

*The Divine Liturgy During  
Pascha*



The Divine Liturgy during the Paschal season is the Christian community's joyful affirmation of its belief in the Resurrection of Christ and its celebration of the presence of the Risen Lord.

Like the apostles on that first Easter, Christians look with the eyes of faith and recognize the presence of Christ; first in the gathering of Brethren, for Christ promised to be where two or three are gathered in His Name. Christ is present again when the words of the Gospel book are solemnly proclaimed during the Liturgy; Christ speaks to us with a force that fills us with His life and love. Finally, Christ is especially present in the Eucharistic Bread and Wine, His Life-giving Body and Blood; these are not merely symbols, but a real and tangible presence that nourishes us unto life everlasting.

It is at these times during the Liturgy that we recognize the Risen Lord, and break into song with the Easter Troparion of "Christ is risen!"

"Christ is risen" is sung at the beginning of the Liturgy when we first gather together as the People of God.

"Christ is risen" is sung during the Procession with the Gospel book, for it is in the Gospel that the words of Christ become present to us.

"Christ is risen" is sung during the entire Communion section of the Liturgy since we recognize Him in the "breaking of the bread," as did His disciples on the road to Emmaus (Luke 24:35).

With great joy we sing over and over "Christ is risen." As St. Paul tells us, "if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor. 15:14). And so we realize that we too are witnesses of the risen Christ, the present day witnesses of the risen Christ, and are able to sing with confidence at Paschal Matins, "Having beheld the resurrection of Christ, let us adore the holy Lord Jesus..."

The peace and joy that comes to us only through the presence of the Risen Lord is Christ's special gift to us in the Liturgy of Pascha.

Christ is risen! Indeed he is risen!

Christós voskrése! Voístinnu voskrése! (*Slavonic*)

Christós anésti! Alithós anésti! (*Greek*)

Al Maseeh Qam! Haqqan Qam! (*Arabic*)

Kristus vstal zmr'tvych! Skutočne vstal! (*Slovak*)

Krisztus feltámadt! Valóban feltámadt! (*Hungarian*)

Hristus a Înviat! Adeverat a Înviat! (*Romanian*)

Cristo ha resucitado! En verdad, está resucitado! (*Spanish*)

Christ is risen! Indeed he is risen!

Compiled and arranged from approved sources by  
Michael Kulka and Joseph Kotlar.

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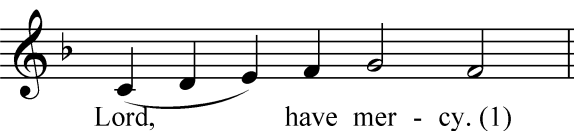
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Second Edition



*The faithful may SIT as the Litany of Peace begins:*

Deacon: In peace, let us pray to the Lord.

Response: 

For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response: 

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For this city [*or*: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. (1)

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. (2)

*Special petitions may be inserted here.*

That we be delivered from all affliction, wrath, and need,  
let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us,  
O God, by your grace. (2)

Commemorating our most holy, most pure, most blessed and glorious Lady, the  
Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and  
one another and our whole life to Christ our God.

**Response:** Musical notation for the response 'To you, O Lord.' It consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The lyrics 'To you, O Lord.' are written below the notes.

*The celebrant prays, concluding:*

**Celebrant:** For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now  
and ever and forever.

**Response:** Musical notation for the response 'A - men.' It consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). A slur is placed under the first three notes (G, F, E). The lyrics 'A - men.' are written below the notes.

## FIRST ANTIPHON

*On Sundays and all days of Pascha (Psalm 65:1,2)*



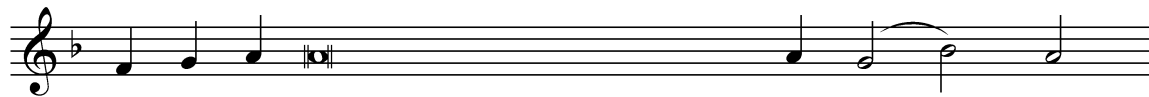
Shout joy - fully to the Lord, all the earth, sing praise to his name,



give to him glo - ri - ous praise.



Through the pray'rs of the The - o - to - kos, O Sav - ior, save us.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - rit,



now and ev - er and for - ev - er. A - men. Through the



pray'rs of the The - o - to - kos, O Sav - ior, save us.

## SECOND ANTIPHON

*On Sundays and all days of Pascha (Psalm 66:2)*



Be gra - cious to us, O God, and bless us; let your face



shine upon us, and have mer - cy on us. O Son of God,



ris - en from the dead, save us who sing to you:

Al - le - lu - - - ia!

*The faithful **STAND**  
as the Second Antiphon concludes with the Hymn of the Incarnation:*

A

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

Ho - ly Spi - rit, now and ev - er and for - ev - er. A - men.

O on - ly - be - got - - - ten Son and Word of God,

who, be - ing im - mor - tal, deigned for our sal - va - tion

to be - come in - car - nate of the ho - ly The - o - to - kos and

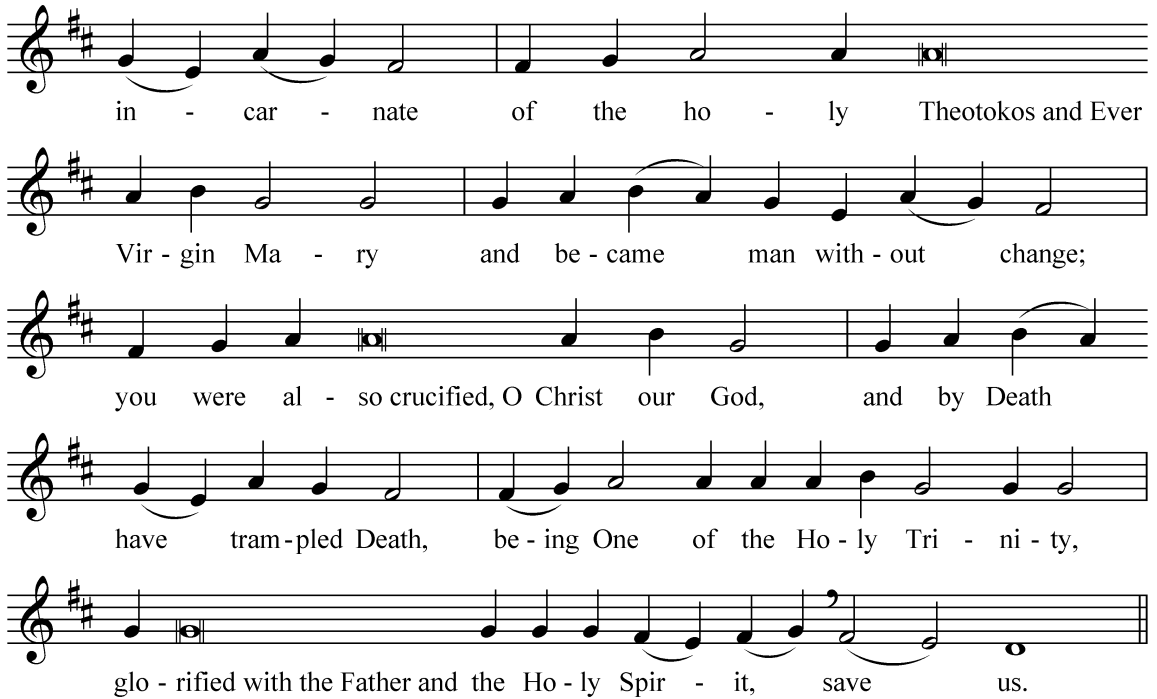
Ev - er - Vir - gin Ma - ry, and be - came man with -

out change; you were al - so cru - ci - fied, O Christ our  
 God, and by death have tram - pled Death, be - ing One of the  
 Ho - ly Trin - i - ty, glo - ri - fied with the Fa - ther and the  
 Ho - ly Spir - it, save us

**B**

*Resurrection Tone 7*

Glo - ry to the Father, and to the Son, and to the Ho - ly  
 Spi - rit, now and ev - ver and for - ev - ver. A - men.  
 O on - ly - begotten Son and Word of God, who, be - ing  
 im - mor - tal, deigned for our sal - va - tion to be - come



in - car - nate of the ho - ly Theotokos and Ever  
Vir - gin Ma - ry and be - came man with - out change;  
you were al - so crucified, O Christ our God, and by Death  
have tram - pled Death, be - ing One of the Ho - ly Tri - ni - ty,  
glo - rified with the Father and the Ho - ly Spir - it, save us.

*The Third Antiphon follows, while the Little Entrance with the holy gospel books is made through the northern door and the holy door.*

*On Pascha and during Bright Week continue on page 8*

*On Sundays and all days following Bright Week continue on page 9*

*The following Third Antiphon is sung on Pascha and during Bright Week*

**Third Antiphon** – *Special melody* (Psalm 67:2,3,4):

*Cantor*



Let God a - rise and let his en - e - mies be scat - ered, and let those who hate him flee



from be - fore his face!

**Response:** Christ is Risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life

**Lik:** Christos voskrese iz mertvych, \* smertiju smert' poprav, \* i suščym vo hrob'ich \* život darovav.

*Cantor*



As smoke van - ish - es, so let them van - ish, as wax melts be - fore a fire.

**Response:** Christ is Risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life

**Lik:** Christos voskrese iz mertvych, \* smertiju smert' poprav, \* i suščym vo hrob'ich \* život darovav.

*Cantor*



So let the wick - ed perish at the pres - ence of God, but let the right - eous ones re - joice.

**Response:** Christ is Risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life

**Lik:** Christos voskrese iz mertvych, \* smertiju smert' poprav, \* i suščym vo hrob'ich \* život darovav.

Deacon: Wisdom! Be attentive!

**Entrance Hymn** – *Special melody* (Psalm 67:27)



In the church - es bless God; from Is - ra - el's well - springs, bless the Lord.

## THIRD ANTIPHON

*On Sundays and all days of Pascha (Psalm 94:1):*

Come, let us sing joy - ful - ly to the Lord; let us  
ac - claim God our Sav - ior. O Son of God,  
ris - en from the dead, save us who sing to you:  
Al - le - lu - - - ia!

The musical score is written on four staves in a single system. It begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and rhythmic, with lyrics placed below the notes. The first line contains the first two staves, the second line contains the next two staves, and the third line contains the final two staves, which end with a double bar line.

Deacon: Wisdom! Be attentive!

*The clergy and servers enter the sanctuary  
as the Third Antiphon continues with the Entrance Hymn (Psalm 94:6):*

*On Sundays and all days of Pascha:*

Come, let us wor - ship and bow be - fore Christ. O  
Son of God, ris - en from the dead, save us who sing to you:  
Al - le - lu - - - ia!

