

BYZANTINE NOTATION VERSION

HOLY WEEK - EASTER HYMNAL IN MODERN ENGLISH

VOLUME 10

THE VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT

Sung on Holy Saturday Morning

A Companion to the Service Book MEFAAH EB Δ OMA Σ - ΠA Σ XA HOLY WEEK - EASTER

A New English Translation by Father George L. Papadeas

Published by Patmos Press P. O. Box 350792 Palm Coast, Florida 32135-0792

www.patmospress.com

Music Adapted from the Greek Hymnal of John Sakellarides by Nancy and Stanley Takis

Copyright © 2024 by New Byzantium Publications

www.newbyz.org

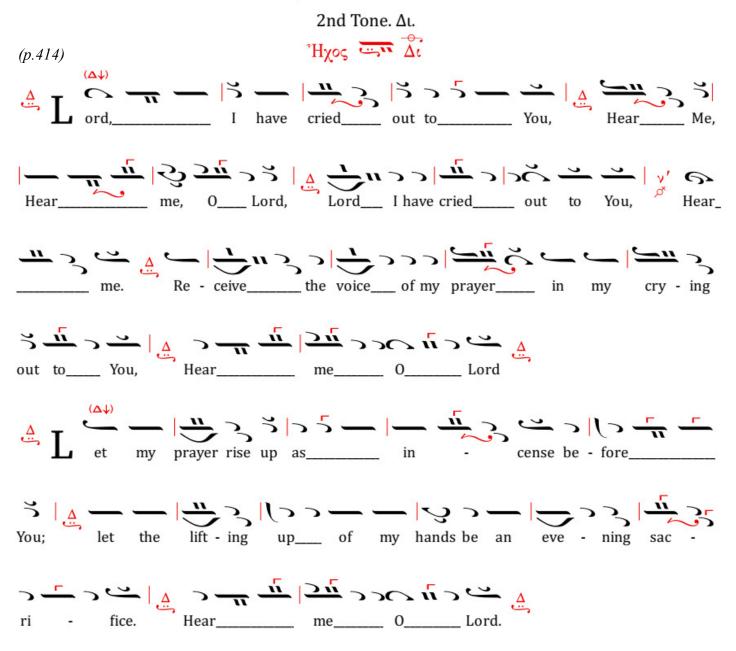
والمالي فالمالي مالي مالي مالي فالمالي فالممالي فالمالي فالمالي فالمالي فالمالي فالمالي فالمالي فالمالي فالمالي

VESPERS AND DIVINE LITURGY OF ST. BASIL THE GREAT

The page numbers in parentheses correspond to the locations in the Holy Week and Easter Services Book by Father George Papadeas.

(P. 410. The opening prayers and Psalm 103 are read. Intone the short responses in the service, such as "Lord, have mercy,""To You, O Lord," "Amen," etc. on the fundamental tone established by the priest.)

