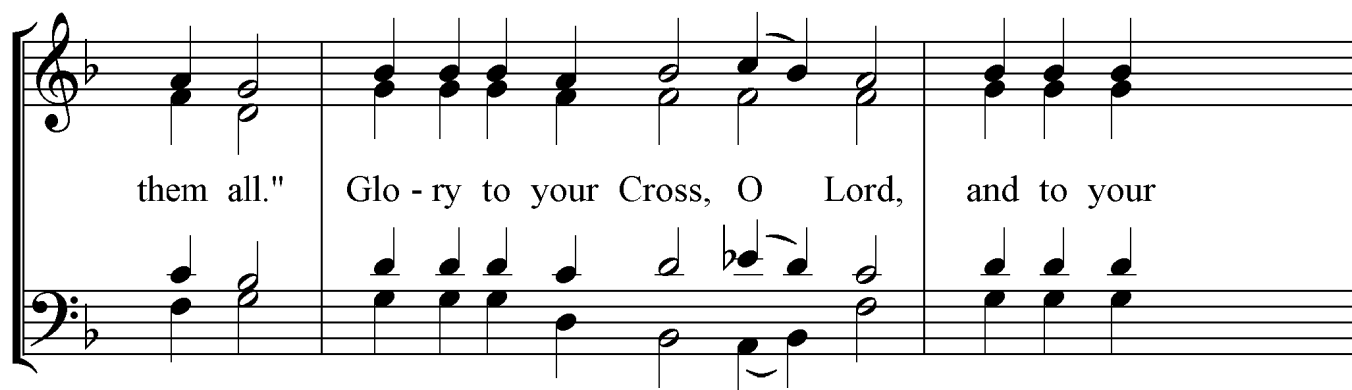
I re - ceived a mor - tal as one of the dead, but I have no strength at all

to hold him, and with him I shall lose those o - ver whom I



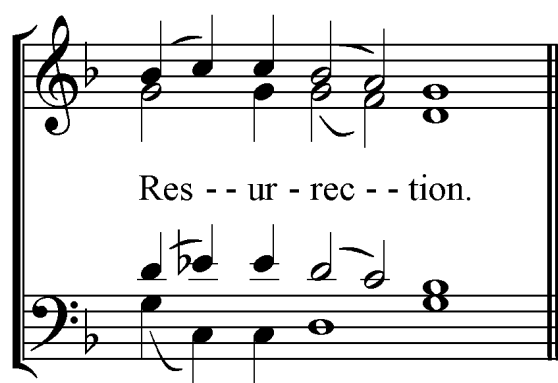
reigned. I held the dead from the ag - - - es, but see, he rais - es

This system contains the first three measures of the hymn. The melody is written in a treble clef with a key signature of one flat (B-flat). The lyrics are: "reigned. I held the dead from the ag - - - es, but see, he rais - es". The music features a mix of eighth and sixteenth notes, with some measures containing rests.



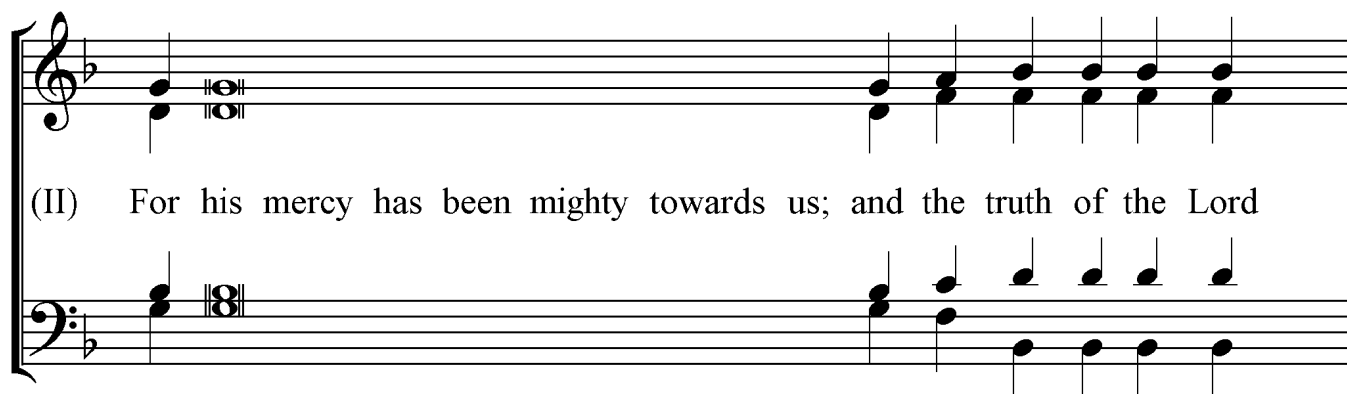
them all." Glo - ry to your Cross, O Lord, and to your

This system contains the next three measures of the hymn. The melody continues in the treble clef. The lyrics are: "them all." Glo - ry to your Cross, O Lord, and to your". The music includes a variety of note values and rests, maintaining the hymn's tempo.

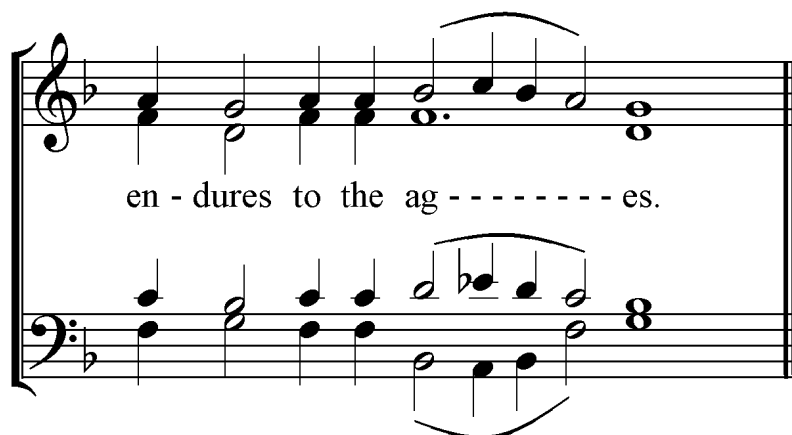


Res - - ur - rec - - tion.

This system contains the final two measures of the hymn. The melody concludes in the treble clef. The lyrics are: "Res - - ur - rec - - tion.". The music ends with a double bar line, indicating the end of the piece.



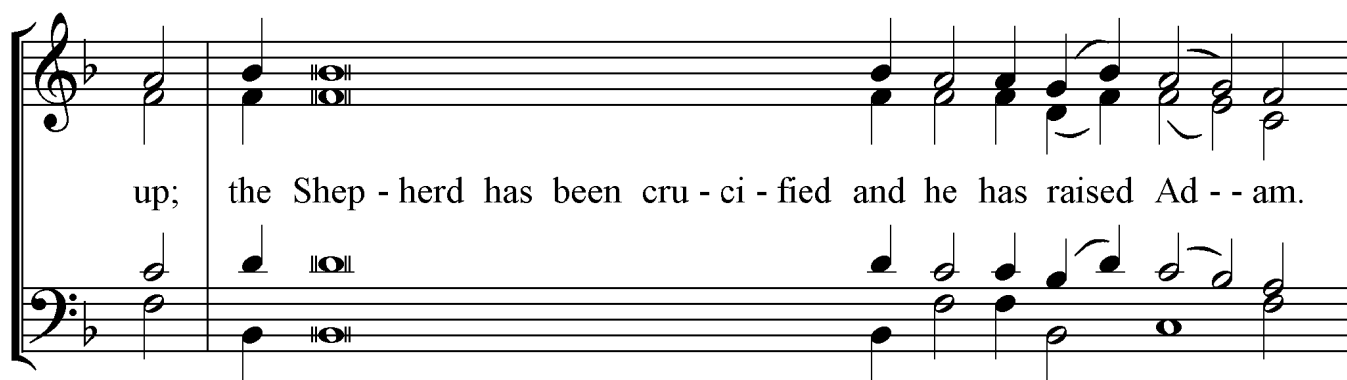
(II) For his mercy has been mighty towards us; and the truth of the Lord



en - dures to the ag - - - - - es.



To - day Hell groans and cries: "My do - min - ion has been swal - lowed



up; the Shep - herd has been cru - ci - fied and he has raised Ad - - am.

I am de - prived of those whom once I ruled; and I have cast forth all

whom in my strength I de - voured. He who was cru - ci - fied has

emp - tied the tombs; the power of death has no more strength."

Glo - ry to your Cross, O Lord, and to your Re - - sur - rec - - tion.

Tone 6:

(I) Glo - ry to the Father, and to the Son, and to the Ho - - - - ly Spir - - - - it.

Great Mo - ses mys - ti - cal - ly pre - fig - ured this pres - ent day when he

said: "And God blessed the sev - - - enth day." For this is the bless - ed

Sab - bath; this is the day of rest, on which the on - ly - be - got - ten

Son of God rest - ed from all his works, through the dis - pen - sa -

The first system of the hymn is written for a two-part setting. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The bass staff begins with a half note G3, followed by quarter notes F3, E3, and D3, then a half note C3, and finally a half note B2. The lyrics are: "Son of God rest - ed from all his works, through the dis - pen - sa -". The system ends with a double bar line and a repeat sign.

tion in ac - cord - ance with death, he kept the Sab - bath in the flesh;

The second system continues the two-part setting. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The bass staff begins with a half note G3, followed by quarter notes F3, E3, and D3, then a half note C3, and finally a half note B2. The lyrics are: "tion in ac - cord - ance with death, he kept the Sab - bath in the flesh;". The system ends with a double bar line and a repeat sign.

and, re - turn - ing once a - gain to what he was through the

The third system continues the two-part setting. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The bass staff begins with a half note G3, followed by quarter notes F3, E3, and D3, then a half note C3, and finally a half note B2. The lyrics are: "and, re - turn - ing once a - gain to what he was through the". The system ends with a double bar line and a repeat sign.

Res - ur - rec - - tion, he has grant - ed us e - ter - - - - nal life,

The fourth system continues the two-part setting. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The bass staff begins with a half note G3, followed by quarter notes F3, E3, and D3, then a half note C3, and finally a half note B2. The lyrics are: "Res - ur - rec - - tion, he has grant - ed us e - ter - - - - nal life,". The system ends with a double bar line and a repeat sign.

for he a - lone is good and loves man - kind.

The fifth system is the final system of the hymn. The treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The bass staff begins with a half note G3, followed by quarter notes F3, E3, and D3, then a half note C3, and finally a half note B2. The lyrics are: "for he a - lone is good and loves man - kind." The system ends with a double bar line and a repeat sign.

Tone 1:

(II) Both now and for ev - er, and to the ag - es of ag - es. A - - - men.

Let us hymn the whole world's glo - - ry, en - gen - dered from man - kind,

and who gave birth to the Mas - ter, the Gate of heav - en, Mar - y the

Vir - gin, the song of the Bod - i - less Pow - ers and a - dorn - ment of

the faith - ful; for she has been pro - claimed Heav - en and Tem - ple

of the God - head. She, by de - stroy - ing the mid - dle wall of

en - mi - ty, has brought peace in - stead and thrown o - pen the King's

pal - ace. There - fore, hold - ing fast to her as an - chor of the faith,

we have as cham - pi - on the Lord born from her. Take cour - age,

there - fore, take cour - age peo - ple of God: for he will make war

on the foe as all - pow - er - ful.

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system contains the lyrics 'we have as cham - pi - on the Lord born from her. Take cour - age,'. The second system contains 'there - fore, take cour - age peo - ple of God: for he will make war'. The third system contains 'on the foe as all - pow - er - ful.' and ends with a double bar line. The piano accompaniment is primarily composed of chords and simple melodic lines.

After the completion of the Verses, the Entrance with the Holy Gospel.

Deacon: Wisdom. Stand upright.

*Choir:***O Joyful Light***(Kievan)*

O joy - ful light of the ho - ly glo - - - ry of the Im - mor - tal,

heav - en - ly, ho - ly bless - ed Fa - - - - - ther, O Je - sus Christ!

Now that we have come to the set - ting of the sun and see the eve - ning

light, we hymn as God, Fa - ther, Son, and Ho - - - - - ly

HOLY SATURDAY

Spir - - - it. It is right at all times to hymn you with

ho - - - - ly voic - - - - - es, Son of God. Giv - er of life,

there - fore the world glo - ri - fies you.

The musical score is written for a voice and piano. The key signature has two flats (B-flat major). The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The score is divided into three systems. The first system contains the lyrics 'Spir - - - it. It is right at all times to hymn you with'. The second system contains 'ho - - - - ly voic - - - - - es, Son of God. Giv - er of life,'. The third system contains 'there - fore the world glo - ri - fies you.' and ends with a double bar line.

And immediately we begin the Readings.

Deacon: Wisdom.

Reader: The Reading is from Genesis. [1:1-13]

Deacon: Let us attend.

Reader:

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and a spirit of God was being carried on the water. And God said: Let there be light, and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said: Let there be a dome in the midst of the water and let there be a separation between the water and the water; and it was so. And God made the dome; and God made a separation between the water which was below the dome, and the water which was above the dome. And God called the dome Heaven; and God saw that it was good, and there was evening and there was morning, a second day. And God said: Let the water below heaven be gathered together into one gathering, and let dry land appear; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said: Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and there was morning, a third day.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Isaiās. [60:1-16]

Deacon: Let us attend.

