

Ἦχος Τετράσημος Ρυθμός Ἐκκλ^{ησίας}
In the Second Tone

REFRAIN: God is the LORD, which hath shown us light. Blessed is He that cometh in the Name of the Lord.

Ὕ

Ὕχος Ἐκκλησίας



God is the LORD, which hath shown us light. Bless- ed is He that
 com- eth in the Name of the Lord.

STICHOS: O give thanks unto the LORD, for He is good; for His mercy endureth forever.

STICHOS: All nations compassed me about, but in the Name of the LORD will I destroy them.

STICHOS: I shall not die but live, and declare the works of the LORD.

STICHOS: The Stone which the builders refused is become the head-stone of the corner. This is the LORD's doing, and it is marvelous in our eyes.

APOLYTIKION OF THE RESURRECTION

When Thou didst sub- mit Thy- self un- to death, O Thou death-
 less and im-mor- tal One, then Thou didst des- troy Hell with Thy God-
 ly pow'r, and when Thou didst raise the dead from be-neath the earth, all
 the pow'rs of hea- ven did cry a- loud un- to Thee: O Christ, Thou Giv-
 er of Life! Glo- ry to Thee!

(Δι) The pi ous Jo — seph brought down Thy
pure bo dy from the Tree wrapped it in pure

(β) lin — en en balm'd it in oint
(Δπ)

ment and ar rayed = it and laid it

in a new tomb

Glory Both Now (For Unworshipped) - When There a human one

(Δπ)

Ver i ly the an gel came to the tomb
(β)

and said to the oint ment bear ing wom —

en β (MA) (Δπ)
The oint ment is meet — for

the dead But christ hath shown Him self

to be free from cor rupt tion

10 Lips wth b^r
ESV Expos.

(KE)

K $\frac{\Delta}{\text{Jo}} \text{ seph re quest} \rightarrow \text{ed} \times \text{the pre}$

cious bo dy from PI late which he wrapped

in fine lin en af ter em

balm ing it with sp^r ces di vine an

oint ed and placed it in a new

grave where fore the myrrh bear ing women rose

(TA)

up ear ly cry

(KE)

(TG)

Re veal to us O Christ thy Res ur

rec tion As thou hast fore told

Glory & Best

(M) (K)

KE
The ranks of the an gels were daz

zled at be hold ing Him who sit toth in

the bo son of the fath er placed it

in the grave like one

dead How could the Im mor tal

one at whom the myr i ads of an gels

(ta)

Gaze glo ri fy ing

Be with the dead in Ha des Be ing the

Lord and the Crē a tor

Holy Fri. Eve.

Canon
Pl. 2nd Mode

"Hxos οντις Αλε

Ode 1

(Δ)

Heirmos: The chil - - dren of | those who were

saved, hid un- der ground the God who

made the per- sec- ut- ing gi-

-ant of old to dis- ap- pear

in the waves of the sea. As

for us, how- ev- er, let us praise

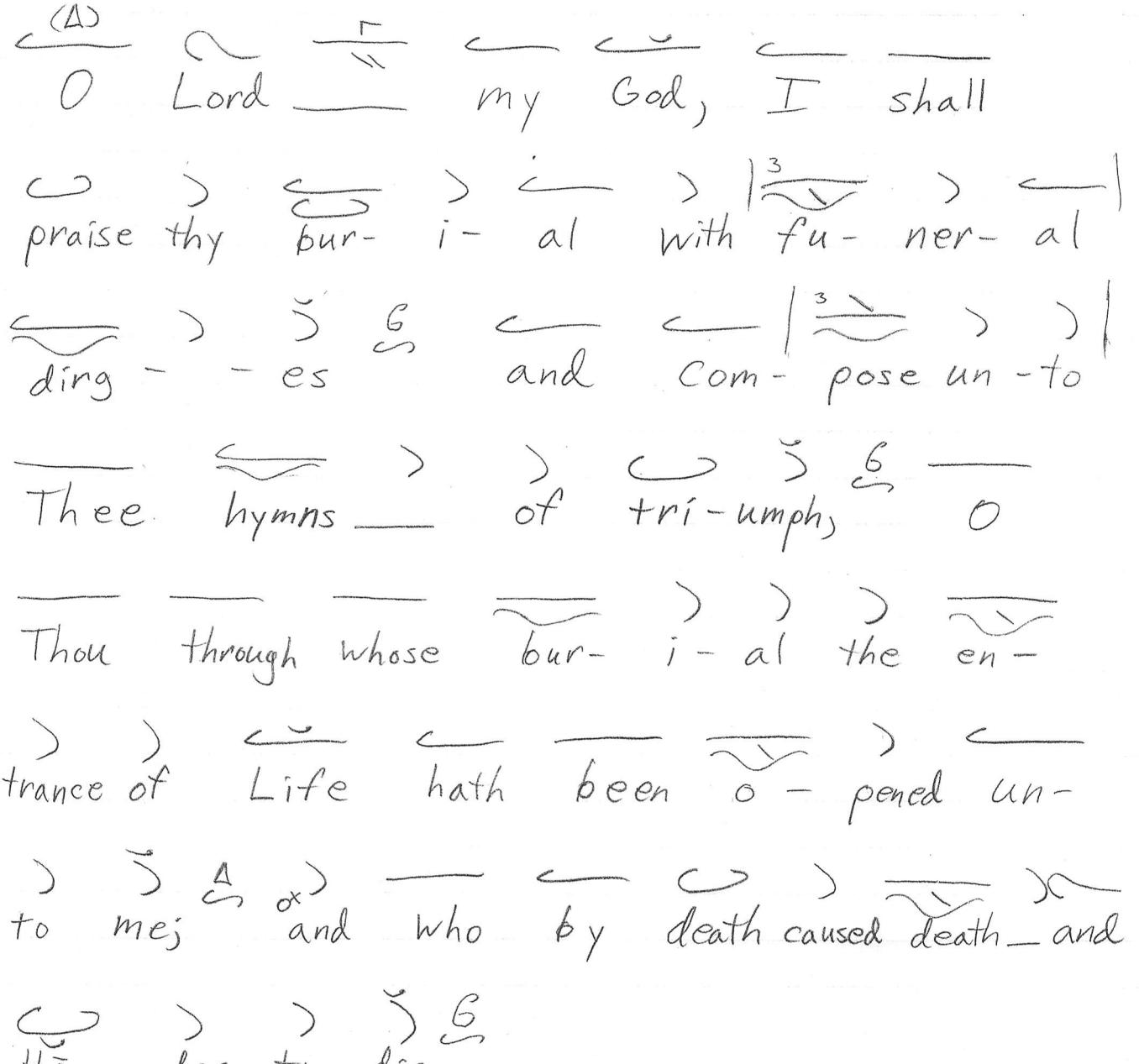
the Lord as did the youths; for

in glo- ry hath He been glo- ri- fied.