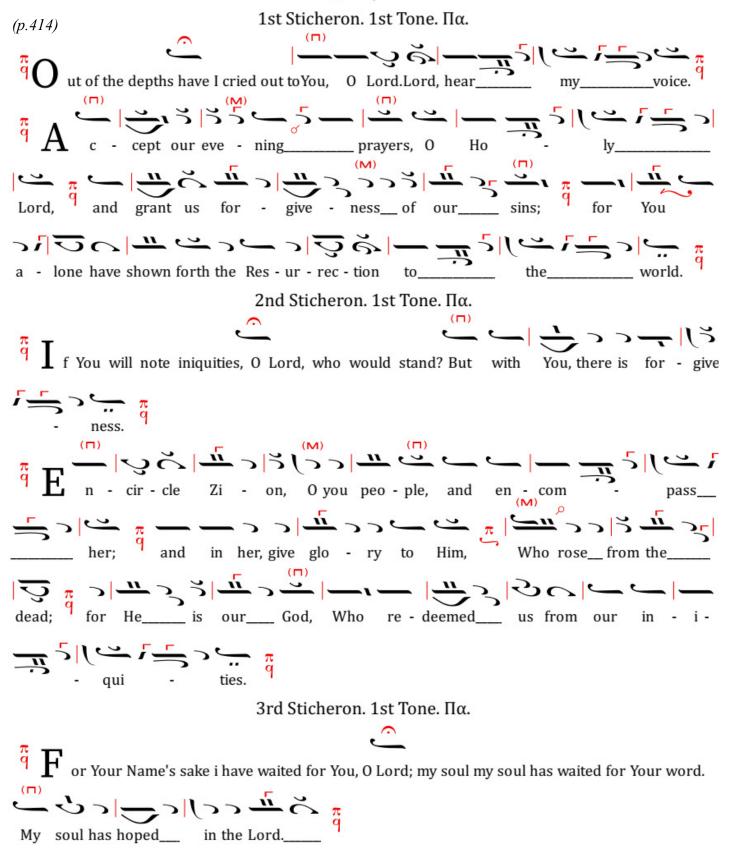
LORD, I HAVE CRIED OUT

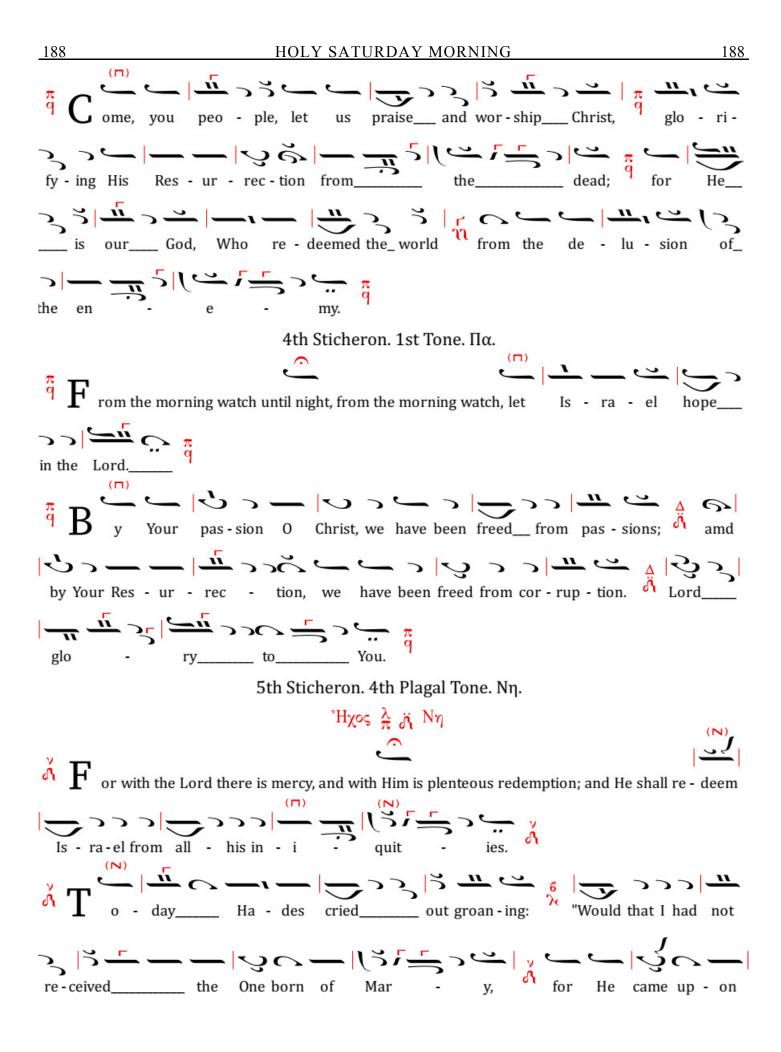


