

Priest: "Blessed is our God..."

Choir: "Amen."

Priest: "Christ is risen..." (2½ times)

Choir: "and upon those in the tombs bestowing life!"

(And then Psalm 103)

"Lord I Call..." – Tone 2

Reader: In the Second Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

The musical score is written for piano and voice. It consists of five systems of music. Each system has a piano accompaniment on the left (treble and bass clefs) and a vocal line on the right (treble clef). The lyrics are written below the vocal line. The key signature is one flat (B-flat), and the time signature is 4/4. The score includes various musical notations such as chords, single notes, and slurs. The lyrics are: "Lord, I call upon You, hear me. Hear me, O Lord. Lord, I call upon You, hear me. Receive the voice of my prayer when I call upon You. Hear me, O Lord. Let my prayer arise in Your sight as incense and let the lifting up of my hands be an evening sacrifice. Hear me, O Lord."

Reader: (Reads text from service book)

v. (10) *Bring my soul out of prison, that I may give thanks to Your name!*

Come, let us worship the Word of God  
begotten of the Father before all ages,  
and incarnate of the Virgin Mary!  
Having endured the Cross,  
He was buried as He himself desired.//  
And having risen from the dead, He saved me, an erring man.

Come, let us worship the Word of God begotten of the Father before all a - ges,

and in - car - nate of the Vir - gin Ma - ry! Having en - dured the Cross

He was buried as He Him - self de - sired!

And, having risen from the dead, He saved me an err - ing man.

v. (9) *The righteous will surround me; for You will deal bountifully with me.*

Christ our Savior  
nailed to the Cross the bond against us,  
He voided it and destroyed the dominion of death.//  
We fall down before His Resurrection on the third day.

Christ our Sa - viour nailed to the Cross the bond a - gainst us,

He void - ed it and destroyed the do - min - ion of death!

We fall down before His Resurrection on the third day!

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!*

With the Archangels  
 let us praise the Resurrection of Christ!  
He is our Savior, our Redeemer.  
 He is coming with awesome glory and mighty power//  
 to judge the world which He made.

With the arch - an - gels let us praise the resur - rec - tion of Christ!

He is our Sa - viour, our Re - deem - er! He is coming with awesome glory

and mighty po - wer to judge the world which He made!

v. (7) *In the Same Tone, Let Your ears be attentive to the voice of my supplications!*

**Tone 2**

*(from the Pentecostarion, by Anatolius)*

Early in the morning,  
 the myrrhbearing women brought spices to the tomb of the Lord.  
 They found the stone unexpectedly rolled away,  
 and they asked among themselves:  
 "Where are the seals of the tomb?  
Where are Pilate's guards?"  
 The radiant Angel came to the wondering women and proclaimed to them:  
 "Why do you seek with tears the Life Who gives life to the human race?  
 Christ our God has risen from the dead as almighty,//  
 granting us incorruption, life, enlightenment, and great mercy!"

Early in the morn-ing, the Myrrhbearing Women brought spices to the tomb of the Lord.

They found the stone un-ex-pect-ed-ly rolled a-way, and they asked a-mong them-selves:

"Where are the seals of the tomb? Where are Pi - late's guards?"

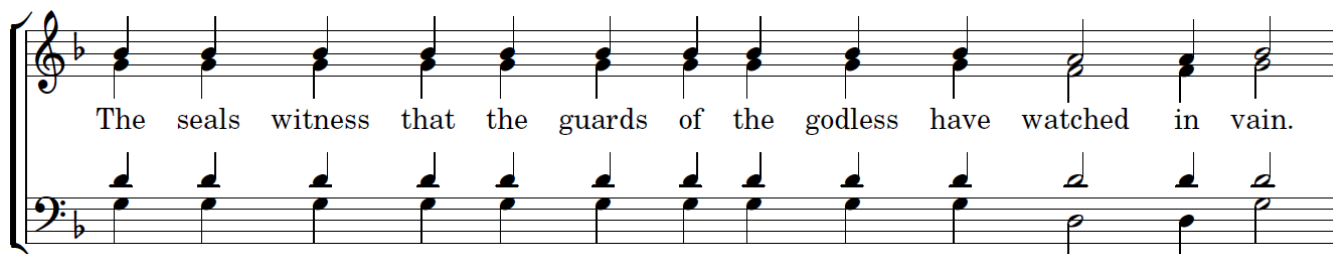
The ra - di - ant Angel came to the wondering women and pro - claimed to them:

"Why do you seek, with tears, the Life Who gives life to the hu - man race?  
 Christ our God has risen from the dead as al - might - y,  
 granting us incorruption, life, enlightenment and great mer - cy!"

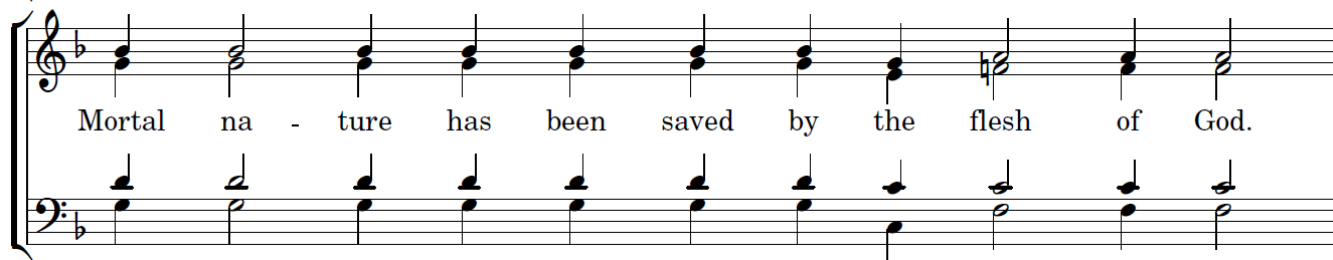
*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

O women disciples,  
 why do you mingle myrrh with your tears?  
 The stone is gone; the tomb is empty.  
 Behold, corruption destroyed by life!  
 The seals witness that the guards of the godless have watched in vain.  
 Mortal nature has been saved by the flesh of God.  
 Hell is wailing.  
 Go with joy, and proclaim to the Apostles:  
 "Christ has slain death as the first-born of the dead.//  
 He awaits you in Galilee!"

O women dis - ci - ples, why dost thou mingle myrrh with tears?  
 The stone is gone; the tomb is emp - ty. Behold, corruption de - stroyed by life!



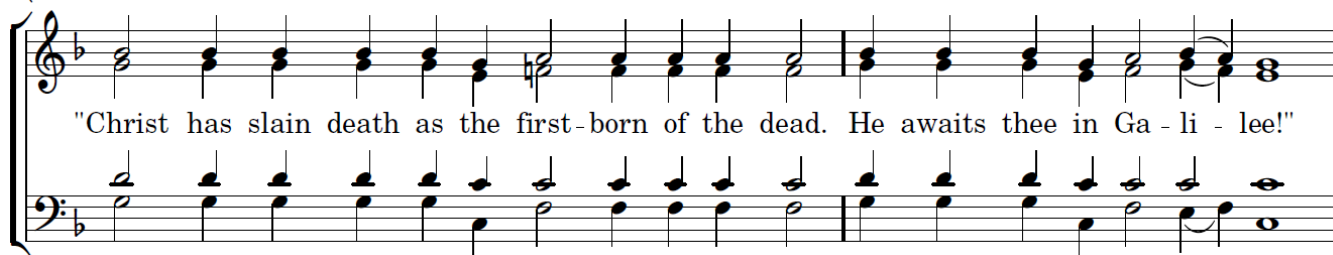
The seals witness that the guards of the godless have watched in vain.



