The Raising of Lazarus

THE KANON – Tone 8

HEIRMOS 1.

Let us sing to the Lord a song of victory.

He led His people through the Red Sea.

He is greatly glorified.

REFRAIN:

Glory to Your holy Resurrection, O Lord!
HEIRMOS 3

You are the strong support of those who run to You.

You are the light of those in darkness. My soul sings praises to You, O Lord.

REFRAIN:

Glory to Your holy Resurrection, O Lord!
HEIRMOS 4.

I have heard the mystery of Your saving plan for us, O Lord!

I have considered Your mighty works! I glorify Your divinity!

REFRAIN:

Glory to Your holy Resurrection, O Lord!
Why have You cast me away from Your face, O never-setting Light?

Why has this alien darkness covered me, the wretched one?

Cause me to return to You. Direct my steps in the path of Your commandments.

REFRAIN:

Glory to Your holy Resurrection, O Lord!
HEIRMOS 6.

Jo-nah was swal-lowed by the whale, O Lord.

De-liv-er me from corruption, as You de-liv-ered him;

for I am caught in the snares of the en-e-my.

REFRAIN:

Glory to Your holy Res-ur-rec-tion, O Lord!
HEIRMOS 7.

The Hebrew children in the furnace boldly trampled on the flames!

The fire was changed into dew, and they cried aloud:

Blessed are You forever, O Lord, our God!

REFRAIN:

Glory to Your holy Resurrection, O Lord!
When the musical instruments sounded, a countless multitude
worshipped the king's idol in Babylon, but the three youths
defied them and praised the Lord, glorifying Him throughout all ages.

REFRAIN:
Glory to Your holy Resurrection, O Lord!
We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.
HEIRMOS 9.

Come all people, let us honor the pure The-o-to-kos.

She con-ceived the Divine Fire in her womb, yet was not con-sumed.

Let us mag-ni-fy her in songs!

REFRAIN:

Glory to Your holy Res-ur-rec-tion, O Lord!
BEATITUDES TROPARIA on 8, Tone 8: All Triodion (4 from Ode III, Canon I; 4 from Ode VI, Canon II). – Lazarus Saturday

In Thy kingdom remember us, O Lord, * when Thou comest in Thy kingdom. 
Blessed are the poor in spirit, * for theirs is the kingdom of heaven. 
Blessed are those who mourn, * for they shall be comforted. 
Blessed are the meek, * for they shall inherit the earth. 
Blessed are those who hunger and thirst after righteousness, * for they shall be filled.

8. Blessed are the merciful, * for they shall obtain mercy.

Displaying Thy two energies, O Savior, 
Thou hast made manifest Thy two natures: // 
for Thou art both God and man.

7. Blessed are the pure in heart, * for they shall see God.

Though Thou art the Abyss of knowledge, 
Thou dost ask where they have laid the body of Lazarus. // 
For it was Thy purpose, O Giver of Life, to raise him from the dead.

6. Blessed are the peacemakers, * for they shall be called the sons of God.

Going from one place to another, 
Thou hast, as mortal man, appeared circumscribed; // 
but, as God uncircumscribed, Thou fillest all things.

5. Blessed are those who are persecuted for righteousness’ sake, * for theirs is the kingdom of heaven.

At Thy divine-- word, 
Thou hast raised Lazarus, O Christ. // 
I pray Thee, raise me also, dead through my many sins.
4. Blessed are you, when men shall revile you, and persecute you, * and shall say all manner of evil against you falsely, for my sake.

   As true God Thou hast known of the falling asleep of Lazarus and hast announced it beforehand to Thy disciples, // giving them a proof, O Master, of the infinite power of Thy divinity.

3. Rejoice, and be exceedingly glad, * for great is your reward in heaven.

   As true God Thou hast known of the falling asleep of Lazarus and hast announced it beforehand to Thy disciples, // giving them a proof, O Master, of the infinite power of Thy divinity.

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

   Thou Who art by nature uncircumscribed wast circumscribed in the flesh; coming to Bethany, O Master, as man Thou dost weep over Lazarus, // and by Thy power as God Thou dost raise him on the fourth day from the dead.


   Thou Who art by nature uncircumscribed wast circumscribed in the flesh; coming to Bethany, O Master, as man Thou dost weep over Lazarus, // and by Thy power as God Thou dost raise him on the fourth day from the dead.
Let us honor, O people,

the pure Theotokos!

She conceived the Divine Fire within her womb,

yet was not consumed.

Let us magnify her in song.

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The Raising of Lazarus

COMMUNION HYMN

V. Morosan
(1983)

Like a march.