Reader:

Shine, shine, Jerusalem, for your light has come and the glory of the Lord has risen upon you. See, darkness will cover the earth and thick darkness will be upon nations; but upon you the Lord will manifest himself, and his glory will appear upon you. And kings will walk in your light and nations in your splendour. Lift up your eyes around you and see your children gathered; see, all your sons have come from afar, and your daughters will be raised on men's shoulders. Then you will see, and fear, and be amazed in your heart, because wealth of sea and of nations and of peoples will transfer to you; and herds of camels will come to you and camels of Madiam and Gephrah will cover you; all those from Saba will come bringing gold, and they will bear incense and precious stones, and they will declare the good tidings of the salvation of the Lord. And all the sheep of Kedar will be gathered to you and the rams of Nabaioth will come to you, and there will be offered acceptable sacrifices on my altar, and my house of prayer will be glorified. Who are these who fly like clouds and like doves with their nestlings? The isles awaited me,

and in the first place the ships of Tharsis to bring your children from afar, and their silver and gold with them, for the sake of the holy name of the Lord and for the sake of the glorious Holy One of Israel. And strangers will build your walls, and their kings will stand before you; for because of my wrath I struck you, and because of mercy I loved you. And your gates will be open continually, day and night they will not be shut, to bring to you the power of the nations, and their kings as captives; for the nations and kings who will not serve you will perish, and the nations will be made a desert in desert places. And the glory of Libanos will come to you, with cypress and pine and cedar together, to glorify my holy place, and I shall glorify the place of my feet. And the sons of those who humbled you and of those who embittered you will come to you afraid, and you will be called City of the Lord, Zion of the Holy One of Israel. Because you were abandoned and hated, and there was no one to help you, I will give you eternal joy, gladness for generations of generations; and you will suck the milk of nations and eat the wealth of kings; and you will know that it is I the Lord who save you, and I the God of Israel who deliver you.

Deacon: Wisdom.

Reader: The Reading is from Exodus. [12:1-12]

Deacon: Let us attend.

Reader:

The Lord spoke to Moses and Aaron in the land of Egypt, saying: This month is the beginning of months for you, it is for you the first among the months of the year; speak to the whole congregation of the children of Israel, saying: On the tenth of this month let each take a lamb according to the houses of their families, every man a lamb for his household; if they should be too few in the house so that there are not enough for a lamb, he is to take with him his neighbour according to the number of souls; each shall be numbered for him according to the sufficiency for a lamb; it shall be for you a lamb, perfect, male, a yearling; you shall take it from the lambs and the kids. And it shall be kept by you until the fourteenth of this month and the whole multitude of the congregation of the children of Israel shall kill it towards evening; and they are to take some of the blood and put it on the two door-posts and on the lintel in the houses in which they eat it, and they are to eat the meat in this night, roasted by fire, and they are to eat unleavened bread with bitter herbs. You are not to eat it raw or boiled in water, but only roasted by fire, the head with the feet and the entrails. You are not to leave any of it until morning and you are not to break a bone of it; but what is left over of it until morning you are to burn up with fire. This is how you are to eat it: your loins girded, your sandals on your feet, and your staves in your hands; and you are to eat it in haste: it is a Passover for the Lord.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Jonas. [1-4]

Deacon: Let us attend.

Reader:

The word of the Lord came to Jonas, the son of Amathi, saying: Arise and journey to Nineveh the great city, and preach in it, because the cry of its wickedness has gone up before me. And Jonas arose to flee to Tharsis from the face of the Lord; and he went down to Joppa and found a boat bound for Tharsis, and he paid the fare, and boarded it, to sail with them to Tharsis from the face of the Lord. And the Lord raised a great wind on the sea; and there came a great storm on the sea, and the boat was in danger of breaking up. And the sailors were afraid and each cried to his god, and they threw into the sea the cargoes that were in the boat to lighten it of them. But Jonas had gone down into the hold of the boat and was sleeping and snoring. And the captain approached him and said to him: 'Why are you snoring? Arise, and call on your God: perhaps God will save us, and we may not perish.' And each one said to his neighbour: 'Come, let us cast lots, and let us find out for what reason this evil is upon us.' And they cast lots, and the lot fell on Jonas. And they said to him: 'Tell us for what reason this evil is upon us. What is your work? Where have you come from? And where are you going? And from what country and from what people are you?' And he said to them: 'I am a servant of the Lord, and I worship the Lord, the God of heaven, who made the sea and the dry land.' And the men feared with a great fear, and they said to him: 'Why did you do this?' Because the men knew that he was fleeing from the face of the Lord, because he had told them; and they said to him: 'What are we to do with you, so that the sea will become calm for us?', because the sea was rising and raising an even greater storm. And Jonas said to them: 'Take me, and throw me into the sea, and the sea will become calm for you; because I know that it is because of me that this great storm is upon you.' And the men were striving to return to land, and they could not, because the sea rose ever higher against them. And they cried out to the Lord and said: 'Let it not be, Lord; let us not perish because of the soul of this person, and do not bring on us the blood of the righteous; because you, Lord, have done as you wished.' And they took Jonas and threw him into the sea and the sea ceased from its raging. And the men feared the Lord with a great fear, and they sacrificed a sacrifice to the Lord, and they vowed vows.

And the Lord had ordered a great sea monster to swallow up Jonas; and Jonas was in the belly of the sea monster for three days and three nights. And Jonas prayed to the Lord his God and said: 'I cried to the Lord my God in my trouble, and he heard me; you heard my voice, my cry from the bowels of hell. You cast me into the depths of the heart of the sea, and rivers surrounded me. All your billows and your waves passed over me. And I said: "I have been thrust from your eyes; shall I look again towards your holy temple?" Water encompassed me, even to my soul: the final deep closed round me. My head went down to the clefts of the mountains. I descended into the earth, whose bars are eternal barriers. Let my life come up from corruption to you, O Lord my God. As my soul was departing from me I remembered the Lord; and let my prayer come to you, to your holy

temple. Those who preserve vain and foolish things have forsaken their own Mercy. But I shall sacrifice to you with a voice of praise and thanksgiving; I shall pay you, O Lord, whatever I have vowed, for my salvation.' And the Lord ordered the sea monster; and it cast Jonas out upon the dry land.

And the word of the Lord came to Jonas a second time, saying: 'Arise and journey to Nineveh the great city, and preach in it in accordance with the previous word which I spoke to you.' And Jonas arose and journeyed to Nineveh, as the Lord had told him. Now Nineveh was a great city of God, about three days journey across. And Jonas began to journey into the city, about one day's journey, and he preached and said: 'Three more days and Nineveh will be overthrown.' And the men of Nineveh believed God and proclaimed a fast, and dressed in sackcloth, from the greatest of them to the least. And the word reached the king of Nineveh, and he rose from his throne, and took off his robe, and put on sackcloth, and sat on ashes. And there was a proclamation and a declaration in Nineveh from the king and from his nobles, saying: 'Humans and beasts, oxen and sheep are not to eat, not to pasture and not to drink water.' So humans and beasts put on sackcloth and cried out insistently to God; and they turned away each from their wicked way, and from the injustice in their hands, saying: 'Who knows if God will repent and be entreated, and turn back from the anger of his rage, and we may not perish?' And God saw their works, that they had turned from their wicked ways, and God repented of the evil which he had said he would do to them, and he did not do it.

And Jonas was very deeply grieved, and he was troubled, and he prayed to the Lord and said: 'O Lord, were not these my words when I was still in my land? Because of this I made haste to escape to Tharsis, because I knew that you are merciful, and pitying and long-suffering and full of mercy, and repent over evils. And now, Master, Lord, take my soul from me, for it is better for me to die than to live.' And the Lord said to Jonas: 'Are you then so very grieved?' And Jonas left the city, and sat down opposite the city, and made a shelter for himself, and sat under it in the shade, until he should see what would happen to the city. And God gave orders to a gourd, and it came up over the head of Jonas, to be a shade for him above his head, to shade him from his troubles; and Jonas rejoiced with great joy at the gourd. And God gave orders to a worm at dawn on the morrow, and it struck the gourd and it withered up. And it came to pass as soon as the sun had dawned that God gave orders to a burning east wind; and the sun beat down on the head of Jonas; and he fainted and despaired of his soul, and said: 'It were better for me to die than live.' And God said to Jonas: 'Are you then so very grieved over the gourd?' And he said: 'I am very grieved, even to death.' And the Lord said: 'You had pity for the gourd, for which you had suffered no evil, nor did you rear it; it came into being before night, and perished before night. And I, shall I not have pity for Nineveh the great city, in which dwell more than one hundred and twenty thousand people, who do not know their right hand or their left, and also many animals.'

Deacon: Wisdom.

Reader: The Reading is from Jesus son of Nahvee. [5:10-15]

Deacon: Let us attend.

Reader:

The children of Israel encamped in Galgala and kept the Passover on the fourteenth day of the first month in the evening, to the west of Jericho, on the far side of the Jordan in the plain. And they ate of the corn of the land on the morrow of Passover, unleavened and new. On this day the manna ceased, after they had eaten of the corn of the land, and there was no longer manna for the children of Israel; they harvested the country of the Phoenicians in that year. And it came to pass when Jesus was in Jericho that he looked up with his eyes and saw someone standing in front of him, and a drawn sword was in his hand; and Jesus approached him and said to him: 'Are you for us, or for our enemies?' But he said to him: 'I, the Chief Captain of the army of the Lord, have now come.' And Jesus fell on his face to the ground, and worshipped, and said to him: 'Master, what order do you give to your servant?' And the Lord's Chief Captain said to Jesus: 'Untie your sandal from your feet, for the place on which you are standing is holy.' And Jesus did so.

Deacon: Wisdom.

Reader: The Reading is from Exodus. [13:20-22, 14:1-31, 15:1-19]

Deacon: Let us attend.

Reader:

The children of Israel departed from Sokchoth and encamped at Othom by the desert. God was leading them by day with a pillar of cloud to show them the way, but by night with a pillar of fire. The pillar of cloud did not fail to appear to them by day, and the pillar of fire by night before all the people. And the Lord spoke to Moses, saying: 'Speak to the children of Israel, and let them turn away and encamp opposite the settlement between Magdol and the sea, opposite Beëlsephon; before them you will camp by the sea. And Pharaoh will say to his people: "These children of Israel are wandering in the land; for the desert has shut them in." But I will harden Pharaoh's heart, and he will pursue after them; and I shall be glorified in Pharaoh and in all his army; and the Egyptians will know that I am the Lord;' and they did this. And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaoh and his servants was changed against the people, and they said: 'Why did we do this? Why did we send the children of Israel away so as not to slave for us?' So Pharaoh yoked his chariots and assembled all his people with himself, and took six hundred chosen chariots and all the cavalry of the Egyptians, and the captains over them all. And the Lord hardened the heart of Pharaoh, king of Egypt, and he went in pursuit after the children of Israel; but the children of Israel marched out with upraised hand. And the Egyptians went in pursuit after them and found them encamped by the sea. And all the cavalry and chariots of Pharaoh, and the horsemen and his army were opposite the settlement in front of Beëlsepphon; and Pharaoh approached. And the children of Israel looked up with their eyes and they saw, and lo, the Egyptians were encamped behind them, and they were greatly afraid; and the children of

Israel cried out to the Lord, and said to Moses: 'Is it because there were no graves in Egypt that you have brought us out to die in the desert? Why have you done this, leading us out of Egypt? Is not this the word which we spoke to you in Egypt when we said: "Leave us alone that we may be slaves of the Egyptians"? For it is better for us to be slaves to the Egyptians than to die in this desert.' But Moses said to the people: 'Take courage, stand firm, and see the salvation which comes from the Lord, which he will perform for us to-day. For the way in which you have seen the Egyptians today, you will not see them again for ever. The Lord will fight for you, and you will keep silent.' But the Lord said to Moses: 'Why do you cry out to me? Speak to the children of Israel, and tell them to yoke up again; and you, lift up your staff, and stretch out your hand over the sea, and divide it; and let the children of Israel enter the midst of the sea on dry ground. And see, I shall harden Pharaoh's heart, and that of all the Egyptians, and they will enter after them; and I shall be glorified in Pharaoh and in all his army, and in his chariots and in his horses; and all the Egyptians will know that I am the Lord, when I am glorified in Pharaoh and in his chariots and in his horses.' And the Angel of God, who marched before the camp of the children of Israel, removed and marched at their rear; while the pillar of cloud also removed from in front of them and stood in their rear. And it entered between the camp of the Egyptians and the camp of the children of Israel, and stopped; and there was darkness and gloom; and the night passed and they did not come near one another the whole night. But Moses stretched out his hand over the sea; and the Lord drove the sea with a strong south wind the whole night long, and made the sea dry; and the water was parted. And the children of Israel entered the midst of the sea on dry land; and its water was a wall on the right and a wall on the left. But the Egyptians went in pursuit and entered after them, and all the cavalry of Pharaoh, and the chariots and the riders into the midst of the sea. But it came to pass at the dawn watch that the Lord looked upon the camp of the Egyptians in a pillar of fire and cloud, and he troubled the camp of the Egyptians; and bound the axles of their chariots, and made them go with difficulty. And the Egyptians said: 'Let us fly from before Israel; for the Lord is fighting for them against the Egyptians.' But the Lord said to Moses: 'Stretch out your hand over the sea and let the water be restored, and let it cover the Egyptians, the chariots and the riders.' So Moses stretched out his hand over the sea, and the water was restored to its place towards dawn; but the Egyptians fled under the water; and the Lord shook off the Egyptians in the midst of the sea; and the water came back, it covered the chariots and the riders and all the army of Pharaoh, those who entered after them into the sea, and there was not one of them left behind. But the children of Israel marched on dry land in the midst of the sea; while the water was a wall for them on the right and on the left. And the Lord delivered Israel on that day from the hand of the Egyptians; and Israel saw the Egyptians dead by the shore of the sea. And Israel saw the mighty hand, what the Lord had done to the Egyptians; and the people feared the Lord and believed God and Moses his servant. Then Moses and the children of Israel sang this song to the Lord, and said:

Reader: Let us sing to the Lord.

People:



For he has been great - ly glo - - - ri - - - fied.

Reader: Horse and rider he has cast into the sea. Let us sing to the Lord.