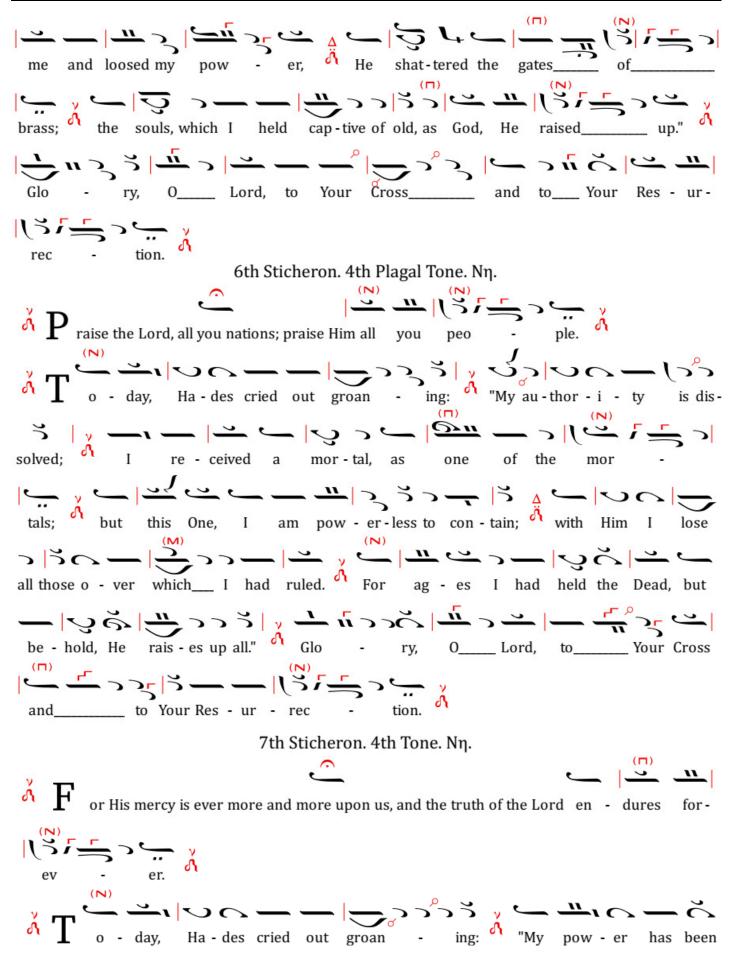
(Coninue immediately to the next page.)