Mortal na - ture has been saved by the flesh of God.



Hades is wail - ing. Go with joy, and proclaim to the A - pos - tles:



"Christ has slain death as the first-born of the dead. He awaits thee in Ga - li - lee!"

*v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.*

The Myrrhbearers came early to Your tomb, O Christ,  
seeking You to anoint Your most pure Body.

Enlightened by the Angel's words,  
they proclaimed joyous tidings to the Apostles:

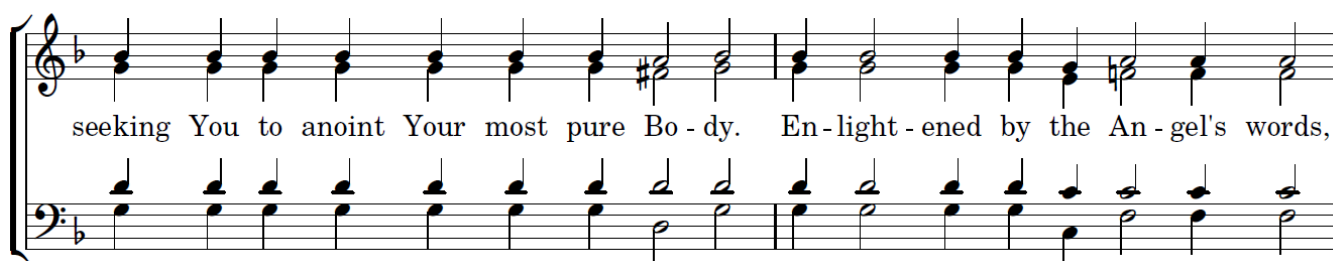
"The Leader of our salvation has been raised;

He has captured death, //

granting the world eternal life and great mercy!"



The Myrrhbearers came early to Your tomb, O Christ,



seeking You to anoint Your most pure Bo - dy. En - light - ened by the An - gel's words,

they proclaimed joyous tidings to the A - pos - tles:

The Leader of our sal - va - tion has been raised; He has cap - tured death

granting the world eternal life and great mer - cy!

*v. (4) In the Fourth Tone, from the morning watch until night, from the morning watch, let Israel hope on the Lord!*

**Tone 4**

*(from the Menaion, for St. James) (As one valiant among the martyrs)*

You drew men up from the depths of vanity  
 with a fisherman's rod of grace.  
 You obeyed the commands of the Teacher, O worthy James,  
 Who enlightened all your thoughts  
 and revealed you as an Apostle and holy preacher,//  
 for you expounded His incomprehensible divinity, O most blessed one.

You drew men up from the depths of van - i - ty with a fisher's rod of grace.

You o - beyed the commands of the Teacher, O wor - thy James,

Who enlightened all your thoughts and revealed you as an Apostle and ho - ly preach - er

expounding His incomprehensible divinity, O most blessed one.

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

You drew men up from the depths of vanity  
 with a fisherman's rod of grace.  
 You obeyed the commands of the Teacher, O worthy James,  
 Who enlightened all your thoughts  
 and revealed you as an Apostle and holy preacher,//  
 for you expounded His incomprehensible divinity, O most blessed one.

You drew men up from the depths of van - i - ty with a fisher's rod of grace.

You o - beyed the commands of the Teacher, O wor - thy James,

Who enlightened all your thoughts and revealed you as an Apostle and ho - ly preach - er

expounding His incomprehensible divinity, O most blessed one.

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

The illumination of the Spirit descended on you in the form of fire  
 and made you a divine vessel, O blessed one,  
 dispelling with power the darkness of godlessness;  
 enlightening the world with the brightness of your all-wise words,  
 O preacher of mysteries, O leader of the Apostles,//  
 James, the eye-witness of Christ.



The illumination of the Spirit descended on you in the form of fire  
 and made you a divine vessel, O blessed one,  
 dis - pel - ling with power the darkness of god - less - ness;  
 enlightening the world with the brightness of your all - wise words,  
 O preacher of mysteries, lead - er of the A - pos - tles, James, the eye - wit - ness of Christ.

*v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.*

You illumined those lying in the darkness of ignorance  
 with the lightning flash of your preaching, O glorious James.  
 You revealed them to be sons through faith of the Master and God  
 Whose passion and death you did imitate with zeal.  
 You became an heir of glory, O wise one, //  
 as one speaking from God, and a most faithful disciple.

You illumined those lying in the darkness of ig - no - rance

with the lightning flash of your preaching, O glo - ri - ous James.

You re - vealed them to be sons, through faith, of the Mas - ter and God

Whose passion and death you im - i - tat - ed with zeal.

You became an heir of the glor - y, O wise one,

as one speaking from God, and a most faith - ful dis - ci - ple.

*In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 6**

*(from the Pentecostarion)*

The myrrhbearing women reached Your tomb  
 and saw the seals of the tomb broken.  
 Not finding Your most pure Body, they lamented, saying:  
 "Who has stolen our hope?  
 Who has taken the dead One, naked and anointed,  
 the sole consolation of His Mother?  
 How can the Life of the dead have died?  
 How can the Capturer of hell have been buried?//  
 But arise in three days as You said, O Savior, and save our souls!"

The Myrrhbearing Women reached Your tomb and saw the seals of the tomb bro - ken.

Not finding Your most pure body, they lamented, say - ing: Who has sto-len our hope?

Who has taken the dead One, naked and a - noin - ted, the sole consolation of His Moth-er?

How can the Life of the dead have died? How can the Capturer of hades have been bur-ied?

But arise in three days as You said, O Savior, and save our souls!

*In the Second Tone, now and ever, and unto ages of ages. Amen.*

**Tone 2**

*(Theotokion – Dogmatikon)*

The shadow of the Law passed when grace came;  
 as the Bush burned, yet was not consumed,  
 so the Virgin gave birth, yet remained a Virgin.  
 The Righteous Sun has risen instead of a pillar of flame.//  
 Instead of Moses, Christ, the Salvation of our souls.

The shadow of the Law passed when grace\_\_\_\_\_ came! As the bush burned,

yet was not con - sumed. So the Vir - gin gave birth, yet remained a vir - gin!

The righteous Sun has risen instead of a pil - lar of flame!

Instead of Moses, Christ the sal - va - tion of our souls!

*Priest:* Wisdom! Let us attend!