V. Glory to Thee, O Lord, glory to Thee!

Holy Fri. Eve.

Canon (cont.)
Ode I (cont.)

T: 
O Lord my God, I shall
praise thy bur-i-al with fu-ner-al
ding - es and Com- pose un-to
Thee hymns of tri-umph, O
Thou through whose bur-i-al the en-
-trance of Life hath been o-pened un-
to me; and who by death caused death and
Ha-des to die.

V: Glory to the Father...

Holy Fri. Eve.

Canon (cont.)
Ode I (cont.)

(A) T: Ver - - , i - ly - the su - per-
-ter- res - tri - al, ^{ox} and those be - low the
earth, be - hold - ing Thee on Thy throne on
high and in the grave ^{ox} be - low, were
a - mazed tremb - ling at thy death; ^{ox} for
thou, o el - e - ment of life, wast
seen to be dead in a man - ner
tran - scend - ing the mind.

V: Both now.

Holy Fri. Eve.

Canon (cont.)

T: (A) To the depths ^F of the earth Thou
de-scend-est to fill all with Thy
glo-rys for my per-son that
is in A-dam was not hid-
den from Thee; and when thou
wast bur-ied Thou didst re-new me,
who was cor-rupt, O Lov-er of man-
kind.

Repeat Heirmos (as Katavasia).
"The children of those..."

Holy Fri. Eve.

Canon (cont.)

Ode 3

Heirmos: (A) Ver-i-ty, — cre-a-tion, hav-ing be-

{ -held — Thee sus-pend-ed on Gol-

-go-tha, O thou who didst sus-pend —

the whole earth on the na- — — ters

with-out hing-es, was o-ver-tak-en

with great sur-prise, cry-ing a-loud,

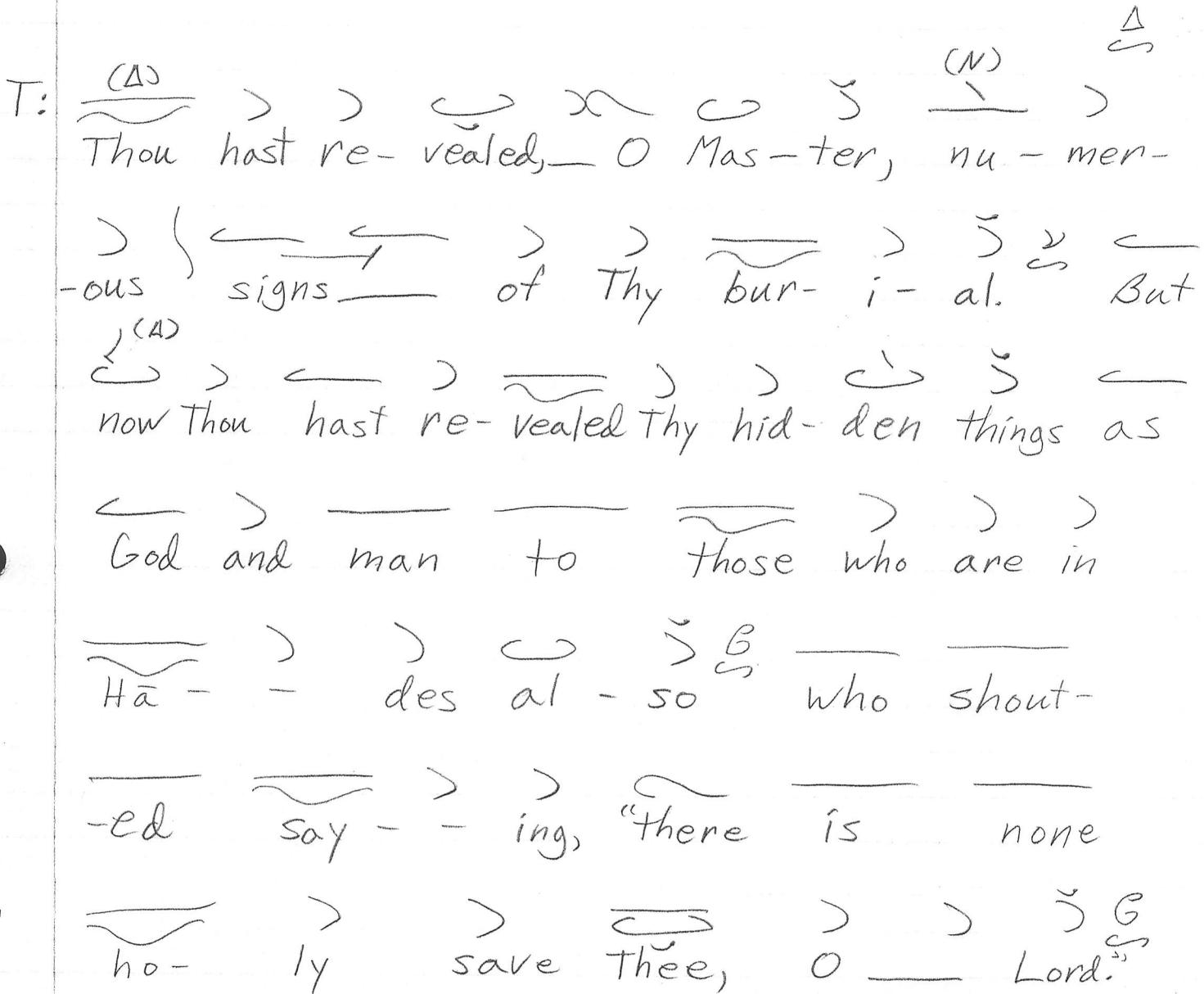
"There is none ho-ly save Thee, O —

Lord,"⁶

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

Holy Fri. Eve.

Canon (cont.)
Ode 3 (cont.)

T: 
Thou hast re- vealed, O Mas- ter, nu - men-
ous signs of Thy bur- i- al. But
now Thou hast re- vealed Thy hid- den things as
God and man to those who are in
Ha - des al - so who shout-
-ed say - - ing, "there is none
ho - ly save Thee, O — Lord."