STICHERA

Ήχος 🧃 Πα

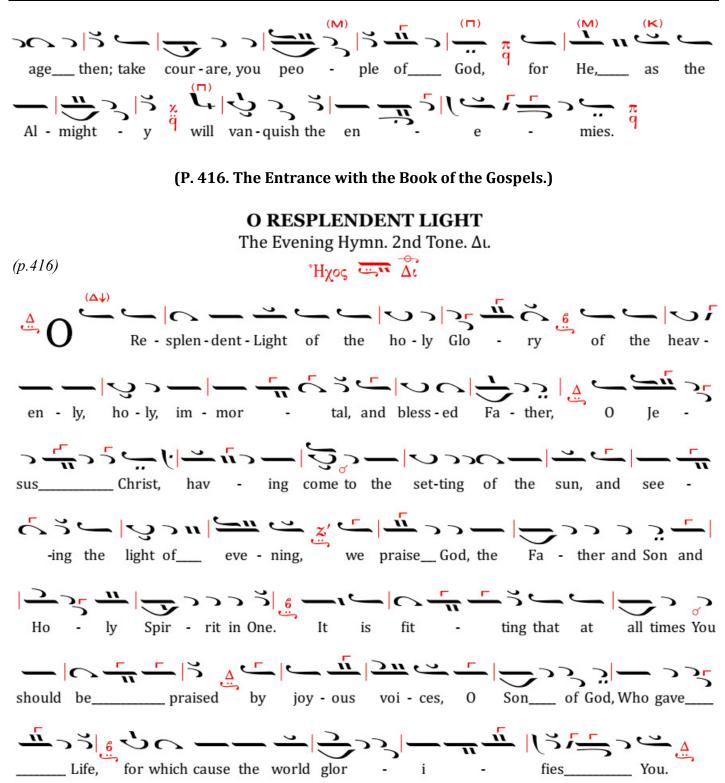






190 HOLY SATURDAY MORNING
$\frac{(\Pi)}{\text{tram}} \xrightarrow{5} [\underbrace{(\overset{(N)}{\smile}}_{\text{pled}}, \underbrace{(\overset{(N)}{\smile}}_{\text{pled}}, \underbrace{(\overset{(N)}{\smile}}_{\text{down}}, \underbrace{(\overset{(N)}{\frown}}_{\text{the Shep - herd has been cru - ci - fied, and}}]$
tram - pleddown; the Shep - herd has been cru - ci - fied, and
$\frac{3}{4} - \frac{1}{5} + \frac{1}{5} + \frac{3}{5} + \frac{3}$
Ad - am He raised up. I have been de-prived of those o - ver whom I (N) (N)
ruled, and all those I had the pow-er to swal-low, I have dis-gorged. He,
Who was cru - ci - fired has cleared the tombs. $\gamma' = 0$ The do - min-ion of Death is no
Who was $cru - ci$ - fired has cleared the tombs. The do - min-ion of Death is no
$\begin{array}{cccccccccccccccccccccccccccccccccccc$
$\frac{1}{vr} + rec + tion.$
Doxasticon. 2nd Plagal Tone. Πα.
'Ηχος $\lambda_{\pi} \stackrel{\sim}{\backsim} \Pi \overset{\odot}{\alpha}$
$\overset{(\Pi)}{} G \overset{(\Pi)}{} J \overset{(\Pi)}{ J \overset{(\Pi)}{} J \overset{(\Pi)}{} J \overset{(\Pi)}{} J \overset{(\Pi)}{} J \overset{(\Pi)}{} J \overset$
Spir - it.
$T \stackrel{(\Pi)}{\longrightarrow}_{he} m_{great} M_{o} - ses mys - ti - cly fore - shad - owed this day, say -$
I he great Mo - ses mys - u - ciy lore - shau - oweu uns day, say -
- ing: "And God blessed the sev-enth day." for this is the bless - ed Sab-
- bath; it is the day of rest, in which the On - ly - Be - got-
ten Son of God rest - ed from all His works, and through the dis - pen - sa -
$ \sum_{i=1}^{n} \sum_{j=1}^{n} \sum_{i=1}^{n} \sum_{$
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
hav-ing re-turned to it a - gain theough the Res-ur - rec - tion,