*Choir:* O Gladsome Light ... (p. 16)

*Prokeimenon of the Day, three readings*

**Readings** (*St. James*)

**James 1:1-12**

**James 1:13-27**

**James 2:1-13**

*Prokeimenon of the Day, three readings*

*Priest: Wisdom!*

*Reader: The reading from the General Epistle of James. (James 1:1-12)*

*Priest: Let us attend!*

*Reader: James, a bondservant of God and of the Lord Jesus Christ, to the Twelve tribes which are in the Dispersion: Greetings! Consider it as all joy, my brethren, when you fall into various trials, knowing that the testing of your faith produces endurance. Let endurance have its full effect, so that you may be perfect and whole, lacking in nothing. Yet if any of you lacks wisdom, let such a one ask of God who gives to all abundantly and without finding fault; and it will be given to him. But ask in faith, without any doubting, for whoever doubts is like a wave of the sea, driven by the wind and tossed. Such a person should not expect to receive anything from the Lord. This is being double-minded, unstable in every way. Let the brethren of humble circumstances glory in their high position. But the rich should rejoice in being made humble, because like the flower in the grass, they will pass away. Indeed, the sun arises with the scorching wind and withers the grass; its flower falls and the beauty of its appearance perishes. Likewise, the rich shall fade away in their pursuits. Blessed is the one who endures temptation because after being approved, he will receive the crown of life which the Lord promised to those who love him.*

*Priest: Wisdom!*

*Reader: The reading from the General Epistle of James. (James 1:13-27)*

*Priest: Let us attend!*

*Reader: When temptations come, let no one say, "I am tempted by God," because God cannot be tempted by evil and he himself tempts no one. But a person is tempted when drawn away and enticed by his own lust. Then the lust, when it has conceived, gives birth to sin; and sin, when it is full grown, results in death. Do not be deceived, my beloved brethren! Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there can be no variation or shifting shadow. He brought us forth of his own will by the word of truth, so that we should be a kind of first fruits of his creatures. My beloved brethren: be swift to hear, slow to speak, and slow to anger! Anger does not produce the righteousness of God. Therefore, putting away all [moral] impurity and remains of wickedness, receive with humility the implanted word which is able to save your souls. Be doers of the word, not only hearers who delude themselves! Certainly, if anyone is a hearer of the word and not a doer, such a person is like someone looking at his natural face in a mirror. Seeing himself and going away, he immediately forgets what kind of person he was. But whoever looks into the perfect law of freedom and perseveres in it, not being a hearer who forgets but a doer of the work, this one will be blessed in doing so. If anyone among you considers himself to be religious but does not bridle his tongue, such a one deceives his heart and his religion is worthless. Religion that is pure and undefiled in the sight of our God and Father is this: to visit orphans and widows in their afflictions and to keep oneself unstained by the world.*

*Priest: Wisdom!*

*Reader: The reading from the General Epistle of James. (James 2:1-13)*

*Priest: Let us attend!*

*Reader: My brethren, do not hold the faith of our Lord of glory Jesus Christ with partiality. Yet, if someone with a gold ring and fine clothing comes into your synagogue, and a poor man in filthy clothing also comes in, you pay special attention to the one who wears the fine clothing! To the rich you say, "Sit here in a good place," but you tell the poor man, "Stand over there," or "Sit here by my footstool!" Have you not shown partiality among yourselves and become judges with evil thoughts? Listen, my beloved brethren: did not God choose the poor of the world to be rich in faith and heirs of the Kingdom which he promised to those who love him? Yet, you have dishonored the poor! Is it not the rich who oppress you and personally drag you before the courts? Do they not blaspheme the honorable Name by which you are called? However, if you fulfill the royal law found in the Scripture, "You shall love your neighbor as yourself," you do well. But if you discriminate, you commit sin and you are convicted by the law as transgressors. Truly, whoever keeps the whole law and yet stumbles in one point has become guilty of everything. For he who said, "Do not commit adultery" also said "Do not commit murder." Now if you do not commit adultery but do commit murder, you have become a transgressor of the law. And so, speak and act as people who are going to be judged by a law of freedom. Indeed, judgment is without mercy to those who have shown no mercy, but mercy triumphs over judgment.*

*Then, the Augmented Litany (p. 18)*

**Aposticha – Tone 2**  
*(for the Resurrection)*

Your Resurrection, O Christ our Savior,  
has enlightened the whole universe,  
recalling Your creation.//  
Glory to You, O almighty Lord!

Your Resurrection, O Christ our Sa - viour, has enlightened the whole un - i - verse

re - call - ing Your cre - a - tion. Glory to You, O Al - migh - ty Lord!

*(Then the Paschal Stichera with their verses from Psalm 67 in Tone 5)*

*(Then the Paschal Stichera with their verses from Psalm 67/68, in Tone Five.)*

**Music follows the complete text.**

*v: Let God arise, let His enemies be scattered;*

Today, a sacred Pascha is revealed to us:  
a new and holy Pascha,  
a mystical Pascha,  
a Pascha worthy of veneration,  
a Pascha which is Christ the Redeemer,  
a blameless Pascha,  
a great Pascha,  
a Pascha of the faithful,  
a Pascha which has opened to us the gates of Paradise,//  
a Pascha which sanctifies all the faithful.

*v: As smoke vanishes so let them vanish!*

Come from that scene, O women bearers of glad tidings,  
and say to Zion:  
"Receive from us the glad tidings of joy,  
of Christ's Resurrection!  
Exult and be glad,  
and rejoice, O Jerusalem,  
seeing Christ the King, Who comes forth from the tomb//  
like a bridegroom in procession!"

*v: So the sinners will perish before the face of God. But let the righteous be glad!*

The myrrh-bearing women,  
at the break of dawn,  
drew near to the tomb of the Life-giver.  
There they found an Angel  
sitting upon the stone.  
He greeted them with these words:  
"Why do you seek the Living among the dead?  
Why do you mourn the Incompact amid corruption?//  
Go, proclaim the glad tidings to His disciples!"

*v: This is the day which the Lord has made. Let us rejoice and be glad in it!*

Pascha of beauty,  
the Pascha of the Lord,  
A Pascha worthy of honor has dawned for us.  
Oh, Pascha!  
Let us embrace each other joyously!  
Pascha, ransom from affliction!  
For today, as from a bridal chamber,  
Christ has shown forth from the tomb,  
and filled the women with joy saying://  
"Proclaim the glad tidings to the Apostles!"

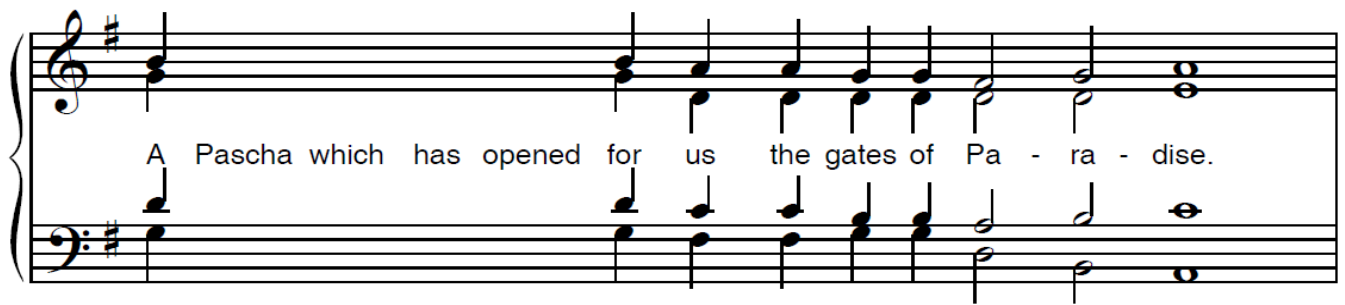
Let God a - rise, let His e - ne-mies be scat - tered.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