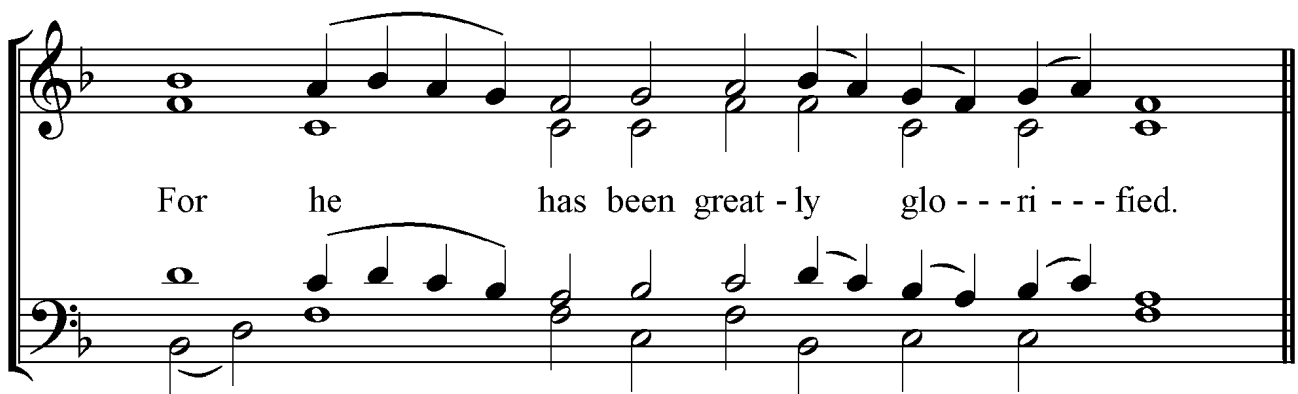
People:



For he has been great - ly glo - - - ri - - - fied.

Reader: Helper and protector he has become for my salvation. Let us sing to the Lord.

People:



For he has been great - ly glo - - - ri - - - fied.

Reader: He is my God and I will glorify him; my father's God and I will exalt him. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is for a two-part setting of the text. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, starting on a whole note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4, B3, A3, G3. The bass staff provides a harmonic accompaniment, starting with a whole note G3, followed by a half note F3, and then a series of eighth notes: E3, D3, C3, B2, A2, G2, F2, E2, D2, C2. The text 'For he has been great - ly glo - - - ri - - - fied.' is written below the staves, with hyphens indicating the long duration of the 'glo - - - ri - - - fied' phrase.

Reader: The Lord shatters wars, the Lord is his name. Pharaoh's chariots and army he has cast into the sea. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the first one, featuring a two-part setting of the text 'For he has been great - ly glo - - - ri - - - fied.' in a key with one flat, with a treble and bass staff.

Reader: The chosen captains of the cavalry were swallowed up in the Red Sea. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the previous ones, featuring a two-part setting of the text 'For he has been great - ly glo - - - ri - - - fied.' in a key with one flat, with a treble and bass staff.

Reader: With the deep he covered them: they sank to the bottom like a stone. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is for a two-part setting of the text. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, starting on a whole note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4, B3, A3, G3, F3, E3, D3, C3, B2, A2, G2. The bass staff provides a harmonic accompaniment, starting with a whole note G2, followed by a half note A2, and then a series of eighth notes: B2, A2, G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1, B0, A0, G0. The text 'For he has been great - ly glo - - - ri - - - fied.' is written below the treble staff, with hyphens indicating the long duration of the 'glo - - - ri - - - fied' part.

Reader: Your right hand, O Lord, has been glorified with strength. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the first one, featuring a two-part setting of the text in a B-flat key signature. The melody in the treble staff and the accompaniment in the bass staff are the same, with the text 'For he has been great - ly glo - - - ri - - - fied.' written below the treble staff.

Reader: Your right hand, O Lord, has broken the enemies; and in the abundance of your glory you broke the adversaries in pieces. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the previous two, featuring a two-part setting of the text in a B-flat key signature. The melody in the treble staff and the accompaniment in the bass staff are the same, with the text 'For he has been great - ly glo - - - ri - - - fied.' written below the treble staff.

Reader: You sent forth your wrath to destroy them like stubble. And by the breath of your anger the water parted asunder. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is for a two-part setting of the text. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, starting on a whole note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4, B3, A3, G3, F3, E3, D3, C3, B2, A2, G2. The bass staff provides a harmonic accompaniment, starting with a whole note G2, followed by a half note A2, and then a series of eighth notes: B2, A2, G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1, B0, A0, G0. The text 'For he has been great - ly glo - - - ri - - - fied.' is written below the treble staff, with hyphens indicating the long duration of the final notes.

Reader: The waters hardened like a wall, the waves hardened in the middle of the sea. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the first one, featuring a two-part setting of the text in a key with one flat. The melody in the treble staff and the accompaniment in the bass staff are the same, with the text 'For he has been great - ly glo - - - ri - - - fied.' written below the treble staff.

Reader: The enemy said: I will pursue, I will overtake, I will divide the spoils, I will satisfy my soul, I will destroy with my sword, my right hand shall have dominion. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the previous two, featuring a two-part setting of the text in a key with one flat. The melody in the treble staff and the accompaniment in the bass staff are the same, with the text 'For he has been great - ly glo - - - ri - - - fied.' written below the treble staff.

Reader: You sent forth your spirit, the sea covered them, they sank like lead in the mighty water. Let us sing to the Lord.


People:



For he has been great - ly glo - - - ri - - - fied.

Reader: Who is like you among the gods, O Lord? Who is like you, glorified in the holy place, marvellous in glory, working wonders? Let us sing to the Lord.

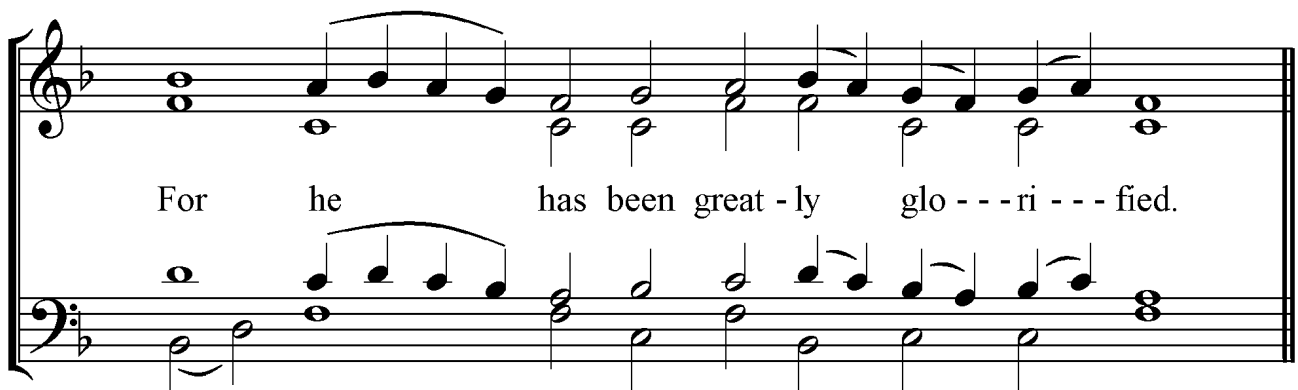
People:



For he has been great - ly glo - - - ri - - - fied.

Reader: You stretched out your right hand, the earth swallowed them up. In your righteousness you guided this your people, whom you have redeemed. Let us sing to the Lord.

People:



For he has been great - ly glo - - - ri - - - fied.

Reader: By your strength you called them to your holy dwelling-place. The nations heard, and were angry; pangs have seized those who live among the Philistines. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is for a two-part setting of the text. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, starting on a whole note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4, B3, A3, G3. The bass line is written in the bass staff, starting on a whole note G3, followed by a half note A3, and then a series of eighth notes: B3, A3, G3, F3, E3, D3, C3, B2, A2, G2. The text 'For he has been great - ly glo - - - ri - - - fied.' is written below the staves, with hyphens indicating long notes for 'glo' and 'ri'.

Reader: Then the leaders of Edom and the rulers of the Moabites hastened; trembling took hold of them; all the inhabitants of Canaan melted away. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the first one, featuring a two-part setting of the text in G major (one flat) with a treble and bass staff. The melody and bass line are the same, and the text 'For he has been great - ly glo - - - ri - - - fied.' is written below the staves.

Reader: Let fear and trembling fall upon them; by the greatness of your arm let them be turned to stone. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the previous two, featuring a two-part setting of the text in G major (one flat) with a treble and bass staff. The melody and bass line are the same, and the text 'For he has been great - ly glo - - - ri - - - fied.' is written below the staves.

Reader: Till your people pass over, O Lord, till your people, whom you have purchased, pass over. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

Reader: Bring them in and plant them on the mountain of their inheritance, in the place you have prepared, which you have made, O Lord; the sanctuary, O Lord, which your hands have purchased. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

Reader: The Lord reigns over the ages and for ever and ever: for Pharaoh's horse went with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

Reader: But the children of Israel walked on dry land in the midst of the sea. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is for a two-part setting of the text. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat). The melody is written in the treble staff, starting on a whole note G4, followed by a half note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4, B3, A3, G3, F3, E3, D3, C3, B2, A2, G2. The bass staff provides a harmonic accompaniment, starting with a whole note G2, followed by a half note A2, and then a series of eighth notes: B2, A2, G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1, B0, A0, G0. The text 'For he has been great - ly glo - - - ri - - - fied.' is written below the treble staff, with hyphens indicating the long duration of the 'glo - - - ri - - - fied' part.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the first one, featuring a two-part setting of the text in a two-staff format with a treble and bass staff. The melody and accompaniment are the same, and the text 'For he has been great - ly glo - - - ri - - - fied.' is written below the treble staff.

Reader: Both now and for ever, and to the ages of ages. Amen. Let us sing to the Lord.

People:

For he has been great - ly glo - - - ri - - - fied.

This musical score is identical to the previous two, featuring a two-part setting of the text in a two-staff format with a treble and bass staff. The melody and accompaniment are the same, and the text 'For he has been great - ly glo - - - ri - - - fied.' is written below the treble staff.

Reader: For he has been greatly glorified.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Sophonias. [3:8-15]

Deacon: Let us attend.

Reader:

Thus says the Lord: Wait upon me for the day of my resurrection for witness; because my judgement will be on the gatherings of the nations, to draw kings to me, to pour out on them all my fierce anger; for the whole earth will be consumed with the fire of my jealousy. Because then I shall turn upon peoples a tongue for its generation, for them all to call upon the name of the Lord, to serve him under one yoke. From the end of the rivers of Ethiopia I shall receive those who implore me; children of the scattered will bring me sacrifices. On that day you will not be put to shame because of all your practices with which you dishonoured me; because then I shall remove from you your disdainful pride, and you will no more set yourself to magnify yourself upon my holy mountain. And I shall leave in you a meek and humble people; and the remnant of Israel will reverence the name of the Lord, and they will not commit injustice, will not speak vanities, and there will not be found in their mouth a deceitful tongue; because they will pasture and lie down, and there will be none to terrify them. Rejoice greatly, daughter of Zion, proclaim, daughter of Jerusalem; be glad and exult from your whole heart, daughter of Jerusalem. The Lord has taken away your injustices; he has rescued you from the hand of your foes; the King of Israel, the Lord, is in your midst, and you will no longer see evils.

Deacon: Wisdom.

Reader: The Reading is from the Third Book of Kingdoms. [17:8-24]

Deacon: Let us attend.

Reader:

The word of the Lord came to Elias saying: Rise, and journey to Sarepta in Sidonia; see, I have commanded a widow there to look after you. And he rose and journeyed to Sarepta and came to the gate of the city; and see, there was a widow there gathering sticks. And Elias called to her and said to her: 'Fetch me, I pray you, a little water in a vessel so that I may drink.' And she went to fetch it, and Elias called to her: 'Fetch me, I pray you, also a morsel of bread in your hand.' And the woman said: 'As the Lord your God lives, I have not so much as a cake, but only a handful of flour in a pitcher and a little oil in a flask; and see, I am gathering a couple of twigs and I shall go in and prepare it for myself and my children, and we shall eat it and die.' And Elias said to her: 'Take courage, go in and do as you have said; but make me a little cake from it, and you shall bring it to me first and then you shall make for yourself and your children last. Because thus says the Lord: "The pitcher of flour will not run out and the flask of oil will not diminish until the day when the Lord gives rain upon the land." ' And the woman went and did so, and ate, she and he, and her children. And from that day the pitcher of flour did not run out and the flask of oil did not diminish according to the word of the Lord, which he had spoken through the hand of Elias. And it came to pass after this that the son

of the woman, the mistress of the house, fell sick, and his sickness was very severe, until there was no breath left in him. And she said to Elias: ‘Why do you trouble me, man of God? Have you come here to remind me of my unrighteousness and to kill my son?’ And Elias said to the woman: ‘Give me your son.’ And he took him from her bosom, and carried him to the upper chamber, in which he was lodging, and laid him to sleep on the bed. And Elias cried out to the Lord and said: ‘Alas, Lord, the witness of the widow with whom I dwell, you have done evil in killing her son.’ And he breathed on the child three times and called on the Lord and said: ‘Lord my God, I pray you, let the soul of this child return to it.’ And it came to pass that the child cried out; and he brought him down from the upper chamber into the house and gave him to his mother. And Elias said: ‘See, your son lives.’ And the woman said to Elias: ‘See, I know that you are a man of God, and that the word of the Lord in your mouth is true.’

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Isaïas. [61:10-11; 62:1-5]

Deacon: Let us attend.

Reader:

Let my soul rejoice in the Lord; for he has clothed me with a garment of salvation and a tunic of gladness, he has put a crown on me as on a bridegroom, and he has adorned me with ornaments as a bride; and as earth putting forth its flowers and a garden its seeds, so the Lord has made justice and gladness to spring up before all the nations. Because of Zion I shall keep silence and because of Jerusalem I shall not rest, until my justice has gone forth like light, while my salvation will burn like a torch. And nations will see your justice and kings your glory; and one will call your name a new name, which the Lord will name; and you will be a crown of beauty in the Lord’s hand, a diadem of kingship in the hand of your God. And you will no longer be called “Abandoned”, and your land will no longer be called “Desert”, for you will be called “My Will” and your land “Inhabited”; because the Lord has been well pleased with you, and your land will be inhabited. And as a young man lives with a virgin, so will your children dwell; and it will be in the way that a bridegroom is glad in his bride, so the Lord will be glad in you.

Deacon: Wisdom.

Reader: The Reading is from Genesis. [22:1-18]

Deacon: Let us attend.