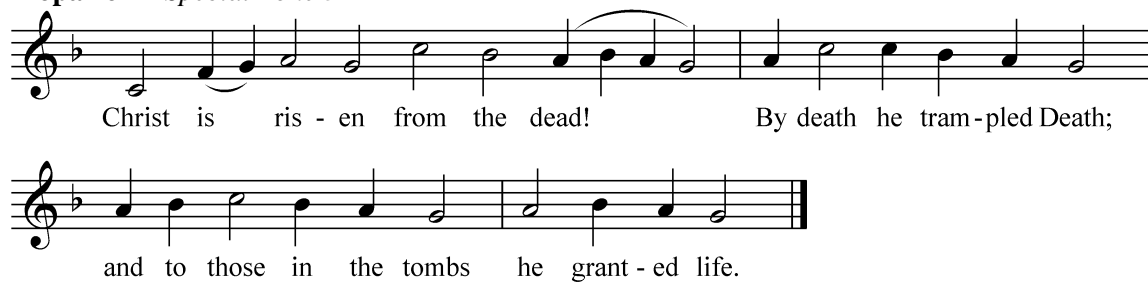
The musical score is written on three staves in a single system. It begins with a treble clef and a key signature of two sharps (D major). The melody is simple and rhythmic, with lyrics placed below the notes. The first line contains the first two staves, the second line contains the next two staves, and the third line contains the final two staves, which end with a double bar line.

*The faithful may **SIT** as the Third Antiphon concludes  
while the appropriate TROPARIA and KONTAKIA are sung  
on the corresponding pages.*

Pascha and Bright Week	11
Thomas Sunday – Second Paschal Sunday	12
Sunday of the Myrrh-Bearers – Third Paschal Sunday	14
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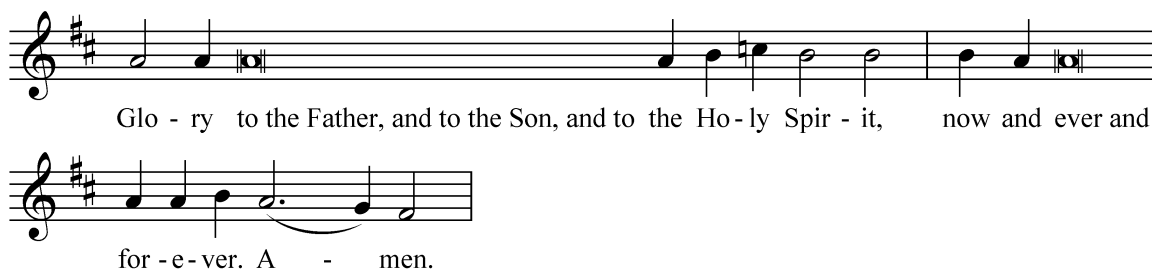
## PASCHA AND BRIGHT WEEK

### Troparion – Special Tone 5



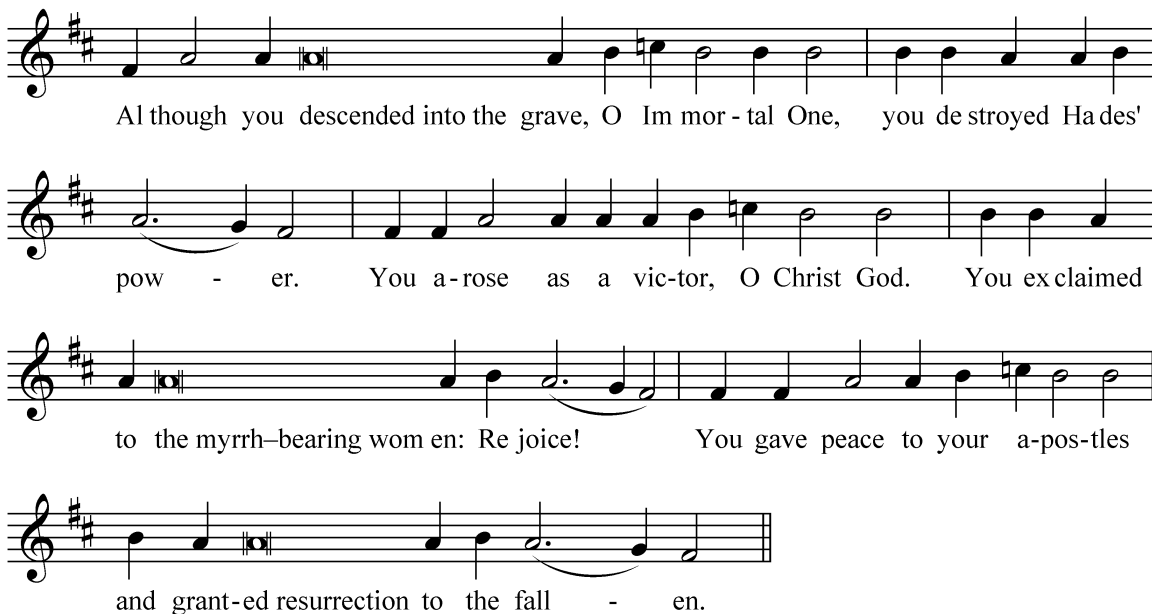
Christ is ris - en from the dead! By death he tram - pled Death;  
and to those in the tombs he grant - ed life.

### Cantor



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it, now and ever and  
for - e - ver. A - - men.

### Kontakion of the Resurrection – Tone 8

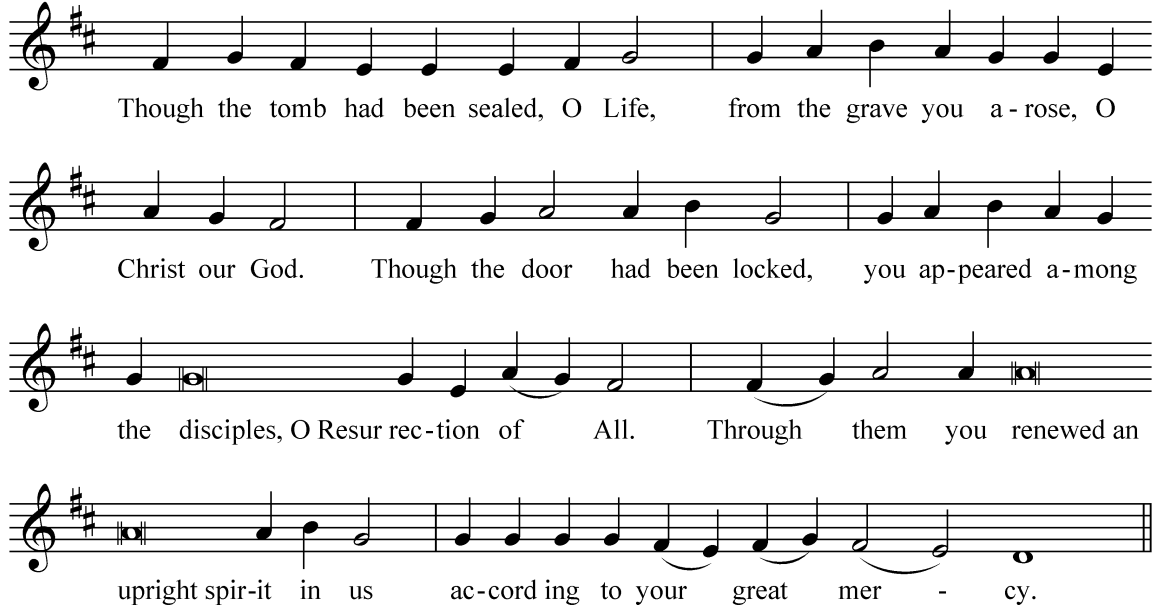


Al though you descended into the grave, O Im mor - tal One, you de stroyed Ha des'  
pow - er. You a - rose as a vic - tor, O Christ God. You ex claimed  
to the myrrh - bearing wom en: Re joice! You gave peace to your a - pos - tles  
and grant - ed resurrexion to the fall - en.

*Continue on page 24*

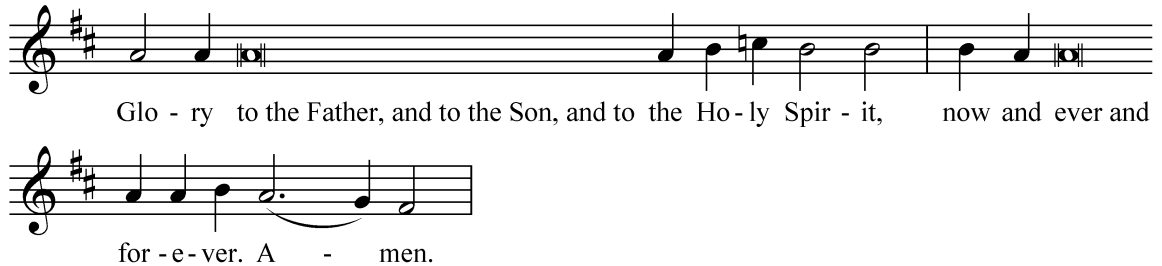
THOMAS SUNDAY  
Second Paschal Sunday

**Troparion** – *Tone 7*



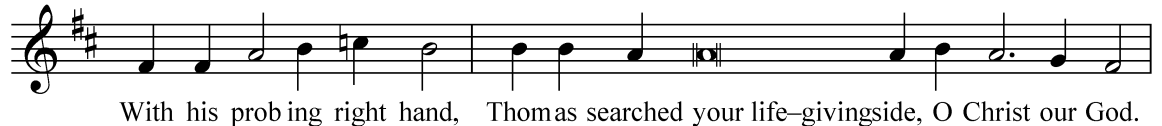
Though the tomb had been sealed, O Life, from the grave you a-rose, O  
Christ our God. Though the door had been locked, you ap-peared a-mong  
the disciples, O Resur-rec-tion of All. Through them you renewed an  
upright spir-it in us ac-cord ing to your great mer - cy.

*Cantor*



Glo - ry to the Father, and to the Son, and to the Ho-ly Spir - it, now and ever and  
for - e-ver. A - men.

**Kontakion** – *Tone 8*



With his prob-ing right hand, Thomas searched your life-giv-ing-side, O Christ our God.

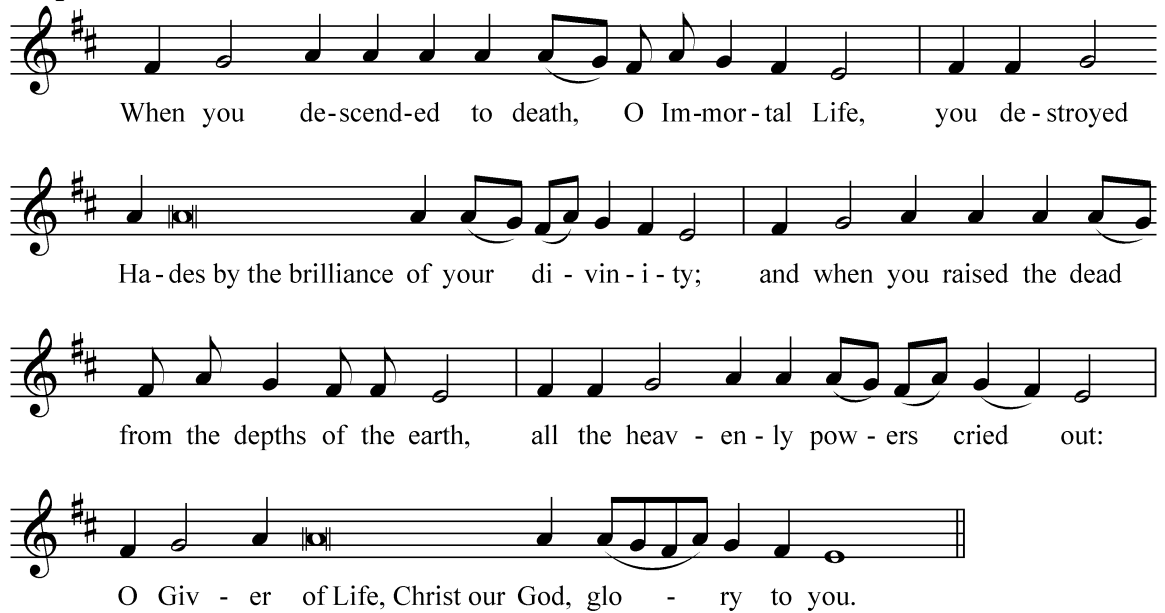


When you en - tered, al though the doors were locked, he cried out  
to you with the oth - er a - pos - tles: You are my Lord and my God.