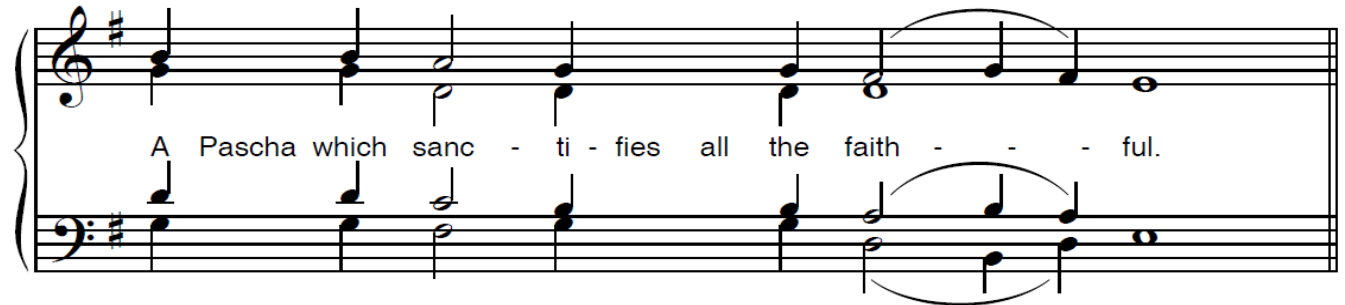
Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha worthy of

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

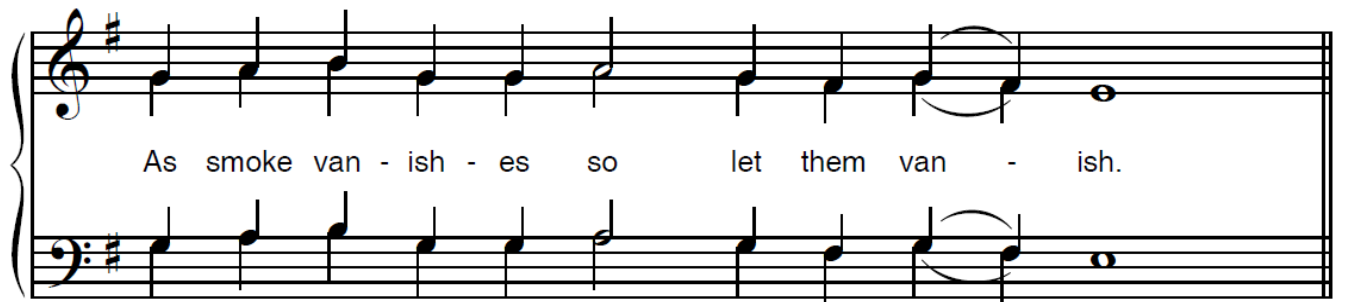
A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.



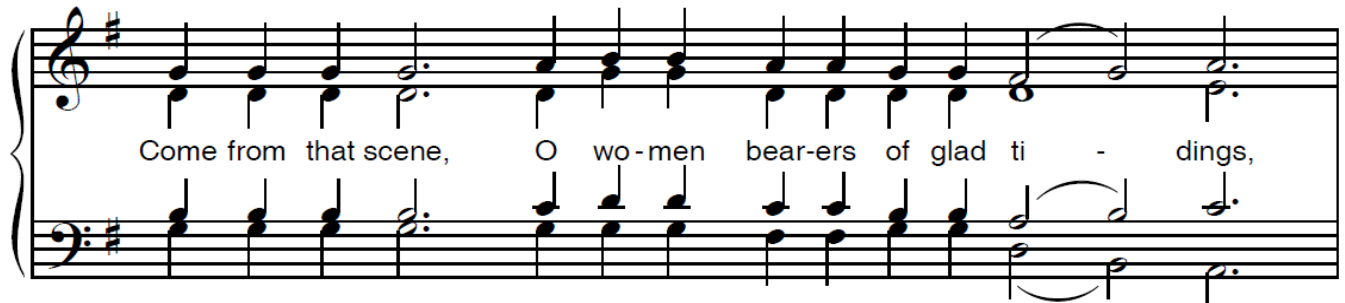
A Pascha which has opened for us the gates of Pa - ra - dise.



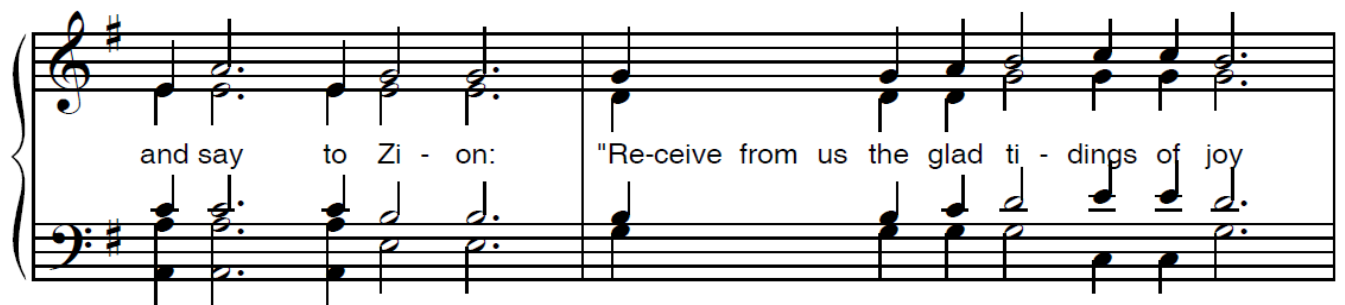
A Pascha which sanc - ti - fies all the faith - - - ful.



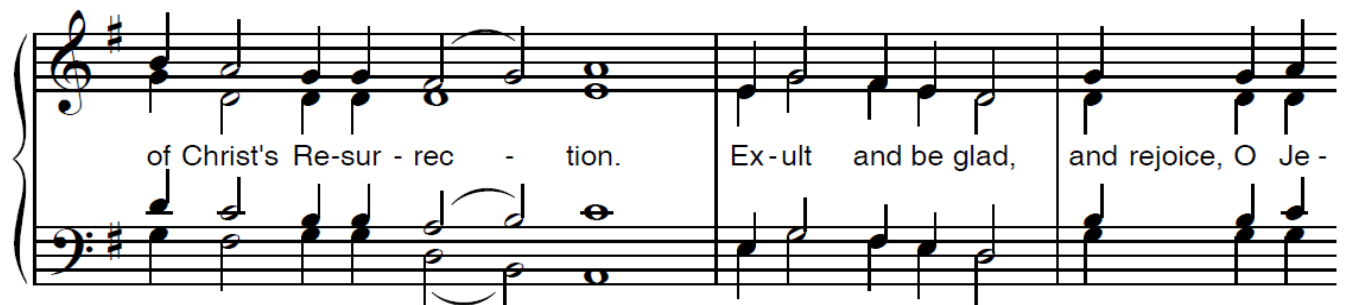
As smoke van - ish - es so let them van - ish.