Reader:

It came to pass after these things that God tested Abraham and said to him: ‘Abraham, Abraham’; and he said: ‘I am here.’ And he said: ‘Take your son, Isaac, your beloved, whom you love, and journey to the high land and offer him there as a whole burnt-offering on one of the mountains, which I shall tell you.’ And in the morning Abraham rose, saddled his ass, and took with him two servants and Isaac his son, and having split wood for the burnt-offering he rose and journeyed and came on the third day to the place which God had told him. And looking up with his eyes Abraham saw the place from afar. And Abraham said to his servants: ‘Stay here with the ass, while I and the child cross over as

far as there and when we have worshipped we shall return to you.’ Abraham took the wood for the burnt-offering and placed it on Isaac his son; while he took in his hand both the fire and the knife, and they journeyed, the two of them together. Isaac said to Abraham his father: ‘Father.’ He said: ‘What is it, child?’ He said: ‘See, the fire and the wood; where is the sheep for the burnt-offering?’ Abraham said: ‘God will provide a sheep for himself for the burnt-offering, child.’ Both of them journeyed together and they came to the place, which God had told him; and there Abraham built an altar and placed the wood on it, and binding Isaac his son he placed him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to kill his son. And the Angel of the Lord called to him from Heaven and said to him: ‘Abraham, Abraham.’ And he said: ‘I am here.’ And he said: ‘Do not lay your hand on the child, nor do anything to him; for now I know that you fear God, and for my sake have not spared your beloved son.’ And looking up with his eyes Abraham saw, and lo, a ram caught in a sabek plant by the horns; and Abraham went and took the ram and offered it as a burnt-offering instead of Isaac his son. And Abraham called the name of the place: “The Lord saw”; as they say to this day: ‘On the mountain the Lord was seen.’ And the Angel of the Lord called Abraham a second time from Heaven, saying: ‘By myself I have sworn, says the Lord: because you have done this thing, and have not spared your beloved son for my sake, blessing I will truly bless you, and multiplying I will multiply your seed as the stars of Heaven and as the sand which is on the shore of the sea, and your seed will inherit the cities of their enemies; and in your seed all the nations of the earth will be blessed, because you have obeyed my voice.’

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Isaías. [61:1-10]

Deacon: Let us attend.

Reader:

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach the good news to the poor, to heal those who are broken in heart, to proclaim release to prisoners and sight to the blind, to declare an acceptable year of the Lord and a day of recompense to God, to comfort all who mourn, to give glory instead of ash to those who mourn in Zion, an anointing of gladness to the mourners, a garment of glory instead of a spirit of despondency; and they will be called generations of justice, a planting of the Lord for glory; and they will build eternal deserts, they will raise up those that were formerly deserted; and they will renew deserted cities, deserted for generations. And foreigners will come shepherding your sheep, and strangers as ploughmen and vinedressers. While you will be called priests of the Lord, ministers of God; you will eat the strength of nations and be marvelled at by their wealth. Thus they will inherit the land a second time, and eternal gladness will be upon their head. For I am the Lord who love justice and hate robberies of injustice; and I will give their toil to the just and I will make an eternal covenant with them. And their seed will be known among the nations, and their offspring in the midst of the peoples; everyone who sees them will know them, for they are seed blessed by God and with gladness they will be glad in the Lord.

Deacon: Wisdom.

Reader: The Reading is from the Fourth Book of Kingdoms. [4:8-37]

Deacon: Let us attend.

Reader:

There came a day when Elissaios crossed to Soman, and there an important woman constrained him to eat bread; and it came to pass that as often as he went there he turned aside to eat there. And the woman said to her husband: 'See now, I know that this man, who comes to us continually, is a holy man of God; so let us make for him a little upstairs room, and put a bed and a table and stool and a lamp in it; and it shall be that when he comes to us he will turn aside there.' And a day came and he entered there and turned aside to the upstairs room and slept there. And he said to his boy Giëzi: 'Call the Somanite woman to me.' And he called her, and she stood before him. And he said to him: 'Say to her now: "You have taken all this trouble for us. What must we do for you? Have you some request to the King or to the commander of the army?"' But she said: 'I dwell in the midst of my people.' And he said to Giëzi: 'What must we do for her?' And his boy Giëzi said: 'Well, she has no son, and her husband is an old man.' And he called her, and she stood by the door. And Elissaios said to her: 'At this time, according to the season, you will live and embrace a son.' But she said: 'No, my Lord, do not lie to your servant.' And the woman conceived in the womb and gave birth to a son at that time, according to the season, and lived, as Elissaios had said to her. And the boy grew; and it came to pass, when he went out to his father to the reapers, that he said to his father: 'My head, my head.' And he said to the servant boy: 'Carry him to his mother.' And he carried him to his mother, and he slept on her lap until midday, and died. And she carried him up and laid him on the bed of the man of God, and shut the door on him and went out. And she called her husband and said: 'Send me one of the boys and one of the she-asses, and I will hurry to the man of God and then return.' And he said to her: 'Why are you going to him today? It is not new moon or Sabbath.' But she said: 'It is well.' And she saddled the she-ass and said to her boy: 'Be quick, go on, and do not slow down because of me, unless I tell you. Set out, and go on, and you will come to the man of God on Mount Carmel.' And she went and journeyed as far as the man of God on the mountain. And it came to pass that Elissaios saw her coming, and said to his boy Giëzi: 'See, that Somanite woman; now run to meet her, and you are to say: "Is it well with you? Is it well with your husband? Is it well with the boy?"' And she said: 'It is well.' And she came to Elissaios on the mountain and seized his feet, and Giëzi approached to push her away. And Elissaios said: 'Let her alone, because her soul is greatly grieved, and the Lord has hidden it from me and has not told me.' But she said: 'Did I ask my lord for a son? For did I not say: "Do not lie to me." ' And Elissaios said to Giëzi: 'Gird yourself and take my staff in your hand and go. If you meet anyone, you are not to bless him, and if anyone blesses you, you are not to answer him. And you are to lay my staff on the face of the boy.' And the boy's mother said: 'As the Lord lives and as your soul lives, I shall not leave you.' And Elissaios arose and went behind her. And Giëzi went on ahead of her and placed the staff on the boy's face, and there was no sound nor any hearing. And he returned to meet him and gave him the news, saying: 'The boy has not woken.' And

Elissaios entered the house; and lo, the boy was lying dead on his bed. And Elissaios entered the house and shut the door on the two of them and prayed to the Lord. And he climbed up and lay on the boy and put his mouth to his mouth and his eyes to his eyes and his hands to his hands, and he stretched himself upon him, and the boy's flesh grew warm. And he returned and walked up and down in the house, and went up and stretched himself on the boy seven times; and the boy opened his eyes. And Elissaios shouted to Giëzi and said: 'Call this Somanite woman to me'; and he called her, and she came to him. And Elissaios said to her: 'Take your son.' And the woman came and fell at his feet and bowed to the ground; and she took her son and went out.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Isaïas. [63:11-19, 64:1-5]

Deacon: Let us attend.

Reader:

Thus says the Lord: Where is he who brought the shepherd of the sheep out of the earth? Where is he who put the Holy Spirit in them? Who led Moses by his right hand, the arm of his glory? He overpowered the water in front of him, to make for himself an eternal name. He led them through the deep like a horse through the desert, and they did not grow weary; and like cattle through a plain; a spirit came down from the Lord and guided them; thus you led out your people to make for yourself a name of glory. Turn from heaven and look from your holy house and from your glory: where is your zeal and your strength? Where is the abundance of your mercy and your pities that you have held back from us? You are our Father, even though Abraham did not know us, and Israel did not acknowledge us; but you, Lord our Father, deliver us; from the beginning your name is upon us. Why have you made us wander from your way, O Lord? Why have you hardened our hearts so that we should not fear you? Turn back for the sake of your servants, for the tribes of your inheritance, so that we may inherit a little of your holy mountain. Our adversaries have trampled down your sanctuary. We have become as at the beginning, when you did not rule us, when your name had not been invoked upon us. If you open heaven, trembling will take hold from you on the mountains, and they will melt, as wax melts before the face of fire, and fire will burn up the adversaries, and your name will be manifest among the adversaries; at your presence nations will be troubled; trembling will take hold from you on the mountains. From of old we have not heard, our eyes have not seen a God except you, and the works which you will do for those who await your mercy. For they will meet with those who do what is just and who will remember your ways.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Jeremias. [38:31-34]

Deacon: Let us attend.

Reader:

Thus says the Lord: Behold, days are coming when I shall make a covenant with the house of Israel, and a new covenant with the house of Judah, not according to the covenant

which I made with their fathers on the day when I took their hand to lead them out of the land of Egypt; because they did not abide by my covenant, and I disregarded them, says the Lord. Because this is my covenant, which I shall make with the house of Israel after those days, says the Lord: I shall surely give my laws into their minds and I shall write them on their hearts, and I shall be for them as God, and they will be for me as a people. And they will not teach each his fellow citizen, and each his brother, saying: 'Know the Lord'; because they will all know me, from the least among them to the greatest, because I shall be merciful to their iniquities, and I shall not remember their sins any more.

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Daniel. [3:1-88]

Deacon: Let us attend.

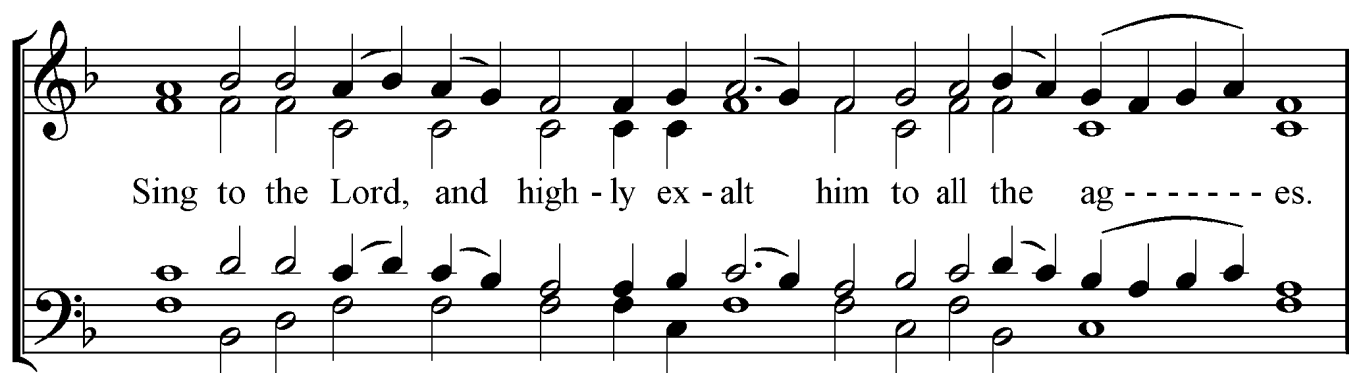
Reader:

In the eighteenth year Nabuchodonosor made a golden image; its height was sixty cubits and its breadth was six cubits; and he set it up in the plain of Deïra, in the country of Babylon. And he sent to gather all the governors and generals and magistrates and chiefs and princes, all those with authority, all the governors of districts, to come to the dedication of the image. And they were gathered, the magistrates, governors, generals, chiefs, great princes, those with authority, all the governors of districts, for the dedication of the image which Nabuchodonosor the king had set up; and they stood before the image. And the herald cried loudly: 'To you it is ordered, peoples, tribes, languages, at whatever hour you hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you shall fall down and worship the golden image which Nabuchodonosor the king has set up. And any one who does not fall down and worship, at that hour shall be cast into the burning furnace of fire.' And it came to pass that when the people heard the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, all the peoples, tribes and languages fell down and worshipped the golden image which Nabuchodonosor had set up. Then certain Chaldean men approached and accused the Jews, and they spoke and said to king Nabuchodonosor: 'O king, live for ever! You, O king, have given an order that everyone who hears the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music and does not fall down and worship the golden image, shall be cast into the burning furnace of fire. There are Jewish men, whom you have placed over the affairs of the country of Babylon, Sedrach, Misach and Abdenago, who have not obeyed your order, O king, and do not serve your gods and who do not worship the golden image which you have set up.' Then in rage and anger Nabuchodonosor ordered Sedrach, Misach and Abdenago to be brought; and they were brought before the king; and Nabuchodonosor answered and said to them: 'Is it true, Sedrach, Misach and Abdenago, that you do not serve my gods, and do not worship the golden image that I have set up? Now therefore, when you hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you are to fall down and worship the golden image that I have set up; and if you do not worship, in that hour you will be cast into the burning furnace of fire. And who is the god that will rescue you from my hands?' Sedrach, Misach and Abdenago answered king Nabuchodonosor: 'We have no need to answer you over this matter; for our God, whom