*Continue on page 24*

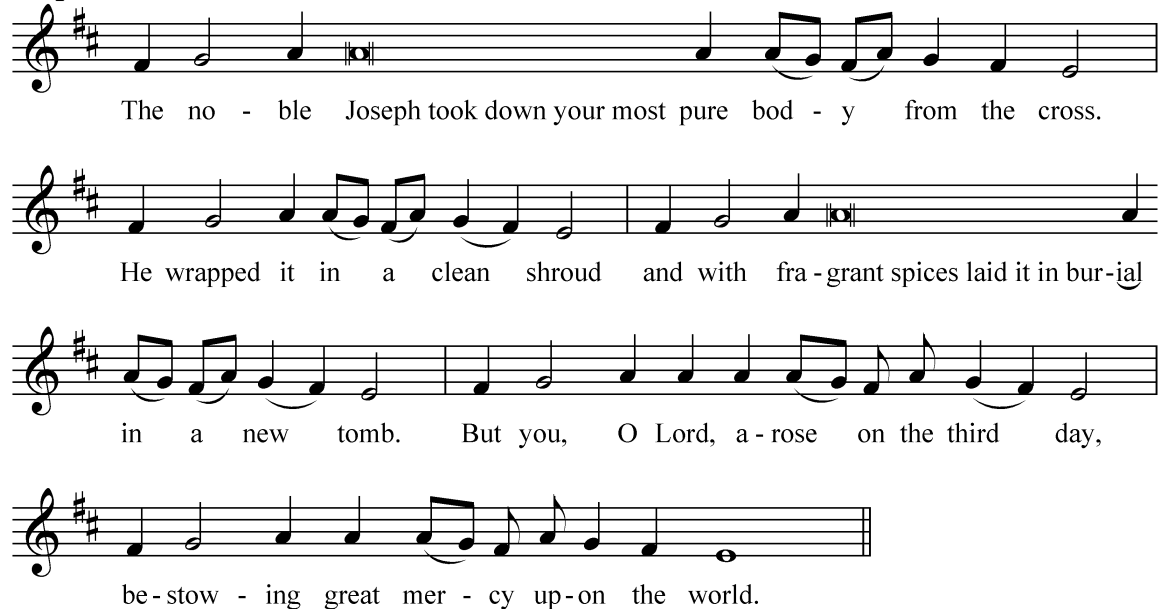
**SUNDAY OF THE MYRRH-BEARERS**  
**Third Paschal Sunday**

**Troparion of the Resurrection – Tone 2**



When you de-scend-ed to death, O Im-mor-tal Life, you de-destroyed  
Ha-des by the brilliance of your di-vin-i-ty; and when you raised the dead  
from the depths of the earth, all the heav-en-ly pow-ers cried out:  
O Giv-er of Life, Christ our God, glo-ry to you.

**Troparion – Tone 2**



The no-ble Joseph took down your most pure bod-y from the cross.  
He wrapped it in a clean shroud and with fra-grant spices laid it in bur-ial  
in a new tomb. But you, O Lord, a-rose on the third day,  
be-stow-ing great mer-cy up-on the world.

**Troparion – Tone 2**



The an - gel standing by the tomb cried out to the myrrh - bear-ing wo - men:



Myrrh is fit - ting for the dead, but Christ has shown himself not

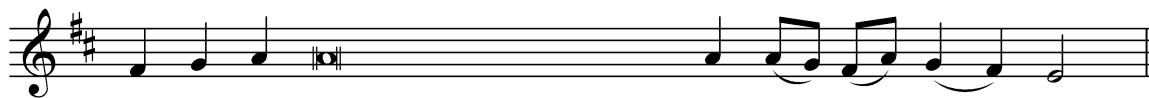


sub-ject to cor-rup - tion. So now cry out: The Lord is ris - en,



be-stow - ing great mer - cy up-on the world.

*Cantor*



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

**Kontakion – Tone 2**



By your res-ur-rec - tion, O Christ our God, you told the myrrh - bear-ers to re-joice;




and you stilled the weeping of Eve, the first moth - er. You com-mand-ed



your a-pos - tles to pro-claim: The Sav - ior is ris - en from the tomb.

*Cantor*



Now and ev - er and for - ev - er. A - men.


**Kontakion of the Resurrection – Tone 8**



Al though you de scended into the grave, O Im mor - tal One, you de stroyed Ha des'



pow - er. You a - rose as a vic - tor, O Christ God. You ex claimed



to the myrrh - bearing wom en: Re joice! You gave peace to your a - pos - tles



and grant - ed resurrec tion to the fall - en.

*Continue on page 24*

**SUNDAY OF THE PARALYTIC**  
Fourth Paschal Sunday

**Troparion of the Resurrection – Tone 3**

Let the heav - ens re-joyce, let the earth be glad; for the Lord  
has shown the might of his arm. By his death the Lord has tram-pled Death;  
he has be-come the first - born of the dead; he has de-liv - ered  
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

*Cantor*

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

**Kontakion of the Paralytic – Tone 3**

O Lord, with your di-vine au-thor-i - ty, as you once raised the par-a-lytic,  
now raise my soul, par - a-lyzed dread - ful - ly with all kinds of sin

and dis-grace-ful deeds, that, be-ing saved, I may cry out to you:

Glo-ry to your pow-er, O mer-ci-ful Christ.

*Cantor*

Now and ev-er and for-ev-er. A-men.

**Kontakion of the Resurrection – Tone 8**

Al though you descended into the grave, O Im mor-tal One, you de stroyed Ha des'

pow-er. You a-rose as a vic-tor, O Christ God. You ex-claimed


to the myrrh-bearing wom en: Re-joyce! You gave peace to your a-pos-tles

and grant-ed resurrexion to the fall-en.

*Continue on page 24*

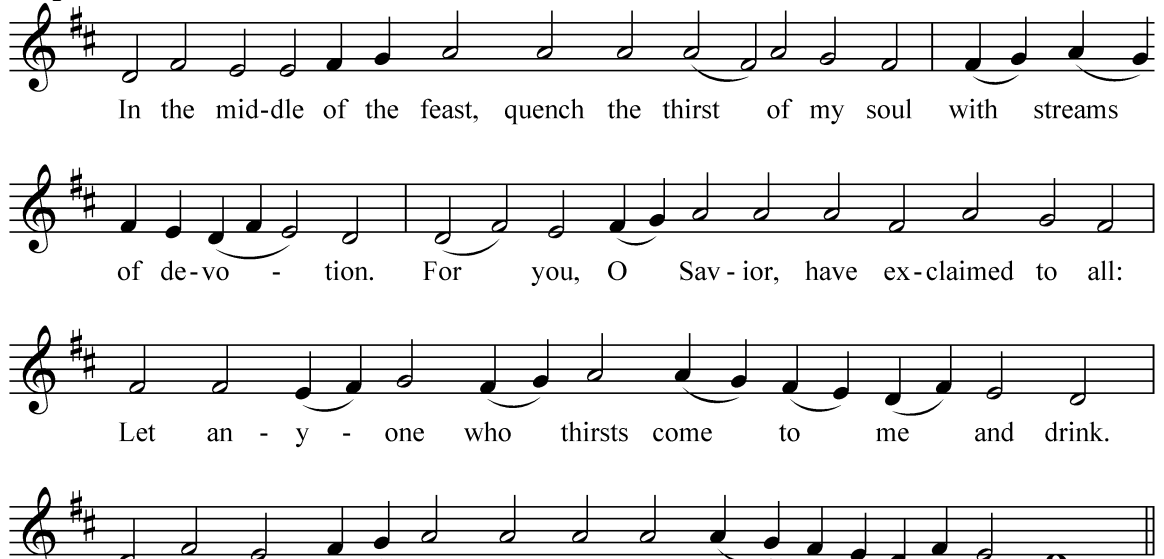
**SUNDAY OF THE SAMARITAN WOMAN**  
**Fifth Paschal Sunday**

**Troparion of the Resurrection – Tone 4**



The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples  
from the an - gel, and be-ing freed from the an-ces-tral curse, they boast-ed  
to the a-pos - tles: Death is de-spoiled; Christ our God is ris - en,  
giv - ing great mer - cy to the world.

**Troparion of Mid-Pentecost – Tone 8**



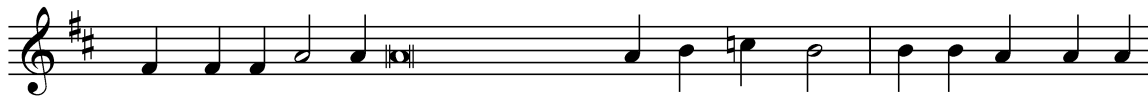
In the mid-dle of the feast, quench the thirst of my soul with streams  
of de-vo - tion. For you, O Sav - ior, have ex-claimed to all:  
Let an - y - one who thirsts come to me and drink.  
O Christ our God, Foun - tain of Life, glo - ry to you!

*Cantor*



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

**Kontakion of the Samaritan Woman – Tone 8**



When the Sa - mar - i - tan woman came to the well with faith, she be - held you, O



Wa - ter of Wis - dom. She is famed in song, for she drank deeply and



inherited the king - dom from on high.

*Cantor*

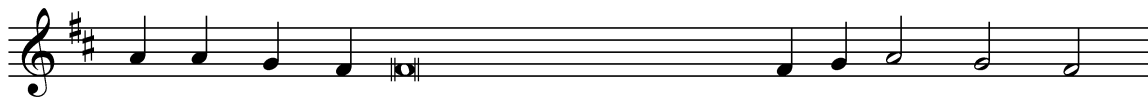


Now and ev - er and for - ev - er. A men.

**Kontakion of Mid-Pentecost – Tone 4**



In the mid - dle of the Feast of the Law, O Christ God, Cre - a - tor and Lord of All,



you told those pres - ent: Come and draw the water of im - mor - tal - i - ty.