Come from that scene, O wo - men bear - ers of glad ti - dings,



and say to Zi - on: "Re - ceive from us the glad ti - dings of joy



of Christ's Re - sur - rec - tion. Ex - ult and be glad, and rejoice, O Je -



ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

like a bride - groom in pro - ces - - - sion.

So the sinners will perish before the face of God,

but let the right - eous be glad. The myrrh - bear - ing wo - men

at the break of dawn, drew near to the tomb of the Life - giv - er.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

a-mong the dead? Why do you mourn the incor-rupt a-mid cor-rup - tion?

Go, pro-claim the glad ti - dings to His dis - ci - - - ples.

This is the day which the Lord has made! Let us re-joice, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho - nour has dawned for us. Pas - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles!

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

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

**Tone 1**

*(from the Menaion, for St. James)*

You followed Christ and despised the world,  
 keeping His teachings in your treasury, O godly James.  
 You were revealed to be His Apostle.  
 Therefore, going to the nations with the commandments of the Savior,  
 you enlightened the souls in the darkness of delusion and passion,//  
 that they might believe in the consubstantial Trinity.

You fol - lowed Christ and de - spised the world,  
 keeping His teachings in your treasury, O god - ly James.  
 You were re - vealed to be His A - pos - tle.  
 Therefore, going to the nations with the com - mand - ments of the Sav - ior,  
 you en - light - ened the souls in the darkness of delusion and pas - sion,  
 that they might believe in the consubstantial Trin - i - ty.

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

Now and ever and un - to a - ges of a - ges — A - men.

**Tone 5**

*(from the Pentecostarion)*

Joseph, together with Nicodemus,  
 took You down from the Tree,

Who clothe Yourself with light as with a garment.  
He gazed on Your body – dead, naked, and unburied,  
and, in grief and tender compassion, he lamented:

“Woe is me, my sweetest Jesus!

A short while ago, the sun beheld You hanging on the Cross,  
and it hid itself in darkness.

The earth quaked in fear at the sight.

The veil of the Temple was orn in two.

Lo, now I see You willingly submit to death for our sake.

How shall I bury You, O my God?

How can I wrap You in a shroud?

How can I touch Your most pure Body with my hands?

What songs can I sing for Your exodus, O compassionate One?

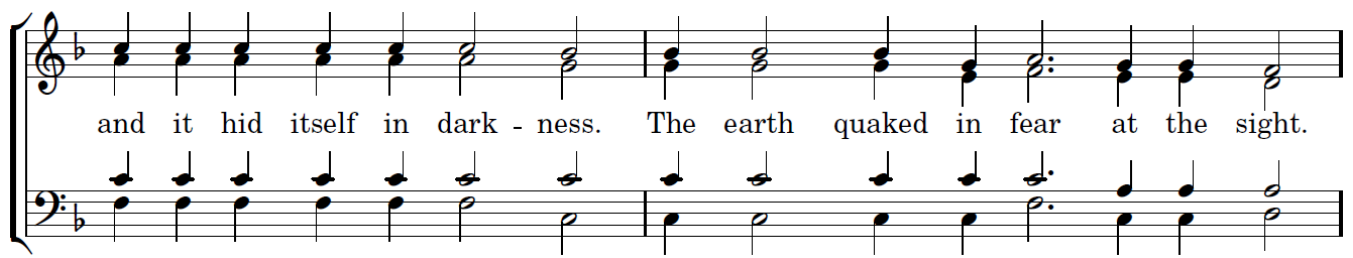
I magnify Your Passion.

I glorify Your burial,

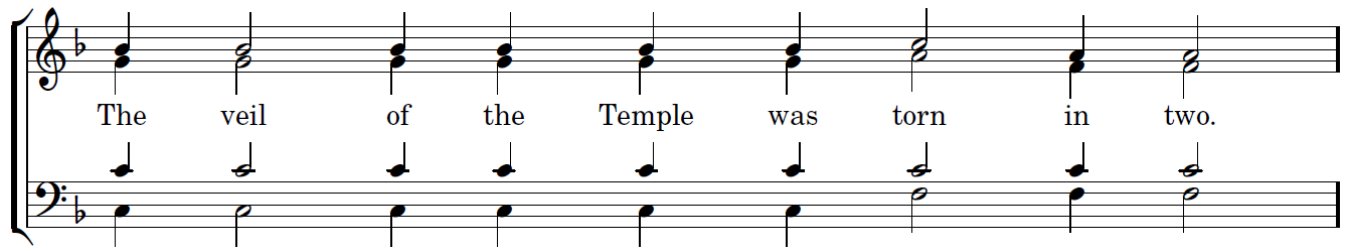
and Your holy Resurrection,

crying, ‘O Lord, glory to You!’”

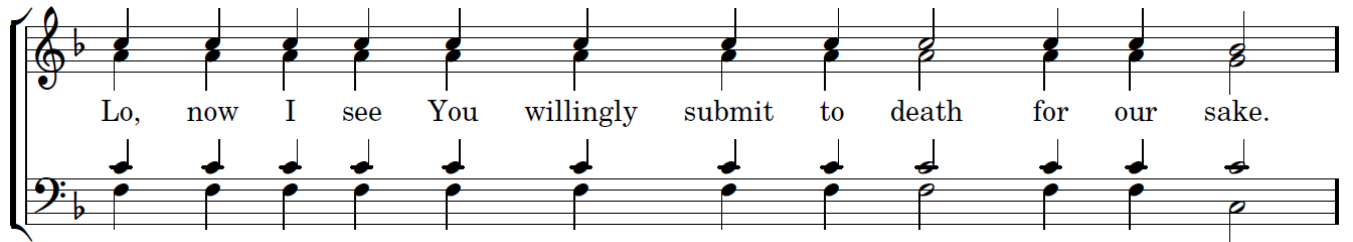
Jo - seph, together with Ni - co - de - mus, took You down from the Tree,  
Who clothe Yourself with light as with a gar - ment.  
He gazed on Your body: dead, naked, and un - bur - ied,  
and, in grief and tender compassion, he la - ment - ed: Woe is me, my sweet - est Je - sus!  
A short while ago, the sun beheld You hang - ing on the Cross,



and it hid itself in dark - ness. The earth quaked in fear at the sight.



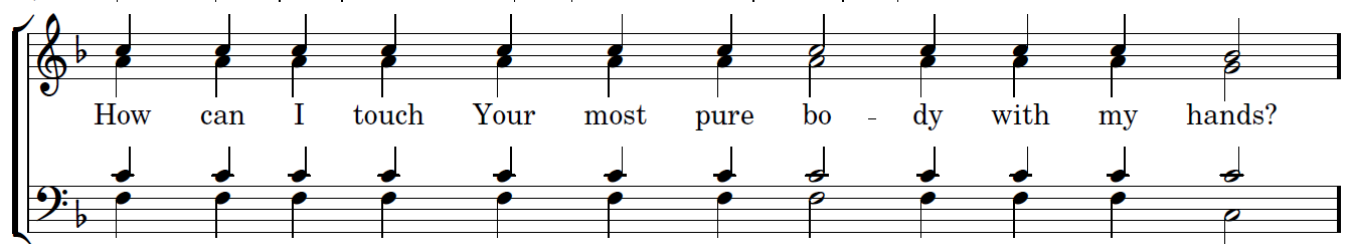
The veil of the Temple was torn in two.