Out of the mouths of babes and infants You have

fashioned perfect praise!

May be used as a refrain to verses of Psalm 8

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

ia!
Like a march.

Out of the mouths of babes and infants You have fashioned perfect praise!

Al - le - lu - ia, al - le - lu - ia!
Today the grace of the Holy Spirit

Melody of the Zosima Hermitage
of the Holy Trinity-St. Sergius Monastery
(English setting: W. G. Obleschuk)
Palm Sunday

Today the Grace of the Holy Spirit

Melody of the Zosima Hermitage of the Holy Trinity-St. Sergius Monastery
(English setting: W. G. Obleschuk)

Soprano

Alto

Tenor

Bass

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say:

“Blessed is He that comes in the name of the Lord.”
name of the Lord!

Ho san na in the highest!

Ho san na in the highest!
Doxastichon at the Litya

Now and ever and unto ages of ages. Amen.

Six days before the feast of Passover Jesus came to Bethany.

He restored Lazarus to life, announcing the coming resurrection.

Martha and Mary met Him, crying: "Lord, if Thou hadst been here, our brother would not have died!" But Jesus...
answered them: “Have I not already told you:

If anyone believes in me, even if he dies, he shall live?

Show me the place where you buried him.”

Then the Creator of all cried out to him: “Lazarus, come forth!”
By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death; “Hosanna in the highest! Bless ed is He that comes in the name of the Lord!”

3rd time:

Lord!”
Rejoice, O Bethany

for Lazarus Saturday and Palm Sunday

Traditional melody – Tone 6 (Hijaz)

C

1. Rejoice, rejoice, O Bethany!
2. When Martha went to receive Him,

On this day God came to thee,
God came to thee;

Grieving loudly with bitter tears,
bitter tears,

And in Him the dead are made alive,
She poured out the sorrow of her heart to Him

As is right for He is the Life,
With great sadness, wailing her lament,

He is the Life, He is the Life;
Wailing her lament, wailing her lament;

And in Him the dead are made alive,
She poured out the sorrow of her heart to Him

As is right, for He is the Life.
With great sadness, wailing her lament.
3. She at once cried out unto Him,
4. Jesus said to her, “Cease your weeping,

“My most compassionate Lord, my Lord,
Cease your grieving and sad lament, sad lament;

At the great loss of my brother Lazarus,
For your brother, My most beloved friend Lazarus,

My heart is broken, help me,
Very soon will live again,

help me, help me!
he will live again, he will live again;

At the great loss of my brother Lazarus,
For your brother, My most beloved friend Lazarus,

My heart is broken, help me!
Very soon will live again.”
5. Then __ He, the faith - ful Re - deem - er,
6. Come with haste, ye two __________ sis - ters,

Made His way _____ un - to the tomb, un - to the tomb,
And be - hold_____ a won - drous thing, won - drous thing,

Where He cried___ un - to him____ who was bur - ied four___ days,
For your broth - er___ from the tomb___ has re - turned to life,

calling him forth, ____ say - ing, “Laz - a - rus, a - rise!
to the be - lov - ed Re - deem - er now give thanks,

Laz - a - rus, a - rise! Laz - a - rus, a - rise!”
now_____ give thanks, now_____ give thanks,

Where He cried ___ un - to him ____ who was bur - ied four ___ days,
For your broth - er ___ from the tomb ___ has re - turned to life,

calling him forth, ____ say - ing, “Laz - a - rus, a - rise!”
to the be - lov - ed Re - deem - er now give thanks.
Rejoice, O Bethany

7. To Thee, O Lord of Creation,
8. Rejoice, rejoice, O Bethany!

We kneel down in reverence profound, reverence profound;
On this day God came to thee, God came to thee;

For all we who are dead in sin,
And in Him the dead are made alive,

In Thee, O Jesus, are made alive,
As is right for He is the Life,

we are made alive, we are made alive.
He is the Life, He is the Life;

For all we who are dead in sin,
And in Him the dead are made alive,

In Thee, O Jesus, are made alive.
As is right, for He is the Life.
Litany Responses for Holy Week

And to your spirit.

Grant this, O Lord.

To Thee, You, O Lord. Amen.
Lord, have mercy.
Grant this, O Lord.
And to your spirit.
To Thee, O Lord.
Amen.
Behold, the Bridegroom Comes

TRIPARION FOR HOLY MONDAY, TUESDAY, and WEDNESDAY

Kievan Chant, Tone 8

Soprano
Alto
Tenor
Bass

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

Be-hold, the Bride-groom comes at mid-night,

and blessed is the servant whom He shall find watch-ing;

and, again, un-worth-y is the servant whom He shall find heed-less.