V: Glory to the Father...

Holy Fri. Eve.

Canon (cont.)
Ode 3 (cont.)

T:

(A)  — — ↗  x ↘ ↗
Thou hast stretched forth Thy hands, — O Sav-iour,

(N)   > >  ↗  ↗
and gath-ered the things dis-persed of old;

(A)   ↗  >  ↗
and by thy bur-i-al in — the

 ↗ + > — — ↗  ↗
lin-en and in the grave Thou hast loosed

 ↗  x — +  —
the cap-tives, who shout, there is none

 > >  ↗  >  ↗
no- ly save Thee, O — Lord

V: Both now.

T: (A)  ↗  x ↗  ↗  ↗  ↗
A grave and seals con-tained Thee by thy

 ↗  ↗  ↗  ↗  ↗
will, O — un-con-tain-a-ble; for

 ↗  ↗  ↗  ↗  ↗
by deeds, O Lov-er of man-kind Thou hast

Holy Fri. Eve,

Canon (cont.)
Ode 3 (cont.)

made Thy pow-er known by a di-
vine ————— $\frac{5}{\text{--}}$ — \curvearrowleft — \curvearrowright $\frac{5}{\text{—}}$ | $\frac{4}{\text{—}}$
act to those who sing,
There is none ho- ly save Thee, O-
Lord.

Repeat Heirmos (as katabasia).
"Verily, creation"

Resurrection Kathisma

(K) Mode 1 - KE OS.

X > ~~A~~ — ← ↗ ↘ — " "
The sol - diers who kept watch o - ver thy

>) Ⓛ X > ↗ — ←) Ⓛ
grave, O Sav - iour be - came as dead from the

← X — — — ← X Ⓛ X
shin - ing of the ap - pear - ing an - gel

← ↗ Ⓛ X ← Ⓛ — ← Ⓛ ← X
who told the good tid - - ings of the

← Ⓛ Ⓛ X ← Ⓛ ← Ⓛ Ⓛ X
Res - ur - rec - tion to the wo - - men

— → Ⓛ Ⓛ) Ⓛ)) Ⓛ) — Ⓛ
Thee, therefore, do we glo - ri - fy, O Re -
— — ← X Ⓛ X — → Ⓛ
- mov - er of cor -rup - tion, and to

) > Ⓛ — ← Ⓛ Ⓛ) — Ⓛ — "
thee do we bow, O Thou who didst rise

← X — Ⓛ) Ⓛ — " — Ⓛ
from the grave, O Thou our on - ly Lord

Holy Saturday Canon
(Fri. Evening)

Ode 4

Mode Pl. 2 - Δc



(AI)

(NH)

Ver- i - ly, Hab-a - kuk, O good

— One, fore- saw Thy di- vine

(AI)

con- - de- scen-sion e- ven to ^othe

Cross; ^G and was daz-zled ^{as} he

cried, "Thou a- bol- ished the pres

-tige of the might-y, when Thou

didst ap- pear in ha- des, since

Thou art Al- might-y."

Glory to Thee, our God, glory to Thee. ^G

(AI)

(NH)

Thou hast blessed, O Sav- - iour, this

(AI)

sev- enth day, which Thou had blessed at

Holy Saturday Matins (Friday Evening)

Ode4 (cont.)

) the be- gin- 5 — — — rest from

work: { for Thou hast brought out ev' -

→ S A ← → → S G ←
-ry-thing) thus re-new-ing it and

re-stor-ing it to its form.

— state, thus keep-ing — the Sab-bath.

Glory to the Father...

(A1) Thy soul by the power of the

best, $\frac{v}{\text{hath}}$ $\frac{(A1)}{\text{van-}} \rightarrow$ quished the $\overline{\text{bod-}}$ $y,$ o

5 6 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

death to - geth - er ← → > 3 G
with Thy - self.

Both now..,

Holy Saturday Martins
(Friday Evening)

Ode 4 (cont.)