we serve, is in heaven, able to rescue us from the burning furnace of fire and he will rescue us from your hands, O king, because we will not serve your gods, and we will not worship the golden image that you have set up.’ Then Nabuchodonosor was filled with rage, and his countenance was changed towards Sedrach, Misach and Abdenago, and he ordered the furnace to be heated seven times more than usual, so that it should burn to the uttermost; and he ordered his strongest men to fetter Sedrach, Misach and Abdenago, and to cast them into the burning furnace of fire. Then the men bound them with their coats, caps, leggings and other clothing, and they were cast into the middle of the burning furnace of fire, since the word of the king prevailed; and the furnace was heated exceedingly, seven times more than usual. And these three, Sedrach, Misach and Abdenago, fell bound into the middle of the burning furnace of fire, and they walked in the midst of the flame, praising God and blessing the Lord. And Azarias stood up and prayed thus; and opening his mouth in the middle of the fire he said: ‘Blessed are you, Lord God of our fathers, and your name is worthy to be praised and glorified to the ages. For you are righteous in all that you have done for us. And all your works are true, and all your ways right, and all your judgements are true. And judgements of truth you have executed in all that you have brought upon us, and upon Jerusalem the city of our fathers. For in truth and judgement you have brought all these things upon us for our sins. For we have sinned and transgressed, departing from you, and have sinned in all things, and we have not heard your commandments, nor kept them, nor done what you instructed us, that it might go well with us. And all that you have done to us, and all that you have brought upon us, you have done in true judgement; and you have delivered us into the hands of lawless enemies, most hateful apostates, and to an unjust king, the most wicked in all the earth. And now we cannot open our mouths; we have become a shame and reproach to your servants, and to those who revere you. Do not finally reject us, for your holy name’s sake, and do not annul your covenant, and do not take your mercy from us, for the sake of Abraham your beloved, and for the sake of Isaac your servant, and of Israel your holy one, to whom you said that you would multiply their seed like the stars of heaven, and like the sand on the shore of the sea. For we, O Master, have become fewer than all the nations, and we are humbled in all the earth this day because of our sins. And there is at this time no ruler and prophet and leader; no whole burnt-offering, no sacrifice, no oblation, no incense, no place to make an offering before you and to find mercy. But with a contrite soul and a humble spirit may we be accepted. As with whole burnt-offerings of rams and bulls, and as with tens of thousands of fat lambs, so may our sacrifice be acceptable before you this day, that we may wholly follow you; for no shame will come to those who trust in you. And now we follow you with our whole heart, and we fear you, and we seek your presence; do not put us to shame. But deal with us in your tenderness, and according to the abundance of your mercy. Deliver us according to your wondrous works, and give glory to your name, O Lord. And let all who harm your servants be disgraced, and let them be deprived of all their power, and let their might be shattered. And let them know that you are the Lord, that you alone are God, and glorious over the whole world.’ And the king’s servants, who cast them in, did not cease to heat the furnace with naphtha, pitch, tow and brushwood. And the flame poured out above the furnace forty nine cubits; and it broke through and burnt those Chaldeans whom it found near the furnace. But the Angel

of the Lord came down into the furnace to be with Azarias and those with him, and he drove the flame of the fire out of the furnace. And he made the midst of the furnace as if it had been a moist whistling wind, so that the fire did not touch them at all, nor hurt them, nor trouble them. Then the Three as with one voice, praised, blessed and glorified God in the furnace, saying: 'Blessed are you, O Lord, the God of our fathers: to be praised and exalted above all to the ages. And blessed is your glorious, holy name: to be praised and exalted above all to the ages. Blessed are you in the holy temple of your glory: to be praised and exalted above all to the ages. Blessed are you who behold the deeps and sit upon the Cherubim: to be praised and exalted above all to the ages. Blessed are you on the glorious throne of your kingdom: to be praised and exalted above all to the ages. Blessed are you in the firmament of heaven: to be praised and exalted above all to the ages.

Then we all stand and sing



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

The musical score is written for two staves, treble and bass clef, in 8/8 time. The melody is a simple, hymn-like tune with a range of one octave. The lyrics are written below the notes.

Reader: Bless the Lord, all you works of the Lord.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is identical to the one above, featuring a two-staff setting of the hymn lyrics in 8/8 time.

Reader: Bless the Lord, Angels of the Lord.

People:

Musical score for "HOLY SATURDAY". The score is written for a piano accompaniment, featuring a treble and bass staff. The key signature is one flat (B-flat), and the time signature is 8/8. The melody is primarily in the treble staff, with a supporting bass line in the bass staff. The lyrics are: "Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es." The word "ag" is followed by seven dashes, indicating a long note or a pause.

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, heavens of the Lord.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, all you waters above the heavens.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, all you powers of the Lord.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, sun and moon.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is for a two-part setting of a hymn. It features a treble and bass staff joined by a brace on the left. The key signature has one flat (B-flat), and the time signature is 8/8. The melody is written in the treble staff, starting on a G4 and ending on a G4. The bass line is written in the bass staff, starting on a G3 and ending on a G3. The lyrics are written below the treble staff, with hyphens indicating syllables that span across measures. The word 'ag' is followed by seven dashes, indicating a long note or a rest.

Reader: Bless the Lord, stars of heaven.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is identical to the first one, featuring a two-part setting of the hymn in B-flat major and 8/8 time. The melody and bass line are the same, and the lyrics are also identical, with 'ag' followed by seven dashes.

Reader: Bless the Lord, all showers and dew.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is identical to the previous two, featuring a two-part setting of the hymn in B-flat major and 8/8 time. The melody and bass line are the same, and the lyrics are also identical, with 'ag' followed by seven dashes.

Reader: Bless the Lord, all you winds.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, fire and heat.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

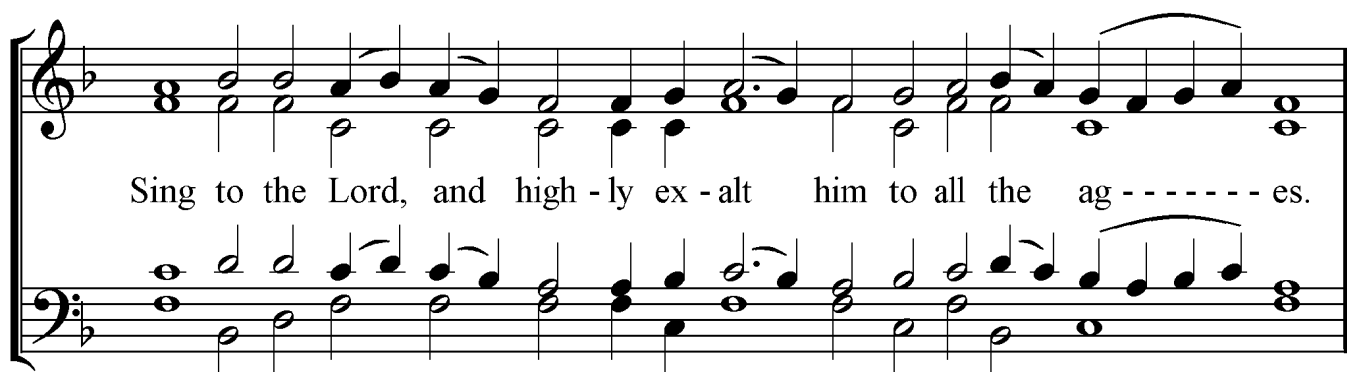
Reader: Bless the Lord, cold and warmth.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, dew and snows.

People:




Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is for the first verse. It features a treble and bass staff in 8/8 time with a key signature of one flat. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es."

Reader: Bless the Lord, nights and days.

People:

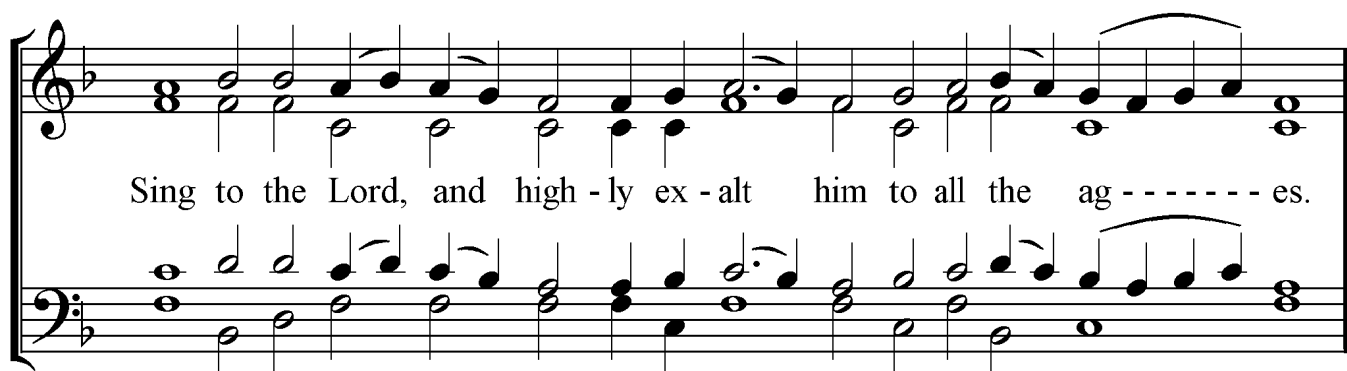


Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is for the second verse. It features a treble and bass staff in 8/8 time with a key signature of one flat. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es."

Reader: Bless the Lord, light and darkness.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is for the third verse. It features a treble and bass staff in 8/8 time with a key signature of one flat. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es."

Reader: Bless the Lord, ice and cold.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, frosts and snows.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

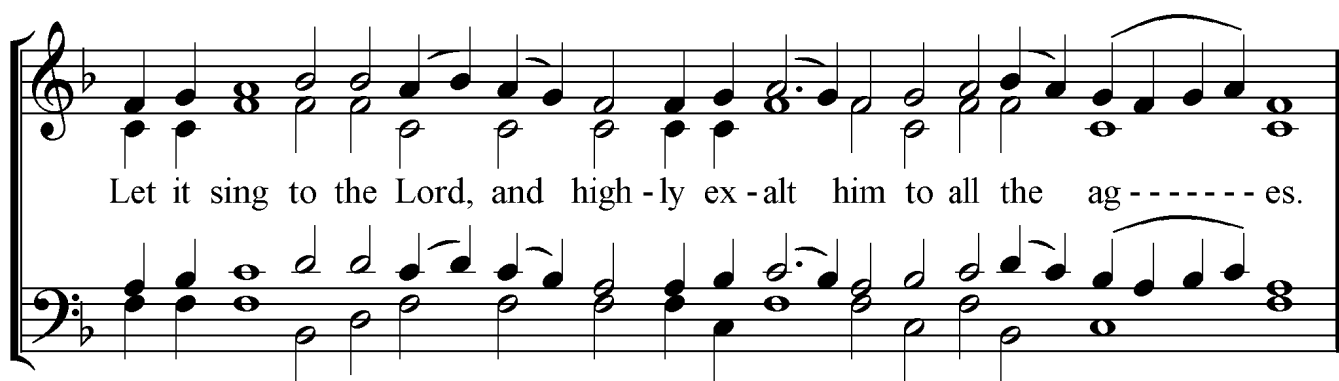
Reader: Bless the Lord, lightnings and clouds.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Let the earth bless the Lord.

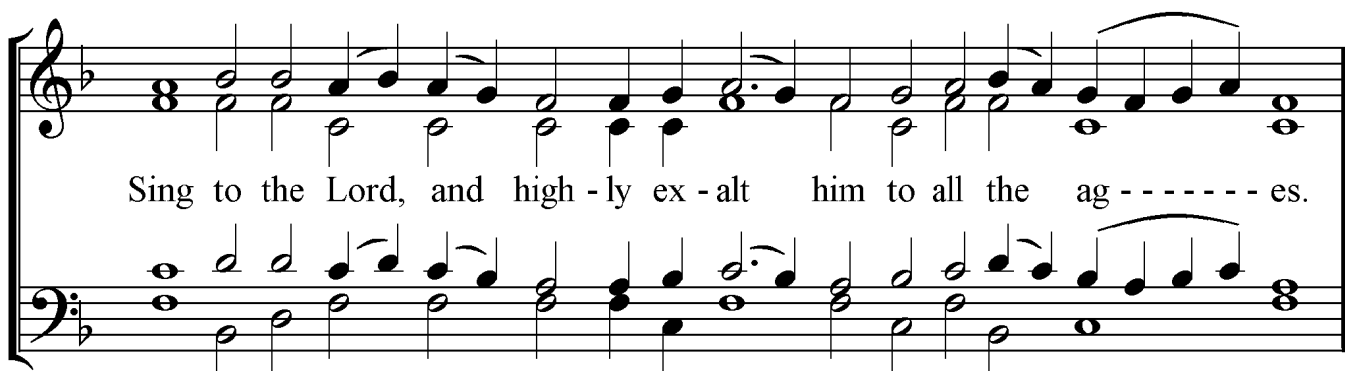
People:



Let it sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, mountains and hills.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, all things that grow on them.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, you springs.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, seas and rivers.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

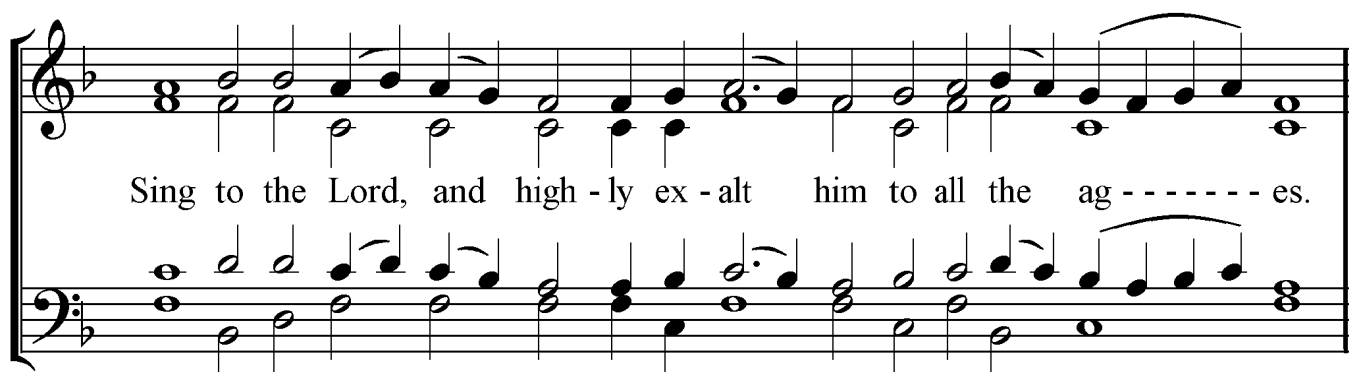
Reader: Bless the Lord, you whales, and all that move in the waters.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, all birds of the air.