Be-ware, therefore, O my soul,
do not be weighed down with sleep, lest you be given over to death, and lest you be shut out of the Kingdom; but rouse yourself, crying: "Holy, holy, holy, art Thou, O God! Through the Theotokos have mercy on us!"

Repeat three times, allowing the clergy time to do a full censing of the church.

Glory: Behold, the Bridegroom...

Now and ever: Behold, the Bridegroom...
Thy bridal chamber I see adorned,
O my Savior, and I have no
wedding garment that I may enter.
Enlighten the
vesture of my soul, O Giver of
Light, and save me.
Duet

Kievan Chant
Adapted and arranged by V. Morosan (b. 1951)

Slowly and reverently. \( \dot{\varphi} = 52-60 \)

Counter-melody

Thy brid-al chamber I see adorned,

O my Sav-i or, and I have no wedding garment that I may enter.

En-light-en the ves-ture of my soul, O Giv-er of

[...Light,]
Light, and save me.
HYMNS FOR HOLY WEEK

Holy Monday, Tuesday, Wednesday, and Thursday Exapostilarion

Soprano

Alto

Tenor

Bass

Thy bridal chamber I see a-

dorned, O my Savior, and I have no_

wedding garment that I may enter. En-

[vesture of my soul]
EDITOR’S NOTE: The Exapostilarion of “Bridegroom Matins,” sung on Holy Monday, Tuesday, and Wednesday is also prescribed to be sung at the Matins of Holy Thursday, even though that service, strictly speaking, is not “Bridegroom Matins,” but commemorates the washing of the disciples’ feet at the Mystical Supper. Although this Exapostilarion is sometimes sung to the same melody as the Troparion “Behold, the Bridegroom comes at midnight,” it should be noted that this practice is not correct, since the chant books of various traditions all have special melodies for this Exapostilarion (also used, in the case of Kievan Chant, for the Exapostilarion of Holy Friday, “The wise thief”).

While any of the three settings given here may be sung individually, the arranger’s intent is to create a “progression” of musical textures, from solo unison, to two parts, to four parts (sung by a solo quartet or a choir).
The Hymn of Kassiane

After “Glory... now and ever...” at the Matins

Aposticha of Holy Wednesday

Stig Symeon Frøyshov
(b. 1961)

The woman had fallen into many sins,

O Lord, yet when she perceived Thy

Your divinity, she

joined the ranks of the myrrh-bearing wom-

en. In tears she brought Thee myrrh before Thy

burial.

[She cried...]

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She cried: “Woe is me! For I live in the night of licentiousness, shrouded in the dark and moonless love of sin. But accept the fountain of my tears, O Thou who didst gather the water of the sea into clouds. Bow down Thine ear to the [sighing of my heart...]
sighing of my heart, O Thou who didst bow the heavens in Thine ineffable condescension.

Once Eve heard Thy footstep in Paradise in the cool of the day, and in fear she hid herself. But now

I will tenderly embrace those pure feet and [wipe them with...]
wipe them with the hair of my head. Who can measure the multitude of my sins, or the depth of Thy judgments, O Savior of my soul? Do not despise Thine servant in Thine immeasurable mercy.”

EDITOR’S NOTE: This work by Stig Symeon Froyskov is a new composition in the Byzantine musical style. The composer uses the English text as his point of departure, devising a melodic form that reflects the cadence and inflection of English. At the same time, clearly inspired by Byzantine Chant, he has incorporated traditional chant elements, such as melodic formulae, changes of mode and vocal range to highlight the different sections of the text, and an ison, to give his composition a recognizably Byzantine flavor.
The woman who had fallen into many sins, O Lord,

yet when she perceived Thy divinity she joined the

ranks of the myrrh-bearers. In tears

she brought Thee myrrh before Thy burial.

She cried, "Woe is me..."
I live in the night of licentiousness,
shrouded in the dark and moonless love of sin.

But accept the fountain of my tears.

Thou who didst gather the waters of the sea into clouds
bow down Thine ear to the sighing of my heart.
Thou who didst bow the heavens in Thine inef-able con-de-scen-sion.

Once Eve heard Thy foot-steps in para-dise in the cool

of the day and in fear she ran and hid herself.

But now I will ten-der-ly em-brace those pure feet.

And wipe them with the hair of my head. Who can
measure the multitude of my sins

or the depth of Thy judgments.