G

(AI) (NH)
~~~~~ { ~~~~~ > ) ) ~~~ )  
Ha- des in wel- - com-ing Thee, O

Word, mur- mured at be- hold-ing a

de- i- fied man marked with wounds, Who

is yet — Al-might-y. Where-fore,

at that ter- — -ri- ble sight it

shout- ed with fear.

Repeat Heirmos as katarasia.

Holy Saturday Matins  
(Friday Evening)

5<sup>th</sup> Ode

G

(AD) When I- sai- ah, o Christ, saw Thy

light that set - teth not, the light

of Thy div- ine ap- pear- ance com-

-ing <sup>ox</sup> to us in pit- y

he rose <sup>ox</sup> up earl - - - y cry-

-ing "The dead shall rise, and they who

are in the tombs shall a- wake,

and all those on the earth shall re-

joyce."

Glory to Thee, our God, glory to Thee. G

Holy Saturday Matins  
(Holy Friday Evening)

5<sup>th</sup> Ode (cont.)

(A1)

When Thou be- cam- est earth- ly, O

Cre- a- - -tor, Thou didst re-

-new those who are earth- ly. And

the lin- en and the grave ex- plained the

hid - den mys - ter - y, O Word; for

the hon - or - a - ble Jo - seph

of sound be - lief, ful - filled Thy

Fa - ther's plan, through Whom Thou hast

re - newed me by the might

of his great - ness.

Glory to the Father...

Holy Saturday Matins  
(Holy Friday Evening)

5<sup>th</sup> Ode (cont.)

6

(A1)

Both now..

Holy Saturday Matins  
(Holy Friday Evening)

5<sup>th</sup> Ode (cont.)

G

(A1)

— —  $\curvearrowleft$   $\curvearrowright$   $\times$  — " —  $\curvearrowleft$  —  $\curvearrowright$

Thou didst come  $\alpha$  from a Vir-gin who

" —  $\curvearrowright$   $\curvearrowright$   $\overset{3}{\curvearrowright}$  G  $\curvearrowleft$  | —  $\curvearrowleft$  —  $\curvearrowright$

knew no tra-vail. Thy side, o my

—  $\curvearrowleft$   $\curvearrowright$  —  $\curvearrowright$   $\overset{3}{\curvearrowright}$  —  $\curvearrowright$   $\overset{3}{\curvearrowright}$  G

Cre-a-tor, was pierced by a spear

—  $\curvearrowleft$  — — —  $\curvearrowright$  —  $\curvearrowleft$   $\curvearrowright$  —  $\curvearrowright$   
by which Thou didst ac-com-plish the re-

)  $\curvearrowleft$   $\curvearrowright$   $\curvearrowleft$  — — +  $\curvearrowleft$  —  
-cre-a-tion of Eve, hav-ing Thy-

—  $\curvearrowright$   $\curvearrowright$   $\curvearrowright$   $\curvearrowleft$   $\overset{3}{\curvearrowright}$  G  $\curvearrowleft$   $\alpha$  — " —  
-self be-come A-dam. Su-per-nat-

— — —  $\curvearrowright$   $\curvearrowleft$   $\overset{3}{\curvearrowright}$  — |  $\overset{3}{\curvearrowright}$  —  $\curvearrowright$  —  
-tur-al-ly Thou didst fall in-to a

$\curvearrowleft$   $\curvearrowright$   $\curvearrowright$   $\overset{3}{\curvearrowright}$  —  $\curvearrowright$   $\overset{3}{\curvearrowright}$  G  $\curvearrowleft$   
sleep that re-newed na-ture, rais-

$\curvearrowleft$  (  $\overset{3}{\curvearrowright}$   $\curvearrowleft$  )  $\curvearrowleft$   $\curvearrowright$  —  $\curvearrowleft$   
-ing life from sleep and cor-rup-

$\curvearrowright$   $\curvearrowleft$   $\curvearrowleft$   $\curvearrowleft$   $\curvearrowright$   $\curvearrowleft$   $\overset{3}{\curvearrowright}$  G  
-tion; for Thou art Al-might-y.

Repeat Heirmos as katavasia.

Holy Saturday Matins  
(Holy Friday Evening)

Ode 6

(ΔI)

Ver-i-ly Jo-nah the Proph-<sup>et</sup> was

caught but not held in the bel-ly of

the whale. But be-ing a sign of Thee

Thou who didst suf-fer and wast de-liv-

-ered to bur-i-al, he came out

of the whale as out of a cham-ber,

and cried un-to the watch-men, In

vain do ye watch, O watch-men;

for ye have-ne-glect-ed mer-cy."

Glory to Thee, our God, glory to Thee.



Holy Saturday Matins  
(Holy Friday Evening)

6<sup>th</sup> Ode (cont.)

G

(AI) ← ← ← → | 3~ ↑ ) C )  
Thou wast killed, — O Word, but wast not

— > ← → > G ← ← C )  
sep-a- rat - - ed from the bod - - y

— — — ← → | 3~ G ← | C )  
which Thou didst share for us; for e - ven

| 3~ > > | C ) > G — (NH) — | —  
though — Thy tem - ple was dis - solved

) > | ← > > | " ) > > G )  
at the time of your Pas - - - sion,

(AI)

— \ ← — → + > — \ ← )  
the Per - son of Thy Div - in -

) > G — \ — | 3~ > > | ←  
- i - ty and Hu - man - i - ty is -

) > | C ) G ← > — " —  
— one on - ly and in both —

) — — > > > | 3~ ↑ ) ← | —  
Thou art still a sin - gle Son, the Word

) > G — > > G  
of God, God and man.

Glory to the Father...

Holy Saturday Matins  
(Holy Friday Evening)

6<sup>th</sup> Ode (cont.)

G

(A1)      The fall of A - - - - - dam A re - suff-  
-ed in the death <sup>(NH)</sup> of a man, not  
God; for though the substance of Thine earth-  
-ly | <sup>3</sup> <sup>bod</sup> - y suf - - - fered,  
Thy <sup>ox</sup> Di-vin - - i - ty hath re-mained  
pas - sion - less, trans - form - ing the <sup>ox</sup> cor - rupt  
to in - cor - rupt - i - bil - i - ty. And  
by Thy res - ur - rec - - - - tion Thou  
hast un - cov - - - - ered the  
in - cor - rupt foun - tain of life.

Both now...

Holy Saturday Matins  
(Holy Friday Evening)

6<sup>th</sup> Ode (cont.)

G

(A1)

Ver-i-ly, Ha- - des  $\overset{\alpha}{\rightarrow}$  ruled the

race of man, but not — for-ev- er; for

Thou, O might-y One, when Thou wast placed

in a grave  $\overset{(NH)}{\rightarrow}$  didst de-mol-ish the locks of —

— death  $\overset{\alpha}{\rightarrow}$  with  $\overset{\alpha}{\rightarrow}$  the palm  $\overset{\alpha}{\rightarrow}$  of thy hand,

$\overset{\alpha}{\rightarrow}$  O El-e-ment of Life, pro- claim-ing to

those sit- - ting yon-der from  $\overset{\alpha}{\rightarrow}$  the  $\bar{a}$  — —