There - fore we a - dore you and cry out with faith: Grant us your mer - cies,



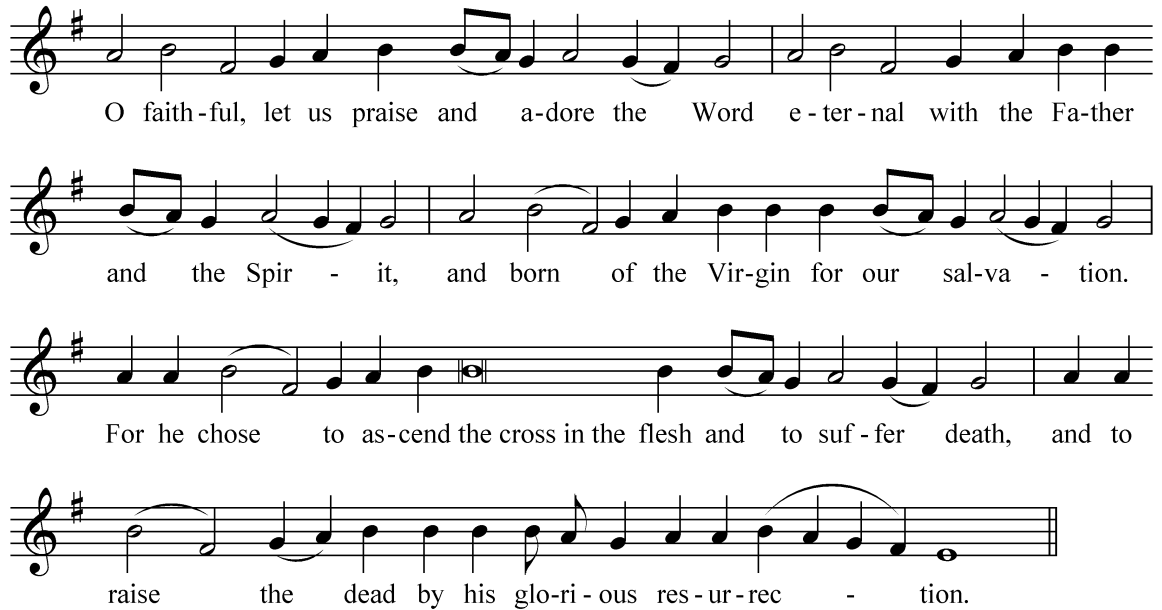


for you are the Foun-tain of our Life.

*Continue on page 24*

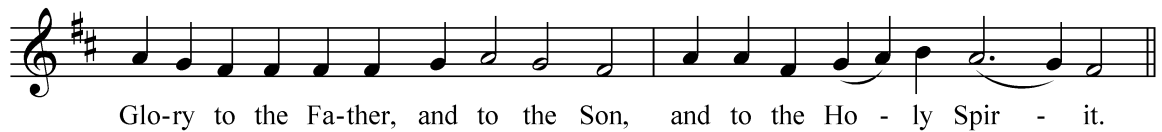
**SUNDAY OF THE MAN BORN BLIND**  
**Sixth Paschal Sunday**

**Troparion of the Resurrection – Tone 5**



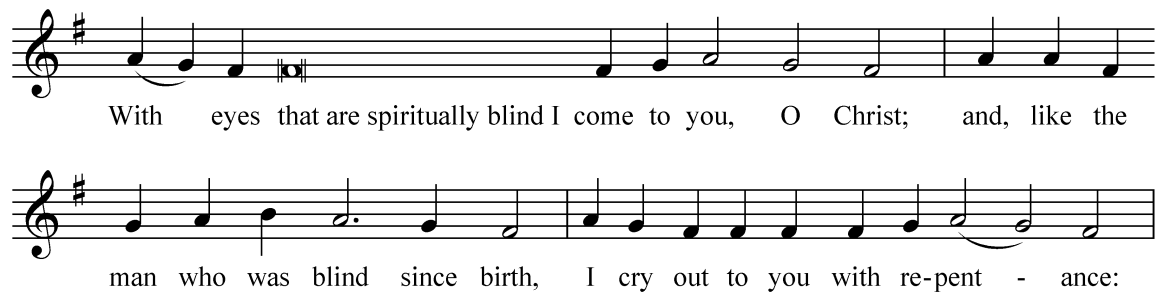
O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther  
and the Spir - it, and born of the Vir-gin for our sal-va - tion.  
For he chose to as-cend the cross in the flesh and to suf-fer death, and to  
raise the dead by his glo-ri-ous res-ur-rec - tion.

*Cantor*



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

**Kontakion of the Man Born Blind – Tone 4**



With eyes that are spiritually blind I come to you, O Christ; and, like the  
man who was blind since birth, I cry out to you with re-pent - ance:



You are a shining light to those in dark - ness

*Cantor*



Now and ev - er and for - ev - er. A - men.

**Kontakion of the Resurrection – Tone 8**



Al though you de scended into the grave, O Im mor - tal One, you de stroyed Ha des'



pow - er. You a - rose as a vic - tor, O Christ God. You ex claimed



to the myrrh - bearing wom en: Re joice! You gave peace to your a - pos - tles

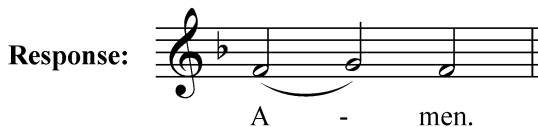


and grant - ed resurrexion to the fall - en.

*Continue on page 24*

Celebrant: For you are holy, our God, and we give glory to you, Father, Son and Holy Spirit, now and ever

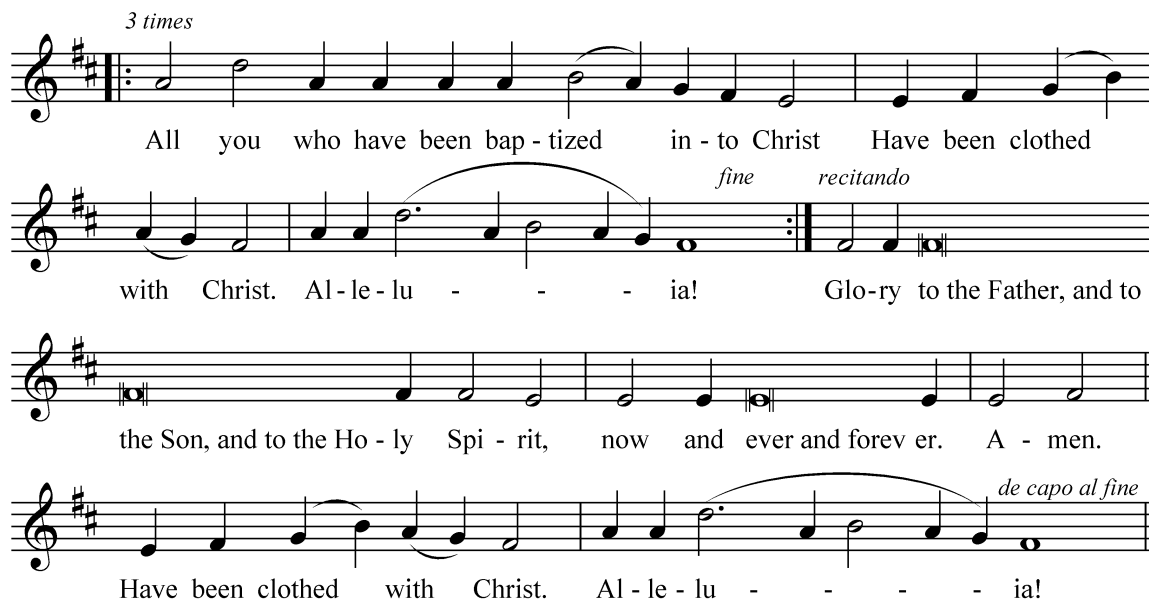
Deacon: And forever.



*The faithful **STAND** for the Thrice-holy Hymn.*

*Instead of the Thrice-holy Hymn on Pascha and Bright Week, the following is sung:*

*3 times*



All you who have been bap-tized in-to Christ Have been clothed  
with Christ. Al-le-lu - - - ia! *fine recitando* Glo-ry to the Father, and to  
the Son, and to the Ho-ly Spi-rit, now and ever and forev er. A - men.  
Have been clothed with Christ. Al-le-lu - - - ia! *de capo al fine*

*Slavonic (music on page 60):*

Jelicy vo Christa krestistesja; vo Christa oblekostasja. Alliluiia! (*3 times*)

Slava Otcu, i Synu, i Svjatomu Duchu, i nyňi i prisno i vo v'iki v'ikov. Amiň.  
vo Christa oblekostasja. Alliluiia!

Jelicy vo Christa krestistesja; vo Christa oblekostasja. Alliluiia!

A

3 times



Ho - ly God, Ho - ly and Migh - ty, Ho - ly and Im -



mor - tal, have mer - cy on us. *fine* Glo - ry to the Fa - ther,



and to the Son, and to the Ho - ly Spi - rit,



now and ev - er and for - ev - er. A - men.



*da capo al fine* Ho - ly and Im - mor - tal, have mer - cy on us.

B

3 times



Ho - ly God, Ho - ly and Migh - ty, Ho - ly and Im -



mor - tal, have mer - cy on us. *fine* *recitando* Glo - ry to the Father,



and to the Son, and to the Ho ly Spi - rit. now and ever and forever.



*da capo al fine* A - men. Ho - ly and Im - mor - tal, have mer - cy on us.

*Slavonic (music on page 60):*

Svjatyj Bože, Svjatyj Kr'ipkij, Svjatyj Bezsmertnyj, pomiluj nas. (3 times)

Slava Otcu, i Synu, i Svjatomu Duchu, i nyñi i prisno i vo v'iki v'ikov. Amiñ.

Svjatyj Bezsmertnyj, pomiluj nas.

Svjatyj Bože, Svjatyj Kr'ipkij, Svjatyj Bezsmertnyj, pomiluj nas.

## LITURGY OF THE WORD

Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

*The faithful sing the PROKEIMENON. The lector chants the verse.*

## PASCHA

**Prokeimenon** – Tone 8 (Psalm 117:24,1)



**Verse:** Give thanks to the Lord for he is good; for his mercy endures forever.

## BRIGHT MONDAY

**Prokeimenon** – Tone 8 (Psalm 18:5,2)

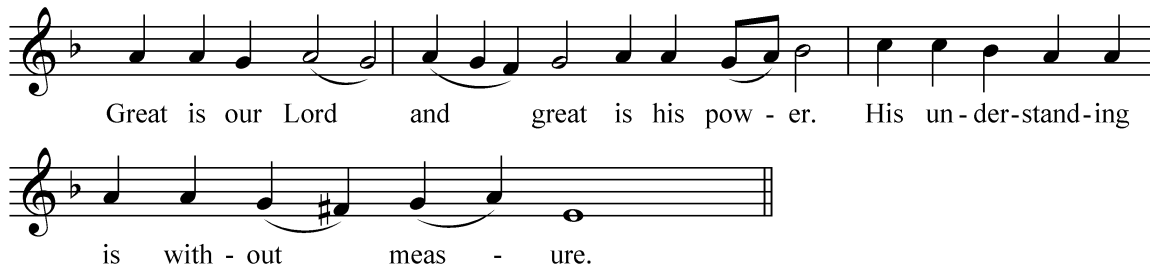




*Verse:* The heavens declare the glory of God, and the firmament proclaims his handiwork.