O Saviour, O Saviour of my soul,

despise not Thy servant, for Thy

mercy, for Thy mercy is beyond measure.
When the Glorious Disciples

TROPARION FOR HOLY THURSDAY and FIRDAY

Kievan Chant, Tone 8

Slowly and sweetly, \( \text{\( \dot{\jmath} = 50 \)} \)

Soprano

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

Alto

When the glo-rious dis-ci-ples were en-light-en-ed

Tenor

at the washing of their feet be-fore the sup-per,

Bass

then the im-pious Judas was darkened, ail-ing with

av-va-rice, and to the lawless judges he be-trays_

(Thee, the righteous Judge.)
When the Glorious Disciples - 2

Thee, the righteous Judge. Behold, O lover of money,

this man who because of money hanged himself. Flee from the

greedy soul which dared such things against the Master.

O Lord, Who art good towards all men, glory to Thee.

Repeat three times, allowing the clergy time to do a full censing of the church.

Glory: When the glorious disciples...

Now and ever: When the glorious disciples...
Of Thy Mystical Supper

Of Thy mystical supper, O Son of God,
accept me today as a communicant, for I will not
speak of Thy mysteries to Thine enemies; neither
like Judas will I give Thee a kiss, but like the thief will
I confess Thee: remember me, O Lord in

Thy Kingdom. Alleluia, alleluia,

ia, alleluia.
Of Thy Mystical Supper

Kievo-Pechersky Lavra Chant
Arr. Oleg Belajeff

SPEAK, FOR THEE ENEMIES, NEITHER LIKE JUDAS WILL I

OF THY MYSTICAL SUPPER, O SON OF GOD, ACCEPT ME, ACCEPT ME TO DAY AS A COMMUNICANT; FOR I WILL NOT SPEAK OF THY MYSTERIES;
Of Thy Mystical Supper
(Liturgy of Great and Holy Thursday)

With reverence. \( \dot{=} 60 \)

Traditional
arr. V. Morosan (1997)

Of Thy Mystical Supper, O Son of God,

accept me today as a communicant! For I

will not speak of Thy Mystery to Thine enemies,

neither like Judas will I give Thee a kiss, but like the
thief will I confess Thee: “Remember me, O Lord, in Thy Kingdom!” Amen. Alleluia,
al - le - lu - ia, al - le - lu - ia!
Today, He who hung the earth upon the waters is hung upon a tree. He who is King of the

Angels is arrayed in a crown of thorns. He who wraps the

heavens in clouds is wrapped in the purple of

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mockery. He who freed Adam in the Jordan receives a blow on the face. The Bride-groom of the Church is fixed to the Cross with nails. The Son of the Virgin is pierced by a spear. We worship Your passion, O Christ.
ARRANGER’S NOTE: Like the other antiphons of Great and Holy Friday Matins, the first troparion of the fifteenth antiphon was once sung to elaborate unique melodies (idiomela, samoglasny) within the body of Russian znamenny chant. In the nineteenth and twentieth centuries, however, the older chants fell from use, replaced by the formulaic chordal patterns of the Imperial Court Chant, arranged by Aleksei L’vov and Nikolai Bakhmetev. The present setting is based on a melody originally composed in Church Slavonic by Dcn. Sergius Trubachov (1919–1995), who rendered it as both a unison chant and a four-part choral setting for male chorus. The use of this melody, which the composer indicates should be sung in the center of the church, in front of the “Golgotha” (according to the practice of the Holy Trinity-St. Sergius Lavra), serves to highlight this sublime text through musical elaboration.

The English adaptation and arrangement, written for two male solo voices, may also be sung by two female voices.
Today He who hung the earth upon the waters is hung upon a tree. He who is King of the Angels is arrayed in a crown of thorns. He who wraps the heavens in clouds is wrapped in the purple of mockery.

He who freed Adam in the Jordan receives a blow on the face.

The Bride-groom of the Church is affixed to the cross with nails.

The Son of the Virgin is pierced by a spear.

We worship Thy passion, O Christ.
We worship Thy Passion, O Christ.
Show us also Thy glorious Resurrection.
Let us not keep the feast like the Jews,
for our Passover, Christ God, has been slain for us.
But let us cleanse ourselves of every defilement
and with sincerity let us entreat Him: Arise,
O Lord, and save us, for Thou lovest mankind.

Thy Cross, O Lord, is life and resurrection for Thy people. And trusting in

It, we sing to Thee, our crucified God:

have mercy on us.

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

now and ever and unto ages of ages. Amen.

When she who conceived Thee, O Christ, saw Thee hanging on the Cross, she cried out:
What strange mystery do I behold, O my Son?

How dost Thou die, nailed on the Wood in the flesh?