as the on - ly Good and Mer - ci-ful Lord, $\stackrel{\Delta}{\rightarrow}$ He grant - ed to us Life
as the on-ly Good and Mer - ci-ful Lord, He grant - ed to us Life
$ \underbrace{\overset{(N)}{}_{E}}_{E} - \underbrace{}_{ter} - \underbrace{}_{nal.} \underbrace{\overset{(N)}{}_{E}}_{r} \underbrace{}_{r} \underbrace{}_{nal.} \underbrace{}_{nal.} \underbrace{}_{r} \underbrace{_{r} \underbrace{}_{r} \underbrace{}_{r} \underbrace{}_{r} _{r} \underbrace{}_{r} \underbrace{}_{r} $
Theotokion. 1st Tone. Πα.
[*] Ηχος ^ζ η Πα
$ \frac{\pi}{q} N \xrightarrow{(\Pi)}_{\text{ow and ev}} - \frac{(\Pi)}{q} \xrightarrow{(\Pi)}_{\text{ow and ev}} - ($
$ \frac{\pi}{q} \mathbf{L} \overset{(\Pi)}{\underset{\text{et us praise}}{\overset{(\Pi)}{=}} (\Pi)}_{\text{max}} \underbrace{ \overset{(\Pi)}{\underset{\text{max}}{}}}_{\text{Max}} \underbrace{ \overset{(\Pi)}{\underset{\text{max}}{}}}_{\text{y the Vir}} \underbrace{ \overset{(\Pi)}{\underset{\text{wax}}{}}}_{\text{y the Vir}} \underbrace{ \overset{(\Pi)}{\underset{\text{wax}}{}}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}}_{\text{for}} \underbrace{ \overset{(\Pi)}{\underset{\text{max}}{}}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}}_{\text{for}} \underbrace{ \overset{(\Pi)}{\underset{\text{wax}}{}}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}}_{\text{for}} \underbrace{ \overset{(\Pi)}{\underset{\text{max}}{}}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}}_{\text{for}} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{}_{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{\underset{\text{gin, }}{\underset{\text{gin, }}} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}{\underset{\text{gin, }}} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }}} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }} \underset{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }} \underbrace{ \overset{(\Pi)}{\underset{\text{gin, }} \underset{\text{gin, }} \text{g$
$ \underbrace{\underbrace{}_{\mathcal{O}} \underbrace{_{\mathcal{O}}}_{\mathcal{O}} \underbrace{_{\mathcal{O}}}_{\mathcalO} \underbrace{_{\mathcal{O}}}_{\mathcalO} \underbrace{_{\mathcalO}} \underbrace{_{\mathcalO}}_{\mathcalO} \underbrace{_{\mathcalO}} \underbrace{_{\mathcalO}}_{\mathcalO} \underbrace{_{\mathcalO}} \underbrace{_{\mathcalO}} \underbrace{_{\mathcalO}}_{\mathcalO} \underbrace{_{\mathcalO}} _{\mathcal$
from the hu-man race, and gave birth to the Mas - ter; she is
$ \underbrace{(M)}_{\text{the por - tal of}_{\text{the av}}} \underbrace{(M)}_{\text{Heav}} \underbrace{(M)}_{\text{en;}} \underbrace{(M)}_{\text{the song of the Bod - i}} \underbrace{(M)}_$
Pow - ers, and the a - dorn - ment of the faith - ful. She
has been shown forth as Heav - en, $\stackrel{\wedge}{a}$ and as a Tem-ple of the
$ \underbrace{(\mathcal{S}, \underline{f}, $
$\begin{array}{c c} & & & & \\ \hline & & & \\ mi & - & ty, \end{array} \begin{array}{c} A \\ \hline & & \\ \hline & & \\ \end{array} \begin{array}{c} (M) \\ \hline & & \\ \hline & & \\ \end{array} \begin{array}{c} (M) \\ \hline & & \\ \hline & & \\ \end{array} \begin{array}{c} (D) \\ \hline & \\ \end{array} \begin{array}{c} (D) \\ \hline & \\ \end{array} \begin{array}{c} (D) \\ \end{array} \begin{array}{c} (D) \\ \hline & \\ \end{array} \begin{array}{c} (D) \\ \end{array} \end{array}$
There-fore, hav-ing Her as our an - chor of Faith, we have an in - vin -
ci - ble Cham - pi - on of the Lord born of the rate - Take cour -

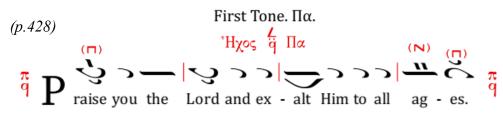


(P. 417. Several prophecies from Old Testament are read by the reader.) (P. 427. The first few verses of the Hymn of the Three Youth are read. The rest are chanted.)

HYMN OF THE THREE YOUTHS

READER: Blessed are You, O Lord, the God of our fathers; the most praised and most exalted to all ages; and blessed is the Name of Your Glory, the Holy and most praised, and exalted above all, to all ages. Blessed are You in the Holy Temple of Your Glory; the most praised, and exalted above all, forever. Blessed are You, Who looks over the depths, and are seated on the Cherubim; the most praised and exalted above all, forever. Blessed are You on the Throne of Your Kingdom, the most praised and exalted above all, forever. Blessed are You in the firmament of Heaven, and praised and glorified to all Ages.

(Intone the refrain below.)



(Intone the following verses, following each with the refrain above.)

