

IRMOS 1:

RESURRECTION CANON - TONE 7

(Kievan Chant)

At Thy call, O Lord,
the na-ture of water which
before had flowed free- ly
was changed into its op-
posite and be-came like earth,
and Is- rael crossed over
without get- ting wet
singing to Thee a song of
vic-to-ry.

IRMOS 3:

In the be- ginning, O Lord and Sa- vior, Thou didst es-

tab- lish the heavens by Thine al- migh- ty Word; and

e - very po- wer there-in by Thy di- vine and all-crea-

ting Spi- rit. Es- tab- lish me on the un- sha-

ka- bble rock of Thy con- fes- sion.

Little Litany

Kontakion, Ikon & Sedation from the Menaion

IRMOS 4:

Thou didst not leave the bosom of the Fa- ther . yet thou has:

This musical setting consists of two staves. The top staff uses a soprano C-clef and the bottom staff uses a bass F-clef. Both staves are in common time with a key signature of one sharp. The music features a mix of quarter and eighth notes, with some grace notes indicated by small vertical strokes above the main notes.

come to earth, O Christ God. I have heard the mystery

This section continues the musical setting with two staves. The soprano staff begins with an eighth note followed by a quarter note. The bass staff starts with a half note. The lyrics "I have heard the mystery" begin on the second measure of the soprano staff.

of Thy dis-pen- sa- tion and have glorified Thee Who

This section concludes the musical setting with two staves. The soprano staff begins with a half note. The bass staff starts with a half note. The lyrics "and have glorified Thee Who" begin on the second measure of the soprano staff.

a- lone lo- vest man- - kind.

This final section of the Irmos concludes with two staves. The soprano staff begins with a half note. The bass staff starts with a half note. The lyrics "a- lone lo- vest man- - kind." begin on the second measure of the soprano staff, with a melodic line descending from the first note.

IRMOS 5:

alone lo-vest man-kind.
Night is dark

for those without faith, O Christ, while light for the faithful

lies in the de-light of Thy Words. So I come to Thee

early in the mor-ning sing-ing the prai-ses of Thy di-

vi-ni-ty.

IRMOS 6:

vi - ni - ty.
Tos - sing u - pon a sea of world -

ly cares
I drown be - cause of the bur - den of my

sins,
and thrown to a beast that de - stroys the soul,

like Jo - nah I cry aloud to Thee, O Christ: lead me out

of the dead - ly deep.

KONDAK

Liturgy of the Presanctified
Kontakion & Ikon from the Menaios

IRMOS 7:

In an- cient times the chil-dren of God revealed the

fiery furnace to be filled with dew as they sang the

praises of the One God; all exalted and all glorious is

the God of our fa - - thers.

IRMOS 8:

all a- ges.

The burn- ing bush aflame on

Sinai yet not con-sumed

re-vealed God to stuttering.

Mo- ses.

Zeal for God made the children invincible in

the fire as they sang:

All you works of the Lord, bless the Lord

and ex-alt Him throughout all a- ges.

IRMOS 9:

and ex-alt Him throughout all a- ges.
O Vir-gin

Theotokos who knew no man,
O Mo- ther who remained in a
re-
mained in a
re-
tasted not

Vir-gi-ni-ty
who was with child and gave flesh to the All-cre-
a-ting Word,

a-ting Word,
Thou con-tain-er of the uncon-tain-a-ble,

Thou abode of the Infinite One Who made Thee, we hymn thee.