O Giver of life?
Today He who hung the earth upon the waters is hung upon a tree. He who is King of the Angels is arrayed in a crown of thorns. He who wraps the heavens in clouds is wrapped in the purple of mockery. He who freed Adam in the Jordan receives a blow on the face.

Slowly, somberly. (\( \dot{\cdot} = 72–80 \))

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The Bride-groom of the Church is affixed to the cross with nails.

The Son of the Virgin is pierced by a spear.

We worship Your passion, O Christ.
Show also Thy glorious Resurrection.

Let us not keep the feast like the Jews, for our Passover, Christ God, has been slain for us.

But let us cleanse ourselves of every defilement.
and with sincerity let us entreat Him: Arise,

O Lord, and save us, for Thou lovest mankind.

Thy Cross, O Lord, is life and resurrection for Thy people. And trusting in It, we sing to Thee, our crucified God:
have mercy on us.

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

Now and ever and unto ages of ages. Amen.

When she who con-

ceived Thee, O Christ, saw Thee hanging on the Cross, she cried out:

What strange mystery do I behold, O my Son?
How dost Thou die, nailed on the Wood in the flesh,

O Giver of life?
HYMNS FOR THE ORTHODOX LITURGY

THE WISE THIEF

(EXAPOSTEILARION FOR THE MATINS OF HOLY FRIDAY)

The singing of the Exaposteilarion The Wise Thief is one of the most solemn moments in the Matins of Great and Holy Friday (the Service of the 12 Gospels). The Orthodox Typikon prescribes that it be sung three times, with "Glory to the Father . . ." after the first time, and "Now and ever . . ." after the second time. In the last two centuries a tradition arose in the Russian Church of singing at least one of the versions as a trio. (The singers should stand in the middle of the church in front of the Crucefix.)

The present edition brings together two settings for trio and a setting for chorus. The two trios are free compositions written in an intensely emotional style favored in St. Petersburg, Russia, at the turn of the twentieth century. The version for chorus is a harmonization of a Kievan Chant that expresses the emotional intensity of the text in a more subdued fashion.

The composer of the first trio, Aleksei Turenkov (1886-1958), produced only a small number of works for the Orthodox liturgy before the Russian Revolution of 1917; thereafter he turned his attention to secular and folk music. The Reverend Mikhail Lisitsyn (1871-1918 [1919?]) was a prominent scholar, music critic, and choral composer in St. Petersburg. No biographical information is available concerning the third composer, Staritsky.

The identical keys of the three settings make it possible to perform them in any combination and order. Turenkov's trio may be performed by male voices and Lisitsyn's -- by female voices. In Lisitsyn's setting all the tempo and dynamic markings are by the composer. The markings in Turenkov's and Staritsky's settings are editorial.

Set in English and edited by
VLADIMIR MOROSAN

ALEKSEI TURENKO

(1886-1958)

[Staff notation with musical notes]

PARADISE IN A SINGLE MOMENT,

O LORD:

BY THE WOOD OF THY

BY THE WOOD OF THY

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CROSS ILLUMINE ME, ILLUMINE ME

ALSO, AND SAVE ME, AND SAVE ME.

GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT.

Rev. MIKHAIL LISITSYN, Op. 5 (1871-1918 [1919?])

THE WISE THIEF DIDST

THOU MAKE WORTHY, WORTHY OF PAR
ADISE IN A SINGLE MOMENT,

O LORD; BY THE

WOOD OF THY CROSS ILLUMINE ME ALSO,

AND SAVE ME.

NOW AND EVER, AND UNTO AGES OF AGES, AMEN.
3. Slowly. \( \frac{J}{4} = 56 \)

STARITSKY
Harmonization of
Kievan Chant

Soprano
Alto

\( \text{pp} \)

THE WISE THIEF DIDST THOU MAKE

Tenor
Bass

\( \text{pp} \)

WORTHY, DIDST THOU MAKE WORTHY OF

\( \text{mf} \)

PARADISE IN A SINGLE MOMENT, O

\( \text{p} \)

LORD; BY THE WOOD OF THY CROSS ILLUMINE ME

\( \text{pp} \) (bring out bass)

\( \text{p} \)

ALSO, AND SAVE ME, AND SAVE ME,
The Wise Thief

I - Melody with ison

Maia Aprahamian (2009)

Very slowly.

F

The wise thief didst Thou make worthy of paradise in a single moment, O Lord;

(F)

by the wood of the Cross illumine me as well, and

save me, and save me.

Eb F C F

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The Wise Thief

II - Choral Version A

Maia Aprahamian
(2009)

Soprano
Soprano

Alto
Alto

Tenor
Tenor

Bass
Bass

Very slowly.