- 1. All the works of the Lord, bless the Lord; praise and exalt Him to all Ages.
- 2. Bless the Lord, Angels of the Lord, and the Heavens of the Lord;
- 3. Bless the Lord, you waters that are above the Heavens, and all the Powers of the Lord;
- 4. Bless the Lord, sun and moon and stars of Heaven;
- 5. Bless the Lord, light and darkness; nights and days;
- 6. Bless the Lord, showers and dew and all winds;
- 7. Bless the Lord, fire and warmth, cold and heat;
- 8. Bless the Lord, dews and snows, frosts and cold;
- 9. Bless the Lord, frosts and snows, lightnings and clouds;
- 10. Bless the Lord, earth, mountains and hills, and all things, growing in it;
- 11. Bless the Lord, fountains, seas and rivers, whales and all that move in the waters;
- 12. Bless the Lord, fowls of Heaven, all animals and all beasts;
- 13. Bless the Lord, sons of men, bless Him, and let Israel bless;
- 14. Bless the Lord, Priests of the Lord, servants of the Lord;
- 15. Bless the Lord, spirits and souls of the Righteous, holy and humble men of heart;
- 16. Bless the Lord, Ananias, Azarias, and Misael;
- 17. Bless the Lord, Apostles, Prophets and Witnesses of the Lord;

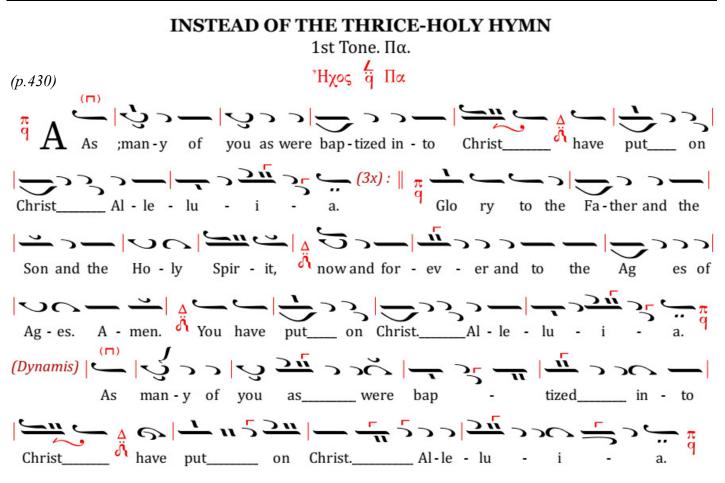
(Intone the following prayers with no refrain.)

We bless the Father, Son, and Holy Spirit, the Lord.

- We praise, and exalt the Lord to all the Ages.
- We praise, we bless, and worship the Lord.

We praise and glorify the Lord to all the Ages.

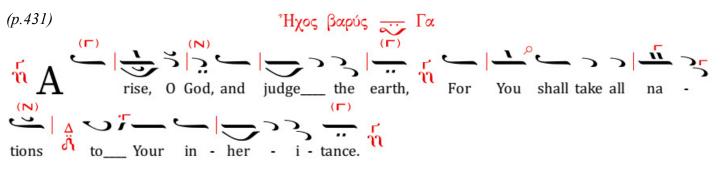
(P. 430. The Liturgy of St. Basil begins. Intone short responses.)



(P. 431. The Epistle is read and immediately after, the priest chants the following hymn.)

TROPARION

Grave Tone. Γα.