### THOMAS SUNDAY

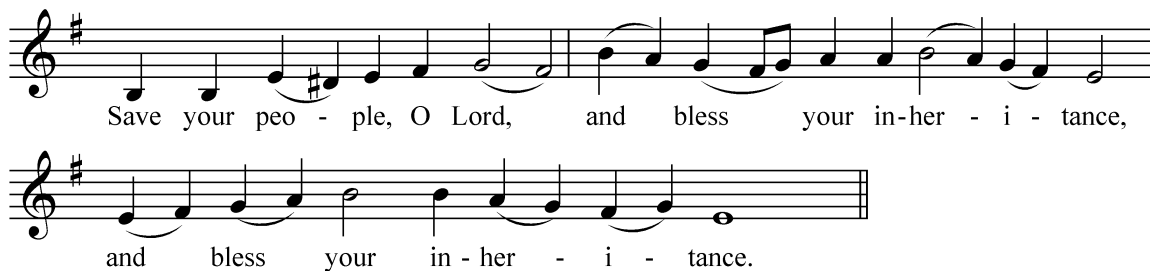
**Prokeimenon** – *Tone 3* (Psalm 146:5,1)



*Verse:* Praise the Lord, for a psalm is good. May praise delight our God.

### SUNDAY OF THE MYRRH-BEARERS

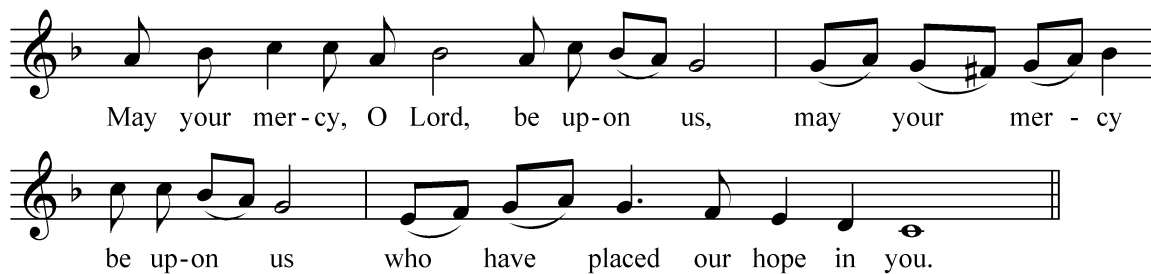
**Prokeimenon** – *Tone 6* (Psalm 27:9,1)



*Verse:* To you, O Lord, I cry out: My God, be not silent to me.

## SUNDAY OF THE PARALYTIC

**Prokeimenon** – *Tone 1* (Psalm 32:22,1)

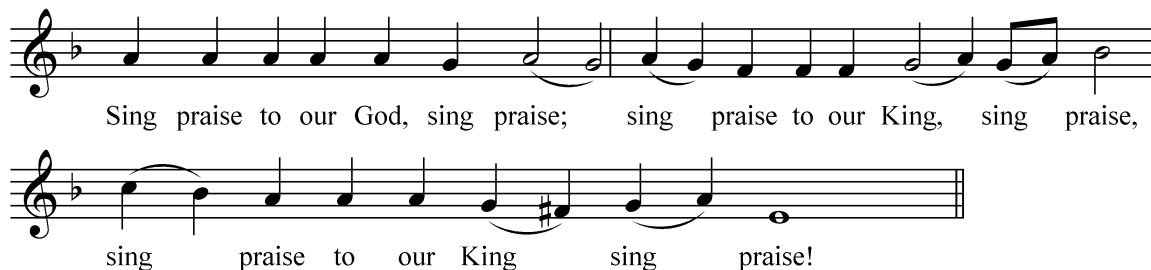


May your mer-cy, O Lord, be up-on us, may your mer - cy  
be up-on us who have placed our hope in you.

**Verse:** Rejoice in the Lord, you righteous ones; praise from the upright is fitting.

## SUNDAY OF THE SAMARITAN WOMAN

**Prokeimenon** – *Tone 3* (Psalm 46:7,2)



Sing praise to our God, sing praise; sing praise to our King, sing praise,  
sing praise to our King sing praise!

**Verse:** All you peoples, clap your hands; shout to God with cries of gladness.

## SUNDAY OF THE MAN BORN BLIND

**Prokeimenon** – *Tone 8* (Psalm 75:12,2)



Make vows to the Lord your God, to the Lord your God and ful fill them,  
and ful-fill them.

**Verse:** God is known in Judah; in Israel his name is great.



Deacon: Wisdom!

*The lector announces the title of the Apostolic reading.*

Deacon: Let us be attentive!

*The faithful **SIT** while the lector chants the Apostolic Reading.*

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

## PASCHA

Alleluia – Tone 4 (Psalm 101:14,20)

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

*Verse:* God You will arise and have mercy on Zion.

*Verse:* From heaven the Lord looked down upon the earth.

## BRIGHT MONDAY

Alleluia – Tone 1 (Psalm 88:6,8)

Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia!

**Verse:** The heavens declare your wonders, O Lord, and your truth in the assembly of the holy.

**Verse:** God is glorified in the council of the holy,  
great and awesome above all who surround him.

### THOMAS SUNDAY

**Alleluia** – *Tone 8* (Psalm 118:132,133)



Al - le - lu - ia! Al-le-lu - ia! Al - le-lu - ia!

**Verse:** Come, let us sing joyfully to the Lord; let us acclaim God our Savior.

**Verse:** A mighty God is the Lord, a great king over all the earth.

### SUNDAY OF THE MYRRH-BEARERS

**Alleluia** – *Tone 8* (Psalm 84:2,11)



Al - le - lu - ia! Al-le-lu - ia! Al - le-lu - ia!

**Verse:** You have favored your land, O Lord; you have restored the well-being of Jacob.

**Verse:** Mercy and truth have met; justice and peace have kissed.

### SUNDAY OF THE PARALYTIC

**Alleluia** – *Tone 5* (Psalm 88:2,3)



Al - le - lu - ia! Al-le-lu - ia! Al - le-lu - ia!


**Verse:** I shall sing forever of your mercies, O Lord;  
through all generations my mouth will proclaim your truth.

**Verse:** For you have said: Mercy is built to last forever.  
Your truth is firmly established in heaven.



**Response:**   
And to your spi - rit.

Deacon: A reading from the holy Gospel according to *(Name)*.

**Response:**   
Glo - ry to you, O Lord, glo - ry to you.

Celebrant: Let us be attentive!

*The deacon proclaims the holy Gospel.*

**Response:**   
Glo - ry to you, O Lord, glo - ry to you.

*The faithful **SIT** during the homily  
and may also sit during the Litany of Fervent Supplication which follows:*

Deacon: Let us all say with our whole soul and our whole mind, let us say:

**Response:**   
Lord, have mer - cy.

O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

**Response:**   
Lord, have mer - cy.

Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

**Response:**

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

mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [*if in a monastery*: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and who have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

**Response:**

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

Lord, have mer - cy.



Again we pray for our government and for all in the service of our country.

**Response:**


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

Lord, have mer - cy.

Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

**Response:**   
 Lord, have mer - cy. Lord, have mer - cy. Lord, have  
  
 mer - cy.

**Celebrant:** For you are a merciful and loving God, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

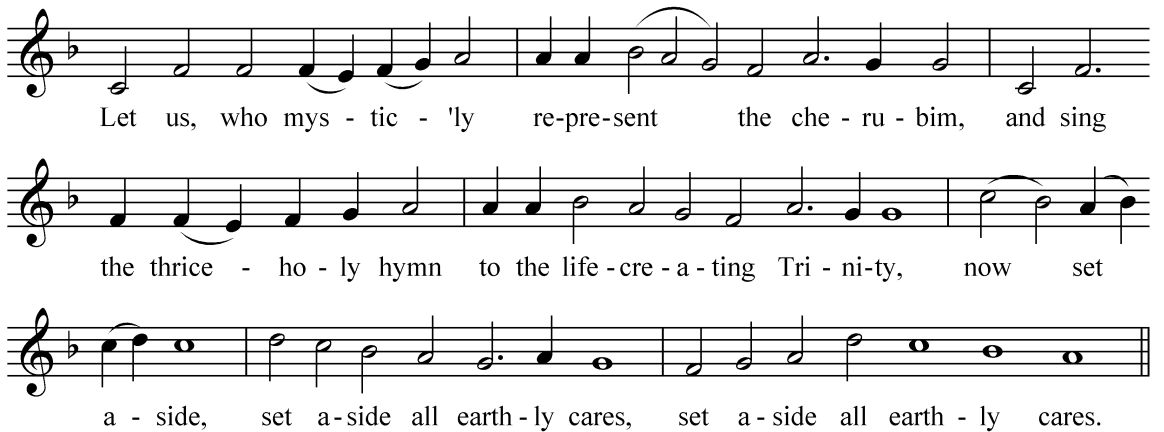
**Response:**   
 A - men.

*The faithful **STAND** following the Litany of Fervent Supplication.*

### LITURGY OF THE EUCHARIST

*As the clergy pray quietly at the altar and the deacon incenses, the faithful sing the Cherubikon.*

*During the singing of the Cherubikon, the clergy and servers go to the table of preparation and, with the gifts about to be consecrated, make the Great Entrance through the northern door and the holy doors.*



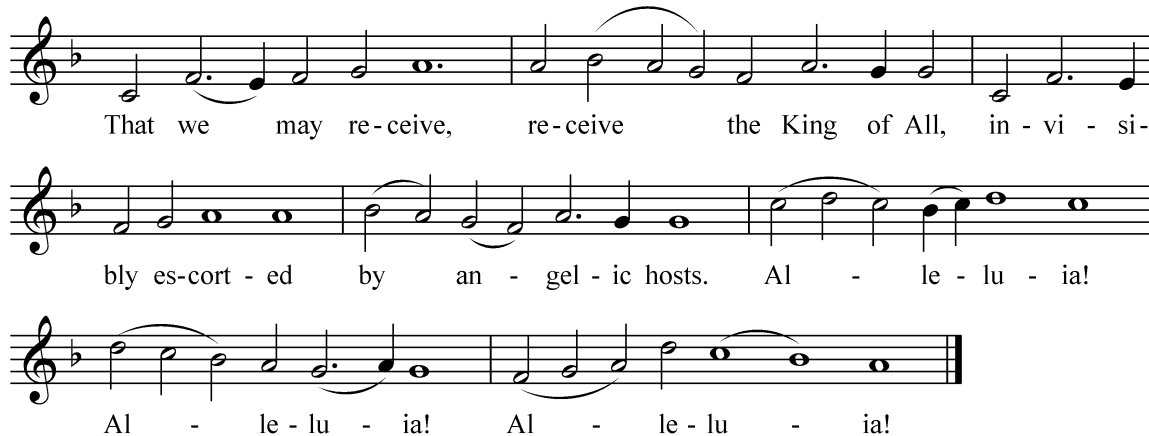
Let us, who mys - tic - ly re - pre - sent the che - ru - bim, and sing  
 the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty, now set  
 a - side, set a - side all earth - ly cares, set a - side all earth - ly cares.