The wise thief didst Thou make worthy of

paradise in a single moment, O Lord;

by the wood of the Cross illumine me as well, and

save me, and save me.

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The Wise Thief
III - Choral Version B

Maia Aprahamian
(2009)

The wise thief didst Thou make worthy of paradise in a single moment, O Lord;

by the wood of the Cross illumine me as well, and

save me, and save me.
Israel, my first-born son, has committed two evil deeds:

he abandoned Me, the Fountain of living water, and dug for himself a broken well. He crucified Me upon the wood, and asked for Barrabas and released him. Heaven was amazed at this, and the Sun hid its rays. But thou, O Israel, wast not ashamed,
but delivered Me to death. Forgive them, O Holy Father, //

for they know not what they do. (Repeat): Israel, my first-born Son...

Every member of Thy holy flesh endured dishonor or for us:

Thy head—the thorns; Thy face—the spitting;

Thy cheeks—the buffeting; Thy mouth—the taste of vinegar mingled with

(Repetition): Sticheron 2: Same Tone
Thine ears — the impious blasphemies; Thy back — the scourge;

Thy hand — the reed; Thy whole body — extension upon the cross;

Thy joints — the nails; Thy side — the spear. By Thy sufferings, Thou hast set us free from suffering. In Thy love for man Thou dist stoop down to raise us up. // O Almighty Savior, have mercy on us!
Beholding Thee crucified, O Christ, the whole creation trembled.

The foundations of the earth shook for fear of Thy might.

for by Thy lifting up today, the Hebrew race perished. The curtain of the Temple was torn in two.

The tombs were opened, and the dead rose from their graves. The centurion shuddered when he saw the wonder.
Thy mother stood by and cried out with motherly lamentation:

“How shall I not weep and beat my breast, seeing Thee naked and hanging upon the cross as one condemned?” O Lord, crucified and buried and risen from the dead, glory to You!

(“Glory...” in the Sixth Tone:) Glory to the Father and to the Son and to the Holy Spirit.

After “Glory...”: Tone 6

They have stripped My garments and clothed Me in a scarlet robe.

(They have set...)
They have set upon My head a crown of thorns

and have given Me a reed in My right hand,

that I might dash them in pieces like a potter's vessel.

I gave My back to scourging. I did not turn My face from

spittings. I stood before the judgment seat of Pilate,
and endured the cross // for the salvation of the world!
Lamentations - Section 1

Blessed art Thou, O Lord! Teach me Thy statutes.

Blessed are those whose way is blameless, who walk in the law of the Lord. (118:1)

In a tomb they laid Thee, O my Christ, who art Life,

the angelic hosts were overcome with awe

as they glorified Thy condescension, Lord.
Blessed are those who keep His testimonies, who seek Him with their whole heart. (118:2)

How, O Life canst Thou die? How canst Thou dwell in a tomb?

Yet by death Thou didst destroy the reign of death

and didst raise from Hell the dead of ages past.
For those who work wickedness have not walked in His ways. (118:3)

Now we magnify Thee, O Lord Jesus our King.

Thy Passion and Thy burial we extol

for by them Thou hast delivered us from death.
Thou hast commanded Thy precepts to be diligently kept. (118:4)

Jesus, Lord, King of all, Who laid down the bounds of earth,

yet today Thou dwell'st in a narrow tomb,

raising all the dead of ages from their graves.
O that my ways may be steadfast in keeping Thy statutes! (118:5)

O my Lord, Jesus Christ, sov'-reign Ruler, King of all,

seek-ing whom hast Thou come down to those in Hell?

Was it not to free the mortal race of man?
Then I shall not be put to shame, having my eyes fixed on all Thy commandments. (118:6)

Lo, the Master of all now is seen lying dead,

and the Mighty One, who emptied all the graves,

is now laid to rest within a new tomb.
I will praise Thee with an upright heart, when I learn Thy righteous ordinances. (118:7)

In a tomb they laid Thee, O my Christ, who art Life.

By Thy death hast Thou cast down the might of death —

and become the Fruit of Life for all the world.
I will observe Thy statutes; O forsake me not utterly. (118:8)

Thou wast judged, O Christ, guilty with transgressors.

Thou hast justified us all, O Lamb of God by freeing us from all the Devil's works.
How can a young man keep his way pure? By guarding it according to Thy word. (118:9)

Thou, O Lord, art more fair than all the sons of men.

Thou hast filled creation with Thy beauty;

how canst Thou lie dead before us today?
With my whole heart I seek thee; let me not wander from Thy commandments (118:10)

How could Hell endure it? When in splendor didst Thou come as its gloom was swiftly scattered and destroyed blinded by the dazzling glory of Thy Light.
I have hidden Thy Word in my heart, that I might not sin against Thee. (118:11)

Jesus my Salvation, O my sweetness and my Light.