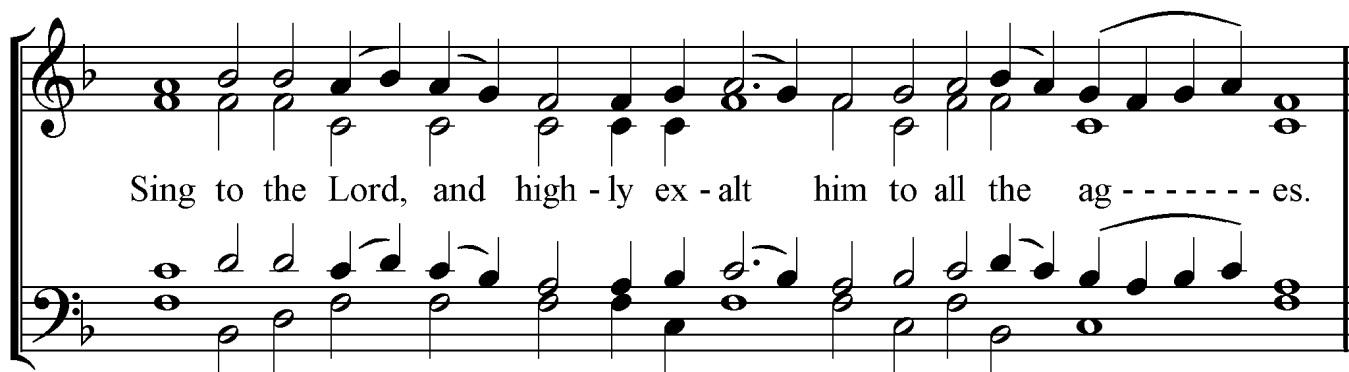
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, beasts and all cattle.

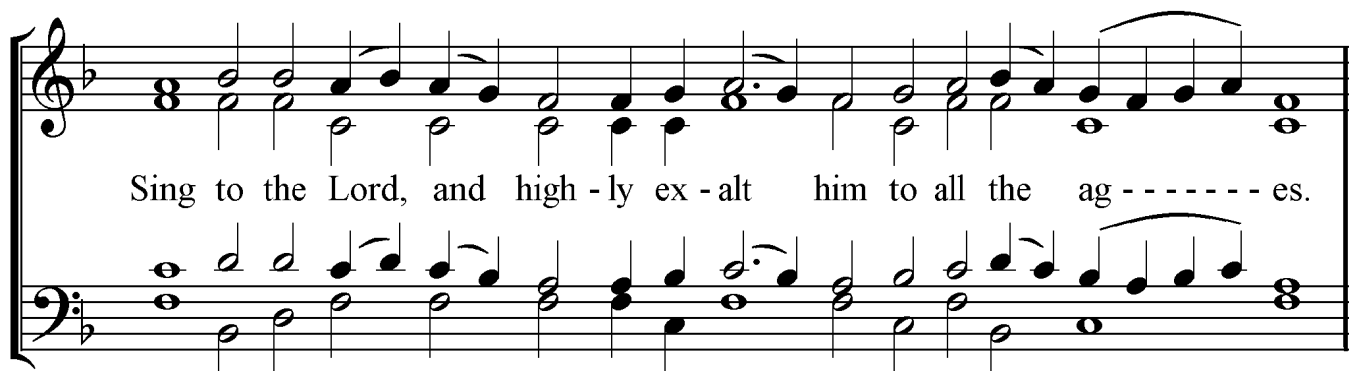
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, sons of men.

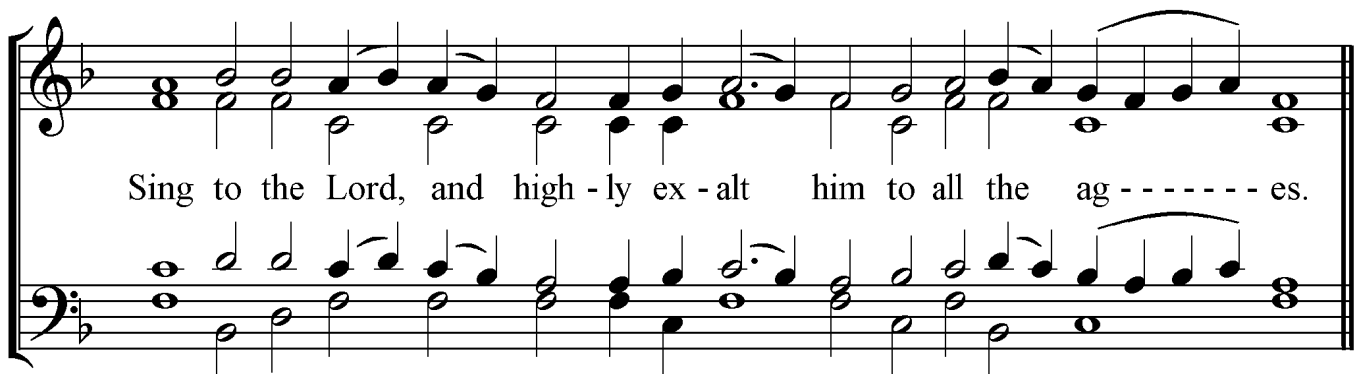
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Let Israel bless the Lord.

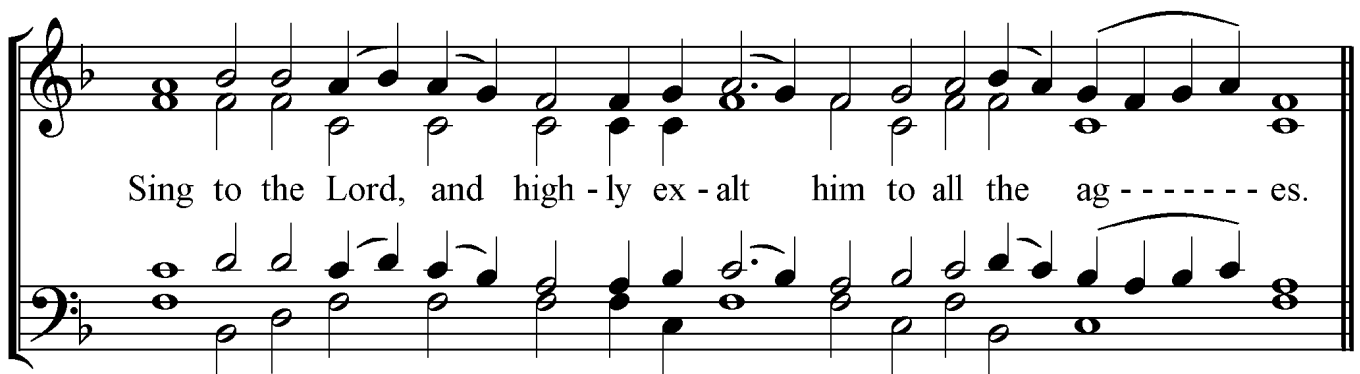
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, priests of the Lord.

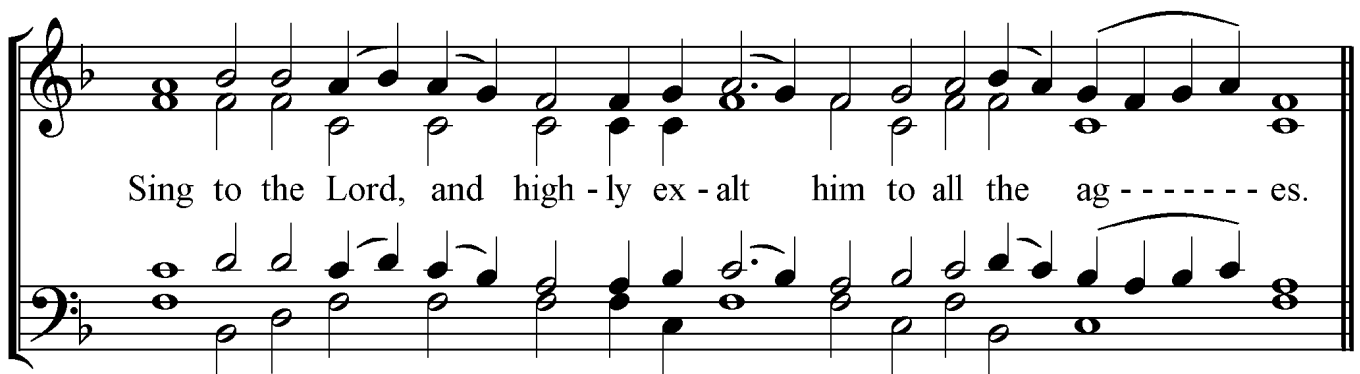
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, servants of the Lord.

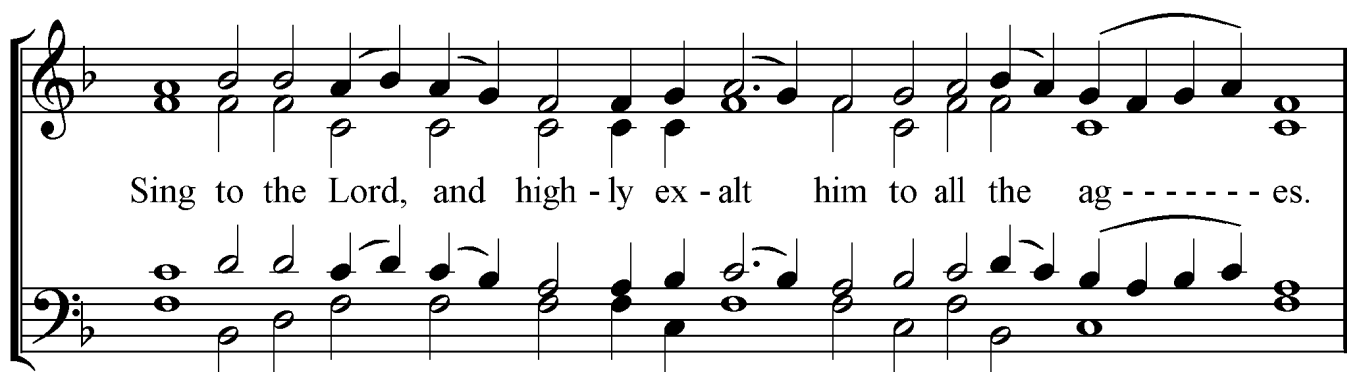
People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, spirits and souls of the righteous.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, you holy and humble of heart.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, Ananias, Azarias and Misaël.

People:



Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Bless the Lord, Apostles, Prophets and Martyrs of the Lord.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: We bless Father, Son and Holy Spirit.

People:

We sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: Both now and for ever, and to the ages of ages. Amen.

People:

Sing to the Lord, and high - ly ex - alt him to all the ag - - - - - es.

Reader: We praise, bless and worship the Lord.

People:

Sing to him, and high - ly ex - alt him to all the ag - - - - - es.

This musical score is for a hymn in G major, 4/4 time. It consists of two staves. The melody is in the treble clef, starting on G4, moving up stepwise to D5, and then down to G4. The bass line is in the bass clef, starting on G2, moving up stepwise to D3, and then down to G2. The lyrics are: 'Sing to him, and high - ly ex - alt him to all the ag - - - - - es.'

Then the small Litany.

Little Litany

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

This musical score is for a litany in G major, 4/4 time. It consists of two staves. The melody is in the treble clef, starting on G4, moving up stepwise to D5, and then down to G4. The bass line is in the bass clef, starting on G2, moving up stepwise to D3, and then down to G2. The lyrics are: 'Lord, have mer - cy. Lord, have mer - - - - - cy.'

To you, O Lord.

This musical score is for a litany in G major, 4/4 time. It consists of two staves. The melody is in the treble clef, starting on G4, moving up stepwise to D5, and then down to G4. The bass line is in the bass clef, starting on G2, moving up stepwise to D3, and then down to G2. The lyrics are: 'To you, O Lord.'

Instead of the Trisagion:

"As many as have been baptised"

A - men. As man - y as have been bap - tised in - to Christ

This system consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains a whole note chord (F2, C3) followed by a double bar line, then a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The second staff begins with a bass clef and a key signature of one flat (B-flat). It contains a whole note chord (F2, C3) followed by a double bar line, then a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The lyrics are: "A - men. As man - y as have been bap - tised in - to Christ".

have put on Christ. Al - le - lu - - - ia.

This system consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The second staff begins with a bass clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The lyrics are: "have put on Christ. Al - le - lu - - - ia.".

Е - - - ли - цы во Хри - стà кре - сті - сте - ся, во Хри - стà
Ye - - - lee - tsee vo Chri - sta krye - stee - stye - sya, vo Chri - sta

This system consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The second staff begins with a bass clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The lyrics are: "Е - - - ли - цы во Хри - стà кре - сті - сте - ся, во Хри - стà" and "Ye - - - lee - tsee vo Chri - sta krye - stee - stye - sya, vo Chri - sta".

об - ле - ко - сте - ся, ал - ли - лу - і - а.
ob - lye - ko - stye - sya, al - - lee - lu - ee - a.

This system consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The second staff begins with a bass clef and a key signature of one flat (B-flat). It contains a half note melody (F2, G2, A2) and a whole note chord (F2, C3). The lyrics are: "об - ле - ко - сте - ся, ал - ли - лу - і - а." and "ob - lye - ko - stye - sya, al - - lee - lu - ee - a.".

Câți în Hris - tos v-ați bo - te - zat, în Hris - tos v-ați și îm- bră - cat,

This system consists of two measures of music. The first measure contains the lyrics 'Câți în Hris - tos v-ați bo - te - zat,' and the second measure contains 'în Hris - tos v-ați și îm- bră - cat,'. The music is written for a piano with a treble and bass staff, featuring a key signature of one flat (B-flat) and a common time signature (C). The melody is primarily composed of eighth and sixteenth notes, with some rests.

Al - - li - - lu - - i - - a

This system consists of two measures of music. The first measure contains the lyrics 'Al - - li - - lu - - i - - a'. The music is written for a piano with a treble and bass staff, featuring a key signature of one flat (B-flat) and a common time signature (C). The melody is primarily composed of eighth and sixteenth notes, with some rests.

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

This system consists of two measures of music. The first measure contains the lyrics 'Glory to the Father, and to the Son, and to the Holy Spirit.' and the second measure contains 'Both now and for ever, and to the ages of ages. Amen.' The music is written for a piano with a treble and bass staff, featuring a key signature of one flat (B-flat) and a common time signature (C). The melody is primarily composed of eighth and sixteenth notes, with some rests.

have put on Christ. Al - le - lu - - - ia.

This system consists of two measures of music. The first measure contains the lyrics 'have put on Christ.' and the second measure contains 'Al - le - lu - - - ia.' The music is written for a piano with a treble and bass staff, featuring a key signature of one flat (B-flat) and a common time signature (C). The melody is primarily composed of eighth and sixteenth notes, with some rests.