— ges  $\overset{\alpha}{\rightarrow}$  a true sal- va-tion, hav-ing  $\overset{\alpha}{\rightarrow}$  be-

- come, O Sav-iour,  $\overset{\alpha}{\rightarrow}$  the first born of the

$\overset{\alpha}{\rightarrow}$  G  
dead.

Repeat Heirmos as Katavasia.

## Ode 7

①

(D7)

An in eff a ble won — der He

who saved the right eas youths - from the fire of

the fur — nace hath been placed — in a

grave a breath less corpse — for our

Sal va — tion and de liv er

ance

②

B who sing bless — ed art thou o

(MA)

do liv — er ing god

(B)

\*  
B Who sing bless → ed art than S

(WA)

(B)

do liv → er ing had β

Gly ②  
and

(A7)

Verily Ha des was pierced —

and destroyed by the divine fire when it

(F)

received in its heart Him who was

(A7)

pierced in his side with a spear for

our salvation

Gly ③  
but

(A7)

The tomb is happy having been

come divine when it received

with in it the tree

(F)

sure of life The tree is for us

(N)

one who struck her own for our salvation

N + refrain

(D)  
Any false  
The life of all was will -  
ing  
to lie in a grave in ac  
cordance with the law - of the God B  
(Fa)  
(AII)  
making it up fear the four fair of  
our res sur rec - tion for our sal va  
tion

(D)  
The God - head of Christ was one with  
out - sep ar at - tion in Ha des on  
the tomb in 2 den Ant with the faith  
(Fa)  
(AII)  
er and the spi rit for our sal  
va - tion

*'οὐαὶ τοῖς*

①

(Δ7)

An in eff a ble won — der He

who saved the right eas youths - from the fire of  
(Fa)

the fer — nace β hath been placed — in a

(Δ7)

grave a breath less corpse — for our

sal va — tion and de liv er

ance

\*B

who sing bless ed art thou o

(MA)

(B)

de liv er ing god

(A)

be than a mazed He ver and let the

four da - tions of the earth — quake

for be hold He who dwell eth in the high

- est hath been ac count ed a mong the

dead — and hath been a guest in the tomb

(B)  
where fore O ye youths — bless — him

(A)

Praise — Him — O ye Priests

(A)

Praise — Him — O ye Ma gicians

(B)

Ex alt Him more and more unto

all a — ges

(1a) Praise = Him = O ye Priests 15  
18)

(A) Praise Him o ye His friends (B)

(Δπ)  
Ex. get Him more and more into

all a - yes

The pure temple hath been destroyed

then rise sing he raised with him the

Father to be no place for the sea

and a dam who dwell eth in the highest

hath seen dead up to the first A

dam in the ut for most part dead — bars  
(B)

\* — to refrain  
of Ha — dead

III. △  
Hes  
③

(157) The our age of the Disraelies — plies hath come

to an end But Jo — sep of Ra man hath

Shown great Va — four for be holding the God

of all dead and na — fed He sought —

(B)

Him and or rayed Him start - ing \*refrain

③  
Him

(ΔT)

O what day elling won - ders O what and

less good ness what in eff a ble en

dar ance for He that dwell est in the

High - est is seated up un - der

the Earth by HIS own will And God is stan

(B)

dered as a mis lead - er \* to refrain

①

(Bn)

be thou a mazed Heaven and let the

four foundations of the earth quake

for be hold He who dwelleth in the high

- est hath been accounted among the

dead - and hath been a guest in the tomb

wherefore O ye youths - bless him

(Na)

(B)

(B)

Praise - Him - O ye Priests

(Na)

(B)

Praise - Him - O ye Magicians

(Bn)

Exalt Him more and more unto

all a - ges

Great too  
Crown Time  
(2)

Ode 9

Mourn = not for me my mo ther

as than be hold est me in the grave

for I Thy Son when thou did con ceive

in Thy womb with out Seed shall rise

and shall be glo ri fied And be

ing had I will cause less ly ex alt and

en ble those who in faith long

— ging do mag ni fy — you

(2)  
Gloria

God My e ter nal Son I es caped suf

— frings at Thy birth

and was su per na tur al ly blessed and be

holding thee to my son and my

dead and breathless

am pierced with a spear and bitter so

raw, But a rise than that I may

be magnified by Thee

③ whom The Earth or my Mo other Hatch bid

den me by my own will and the gate keep

ers of Her des tram bled be hold

ing me with a robe spot tered with re

venge for I be ing had did van quish

Mine on e mises with the cross

and I will rise again and may n't

fly <sup>(P)</sup> thee

④ How

let all creation rejoice and all

the earth <sup>(P)</sup> by be glad for Ha des and

the en e my have been spoiled let the wo <sup>(Ta)</sup>

(P)

men meet me with spice for I

(Ma)

(Do)

re dear A <sup>(E)</sup> adam and Eve <sup>(E)</sup> and all

their de scend <sup>(P)</sup> eats and on the third

day <sup>(P)</sup> I will <sup>(P)</sup> rise

Great Tri-  
Cross Tide

Ode 9

(2)

Mourn — not for me my mo — ther

as thou be hold est me in the grave

for I Thy Son when thou did con ceive

in Thy womb with out seed shall rise —

and shall be glo ri fied And be

ing had I will cause less ly ex alt and

en ble those who in faith and long

ging do mag ni fy you

(2)

Govt A

God My e ter nal Son I es caped suf

— fring at Thy birth

and was su per na tural ly blessed and be

## THE BEATITUDES: EVLOGETARIA OF THE RESURRECTION

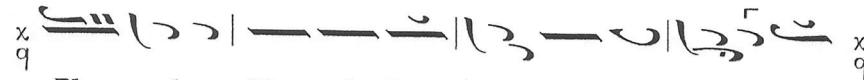
Transcribed in English & Western Notation by Professor Basil Kazan (1915-2001)  
 Byzantine Project #2: Matins ~ ©Antiochian Orthodox Christian Archdiocese of North America  
 Transposition of the English into Byzantine Notation by Subdeacon Charles Nicholas Baz (©2006)

### IN THE FIFTH TONE ~ MODERATE TEMPO

Ἦχος τετράσημος ρυθμός ~ ἀργοσύντομος χρόνος ἔχος

Ὕ

Ὕχος λ' Α'



Bless- ed art Thou, O Lord, teach me Thy Sta- tutes:



The com- pa- ny of the an- gels was a- mazed when they be- held Thee



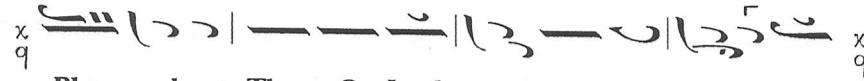
num- bered a-mong the dead yet Thy- self, O Sav- ior, des- troyed the pow'r of



death and with Thee rais- ing up A- dam and re- leas- ing all men



from Hell.



Bless- ed art Thou, O Lord, teach me Thy Sta- tutes:



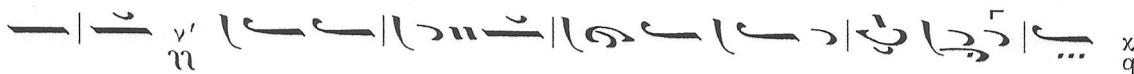
Where-fore O wo- men dis- ci- ples, do ye min- gle sweet smell-ing spi-



ces with your tears of pi- ty, the rad- iant an- gel with-in the sep-



ul- chre cried un- to the myrrh- bear-ing wo- men: "Be-hold the grave and un-



der- stand, for the Sav- ior is ris- en from the tomb!"

Bless- ed art Thou, O Lord, teach me Thy Sta- tutes:

Ve- ry ear- ly in the morn- ing did the myrrh-bear-ing wo- men run la-  
ment- ing un- to Thy tomb, but an an- gel came to- ward them say-

ing: "The time for lam-en- ta- tion is passed, weep not, but an- nounce un- to

the A- post- les the Res- ur- rec- tion!"

Bless- ed art Thou, O Lord, teach me Thy Sta- tutes:

The myrrh-bear- ing wo- men mourned as bear- ing spi- ces they drew near

Thy tomb, O Sav- ior. But the an- gel spake un- to them say- ing:

"Why num- ber ye the Liv- ing a- mong the dead? In that He is God, He

is ris- en from the grave."

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

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

Spi- rit, the Ho- ly Tri- ni- ty in One Es- sence, cry- ing

with the Se- ra- phim: “Ho- ly, Ho- ly, Ho- ly art Thou, O Lord.”

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness, and

He Who was in- car- nate of thee, both God and Man, hath re- stored to

life those who had fallen therefrom.

Al- le- lu- i- a! Al- le- lu- i- a! Al- le- lu- i- a!

۱۰۷

## Glo- ry to Thee, O God!

**אַתָּה בְּנֵי יִשְׂרָאֵל**

Glo- ex te Thee O God

I- a: Al- le- lu- i- a! Al-

...  
...  
...

לְמִזְבֵּחַ תָּמִיד נְאֹתֶר אֲלֵיכָה וְעַל־יְדֵיכָה  
לְמִזְבֵּחַ תָּמִיד נְאֹתֶר אֲלֵיכָה וְעַל־יְדֵיכָה

O our God, and our Hope, Glory to Thee

Ὕπατη Τετράστημος Ρυθμός ἐν  
In the Second Tone

χ

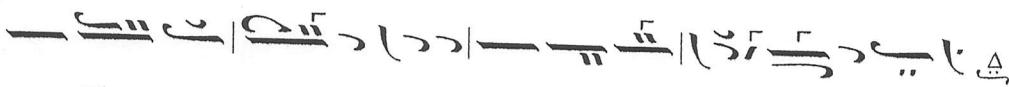
'Hχoς επί Δι.



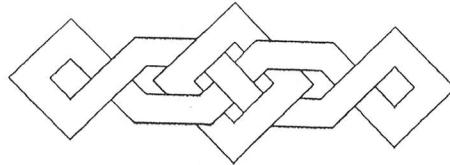
Let ev'- ry thing that hath breath praise the Lord, praise ye the Lord from



the Heav- vens, praise Him in the heights,



to Thee O God is due our song.



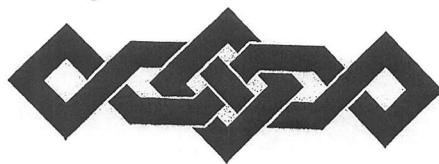
Praise ye Him all His an- gels, praise ye Him



all His hosts, to Thee O God is



due our song.



GREAT AND HOLY SATURDAY MATINS

*Epitaphios Service on Good Friday Evening*

[p. 398]

Idiomelon. Mode 2.



**V**erse: Praise Him for His mighty acts, praise Him in proportion to the magni - tude

of His great - ness

To - day the sep-ul - cher holds Him who holds cre - a - tion

in the palm of His hand and a stone

cov - ers Him who cov - ers the heav - ens with

vir - tue Life sleeps and Ha - des trem -

bles and A - dam is set free from

his bonds Glo - ry to Your dis - pen-sa - tion

thru which when You ob - served the full e - ter - nal Sab

bath You grant-ed us Your all - ho - ly Res - ur - rec

tion\_ from\_ the\_ dead

GREAT AND HOLY SATURDAY MATINS  
*Epitaphios Service on Good Friday Evening*

[Papadeas p. 398]

Idiomelon. Same Mode.



(Δ)

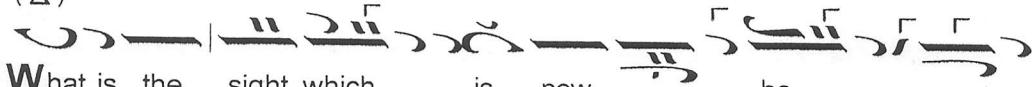


Verse: Praise Him with the sound of trumpet praise Him with the psal - ter - y and \_\_\_\_\_

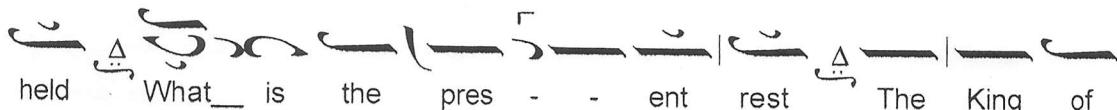


harp

(Δ)



What is the sight which \_\_\_\_\_ is now \_\_\_\_\_ be - - - - -

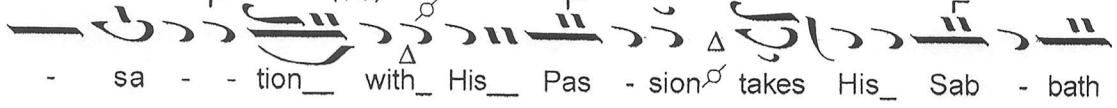


held What is the pres - - ent rest The King of

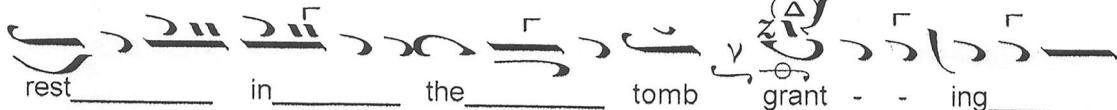


the a - ges hav-ing com - ple - ed the dis - pen -

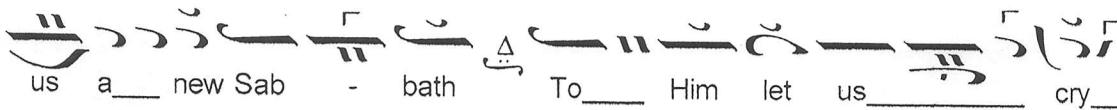
(N)



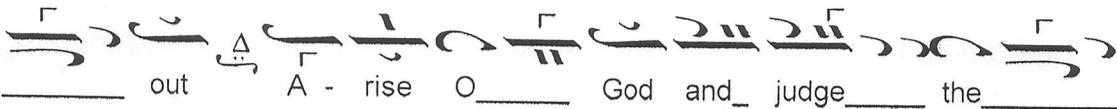
- sa - - tion with His Pas - sion takes His Sab - bath



rest in the tomb grant - - ing



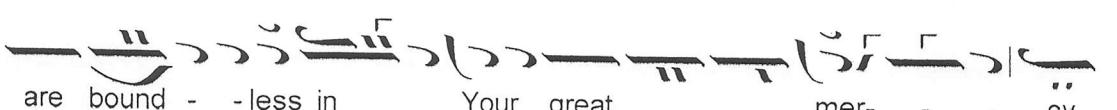
us a new Sab - bath To Him let us cry



out A - rise O God and judge the



earth for You reign to the a - ges Who



are bound - - less in Your great mer - - cy

GREAT AND HOLY SATURDAY MATINS  
*Epitaphios Service on Good Friday Evening*

[p. 398]

Idiomelon. Same Mode.



(Δ)

**V**erse: Praise Him with timbrel and dance praise Him with strings and flute

(Δ)

**C**ome let us be - hold our Life ly - - ing in the

tomb that He may give life to those who lie in

the graves Come to - day as we see Him of the lin-

e - age of Ju - dah sleep - - ing let us pro - phet - i - cal-

ly cry out to Him You have re-clined and fall -

en a - sleep like a li - - on Who shall raise You

up O King But of Your own will rise

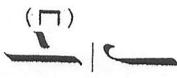
up Who will - ing - ly gave your - self for us

O Lord glo - - ry to You

GREAT AND HOLY SATURDAY MATINS  
*Epitaphios Service on Good Friday Evening*

[p. 398]

Idiomelon. Mode pl. 2. Pa.



**V**erse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let ev-

ery breath \_\_\_\_\_ praise the \_\_\_\_\_ Lord π  
 (Π) (Π)  
 Jo - seph asked ♂ for the Bo - dy \_\_\_\_\_ of Je -  
 sus and placed \_\_\_\_\_ it \_\_\_\_\_ in his own \_\_\_\_\_ new \_\_\_\_\_  
 (K) (Π) (Π)  
 tomb for Je - - sus had to e - merge \_\_\_\_\_ from the \_\_\_\_\_ grave  
 (K) (Π)  
 as from a bri - dal cham - - ber You who shat -  
 (Δ) (Π)  
 tered the do - min - ion \_\_\_\_\_ of \_\_\_\_\_ death χ \_\_\_\_\_ and o \_\_\_\_\_ - pened  
 (K) (Π)  
 the por - - - tals of \_\_\_\_\_ Par - - - a - - dise χ \_\_\_\_\_ q \_\_\_\_\_ to all man -  
 kind \_\_\_\_\_ glo - - - ry \_\_\_\_\_ to \_\_\_\_\_ You π