In the darkness of a tomb how art Thou hid?

O forbearance past our strength to understand!
Blessed art thou, O Lord! Teach me thy statutes! (118:12)

Angel pow'rs and heav'n-ly host, stand in si-ence, struck with awe,

over-come with won-der as they now be-hold

Thine in-ef-fa-ble en-tomb-ment, past all speech.
With my lips I declare all the ordinances of Thy mouth. (118:13)

Oh, wonder, strange and new! He who gave me life and breath

now is life-less, breath-less, carried to the tomb,

and is laid to rest by noble Joseph's hands.
In the way of Thy testimonies I delight as much as in all riches. (118: 14)

In Thy body buried and in Hades with Thy soul,
yet not parted from Thy Father's side, O Christ.

What a strange and marvellous wonder we behold!
I will meditate on Thy precepts, and fix my eyes on Thy ways. (118:15)

As the King of heav’n and earth Thou wast known and rec-og-nized.

Though en-closed with-in a small and nar-row tomb,

all cre-a-tion knew Thee, Je-sus, as its Lord.
I will delight in Thy statutes; I will not forget Thy word. (118:16)

In a tomb they laid Thee, Christ, the Maker of all.

Hell’s foundations quaked and trembled, seeing Thee

open wide the graves of mortal human kind.

I will delight in Thy statutes; I will not forget Thy word. (118:16)
Glory to the Father, and to the Son, and to the Holy Spirit.

Word of God, we praise Thee, Lord and Master of the world,

with Thy Father and Thy Holy Spirit,

and we glorify Thy burial divine.
Now and ever, and unto ages of ages. Amen.

Virgin Mother of God, we exalt and call you blessed,

and with faithful hearts we praise and venerate

the three-day entombment of your Son, our Lord,

Repeat verse #1 - "In a tomb they laid Thee..."
In a tomb they laid Thee, O my Christ, who art Life,

the angelic hosts were overcome with awe

as they glorified Thy condescension, Lord.
Lamentations - Section 2

Right it is indeed, that we magnify Thee, O Life-giving Lord; Thou didst stretch Thy most pure arms upon the Cross and didst crush the strength and power of the Foe.
Thy hands have made and fashioned me; give me understanding that I may learn Thy commandments. (118:73)

Right it is indeed, that we magnify Thee, maker of all things; from corruption didst Thou free us by Thy suffering, and Thy passion grants dispassion to our souls.
Those who fear Thee shall see me and rejoice, because I have hoped in Thy word. (118:74)

Earth shook in fear, and the sun refused to shine, O

Savior, as they saw the sight of Thee, the never-

setting Light, in Thy body sinking down into the tomb.
I know, O Lord, that Thy judgments are right, and that in faithfulness Thou hast afflicted me. (118:75)

Sleeping in the tomb with a life-creating sleep, O

Christ God, Thou hast wakened from the heavy slumber of sin all the race of man that sin had held enslaved.
Let Thy steadfast love be ready to comfort me, according to Thy promise to Thy servant. (118:76)

"I alone, my Child, of all women, gave Thee birth without pain, now the grief and pain are more than I can endure, at Thy suffering," the most pure Virgin cried.
Let Thy mercy come to me that I may live, for Thy law is my delight. (118:77)

Seeing Thee, O Lord, lying dead and life-less in the earth below, yet not separated from the Father on high caused the Seraphim to quake in awe and fear.
Let the godless be put to shame because they have transgressed against me unjustly; as for me, I will meditate on Thy statutes. (118:78)

As Thou art crucified, now is torn apart in two the

Temple veil, and the Lights of Heaven hid their light,

O my Christ, as, O Sun, they see Thee hid beneath the earth.
Let those who fear Thee turn to me, that they might know Thy testimonies. (118:79)

By Thy will alone Thou didst set the earth revolving

on its course, now as mortal Man, Thou sinkest down beneath the earth. Let the heavens shake and tremble at the sight!
May my heart be blameless in Thy statutes, that I may not be put to shame. (118:80)

Down beneath the earth Thou descendest now, O Fashioner of Man, so that by Thy great and mighty power and strength, Thou wouldst raise the fallen human race, O Lord.
My soul languishes for Thy salvation; I hope in Thy word. (118:81)

Let us now lament, as we mourn the Savior Christ, who
dies for us, that together with the myrrh bearing
women, we may also hear His saving word, “Rejoice!”
My eyes fail with watching for Thy promise; I ask, "When wilt Thou comfort me?". (118:82)