Repeat: "As many"

Deacon: Let us attend.

Priest: Peace to all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Prokeimenon in the Fifth Tone.

Let all the earth wor - ship you, and sing of you, let it

praise your name, O Most High.

Verse: Be joyful in the Lord, all the earth; sing praises to his name.

Deacon: Wisdom.

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans.[6:3-11]

Deacon: Let us attend.

Reader: Brethren, as many of us as have been baptized into Christ, have been baptized into his death. We have been buried then with him through baptism into death; so that, as Christ has been raised from the dead through the glory of the Father, we too may thus walk in newness of life. For if we have grown into union with him through a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and that we might no longer be slaves of sin. For whoever has died has been justified from sin. But if we have died with Christ, we believe that we shall also live with him. We know that Christ, being raised from the dead, dies no more; death no longer has dominion over him. For the death

he died, he died to sin, once for all; but the life he lives he lives to God. So you must also consider yourselves dead to sin, but alive to God, in Christ Jesus our Lord.

Priest: Peace to you.

Reader: And to your spirit.

We do not say Alleluia, but, after it has been sung once by the celebrating clergy, we sing immediately the following verse in Tone 7:

Tone 7:

Valaam Chant

A - - - rise, O God, and judge the earth, for you shall

have an in - her - it - ance a - - - - mong the na - - - - tions.

We repeat this after each of the following verses of Psalm 81, recited by the Reader.

God stood in the assembly of gods; he will judge among the gods.

How long will you judge unjustly; and accept the persons of the wicked?

Defend the fatherless and poor; do justice to the humble and needy.

Deliver the poor and needy; save them from the hand of the wicked.

They have not known, nor understood, but walk in darkness. Let all the foundations of the earth be shaken.

I said, You are gods, and you are all children of the Most High; but you will die like men, and fall like one of the princes.

Before the Gospel:

Priest: Wisdom. Stand upright. Let us listen to the Holy Gospel.

Then: Peace to all.



Deacon: The reading is from the Holy Gospel according to Matthew. [28:1-20]



Priest: Let us attend.

Deacon: After the Sabbath, as it grew light on the first day of the week, Mary Magdalen and the other Mary came to see the tomb. And behold there was a great earthquake; for an Angel of the Lord came down from heaven, approached and rolled away the stone from the door and sat on it. His appearance was like lightning and his clothing was white as snow. From fear of him those who were on guard were shaken with fear and became like dead men. The Angel answered and said to the women, ‘Do not be afraid. I know that you are looking for Jesus the crucified. He is not here. He has been raised from the dead. Come, see the place where the Lord lay. And go quickly, tell his disciples that he has been raised from the dead, and see, he is going ahead of you into Galilee. It is there you will see him. See, I have told you.’ And they went out quickly from the grave with fear and great joy, and ran to announce it to his disciples. As they were on their way to announce it to his disciples, behold Jesus met them and said, ‘Rejoice!’ But they approached, seized his feet and worshipped him. Then Jesus said to them, ‘Do not be afraid! Go and announce to my disciples that they are to go into Galilee and they will see me there.’ As they were going, some of the guard entered the city and announced to the chief priests all that had taken place. They assembled with the elders and took counsel and then gave a large sum of money to the soldiers, saying, ‘Say, “His

disciples came by night and stole him while we were asleep.” And if this gets to the ears of the governor, we will satisfy him and keep you unharmed.’ They took the money and did as they had been instructed. And this report has been circulated among the Jews to this day. But the eleven disciples went to Galilee, to the mountain that Jesus had ordered them. And when they saw him they worshipped him; but some doubted. And Jesus approached and spoke to them, saying, ‘All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe everything that I have commanded you. And behold, I am with you always, until the consummation of the age.’



And the rest of the Divine Liturgy of Saint Basil the Great.

Litany of Fervent Supplication

Kievan

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

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

A - men.

Catechumens

p 1, 3, 5 2, 4, 6

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

p
mf

To you, O Lord. A - men.

mf

Litany of the Faithful.*Very slowly**a tempo*

Lord, have mer - cy. Lord, have mer - - - - - cy. A - men.

Litany of Peace*Very slowly**a tempo*

Lord, have mer - cy. Lord, have mer - - - - - cy. A - men.

(Harmonies after
M Kovalevsky)

Instead of the Cherubic Hymn, sing (VERY slowly):

Let all mor - tal flesh keep si - lent, and stand with

fear and trem - - - bling, and pon - der noth - ing earth - ly with - in

it - self, and pon - der noth - ing earth - ly with - in it - self.

For the King, for the King of kings, and Lord,

and Lord of lords comes, comes to be

This system contains the first two measures of the piece. The melody is in G major, starting on G4. The lyrics are 'and Lord of lords' and 'comes, comes to be'. The music features a mix of eighth and sixteenth notes, with some rests.

sac - ri - ficed and to be giv - en as food to the faith - ful

This system contains the next two measures. The melody continues with eighth and sixteenth notes. The lyrics are 'sac - ri - ficed' and 'and to be giv - en as food to the faith - ful'. The system ends with a double bar line.

Great Entrance. A - men. And be - fore him go the choirs of

This system contains the next two measures. The first measure is a whole rest, labeled 'Great Entrance.'. The second measure is a whole note, labeled 'A - men.'. The third measure is a half note, labeled 'And'. The lyrics continue with 'be - fore him go the choirs of'. The system ends with a double bar line.

an - gels, with eve - ry, with eve - ry Prin - ci - pal - i - ty and

This system contains the final two measures. The melody continues with eighth and sixteenth notes. The lyrics are 'an - gels, with eve - ry, with eve - ry Prin - ci - pal - i - ty and'. The system ends with a double bar line.

Pow - - - er, the man - y - eyed, the man - y - eyed Cher - u - bim

The first system of the hymn is written in G major (one sharp) and 8/8 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Pow - - - er, the man - y - eyed, the man - y - eyed Cher - u - bim".

and the six - - - - winged Ser - a - phim cov - er - ing their fa - - - ces as they

The second system continues the melody and harmony. The lyrics are: "and the six - - - - winged Ser - a - phim cov - er - ing their fa - - - ces as they".

pro - claim the hymn: Al - - - - - le - lu - ia, al - - - - - le - lu - ia, al - le - lu -

The third system begins with the instruction "pro - claim the hymn:". The melody features a more active eighth-note pattern. The lyrics are: "Al - - - - - le - lu - ia, al - - - - - le - lu - ia, al - le - lu -".

ia, al - - - - - le - - lu - ia, al - - - - - le - lu - ia, al - le - lu - - - - - ia.

The fourth system concludes the hymn. The lyrics are: "ia, al - - - - - le - - lu - ia, al - - - - - le - lu - ia, al - le - lu - - - - - ia." The piece ends with a final chord in the treble staff.

Litany of Intercession

1, 3, 5 2, 4

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

6 - 11

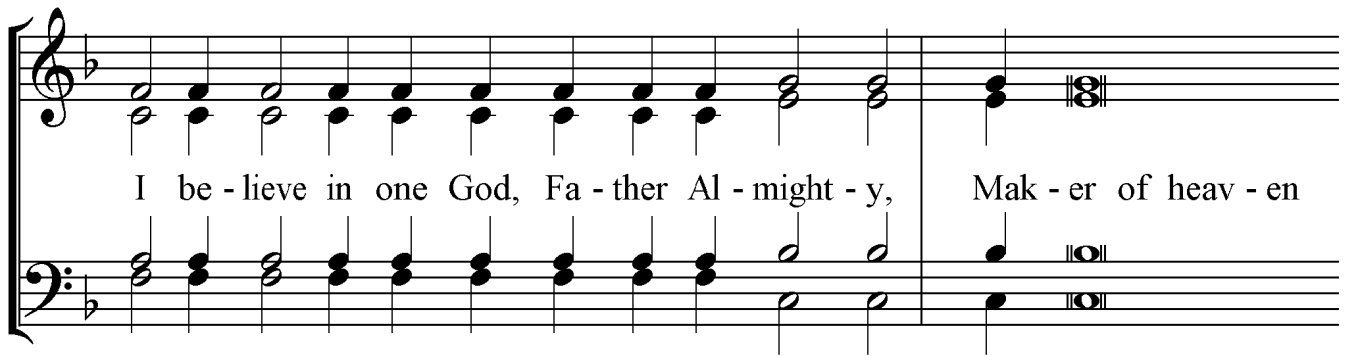
Grant this, O Lord. Grant this, O Lord.

To you, O Lord. A - men. And to your spir - it.

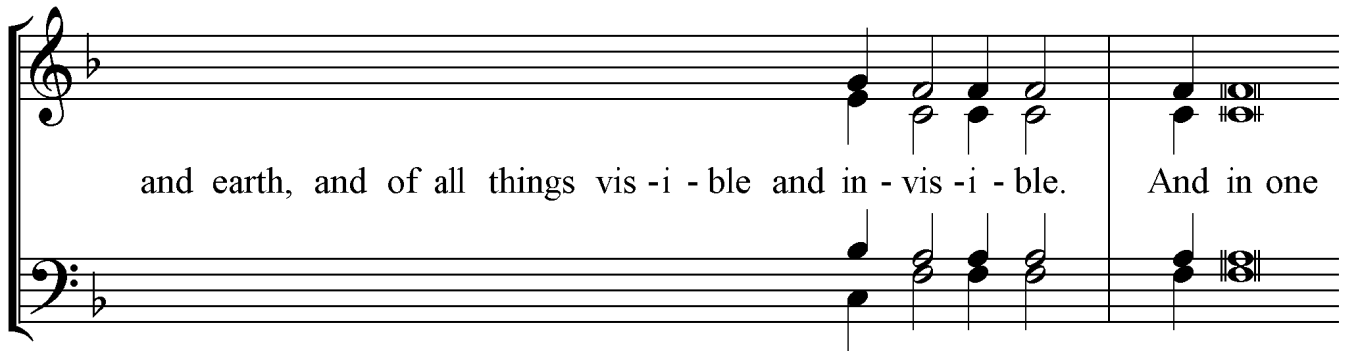
Fa - ther, Son, and Ho - ly Spir - it, Trin - i - ty con - sub - stan - tial

and un - di - vid - - - - - ed.

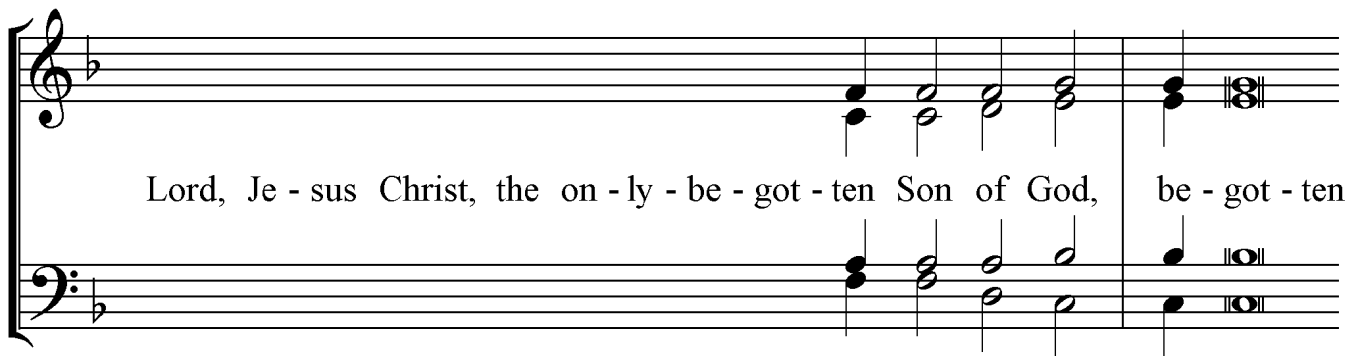
Deacon: The doors, the doors! With wisdom let us attend.



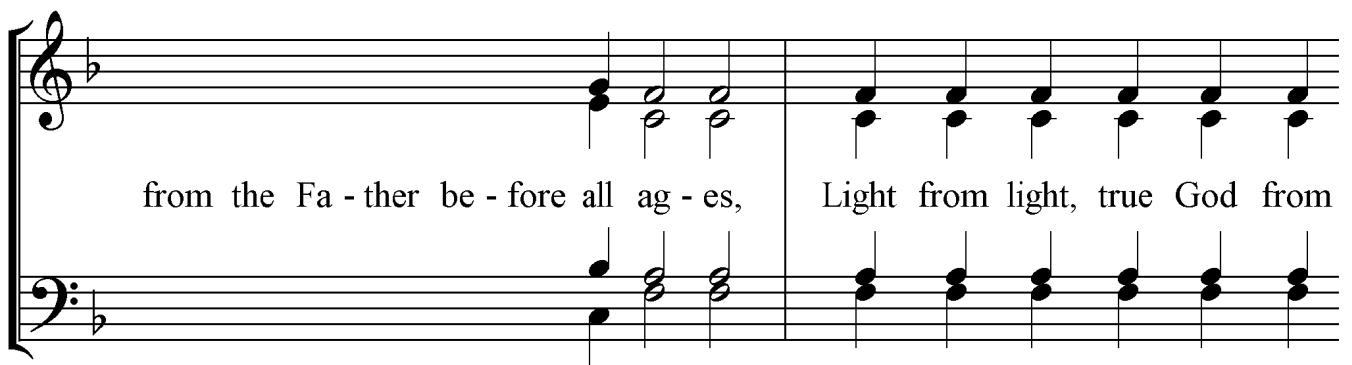
I be - lieve in one God, Fa - ther Al - might - y, Mak - er of heav - en