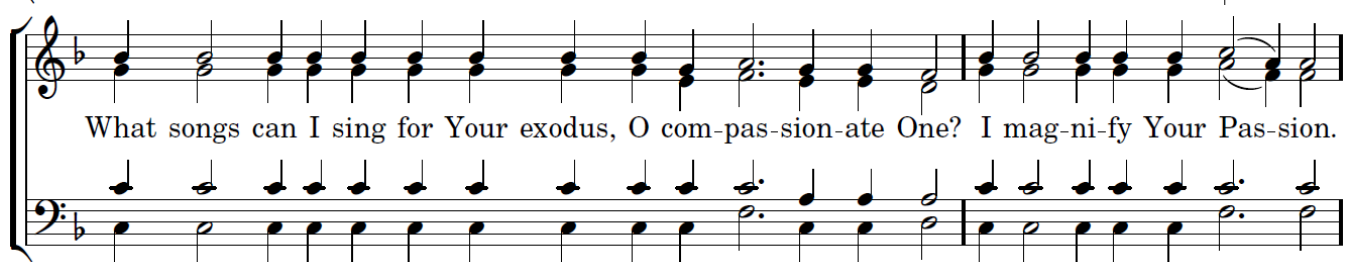
Lo, now I see You willingly submit to death for our sake.



How shall I bury You, O my God? How can I wrap You in a shroud?



How can I touch Your most pure bo - dy with my hands?



What songs can I sing for Your exodus, O com-pas-sion-ate One? I mag-ni-fy Your Pas-sion.



I glorify Your bur-i-al, and Your ho-ly Res-ur-rec-tion, crying, O Lord, glor-y to You!

“Christ is risen from the dead,  
trampling down death by death,  
and upon those in the tombs bestowing life!” *(once)*

Christ is ri - sen from the dead, tramp - ling down death by death,  
and up - on those in the tombs be - stow - ing life!

The musical score is written in G major (one sharp) and 4/4 time. The vocal line consists of two systems of two staves each. The piano accompaniment is also in two systems of two staves each. The lyrics are placed between the vocal staves and below the piano accompaniment staves.

*St. Symeon's Prayer (p. 25)*

(at Great Vespers)

**Tone 2**

**Troparion**

(Resurrection)

(Resurrectional Troparion – Tone 2)

When You descended to death, O Life Immortal,  
You slew Hades with the splendor of Your Godhead.  
And when from the depths You raised the dead,  
all the powers of heaven cried out://  
“O Giver of life, Christ our God, glory to You!”

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

**Tone 8**

**Troparion**

(St. James)

(Troparion for Apostle James – Tone 8)

You were called to be a disciple and warrior of Christ, one of the exalted choir of Apostles.  
With your brother John, you abandoned all to follow the Master, O James;  
you were filled with the Holy Spirit and proclaimed Him to all.  
You bowed your head to the sword, the first of the twelve to shed your blood://  
We celebrate your memory, O blessed one!



Soprano  
Alto

Tenor  
Bass

You were called to be a dis - ci - ple and warrior of

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The music is in G major (one sharp) and 4/4 time. The lyrics are "You were called to be a dis - ci - ple and warrior of". The vocal lines consist of quarter notes and half notes, while the piano accompaniment is primarily block chords.

Christ, one of the exalted choir of A - pos - tles. With your bro - ther

Detailed description: This system continues the vocal parts. The lyrics are "Christ, one of the exalted choir of A - pos - tles. With your bro - ther". The piano accompaniment includes some eighth notes in the bass line.

John, you a - bandoned all to follow the Mas - ter, O James;

Detailed description: This system continues the vocal parts. The lyrics are "John, you a - bandoned all to follow the Mas - ter, O James;". The piano accompaniment includes some eighth notes in the bass line.

you were filled with the Ho - ly Spirit and pro - claimed

Detailed description: This system continues the vocal parts. The lyrics are "you were filled with the Ho - ly Spirit and pro - claimed". The piano accompaniment includes some eighth notes in the bass line.

Him to all. You bowed your head to the sword, the first

Detailed description: This system continues the vocal parts. The lyrics are "Him to all. You bowed your head to the sword, the first". The piano accompaniment includes some eighth notes in the bass line.

of the twelve to shed your blood! We cel - e - brate your

Detailed description: This system continues the vocal parts. The lyrics are "of the twelve to shed your blood! We cel - e - brate your". The piano accompaniment includes some eighth notes in the bass line.

memory, O bless - ed one!

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

**Tone 2**

**Troparion**

*(Pentecostarion)*

*(Troparion for the Myrrhbearers – Tone 2)*

The Angel came to the myrrhbearing women at the tomb and said:

“Myrrh is fitting for the dead;

but Christ has shown Himself a stranger to corruption!

So proclaim: ‘The Lord is risen,//

granting the world great mercy.’”

Soprano  
Alto  
Tenor  
Bass

The an - gel came to the myrrhbearing women at the

tomb and said: Myrrh is fit - ting for the dead;

but Christ has shown Himself a stranger to cor - rup - tion!

So proclaim: The Lord is ris - en, grant - ing the

Musical score for the phrase "world great mercy". The score is written on two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The lyrics are: world great mercy. The melody is simple, with a range of approximately an octave. The accompaniment consists of chords and single notes in the bass line.

*Then, the dismissal (p. 26)*

**(at the Divine Liturgy)**

*Priest: "Blessed is the Kingdom..."*

*Choir: "Amen."*

*Priest: "Christ is risen..." (2 ½ times)*

*Choir: "and upon those in the tombs bestowing life!"*

*(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)*

**Tone 2**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 2)*

When You descended to death, O Life Immortal,  
You slew Hades with the splendor of Your Godhead.  
And when from the depths You raised the dead,  
all the powers of heaven cried out://  
"O Giver of life, Christ our God, glory to You!"

When You descended to death, O Life Im - mor - - tal,

You slew Hades with the splendour of Your God - head! And when from the depths

You raised the dead, all the powers of hea - ven cried out:

O Giver of Life! Christ our God, glo - ry to You!

**Tone 2**

**Troparion**

*(Pentecostarion)*

*(Troparion for Noble Joseph – Tone 8)*

The noble Joseph,  
when he had taken down Your most pure Body from the Tree,  
wrapped it in fine linen and anointed it with spices,  
and placed it in a new tomb.  
But You rose on the third day, O Lord,//  
granting the world great mercy.

Soprano  
Alto

The no - ble Jo - seph, when he had taken down

Tenor  
Bass

Your most pure Bo - dy from the Tree, wrapped it in fine linen

and anointed it with spic - es, and placed it in a

new tomb. But You rose on the third day, O Lord,

grant - ing the world great mer - cy.

**Tone 8**

**Troparion**

*(St. James)*

*(Troparion for Apostle James – Tone 8)*

You were called to be a disciple and warrior of Christ, one of the exalted choir of Apostles.  
 With your brother John, you abandoned all to follow the Master, O James;  
 you were filled with the Holy Spirit and proclaimed Him to all.  
 You bowed your head to the sword, the first of the twelve to shed your blood!//  
 We celebrate your memory, O blessed one!