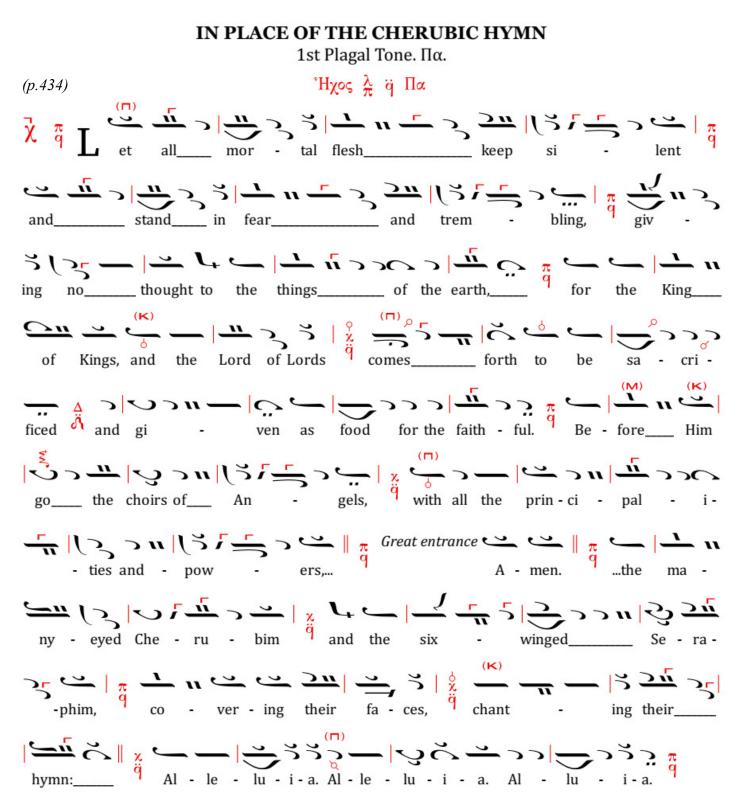


(As the priest intones the following verses, chant the above response after each verse.)

1. God stands in the assembly of gods; and in their midst He judges

- 2. How long will you judge unjustly; and accept the sinners?
- 3. Judge the orphan and poor; justify the humble and needy.
- 4. Rescue the needy the poor, and deliver from the hands of sinners.
- 5. They have not known, nor understood; they walk in darkness; all the foundations of the earth shall be shaken.
- 6. I said, "You are gods, and all of you are the sons of the Most High. But you shall die like men, and fall like one of the princes."

(P. 432. The Gospel is read. Intone short responses.)

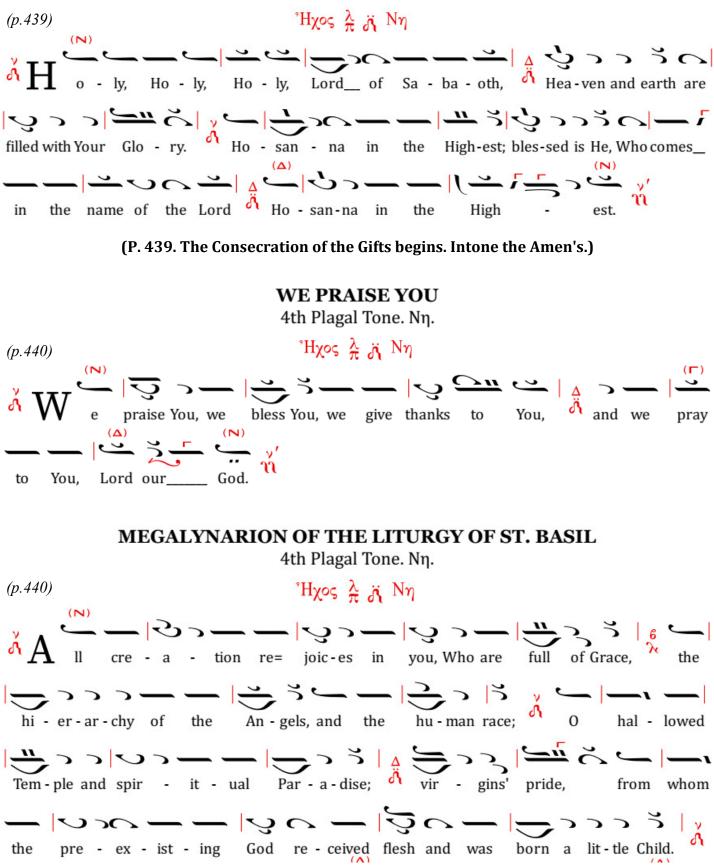


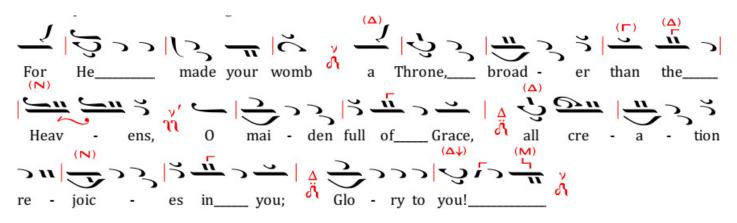
(P. 435. Intone short responses.)