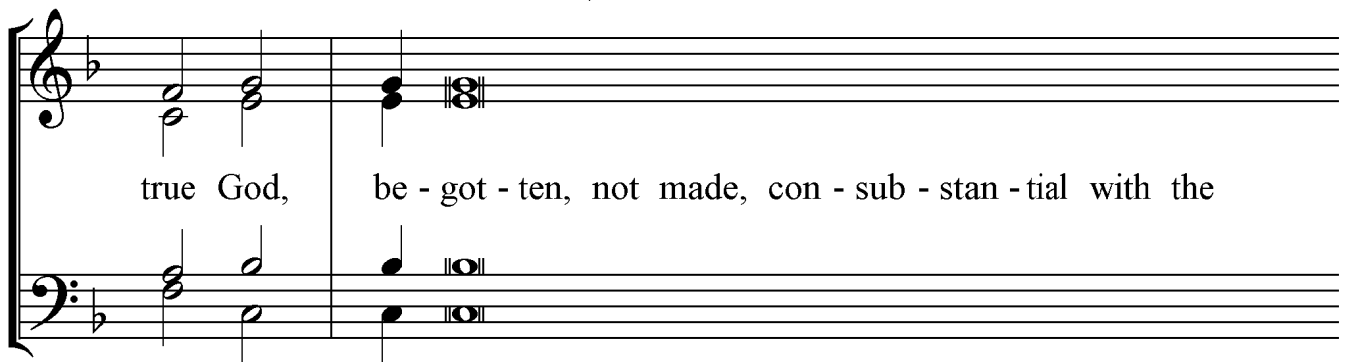
and earth, and of all things vis - i - ble and in - vis - i - ble. And in one



Lord, Je - sus Christ, the on - ly - be - got - ten Son of God, be - got - ten



from the Fa - ther be - fore all ag - es, Light from light, true God from



true God, be - got - ten, not made, con - sub - stan - tial with the

Fa - ther; through him all things were made. For our sake and for our

The first system of music features a treble and bass staff in B-flat major. The treble staff has a key signature of two flats and a common time signature. The melody consists of quarter notes: F4, A4, Bb4, C5, D5, E5, F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. The bass staff has a key signature of two flats and a common time signature. The bass line consists of quarter notes: Bb2, D3, E3, F3, G3, A3, Bb3, C4, D4, E4, F4, G4, A4, Bb4, C5, D5, E5, F5. The system ends with a double bar line and repeat signs.

sal - va - tion he came down from heav - en, and was in - car - nate from

The second system of music continues the melody and bass line. The treble staff has a key signature of two flats and a common time signature. The melody consists of quarter notes: F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. The bass staff has a key signature of two flats and a common time signature. The bass line consists of quarter notes: Bb2, D3, E3, F3, G3, A3, Bb3, C4, D4, E4, F4, G4, A4, Bb4, C5, D5, E5, F5. The system ends with a double bar line and repeat signs.

the Ho - ly Spir - it and the Vir - gin Mar - y, and be - came man.

The third system of music continues the melody and bass line. The treble staff has a key signature of two flats and a common time signature. The melody consists of quarter notes: F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. The bass staff has a key signature of two flats and a common time signature. The bass line consists of quarter notes: Bb2, D3, E3, F3, G3, A3, Bb3, C4, D4, E4, F4, G4, A4, Bb4, C5, D5, E5, F5. The system ends with a double bar line and repeat signs.

He was cru - ci - fied al - so for us un - der Pon - tius Pi - late, and

The fourth system of music continues the melody and bass line. The treble staff has a key signature of two flats and a common time signature. The melody consists of quarter notes: F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. The bass staff has a key signature of two flats and a common time signature. The bass line consists of quarter notes: Bb2, D3, E3, F3, G3, A3, Bb3, C4, D4, E4, F4, G4, A4, Bb4, C5, D5, E5, F5. The system ends with a double bar line and repeat signs.

suf - fered and was bur - ied. He rose a - gain on the third day, in

The fifth system of music continues the melody and bass line. The treble staff has a key signature of two flats and a common time signature. The melody consists of quarter notes: F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. The bass staff has a key signature of two flats and a common time signature. The bass line consists of quarter notes: Bb2, D3, E3, F3, G3, A3, Bb3, C4, D4, E4, F4, G4, A4, Bb4, C5, D5, E5, F5. The system ends with a double bar line and repeat signs.

ac - cord - ance with the Scrip - tures, and as - cend - ed in - to heav - en,

and is seat - ed at the right hand of the Fa - ther. He is com - ing

a - gain in glo - ry to judge the liv - ing and the dead; and his king - dom

will have no end. And in the Ho - ly Spir - it, the Lord, the Giv - er

of life, who pro - ceeds from the Fa - ther, who to - geth - er with

The musical score is written for a single melodic line on a grand staff (treble and bass clefs). The key signature has one flat (B-flat). The score is divided into five systems, each with a vocal line and a piano accompaniment line. The lyrics are: "Fa - ther and Son is wor - shipped and to - geth - er glo - ri - fied; who spoke through the Proph - ets. In one Ho - ly Cath - o - lic and Ap - os - tol - ic Church. I con - fess one Bap - tism for the for - give - ness of sins. I a - wait the res - ur - rec - tion of the dead, and the life of the age to come. A - men." The piano accompaniment consists of simple chords and single notes, often using octaves for the bass line. The score ends with a double bar line and repeat dots.

Fa - ther and Son is wor - shipped and to - geth - er glo - ri - fied; who

spoke through the Proph - ets. In one Ho - ly Cath - o - lic and

Ap - os - tol - ic Church. I con - fess one Bap - tism for the

for - give - ness of sins. I a - wait the res - ur - rec - tion of the dead,

and the life of the age to come. A - men.

Mercy, peace*Kievan chant**Harm. M.M. Osorgin. English arr. A.D.Hearn**Text copyright Archimandrite Ephrem*

Mer - cy, peace, a sac - ri - fice of praise. And with your

spir - - - - it. We have them with the Lord. It is right and fit - - - - ting.

The musical score is written for a two-part setting in G major (one sharp). The top staff uses a treble clef and the bottom staff uses a bass clef. The melody is characterized by long, sustained notes, typical of Kievan chant. The lyrics are: "Mer - cy, peace, a sac - ri - fice of praise. And with your spir - - - - it. We have them with the Lord. It is right and fit - - - - ting." The score is divided into three measures by double bar lines. The first measure contains the first line of the text, the second measure contains the second line, and the third measure contains the third line. The music is written in a simple, clear style, suitable for a church service.

f

Ho - ly, ho - ly, ho - ly, Lord Sab - a - oth, heaven and earth are full of your

f

This system consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves begin with a forte (*f*) dynamic marking. The music is written in a simple, homophonic style with chords and single notes. The lyrics are written below the staves.

mp

glo - - - - ry! Ho - san - na in the high - - - - - est! Bless - ed is he who

mp

This system consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves begin with a mezzo-piano (*mp*) dynamic marking. The music continues with the same homophonic style. The lyrics are written below the staves.

f

comes in the name of the Lord. Ho - san - na in the high - - - - - est!

f

This system consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves begin with a forte (*f*) dynamic marking. The music continues with the same homophonic style. The lyrics are written below the staves.

mp

(Lightly, without dragging)

A - - - - - men. A - - - - - men.

mp

This system consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves begin with a mezzo-piano (*mp*) dynamic marking. The music is written in a simple, homophonic style. The lyrics are written below the staves.

pp

We praise you, we bless you, we give thanks to you, O Lord,

and we pray to you, our God, to you, our God, and we

pray to you, our God.

Hymn to the Mother of God

Do not weep for me, O Moth - - - - - er, as you see

in a tomb the Son, whom you con - ceived with - out

seed in your womb; for I shall a - - rise and be

glo - - ri - fied, and as God I shall ex - alt in glo - ry

with - out ceas - - - - - ing those who with faith and

love mag - - ni - fy you.

The musical score is written on six staves in G major (one sharp) and 4/4 time. It features a variety of note values including eighth, quarter, and half notes, as well as rests. Slurs are used to group notes across measures, particularly in the first, second, and fifth staves. The lyrics are aligned with the notes, with hyphens indicating syllables that span multiple notes or measures.

Before the Lord's Prayer

f

And each and all. A - - - - - men.

f

mf

And with your spir - it.

1, 3, 5 2, 4

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

6 - 11

Grant this, O Lord. Grant this, O Lord.

To you, O Lord.

Priest: And count us worthy as Father, and to say:

THE LORD'S PRAYER:

Ordinary Melody

Our Fa - ther in heav - en, may your name be hall - owed,

This system contains the first three measures of the musical score. It features a treble and bass staff with a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, while the accompaniment consists of chords. The lyrics are: 'Our Fa - ther in heav - en, may your name be hall - owed,'.

your king - dom come, your will be done on earth as in heav - en.

This system contains the next four measures. The melody continues with eighth and quarter notes. The lyrics are: 'your king - dom come, your will be done on earth as in heav - en.'.

Give us to - day our dai - ly bread, and for - give us our debts,

This system contains the next four measures. The melody continues with eighth and quarter notes. The lyrics are: 'Give us to - day our dai - ly bread, and for - give us our debts,'.

as we for - give our debt - ors; and do not lead us in - to

This system contains the next four measures. The melody continues with eighth and quarter notes. The lyrics are: 'as we for - give our debt - ors; and do not lead us in - to'.

temp - ta - tion, but de - liv - er us from the e - vil one.

This system contains the final four measures of the piece. The melody continues with eighth and quarter notes. The lyrics are: 'temp - ta - tion, but de - liv - er us from the e - vil one.'.

A - men. And to your spir - it.

To you, O Lord. A - men.

One is ho - - ly, one is Lord, Je - sus Christ, to the

glo - ry of God the Fa - - ther. A - men. *Then the Communion Chant.*

Communion Chant on Holy Saturday

The Lord a - woke

as if

from sleep, and he has

ris - en and saved

us.

Al - - - le - - - lu - - - - -

- ia,

al - - le - - - lu - - - - - ia,

Detailed description: This is a musical score for a Communion Chant on Holy Saturday. It consists of eight staves of music, each with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, diatonic style, primarily using quarter and eighth notes, with some half notes and rests. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The first staff begins with 'The Lord a - woke'. The second staff continues with 'as if'. The third staff has 'from sleep, and he has'. The fourth staff has 'ris - en and saved'. The fifth staff has 'us.'. The sixth staff begins with 'Al - - - le - - - lu - - - - -'. The seventh staff has '- ia,'. The eighth staff has 'al - - le - - - lu - - - - - ia,'. The music is written in a single system, with each staff on a new line. The overall mood is solemn and reverent.

(Communion Chant on Holy Saturday, page 2)

al - - - - -

-le -- lu ----- ia.

When the Deacon brings out the Holy Gifts:

Bless - ed is he who comes in the name of the Lord.

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures of music, each featuring a half note G4 and a half note F4 beamed together. The bass staff begins with a bass clef and a key signature of one flat (B-flat). It also contains two measures of music, each featuring a half note G3 and a half note F3 beamed together. The lyrics "Bless - ed is he who comes in the name of the Lord." are centered between the two staves.

The Lord is God and has ap - peared to us.

The second system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains eight measures of music. The first seven measures each feature a half note G4 and a half note F4 beamed together. The eighth measure features a half note G4 and a half note F4 beamed together, followed by a quarter rest. The lyrics "The Lord is God and has ap - peared to us." are centered between the two staves.

After Communion

Priest: O God, save your people, and bless your inheritance.

We have seen the true light (melody in alto)

Tone 2

We have seen the true light, we have re - ceived the heav - en - ly

Spir - it, we have found the true faith, as we wor - ship the

un - di - vid - ed Trin - i - ty, for the Trin - i - ty has saved us.

Priest: Always, now and for ever, and to the ages of ages.

A - men. Let our mouths be filled with your praise, O Lord, that we
may sing of your glo - ry; for you have count - ed us wor - thy to par - take
of your ho - ly, di - vine, im - mor - tal and life - giv - ing mys - ter - ies; keep
us in your ho - li - ness, that we may med - i - tate on your right - eous - ness
all the day long. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Little Litany

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

The first system of the Little Litany consists of two measures. The first measure contains the lyrics "Lord, have mer - cy." and the second measure contains "Lord, have mer - cy." The music is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The melody is simple, using whole and half notes. The accompaniment consists of chords and single notes in the bass line.

To you, O Lord. A - men.

The second system of the Little Litany consists of two measures. The first measure contains the lyrics "To you, O Lord." and the second measure contains "A - men." The music is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The melody is simple, using whole and half notes. The accompaniment consists of chords and single notes in the bass line.

In the name of the Lord. Lord, have mer - - cy.

The third system of the Little Litany consists of two measures. The first measure contains the lyrics "In the name of the Lord." and the second measure contains "Lord, have mer - - cy." The music is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The melody is simple, using whole and half notes. The accompaniment consists of chords and single notes in the bass line.

After the Prayer behind the Amvon:

A - men.

The final system of the Little Litany consists of two measures. The first measure contains the lyrics "A - men." and the second measure contains "A - men." The music is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The melody is simple, using whole and half notes. The accompaniment consists of chords and single notes in the bass line.

Blessed be the name of the Lord.

Bless - ed be the name of the Lord, from this time forth and for

1, 2 3.

ev - er - more. ev - - - er - more.

Бу - ди и - мя Го - спó - дне бла - го - сло - вén - но, от ны́ - не

1, 2 3

и до вé - ка. вé - - - - - ка.

Fi - e nu - me - le Dom - nu - lui bi - ne - cu - vân - tat, de a - cum și

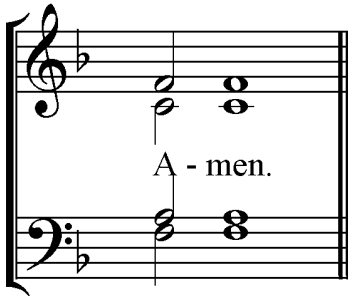
The first system of the musical score is written for piano in B-flat major (two flats). It consists of two staves, treble and bass. The melody is primarily in the treble staff, featuring a sequence of eighth and sixteenth notes. The bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics are written below the staves, aligned with the notes.

pâ - nă în veac. pâ - - - - nă în veac.

The second system of the musical score continues the piece. It is divided into two parts by a repeat sign. The first part, marked '1, 2', shows the first two endings of a phrase. The second part, marked '3', shows the third ending. The lyrics 'pâ - nă în veac.' are repeated under both endings, with the third ending featuring a longer note value for the word 'pâ'.

Dismissal

Priest: The blessing of the Lord ages of ages.



Priest: Glory to you, Christ God, our hope, glory to you.