Thou in very truth art the Myrrh of incorruption

O Word, thus to Thee the women hastened, bearing

precious myrrh to anoint Thee, as the True and Living God.
For I have become like a wineskin in the smoke, yet I have not forgotten Thy statutes. (118:83)

By Thy burial Thou destroyed and shattered all the palaces of Hell, Thou hast trampled upon death by Thy death, O Lord, from corruption freeing all those born of earth.
How long must Thy servant endure? When wilt Thou judge those who persecute me? (118:84)

He Who pours out life, and Who also is the very

Wisdom of God, now descends into the utmost depths of

Hades to give life to all who are held captive there.
Godless men have dug pitfalls for me, men who do not conform to Thy law. (118:85)

Willingly in death I endured the painful wounding of my flesh, that I might renew the broken nature of man. O dear Mother, do not strike thy breast in grief.
All Thy commandments are sure; they persecute me with falsehood, help me! (118:86)

When beneath the earth Thou hadst set, O Morning Star of

Righteousness, Thou didst raise up all the dead as though they

were asleep, and the gloomy night of Hell didst Thou disperse.
They have almost made an end of me on earth; but I have not forsaken Thy precepts. (118:87)

Bitterly with tears is the Seed of Life, Whose nature is two-fold, deep within the earth’s dark furrows planted on this day, but tomorrow it will sprout once more to life.
Glory to the Father, and to the Son, and to the Holy Spirit.

O, Eternal God, co-e-ter-nal Word and Ho-ly

Spir-it, in Thy good-ness guide and strength-en those

who rule, grant them pow-er to pre-vail a-gainst the foe.
Now and ever, and unto ages of ages. Amen.

Virgin undefiled, to our Source of Life thou didst give birth; make the strife and scandals of the Church to cease, as a kind and loving Mother, grant her peace.

Repeat verse #1 - "Right it is indeed..." >>>>>
Right it is indeed, that we magnify Thee, O Life-giving Lord; Thou didst stretch Thy most pure arms upon the Cross and didst crush the strength and power of the Foe.
Holy God
Funereal
(for processions)

Very slowly.

1.

Holy God, Holy Mighty,

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

(Alternative voicing)

2.

Holy God, Holy Mighty,

Ho - ly Im - mor - tal, have mer - cy on us!
VERSE: We have heard with our ears, O God, our fathers have told us what deeds [You performed / Thou didst perform] in their days, in the days of old.
VERSE: I will praise [You / Thee], O Lord my God, with all my heart; I will make all [Your / Thy] wonders known.
VERSE: Let God arise! Let His enemies be scattered! Let those who hate Him flee from before His face! (*Psalm 67: 2*)

**CHOIR:** Alleluia!

VERSE: As smoke vanishes, so let them vanish; as wax melts from before the fire! (*67: 3*)

**CHOIR:** Alleluia!

VERSE: So the sinners will perish before the face of God; but let the righteous be glad! (*67: 3-4*)

**CHOIR:** Alleluia!
Holy Saturday Vesperal Liturgy
Refrains at the Old Testament Readings

(After the Sixth Reading)

For gloriously has He been glorified!

With joyful energy. $\dot{=} 66–72$

Bulgarian Chant - Tone 5
Arranged and adapted by V. Morosan

Chanter chants on D or A. Refrain is repeated after each verse (or group of verses).
Refrains at the Old Testament Readings

(After the Fifteenth Reading)

With joyful energy. \( \dot{\text{c}} = 66–72 \)

Praise the Lord, sing and exult Him through-

out all the ages!

Chanter chants on D or A. Refrain is repeated after each verse (or group of verses).
Arise, O God

(In place of “Alleluia” on Holy Saturday)

Adapted from
Johann von Gardner
by Vladimir Morosan

1. *)

God has taken His place in the divine council:

in the midst of the gods He holds judgment.

2.

How long will you judge unjustly and accept the faces of sinners?

*) The verses of Psalm 81 [82], given here, are the ones prescribed in the Lenten Triodion. Gardner’s original version, first published in Salzburg as a mimeographed supplement to the emigre newspaper Luch, contains the verses commonly sung in Russian practice since the mid-nineteenth century: “Christ the new Pascha...” etc. (in settings by Turchaninov and other composers).
Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

Rescue the weak and the needy; deliver them from the hand of the sinner.

They have neither knowledge nor understanding; they walk about in darkness.

Let all the foundations of the earth be shaken!

I say: You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince.

Chanter then repeats the first half of the first verse: “Arise, O God, and judge the earth,” after which the choir concludes: “…for to Thee belong all the nations.”