*Slavonic (music on page 61):*

Iže Cheruvimy tajno obrazujušče, i životvorjašče Troje'i trisvjatuju p'isň prinosjašče, vsjakuju nyňi žitejskuju otveržim pečal'.

Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always now and ever and forever.

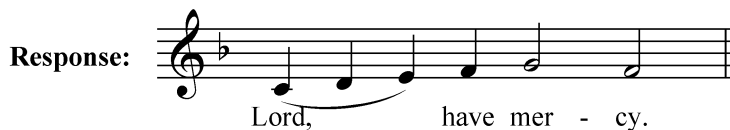
Celebrant: May the Lord God remember in his kingdom ... now and ever and forever.



*Slavonic (music on page 61):*

Amiň. Jako da Carja vs'ich podimem, anhel'skimi nevidimo dorinosima činmi. Alliluiua! Alliluiua! Alliluiua!

Deacon: For the precious gifts placed before us, let us pray to the Lord.



*The celebrant prays, concluding:*

Celebrant: Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life creating Spirit, now and ever and forever.

Response: A - men.

*Before the profession of the Symbol of Faith,  
the assembly is invited to be reconciled with one another:*

Celebrant: Peace be to all.

Response: And to your spi - rit.

Deacon: Let us love one another that with one mind we may profess.


Response: The Fa - ther, and the Son, and the Ho - ly Spi - rit,  
the Tri - ni - ty, one in es - sence and un - di -  
vi - ded.

Deacon: [The doors! The doors!] In wisdom let us be attentive!



A


I be-lieve in one God, the Father Al-migh - ty, Cre - a - tor of heaven  
and earth, of all things visible and in - vi - si - ble; and in one Lord  
Je - sus Christ, Son of God, the only be - got - ten, born of the Fa - ther  
be - fore all ag - es. Light from light, true God from true God,  
be - got - ten, not made, one in essence with the Fa - ther; through whom all  
things were made. For us and for our salvation, he came down from hea -  
ven and was in - car - nate from the Holy Spirit and the Virgin Mary,  
and be - came man. He was cru - ci - fied for us under Pon - tius Pi - late,  
and suf - fered and was bur - ied. He rose on the third day



ac - cord - ing to the scrip - tures. He as - cend - ed into heaven and is




seated at the right hand of the Fa - ther, and he is com - ing



again in glory to judge the living and the dead, and his king dom will



have no end. And in the Ho - ly Spirit, the Lord, the Creator of Life,



who proceeds from the Fa - ther. To - ge - ther with the Father and the Son



he is worshipped and glo - ri - fied; he spoke through the pro - phets.



In one, ho - ly, catholic and ap - o - sto - lic Church. I pro - fess one

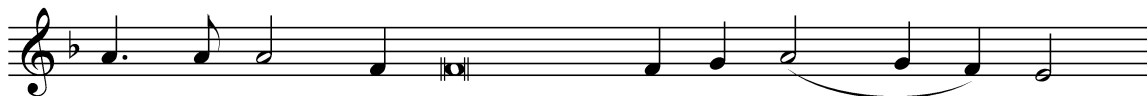


baptism for the remis - sion of sins. I ex - pect the resurrection of



the dead and the life of the world to come. A - men.

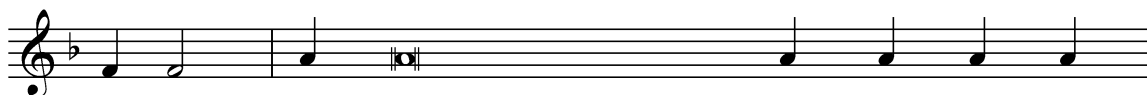
B



I be - lieve in one God, the Fa - ther Al - migh - - - ty,



Cre - ator of heaven and earth, of all things vi - si - ble and in - vi -



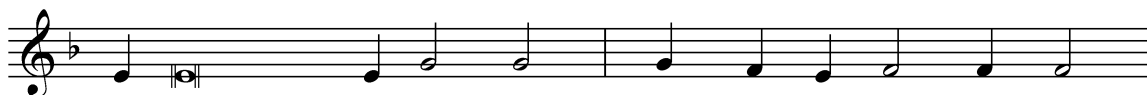
si - ble; and in one Lord Jesus Christ, Son of God, the on - ly -



be - got - - - ten, born of the Father before all a - ges.



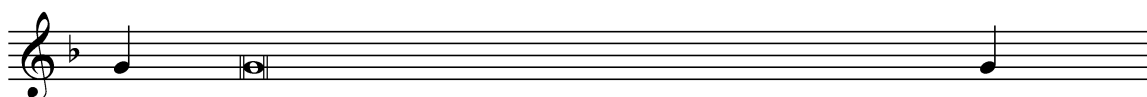
Light from light, true God from true God, be - got - ten, not made,



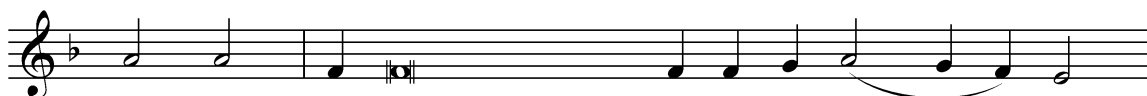
one in essence with the Fa - ther; through whom all things were made.



For us and for our salvation, he came down from hea - - - ven



and was incarnate from the Holy Spirit and the Virgin Mary, and be -



came man. He was crucified for us un - der Pon - tius Pi - - - late,

and suf - fered and was bur - ied He rose on the third day  
ac - cord - ing to the scrip - tures. He ascended into heaven and is  
seated at the right hand of the Fa - - ther, and he is coming again  
in glory to judge the living and the dead, and his kingdom will have  
no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds  
from the Fa - - ther. To - gether with the Father and the Son he is  
worshipped and glo ri - fied; he spoke through the pro - phets. In  
one, holy, catholic, and a - po - sto - lic Church. I profess one baptism  
for the re - mis - sion of sins. I expect the re - sur - rec - tion of  
the dead and the life of the world to come. A - men

## ANAPHORA

Deacon: Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

Response:   
Mer - cy, peace, a sa - cri fice of praise.

Celebrant: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with all of you.

Response:   
And with your spi - rit.

Celebrant: Let us lift up our hearts.

Response:   
We lift them up to the Lord.

Celebrant: Let us give thanks to the Lord.

Response:   
It is prop - er and just.

*The celebrant prays, concluding:*

Celebrant: Singing, shouting, crying aloud, and singing the triumphal hymn:

*The proper liturgical posture is to stand.*

**A**

Ho - ly, ho - ly, ho - ly is the Lord of Hosts.  
 Hea - ven and earth are filled with your glo - ry; ho - san -  
 - - na in the high - - est. Bles - sed is he who  
 comes in the name of the Lord; ho - san - - - na  
 in the high - - - est.

**B**

Ho - ly, ho - ly, ho - ly is the Lord of Hosts.  
 Hea - ven and earth are filled with your glo - ry; ho - san - na  
 in the high - est. Bles - sed is he who comes in the name,  
 in the name of the Lord; ho - san - na in the high - est.

*Slavonic (music on page 62):*

Svjat, svjat, svjat Hospod' savaoth, ispoln' nebo i zeml'a slavy Tvojeja; osanna vo vyšnich. Blahosloven hrjadyj vo imja Hospodne, osanna vo vyšnich.

*The celebrant prays, concluding:*

Celebrant: Take, eat; this is my body which is broken for you for the remission of sins.

*All make a profound bow.*

Response: 

*The celebrant prays, concluding:*

Celebrant: Drink this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

*All make a profound bow.*

Response: 

Celebrant: Offering you, your own, from your own. Always and everywhere.

*All bow reverently and sing:*



We praise you, we bless you, we thank you, O  
Lord, and we pray to you, our God.

*Slavonic (music on page 63):*

Tebe pojem, Tebe blahoslovim, Teb'i blahodarim, Hospodi, i molimtisja Bože naš.

*The celebrant prays the Epiklesis, invoking the Holy Spirit upon the gifts and the faithful.  
The clergy and faithful make a profound bow.  
The celebrant then offers incense on behalf of all saints and all the faithful departed.  
Beginning the commemorations, he prays, concluding:*

Celebrant: ... our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

*Instead of "It is truly proper..."*

**Magnification:**

The an - gel ex - claimed to her, full of grace:  
Re - jice, O pure Vir - gin; and a - gain, I say: Re - jice!  
Your Son is ris - en from the grave on the third day  
and has raised the dead. Re - jice, all you na tions!

**Irmos:**

Shine in splen - dor, O new Je - ru - sa - lem; for the glo - ry of the Lord  
is ris - en up - on you. O Zi - on, now dance and be glad; and  
you, pure The - o - to - kos, re - jice in the res - ur - rec - tion of your Son.



*Slavonic (music on page 64):*

Anhel vopijaše blahodatnij: čistaja D'ivo radujsja, i paki reku radujsja: tvoj Syn voskrese tridneven ot hroba, i mertvyja vozdvihnuvyj, l'udije veselitesja.

Sv'itisja, sv'itisja, novy Jerusalime: slava bo Hospodña na teb'i vozsija: likuj nyñi i veselisja Sione, ty že čistaja krasujsja Bohorodice, o vostaniji Roždestva tvojeho.

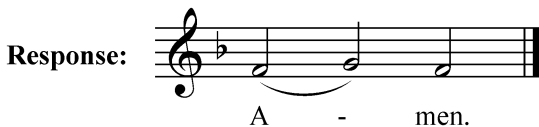
*The clergy commemorate the living:*

Celebrant: Among the first, O Lord, remember our holy father (*Name*), Pope of Rome, our most reverend Metropolitan (*Name*), our God-loving bishop (*Name*). Preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.



*The celebrant prays, concluding:*

Celebrant: And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.



**PREPERATION FOR COMMUNION**

Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.



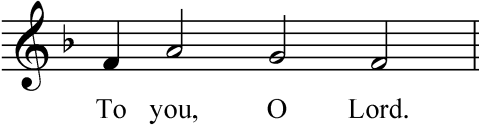
Deacon: Now that we have remembered all the saints, again and again in peace let us pray to the Lord.

**Response:** 

For the precious gifts offered and consecrated, that our God who loves us all may receive them on this holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

**Response:** 

**Celebrant:** Asking for unity in the faith and for the communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

**Response:** 

*The celebrant prays, concluding with the introduction to the Lord's Prayer:*

**Celebrant:** And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father," God of heaven, and say:

**Paschal "Our Father" – melody of the Canon of Pascha**



Our Fa - ther, who art in heav - en, hal - lowed be thy name;  
 thy king - dom come; thy will be done on earth as it is in heav - en.  
 Give us this day our dai - ly bread; and for - give us our tres - pass - es

as we for - give those who tres - pass a - gainst us; and lead us not in - to  
temp - ta - tion, but de - liv - er us from e - vil.

Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:

A - men.

Celebrant: Peace be to all.

Response:

And to your spi - rit.

Deacon: Bow your heads to the Lord.

Response:

To you, O Lord.

*The celebrant prays, concluding:*

Celebrant: Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:

A - - - - - men.