[p. 399]

Glory. Mode pl. 2.

(Π) (Π)  
 Ne \_\_\_\_\_ Glo - - ry to the Fa - ther \_\_\_\_\_ and the \_\_\_\_\_ Son

GREAT AND HOLY SATURDAY MATINS  
*Epitaphios Service on Good Friday Evening*

---

and the Ho - ly\_ Spir - it

π



## GLORY... BOTH NOW...

### Plagal Second Mode

χ 84

Ὕχος πᾶς τῷ Πατρὶ

Δόξα Πατρί...

**G** (Π) lo - - - ry to the Fa - ther, and to \_\_\_\_\_ the Son, and to  
the Ho - - ly Spir - - - it.

π

Holy Saturday Matins

(Adapted from Andraos "Moses the Great")  
 Μωϋσης τοῦ μεγάλου

Glory.

τιχ

(K) Mo - - - - - ses, the Great,

π' did fore - - shad - ow this day

Δ mys - tic - ally by say - - - ing:

;) And God did bless the serv - - -

- enth day for this

;) is the day of the bles - sed Sab -

;) bath, this

;) is the day of qui -

;) et and rest

;) and on it He rest - - cd

the son of God, the only be-

-got - - ten, <sup>(A)</sup> He rest - - ed

from all <sup>(B)</sup> His <sup>(A)</sup> works

(T)

and the Sab - bath He kept ho -

-ly by the mys - tic al

dis - pen - sa - tion of <sup>(B)</sup> death

and He re - turned a - gain to -

-day by His Res - <sup>(C)</sup> un - <sup>(F)</sup> rec -

-tion to what <sup>(B)</sup> He

had been <sup>(F)</sup> ! <sup>(X)</sup> <sup>(A)</sup> and to us did

He grant <sup>(E)</sup> e - ter - nal



$\overline{S} \rightarrow \leftarrow \overset{\wedge}{A} \leftarrow \overset{(K)}{F} \leftarrow \overset{\wedge}{\overline{S}}$   $\overline{I} \overline{S}$   
life of for He a - lone

$\begin{cases} (A) S = \overset{(T)}{F} + \leftarrow \rightarrow \leftarrow \overset{(N)}{F} \end{cases} \overline{X}$   
is good and the Lor - er of

$\begin{cases} (T) F = \overline{S} \end{cases} \leftarrow \overset{(T)}{F}$   
man - - - kind.

## Plagal Second Mode

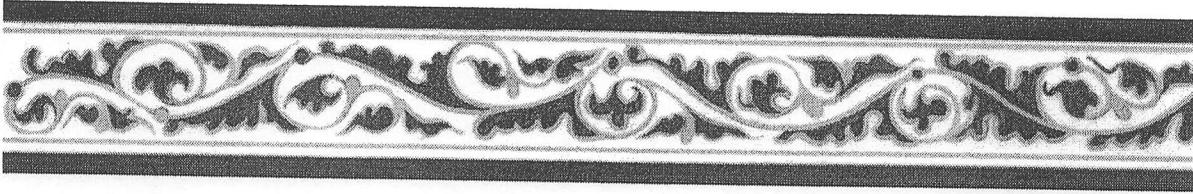
χ 160

Ἡχος λ Πα

Intonation: #17

**B** (Π) oth now and ev - - er and un - to the a - ges of a - ges. A -  
 men.

(Π) ost bless - - ed art thou, O Vir-gin The - o - to - kos;  
 for through Him who was in - car - - nate of thee, Ha - des was tak -  
 en cap - - tive, Ad - am was re - called, the curse was an-nulled. Eve was freed,  
 death was put to death, and we were brought to life. Where-fore, with hymns we  
 cry a - loud: Bless - - ed art Thou, O Christ our God, Who hast been  
 thus well-pleased; glo - ry be to Thee.



¶

## THE GREAT DOXOLOGY

Plagal Second Mode

Brief Version

adapted from Manuel the Protopsaltis of Byzantium (d. 1819)

Ὕγιος λαὶ πᾶ

Duration: 5:30

♩ 140

π

Glo - ry be to Thee Who hast shown the light. Glo - ry in the  
high - est to God, and on earth peace good will a - mong men.

2 We praise Thee; we bless Thee; we wor - ship Thee; we glo - ri -

fy Thee; we give thanks to Thee for Thy great glo - ry.

3 O Lord, King, heav - en - ly God, the Fa - ther Al - migh -

4  
 ty, O Lord the on - ly-be - got - ten Son, Je - sus Christ,

and the Ho - ly Spir - it.

4 (P) O Lord, God, Lamb of God, Son of the Fa - - ther, Who

tak - - est a - way the sin of the world: have mer - - cy on us, Thou

Who tak - - est a - way the sins of the world.

5 (P) Re - ceive our prayer, Thou Who sit - test at the right hand of the Fa - -

ther; and have mer - cy on us.

6 (P) (Δ) For Thou a - lone art ho - ly; Thou a - lone art Lord, Je - sus

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

7 (P) Ev - 'ry day will I bless Thee, and I will praise Thy name

for - ev - - er and un - to thē a - - ges of a - ges.

8 Vouch - - safe, O Lord, to keep us this day with-out sin.

9 Bless - - ed art Thou, O Lord, the God of our Fa - - thers,

and praised and glo - ri - fied is Thy name un - to thē a - ges. A - men.

10 Let Thy mer - - cy, O Lord, be up - on us, e - -

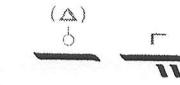
ven \_ as we have hoped in Thee.

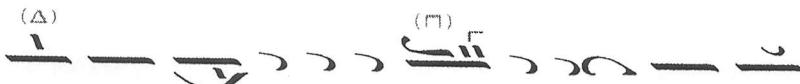
11,12,13 Bless - - ed art Thou, O Lord, teach me Thy stat - uites.

14 Lord, Thou hast been our ref - - uge from gen - er - a - - tion to gen -

- er - a - - tion. I said: O Lord, have mer - - cy on me; heal my

soul, for I have sinned a - gainst Thee.

(m) 15  O Lord, to Thee have I fled for ref- - uge;  teach me to do Thy will, for Thou art my God.

(Δ) 16  For in Thee is the foun- - - tain of life;  in Thy light we shall see light.

(m) 17  Con - tin - - ue Thy mer - - cy un - to those who know Thee.

(m) 18,19,20  Ho - ly God, ho - ly Might - - y,  ho - ly Im - mor - - tal,

 have mer - cy on us.

(m) 21  Glo - ry to the Fa - - - ther and to the Son and to the

 Ho - ly Spir - it;

(m) 22  Both now and ev - - er, and un - to the a - - ges of a -

ges. A - men. 

23

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

Asmatikon:

24

 o - - - ly  God, 

25

Ho - - - - ly  Might - - - y, 

26

Ho - - - ly  Im - - - - - mor - - - - - tal,   
have \_ mer - - - cy  on  us. 

On Sundays, continue on page 67 with  
 "Today is Salvation" or on page 71  
 with "After Rising from the Tomb"

At all times, but most of all while chanting,  
 let us be still and undistracted.  
 For through distractions,  
 the demons aim to  
 ruin our prayer.

—St. John of the Ladder

Pagan 1

Procession

(Tao)

To

seph when he

saw — the — sun — had hid —

under his — rays And the veil — of the

tem — ple was rent at

(Ma)

the death — of the St —

(Ta)

Vour Ap proached Pi late

Plead ed — with him cry cry

ing and say — ing Give —

than me the strange er — who

(Ni) (Tao)

from His youth Wan — dered like a

strange — ger —

Give me this string er —

Morphological tree diagram:

```

    (MA)   (Nta)   (Nti)   (ta)
    \     / \     / \     / \     / \
    V   -> "   <->   -> <-> <-> <-> 
träd like a sträng
  
```

The diagram shows the morphological structure of the word 'träd like a sträng'. It starts with a root 'träd' which is analyzed into 'MA' (Verb). This is followed by the suffix '-like' (N<sub>ta</sub>). Then there is a morpheme boundary between 'a' and 'sträng', indicated by a double-headed arrow. The prefix 'sträng' is analyzed into 'N<sub>ti</sub>' (Adjective) and 'ta' (Adjective).

C C C C C { → → → → → er — Give — me — the — strong

ger At whom I won der

Bé - " hold - ing - him as a guest

→ of death give the (KE)

me ————— the strong ————— er —————

(17d)

who — know eth how to — take — in the

poor — and — the strong — off

(KE) (ΔΠ) (KE)  
Give me this strāng —

(ΔΠ) ger whom the

(Μα) Jews in envy es trānged from

the whole world live me

this strāng —

(Μα) ger that I may bur y

Him in a tomb whom be

ing a strāng — er bath no —

place where on to lowy —

(KE) His head give me

(ΔΠ) (KE)

this strāng —

$\text{C} \rightarrow \text{S} \text{ C C C X C}$  (Δπ)  
ger — whom His moth

$\rightarrow \rightarrow \text{C}$  (Ma)  $\rightarrow \rightarrow \text{S} \text{ S} \text{ S}$   $\text{C} \text{ C} \text{ C}$   
— er be hold ing Him — dead Cried —

$\rightarrow \rightarrow \text{K}$  (Ke)  $\text{S} \text{ S}$   $\text{C} \text{ C} \text{ C}$   
out — my Son — and —

"  $\text{C} \rightarrow \text{S} \text{ S} \rightarrow \text{C}$  (Ke)  $\text{C} \text{ C}$   
— my God my Vi —

$\text{C} \text{ C} \text{ C} \text{ C} \text{ C} \rightarrow \text{C} \text{ C}$  (Ma)  
tails be wound — ded and

$\rightarrow \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$  (M)  
my heart burns as I be hold — Thee

(Ma)  $\text{C} \text{ C} \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$  (Ma) (Nπ)  
dead — but trust —

(Ke)  $\text{C} \text{ C} \text{ C} \text{ C} \text{ C} \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$   
ing in the Res — sur rec — tion

$\text{C} \text{ C} \text{ C} \text{ C} \text{ C} \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$  (Δπ)  
I mag ni — fy — thee In these

$\rightarrow \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$  (Ma) (Δπ)  $\text{C} \text{ C} \text{ C} \text{ C} \text{ C}$  (Ma)  
words — the hon —'r a ble so

$\text{C} \rightarrow \text{C} \text{ C} \text{ C} \text{ C} \text{ C}$   $\text{C} \text{ C} \text{ C} \text{ C} \text{ C}$   
— seph — plead — ded with Pi late

(K) took the body of the servant in  
the bier

(H) and with fear wrapped it with linen

(K) then and balm and placed

(H) three in a tomb o thou

who grant rest to all everlast

(H) ing life and the great (A) war

(H) (W) (T)

CY