Soprano  
Alto

Tenor  
Bass

You were called to be a dis - ci - ple and warrior of

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The music is in G major (one sharp) and 4/4 time. The lyrics are: "You were called to be a dis - ci - ple and warrior of". The vocal lines consist of quarter notes and eighth notes, while the piano accompaniment is primarily block chords.

Christ, one of the exalted choir of A - pos - tles. With your bro - ther

Detailed description: This system continues the vocal parts. The lyrics are: "Christ, one of the exalted choir of A - pos - tles. With your bro - ther". The piano accompaniment includes a measure with a fermata and a measure with a whole note chord marked with an '8'.

John, you a - bandoned all to follow the Mas - ter, O James;

Detailed description: This system continues the vocal parts. The lyrics are: "John, you a - bandoned all to follow the Mas - ter, O James;". The piano accompaniment includes a measure with a fermata and a measure with a whole note chord marked with an '8'.

you were filled with the Ho - ly Spirit and pro - claimed

Detailed description: This system continues the vocal parts. The lyrics are: "you were filled with the Ho - ly Spirit and pro - claimed". The piano accompaniment includes a measure with a fermata.

Him to all. You bowed your head to the sword, the first

Detailed description: This system continues the vocal parts. The lyrics are: "Him to all. You bowed your head to the sword, the first". The piano accompaniment includes a measure with a fermata and a measure with a whole note chord marked with an '8'.

of the twelve to shed your blood! We cel - e - brate your

Detailed description: This system concludes the vocal parts. The lyrics are: "of the twelve to shed your blood! We cel - e - brate your". The piano accompaniment includes a measure with a fermata and a measure with a whole note chord marked with an '8'.

memory, O bless - ed one!

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

**Tone 2**

**Kontakion**

*(St. James)*

*(Kontakion for Apostle James – Tone 2)*

O James, when you heard the voice of the Word calling you,  
 you abandoned your father's love and ran to Christ, together with your brother John.  
 With him you were accounted worthy//  
 to behold the divine Transfiguration of Christ.

Soprano  
Alto  
Tenor  
Bass

James, when you heard the voice of the Word\_ call - ing

you, you abandoned your father's love and ran to Christ

together with your bro - ther John. With him, you were

ac - count - ed wor - thy to be - hold the di - vine Trans - fig -

ur - a - tion of Christ!

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

**Tone 2**

**Kontakion**

*(Pentecostarion)*

*(Kontakion for the Myrrhbearers – Tone 2)*

You commanded the Myrrhbearers to rejoice, O Christ God.

By Your Resurrection, You stopped the lamentation of Eve, the first mother.

You commanded them to preach to Your Apostles://

“The Savior is risen from the tomb!”

Soprano  
Alto  
Tenor  
Bass

You com-mand-ed the myrrhbearers to rejoice, O Christ

God! By Your Resurrection, You stopped the lamentation of

Eve, the first mo - ther! You com - mand - ed them to preach to

Your a - pos - tles:\* The Sav - ior is ris - en from the tomb.

*Note: The Kontakion of Pascha is not sung on this day.*



**Tone 6****Prokeimenon**

*Deacon:* Let us attend! *Priest:* † Peace to all!

*Reader:* And to your spirit!

*Priest:* Wisdom!

*Reader:* The Prokeimenon in the 6<sup>th</sup> Tone, O Lord, save Your people and bless Your inheritance!

*Choir:* O Lord, save Your people and bless Your inheritance, Your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

*Reader:* To You, O Lord, will I call. O my God, be not silent to me!

*Choir:* O Lord, save Your people and bless Your inheritance, Your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

*Reader:* In the Eighth Tone, Their proclamation has gone out into all the earth, / and their words to the ends of the universe.

*Choir:* Their proclamation has gone out into all the earth, / and their words to the ends of the universe.

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

*Deacon:* Wisdom!

**Epistle:** (16) Acts 6:1-7 and (29) Acts 12:1-11 (*St. James*)

*Reader:* The Reading from the Acts of the Apostles.

*Deacon:* Let us attend!

*Reader:* In those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service of food distribution.

The Twelve summoned the multitude of the disciples and said, "It is not appropriate for us to abandon the word of God in order to serve tables. Therefore, select from among you, brethren, seven men of good reputation, full of the Holy Spirit and wisdom. We will appoint them over this necessary task and devote ourselves to prayer and to the ministry of the word."

These words pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They presented these men to the apostles, who prayed and laid their hands on them. Thus, the word of God spread and the number of disciples greatly multiplied in Jerusalem, and a large number of Jews became obedient to the faith.

In those days, King Herod took actions to oppress some of the members of the Church. He had James, the brother of John, killed with the sword. When Herod saw that it pleased the Jews, he went on to arrest Peter as well. (This was during the days of unleavened bread).

After arresting Peter, he put him in prison and delivered him to four squads of four soldiers to guard him, intending to bring him out to the people after the Passover. And so, Peter was kept in the prison, but constant prayer was made by the Church to God for him. The same night, when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison.

Suddenly, an angel of the Lord stood by him, and a light shone in the cell. Striking Peter on the side, the angel woke him up, saying, "Stand up quickly!" And Peter's chains fell off from his hands. The angel said to him, "Get dressed and put on your sandals!" and he did so. Then the angel said, "Put on your cloak and follow me!" Peter went out and followed him, but he did not realize that what was being done by the angel was real, thinking that he was seeing a vision. When they were past the first and second guard, they arrived at the iron gate which leads into the city, and it opened to them by itself. Having gone through, they went down one street, and immediately the angel departed from him.

When Peter came to himself, he exclaimed, "Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod and from all that the Jewish people were expecting."

*Priest:* † Peace to you who read.

*Alleluia, Tone 8*

*Reader:* And to your spirit. In the 8<sup>th</sup> Tone, Alleluia! O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob.

*Choir:* Alleluia, Alleluia, Alleluia!

*Reader:* Mercy and truth have met, righteousness and peace have kissed each other.

*Choir:* Alleluia, Alleluia, Alleluia!

*Reader:* In the First Tone, The heavens will praise Your wonders, O Lord; and Your truth in the congregation of the saints.

*Choir:* Alleluia, Alleluia, Alleluia!

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**Gospel:** (69) Mark 15:43-16:8 and (17) Luke 5:1-11 (*St. James*)

**Page 17 and 117**

*Priest:* The reading from the Holy Gospel according to St. **Mark**.

*Choir:* Glory to You O Lord, Glory to You.

*Priest:* At that time, Joseph of Arimathea (a prominent council member who was also looking for the Kingdom of God), came forward. He boldly went in to Pilate and asked for Jesus' body. Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. Having been assured of this by the centurion, he granted the body to Joseph. Accordingly, Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he rolled a stone against the door of the tomb. Mary Magdalene and Mary, the mother of Joses, saw where Jesus had been laid. When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. Very early on the first day of the week, they arrived at the tomb when the sun had risen. They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone was already rolled back, although it was extremely large. Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. He said to them, "Do not be amazed! You seek Jesus the Nazarene, who has been crucified. He has risen! He is not here! Behold, the place where they laid him! But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he told you.'" They went out and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid.