## COMMUNION

Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

Response:



One is ho - ly, one is Lord, Je - sus Christ,  
to the glo - ry of God the Fa - ther. A - - - men.

*The proper liturgical posture is to stand.*

*The celebrant breaks the holy lamb into four parts in the form of a cross,  
uniting one portion with the precious blood.*

*All pray together:*

O Lord, I believe and profess that you are truly Christ, the Son of the Living God, who came into the world to save sinners of whom I am the first.

*Also:*

Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

Remember me, O Lord, when you come in your kingdom.  
Remember me, O Master, when you come in your kingdom.  
Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation but for the healing of soul and body.

*Also:*

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

O God, be merciful to me, a sinner.  
O God, cleanse me of my sins and have mercy on me.  
O Lord, forgive me for I have sinned without number.

*With fear and reverence the clergy partake of the holy gifts  
while the faithful sing the **COMMUNION HYMN(S)** proper to the day.*

*For Sunday, the usual Communion Hymn is (Psalm 148:1)*

Praise the Lord, the Lord from the heavens,  
praise him, praise him in the highest.

*Refrain*  
Al - - le - lu - ia! Al - - le - lu - ia!  
Al - - le - lu - - - ia!

The musical notation is in G major (one flat) and 4/4 time. It consists of four staves. The first two staves contain the main melody with lyrics. The third and fourth staves contain the refrain, which is repeated twice. The melody is simple and hymn-like, with a mix of quarter and eighth notes.

*Throughout Pascha, the Communion Hymn is:*

Re-ceive the bod - y of Christ; drink the source of im - mo - tal - i - ty.

*Refrain*  
Al - - le - lu - ia! Al - - le - lu - ia!

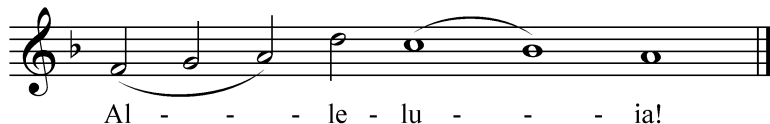
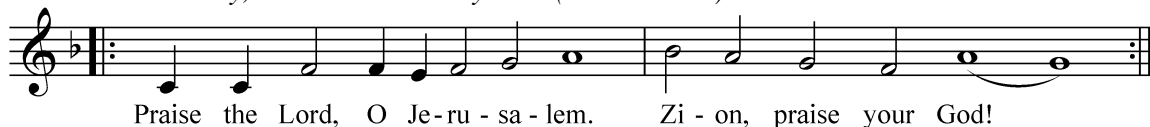
The musical notation is in G major (one flat) and 4/4 time. It consists of two staves. The first staff contains the main melody with lyrics. The second staff contains the refrain, which is repeated twice. The melody is simple and hymn-like, with a mix of quarter and eighth notes.



*Slavonic (music on page 63):*

T'ilo Christovo prijmite, istočnika bezsmertnaha vkusite. Alliluia! Alliluia! Alliluia!

*For Thomas Sunday, the Communion Hymn is (Psalm 147:1)*



Deacon: Approach with the fear of God and with faith.

*On Pascha and during Bright Week, the Paschal Troparion*

**“Christ is risen from the dead! \* By death...”**

*is sung once in place of “Blessed is he who comes in the name of the Lord;...”*



*All Catholics who are properly disposed are welcome to receive the Divine Eucharist. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of the churches with whom we are not yet fully united are ordinarily not permitted to receive the Divine Eucharist.*

*The body and blood of our Lord are administered on a small spoon.  
Communicants approach close to the priest or deacon and remain standing.*

*The communicants say nothing.*

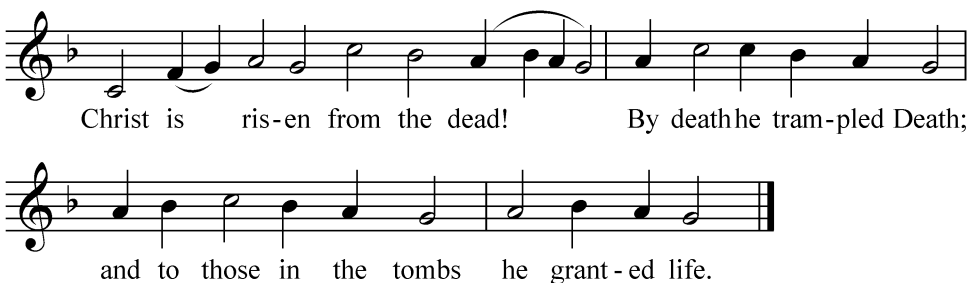
*They open the mouth widely without extending the tongue  
and close the mouth only after the spoon has been withdrawn.*

*The faithful may **REMAIN STANDING** while others are receiving holy communion.*

*When Holy Communion has been distributed, the celebrant blesses with the chalice:*

Celebrant: Save your people, O God, and bless your inheritance.

Response:




Christ is ris-en from the dead! By death he tram-pled Death;  
and to those in the tombs he grant-ed life.

*The celebrant incenses the holy gifts.*

Celebrant: Blessed is our God, always, now and ever and forever.

Response:



A - men.

*The holy gifts are brought to the table of preparation.  
The faithful sing:*

*On Pascha and during Bright Week, the following is sung in place of “May our mouth be filled...” in either English or Slavonic:*



Christ is ris-en from the dead! Christ is ris-en from the dead! Christ is ris - sen



from the dead! By death he tram-pled Death; by death he



tram - pled Death; and to those in the tombs, and to those in the tombs



he granted, he granted, he grant - ed life.



Chris - tos vos - kre - se! Chris - tos vos - kre - se! Vos - kre - se, vos - kre - se,



iz mert - vych, smer - ti - ju smert' po - prav, smert - ti - ju



smert' po - prav, i su - ščim vo hro - bich, i su - ščim vo hro - bich,



ži - vot, ži - vot, ži - vot da - ro - vav!




A

May our mouth be filled with your praise, O Lord, so that we  
may sing of your glo - ry, sing of your glo - ry. For you  
have deemed us wor - thy to par - take of your ho - ly, di -  
vine, im - mor - tal, pure, and life - cre - a - ting mys - ter - ies.  
Keep us in your ho - li - ness so that all the day long  
we may live ac - cord - ing to your truth. Al - le - lu - ia!  
Al - le - lu - ia! Al - le - lu - ia!

## B


May our mouth be filled with your praise, O Lord,  
 so that we may sing of your glo - ry. For  
 you have deemed us wor - thy to par - take of your  
 ho - ly, di - vine, im - mor - tal, pure, and life - cre - a - ting mys - er - ies.  
 Keep us in your ho - li - ness so that all the day long  
 we may live ac - cord - ing to your truth. Al - le - lu - ia!  
 Al - le - lu - ia! Al - le - lu - ia!

Deacon: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.


Response:    
 Lord, have mer - cy.

*The celebrant prays, concluding:*

Celebrant: For you are our sanctification and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:    
 A - men.


Celebrant: Let us go forth in peace.

Response:    
 In the name of the Lord.

Deacon: Let us pray to the Lord.

Response:    
 Lord, have mer - cy.

*The celebrant, going before the ambon and facing East, intones the Ambon Prayer.*

Response:    
 A - men.

*Blessings and rituals for solemn occasions may take place here.*

*Then the faithful sing:*

*On Pascha and during Bright Week, the Paschal Troparion*

**“Christ is risen from the dead! \* By death...”**

*is sung three times in place of “Blessed be the name of the Lord...”*



Bles - sed be the name of the Lord, now and for - ev - er.



Bles - sed be the name of the Lord, now and for - ev - er.

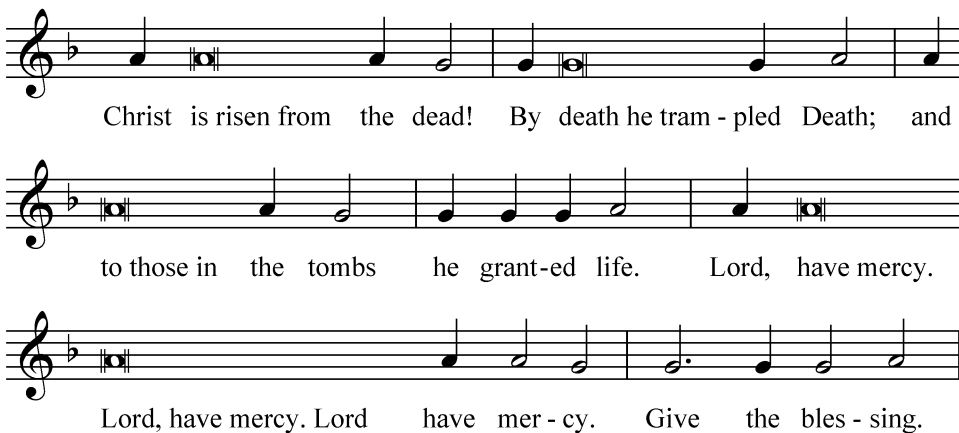
Celebrant: The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

Response: 

A - men.

### DISMISSAL

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response: 

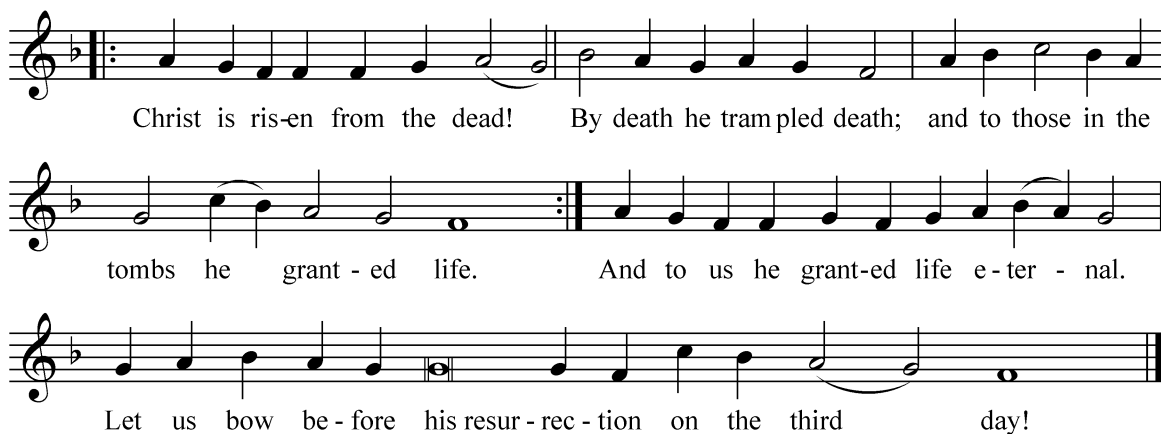
Christ is risen from the dead! By death he tram - pled Death; and  
to those in the tombs he grant-ed life. Lord, have mercy.  
Lord, have mercy. Lord have mer - cy. Give the bles - sing.

*Facing the faithful, the celebrant intones the Prayer of Dismissal.*

Celebrant: May Christ our true God...have mercy on us and save us... for Christ is good and loves us all.