(P. 437. The Creed is read. Intone more responses.)



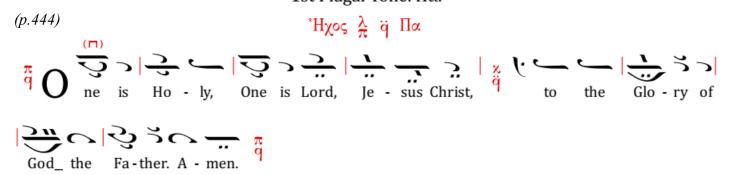
4th Plagal Tone. Nη.





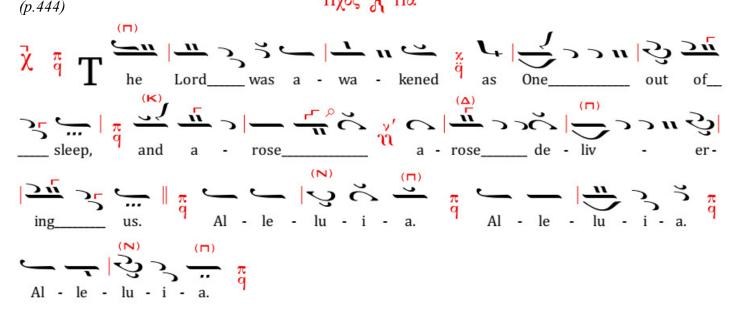
(P. 440. Intone short responses. P. 443. The Lord's Prayer is recited.)

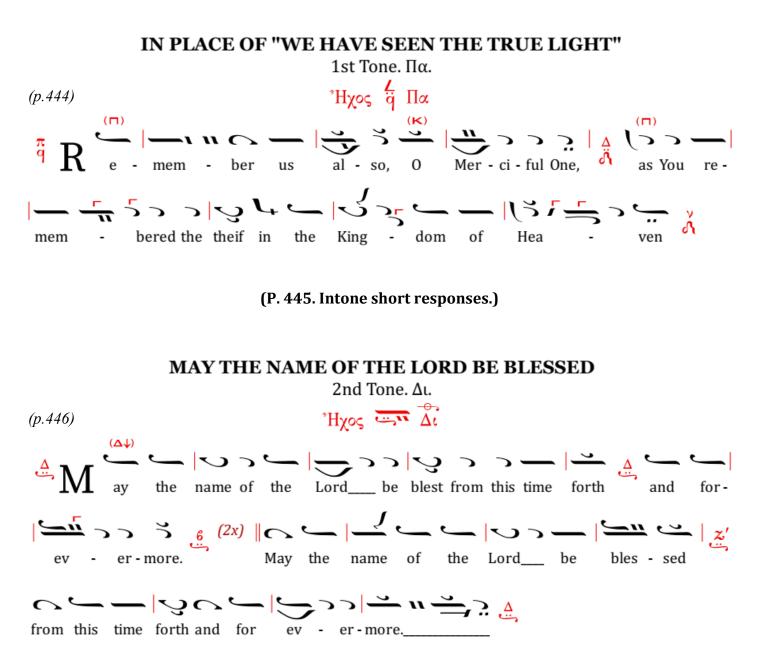
ONE IS HOLY 1st Plagal Tone. Πα.



COMMUNION HYMN 4th Tone. Πα.

[°]Ηχος 🔏 Πα





(P. 446. Intone short responses.)

END OF SERVICE





PatmosPress.com



NEW BYZANTIUM PUBLICATIONS newbyz.org