At that time, Jesus was standing by the lake of Gennesaret. He saw two boats standing by the lake, but the fishermen had gone out of them and they were washing their nets. Jesus entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

Simon answered him, "Master, we worked all night and took nothing! But at your word, I will let down the net." When they had done this, they caught a great multitude of fish, and their net was breaking. They beckoned to their partners in the other boat to come and help them. They came and filled both boats, so much that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart

from me, for I am a sinful man, Lord!" He and all who were with him were amazed at their catch of fish; and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid! From now on, you will be catching people alive."

When they had brought their boats to shore, they left everything and followed him.

*Choir:* Glory to You O Lord, Glory to You.

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**Sermon**

*(then p. 89)*

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**(Instead of "It is truly meet...", we sing:)**

The Angel cried to the Lady, full of grace:  
"Rejoice, O pure Virgin! Again, I say: 'Rejoice,  
your Son is risen from His three days in the tomb!  
With Himself He has raised all the dead.'  
Rejoice, O ye people!

Shine, shine, O New Jerusalem!  
The glory of the Lord has shone on you!  
Exult now, and be glad, O Zion!  
Be radiant, O pure Theotokos,  
in the Resurrection of your Son!

The an - - - gel cried to the La - dy  
full of grace: Re - joice, Re - joice, O pure Vir - gin!  
A - gain I say re - joice! Your Son is ri - sen  
from His three days in the tomb. With Him - self

He has raised all the dead. Re - joyce, re-joyce, O ye

peo - ple. Shine! Shine! Shine! O

new Jer - u - sa - lem. The glo - ry of the Lord

has shone on you. Ex - ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

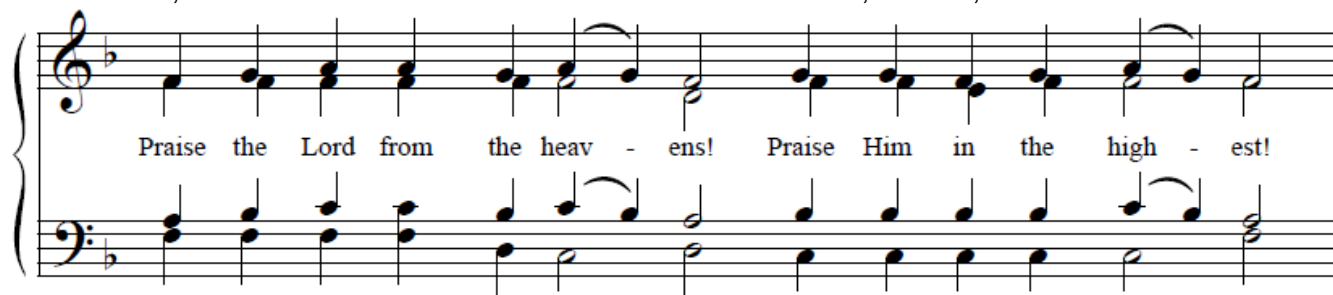
The first system of the musical score is in G major (one sharp). It consists of a vocal line and a piano accompaniment. The vocal line begins with a half note 'Be', followed by quarter notes 'ra' and 'di', a dotted quarter note 'ant', a half note 'O', a quarter note 'pure', a dotted quarter note 'The', a half note 'o', a quarter note 'to', and a half note 'kos'. The piano accompaniment features a treble clef with a key signature of one sharp and a bass clef with a key signature of two sharps. The right hand plays chords and single notes, while the left hand plays a steady bass line.

in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.

The second system continues the musical score. The vocal line starts with a quarter note 'in', followed by quarter notes 'the', 'Re', 'sur', 'rec', a dotted quarter note 'tion', a quarter note 'the', a dotted quarter note 'Re', a quarter note 'sur', a dotted quarter note 'rec', a quarter note 'tion', a quarter note 'of', and a half note 'your Son'. The piano accompaniment continues with similar chordal and melodic patterns, ending with a final chord in the right hand.

## Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! Their proclamation has gone out into all the earth, and their words to the ends of the universe. Alleluia, Alleluia, Alleluia!



Praise the Lord from the heav - ens! Praise Him in the high - est!

Soprano  
Alto



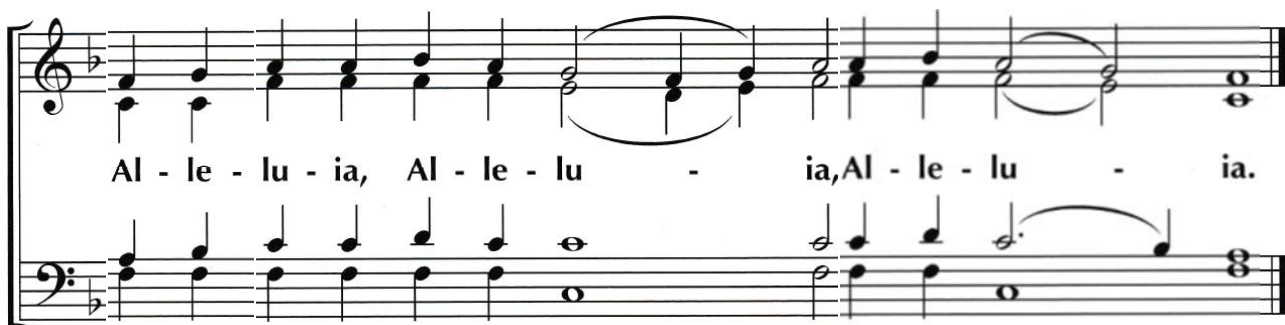
Tenor  
Bass

Their proc - la - ma - tion has gone out in - to all — the earth,



and their words to the ends of the u - ni - verse.

1. The heavens are telling the glory of God; and the firmament proclaims His handiwork.
2. Day to day pours forth speech, and night to night declares knowledge.
3. In them He has set a tent for the sun, which comes forth like a bridegroom leaving his chamber.
4. The law of the Lord is perfect reviving the soul; the testimony of the Lord is sure, making wise the simple.
5. The precepts of the Lord are right rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.
6. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my Rock and my Redeemer.



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

## Communion of the Faithful

Before the communion:

*Priest:* "In the fear of God ..."

*Choir:* "Blessed is He that comes in the Name of the Lord ..."

After the communion:

*Priest:* "O Lord, save Your people ..."

*Choir:* "Christ is risen from the dead ... " (*sung once, instead of "We have seen the True Light ..."*)

*Priest:* "Always, now and ever ..."

*Choir:* "Let our mouths be filled ..."

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At the Dismissal, the Priest says: "Glory to You, O Christ ... ," and the choir sings "Christ is risen from the dead...." (thrice).

The Priest gives the Dismissal.

After the "Amen.", the Choir:

And unto us He has given eternal life.

Let us worship His Resurrection on the third day.

Musical notation for "A - men." in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text "A - men." is written below the treble staff.

Musical notation for the first part of the choir's response. It consists of two systems of music. The first system contains the lyrics "And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-". The melody is on a treble clef staff, and the bass line is on a bass clef staff. The key signature is G major (one sharp).

Musical notation for the second part of the choir's response. It consists of one system of music. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are "- sur-rec-tion on the third day!". The key signature is G major (one sharp).