*After the Dismissal, the celebrant says three times: “Christ is risen! (Christos voskrese!)” and the faithful respond each time: “Indeed he is risen! (Voistinnu voskrese!)” The celebrant then sings once “Christ is risen from the dead! \* By death...,” and the faithful sing:*



*Slavonic (music on page 59):*

Christos voskrese iz mertvykh! Smertiju smert' poprav, i suščim vo hrob'ich život darovav.  
(2 times)

I nam darovav život v'ičnyj, poklanjajemsja Jeho tridnevnomu voskreseniju.

**THE END OF THE DIVINE LITURGY DURING PASCHA**

*On more festive liturgical occasions, the deacon or celebrant, facing the faithful, intones the chant for long life:*

To (*Name/s*), grant, O Lord, many years.

Response:



him him  
God grant her ma-ny years. God grant her ma-ny years.  
them them  
*Mno - ha - ja l'i - ta, bla - ha - ja l'i - ta,*



him  
God grant her ma - ny bles - sed years.  
them  
*mno - ha - ja bla - ha - ja l'i - ta,*



In health and hap - pi - ness, in health and hap - pi - ness,  
*Vo zdra - vi - je vo spas - se - ni - je*



him  
God grant her ma - ny bles - sed years.  
them  
*mno - ha - ja, bla - ha - ja l'i - ta.*

*If the departed are being remembered, the deacon or celebrant intones:*

In blessed repose, grant, O Lord, eternal rest to your departed servant[s] (*Name/s*) and remember (*him-her-them*) forever. Christ is Risen!

Response:



Christ is ris-en from the dead! By death he tram-pled Death;



and to those in the tombs he grant-ed life.

Christ is Risen  
(at Dismissal)

A



Chris-tos vos-kre-se iz smert-vych, smer-ti ju smert' po-prav  
i su-ščim vo hro-b'ich ži-vot da-ro-vav. I nam da-ro-vav ži-  
vot v'ič-nyj, po-klan-ja-jem-sja Je-ho trid-nev-no-mu vos-kre-sen-i-ju!

B



Chris-tos vos-kre-se iz smert-vych, smer-ti ju smert' po-prav  
i su-ščim vo hro-b'ich ži-vot da-ro-vav. I nam da-ro-vav ži-  
vot v'ič-nyj, po-klan-ja-jem-sja Je-ho trid-nev-no-mu vos-kre-sen-i-ju!

## Svjatyj Bože

*3 times* *fine*

Svja-tyj Bo-že, Svja-tyj Kr'ip-kij, Svja-tyj Bez-smert-nyj po-mi luj nas.

Sla - va Ot-cu, i Sy-nu, i Svja to-mu Du - chu, i ny - ňi i pri-sno,

*da capo al fine*

i vo v'i - ki v'i-kov. A-miň. Svja-tyj Bez-smert-nyj po - mi-luj nas.

## Jelicy vo Christa krestistesja

*3 times*

Je - li - cy vo Chris-ta kre-sti - ste sja; vo Chris-ta o - ble-ko - ste-sja.

Al - li - lu - - - ia! *fine* *recitando* Sla - va Ot-cu, i Sy-nu, i Svja-to-mu

Du - chu, i ny - ňi i pri-sno i vo vi - ki vi-kov. A - miň.

*de capo al fine*

vo Chris-ta o - ble-ko-ste-sja. Al - li - lu - - - ia!

Continue on page 26



## Cheruvimskaja pišň



I - že Che - ru - vi - mi,      Che - ru - vi - mi taj - no,  
 I ži - vo - tvo - rja - šcej      Troj - ci tri - svja - tu - ju.  
 Vsja ku - ju ny - ňi,      ny - ňi ži - tej - sku - ju.



Che - - - ru - vi - mi,      Che - ru - vi - mi taj - no,  
 Troj - - - ci, Troj - ci,      Troj - ci, tri - svja - tu - ju  
 Ny - - - ňi, ny - ňi,      ny - ňi ži - tej - sku - ju



o - bra - zu - ju - - - šče.  
 pišň pri - no - sja - - - šče.  
 ot - ver - žim pe - - - čal'.

**Diakon:**      Vs'ich vas pravoslavnych Christijan...

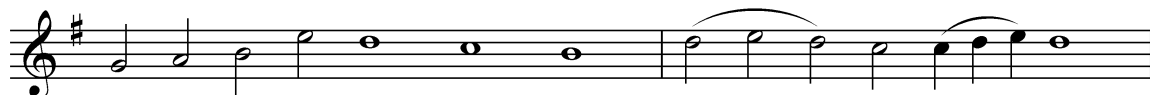
**Jerej:**      Svjat'ijšaho vselenskaho...



A - miň. Ja - ko da Car - ja vs'ich,      Car - ja vs'ich pod - i - mem.



An - hel' - ski - mi ne - - vi - di - mo



do - ri - no - si - ma čič - mi.      Al - li - lu - ja!



Al - li - lu - ja!      Al - li - lu - ja!

*Continue on page 35*

## Svjat, svjat, svjat

A

Svjat, svjat, svjat Ho - spod' sa - va - ot. I - spolň - ne - bo i zem - l'a  
sla - vy Tvo - je - ja, o - san - na vo vyš - nich, bla - ho - slo - ven  
hrja - dyi vo im - ja Ho - spo - ne, o - san - na vo vyš - nich.

C

Svjat, Svjat, Svjat, Ho - spod' sa - va - ot. I - spolň - ne - bo i zem - l'a,  
sla - vy, sla - vy, Tvo - je - ja, o - san - na, o - san - na vo vyš - nich.  
Bla - ho - slo - ven hrja - dyj vo im - ja Ho - spo - ne, Bla - ho - slo - ven,  
bla - ho - slo - ven hrja - dyj vo i - mja Ho - spod - ne, o - san - na vo vyš - nich.

*Continue on page 43*

## Tebe pojem

Te - be po - jem, Te - be bla - ho - slo - vim, Te - b'i bla - ho - da - rim  
Ho - spo - di. i mo - lim - ti - sja Bo - že naš.  
Mo - lim - ti - sja, mo - lim - ti - sja, mo - lim - ti - sja Bo - že naš.

The musical score for 'Tebe pojem' is written in G major (one sharp) and 4/4 time. It consists of three staves of music. The first staff contains the lyrics 'Te - be po - jem, Te - be bla - ho - slo - vim, Te - b'i bla - ho - da - rim'. The second staff contains 'Ho - spo - di. i mo - lim - ti - sja Bo - že naš.'. The third staff contains 'Mo - lim - ti - sja, mo - lim - ti - sja, mo - lim - ti - sja Bo - že naš.'. The melody is simple and hymn-like, with a mix of quarter and eighth notes.

*Continue on page 44*

## T'ilo Christovo

T'il - o Chri - sto - vo prij - mi - te, T'il - o Chri -  
sto - - - vo, Chri - sto - vo prij - mi - te, i - - -  
stoč - ni - ka bez - smert - na - ho vku - - - si - te.  
Al - li - lu - ia! Al - li - lu - ia! Al -  
li - lu - ia! Al - li - lu - ia! Al - li - lu - ia!

The musical score for 'T'ilo Christovo' is written in D minor (two flats) and 4/4 time. It consists of five staves of music. The first staff contains the lyrics 'T'il - o Chri - sto - vo prij - mi - te, T'il - o Chri -'. The second staff contains 'sto - - - vo, Chri - sto - vo prij - mi - te, i - - -'. The third staff contains 'stoč - ni - ka bez - smert - na - ho vku - - - si - te.'. The fourth staff contains 'Al - li - lu - ia! Al - li - lu - ia! Al -'. The fifth staff contains 'li - lu - ia! Al - li - lu - ia! Al - li - lu - ia!'. The melody is more complex than the first piece, featuring many slurs and a mix of note values.

*Continue on page 50*

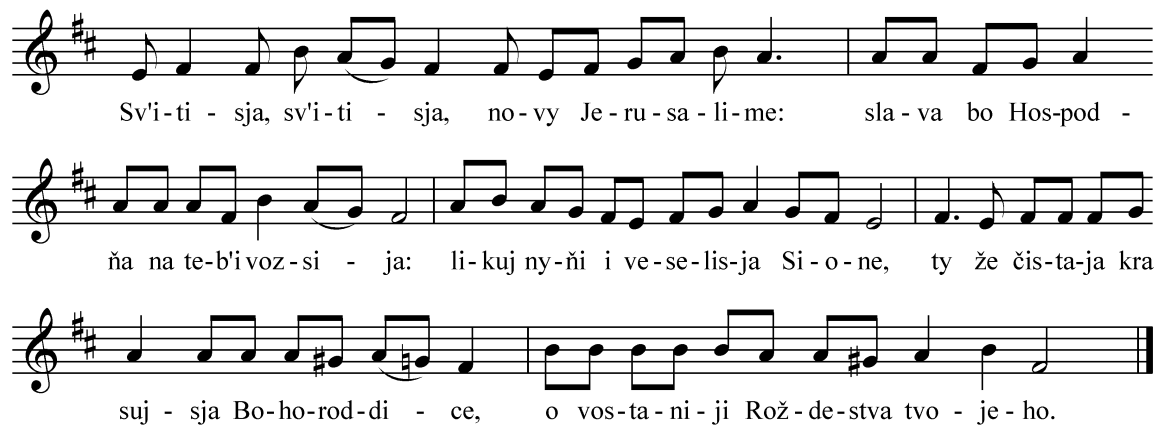
## Anhel vopijaše

### Magnification:



An - hel vo - pi - ja - - še bla - ho - dat - ňij:  
čis - ta - ja D'i - vo ra - duj - sja, i pa - ki re - ku ra - duj - sja:  
tvoj Syn vo - skre - se trid - ne - ven ot hro - ba, i mert - tvy - ja voz - dvi - hnu - vyj,  
l'u - di - je ve - se - li - te - sja.

### Irmos:



Sv'i - ti - sja, sv'i - ti - sja, no - vy Je - ru - sa - li - me: sla - va bo Hos - pod -  
ňa na te - b'i voz - si - ja: li - kuj ny - ňi i ve - se - lis - ja Si - o - ne, ty že čis - ta - ja kra  
suj - sja Bo - ho - rod - di - ce, o vos - ta - ni - ji Rož - de - stva tvo - je - ho.

*Continue on page 45*

## The Angel Exclaimed to Her

### Magnification:

*old melody*

The an - gel ex - claimed to her, full of grace: "Re-joyce,  
O Pure Vir - gin; a - gain I say, re joyce! Your Son is  
ri - sen from the grave on the third day and has raised the dead.  
Let all na - tions re-joyce."

### Irmos:

Shine in splen - dor, O new Je - ru - sa lem! For the glo - ry  
of the Lord is ri - sen up - on you, O Si - on; sing with joy and re - joyce!  
And you, pure Mo - ther of God, re - joyce in the re - sur - rec - tion of your Son.

*Continue on page 45*

# Christ is Risen

*alternate melody*

Christ is ris - en from the dead! By death he tram pled Death;

and to those in the tombs he grant - ed life.





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## *Patronage of the Mother of God*

✠ CATHOLIC CHURCH ✠

*Byzantine Ruthenian Rite*

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