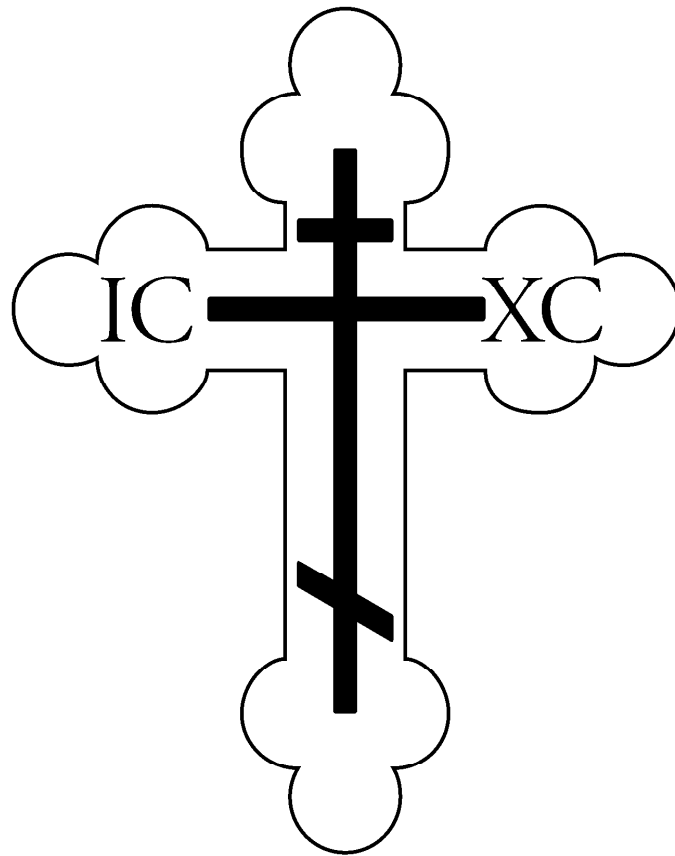


Forgiveness Sunday Vespers



THE VESPERS OF CHEESEFARE SUNDAY EVENING

BEING THE VESPERS OF FORGIVENESS
AT WHICH BEGINNETH THE GREAT AND HOLY FAST



Forgiveness Sunday Vespers

Priest: Blessed is our God, always, now and ever and unto ages of ages.

Reader: AMEN. Come, let us worship God our King. Come, let us worship and fall down before Christ our King and our God. Come, let us worship and fall down before Christ Himself, our King and our God.

(As Psalm 104 is chanted, the priest stands in front of the holy doors and quietly reads the Prayers of Light.)

Psalm 104

Bless the Lord, O my soul. O Lord my God, Thou art very great. Thou art clothed with honor and majesty, Who coverest Thyself with light as with a garment; Who hast stretched out the heavens like a tent. Who hast laid the beams of Thy chambers on the waters, Who makest the clouds Thy chariot, Who ridest on the wings of the wind. Who makest Thy angels spirits, and Thy ministers a flame of fire. Thou didst set the earth on its foundations so that it should never be shaken. Thou didst cover it with the deep as with a garment. The waters stood above the mountains. At Thy rebuke they fled, at the sound of Thy thunder they took to flight. The mountains rose, the valleys sank down to the place which Thou didst appoint for them. Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys, they flow between the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the air have their habitation; they sing among the branches. From Thy lofty abode Thou waterest the mountains; the earth is satisfied with the fruit of Thy work. Thou dost cause the grass to grow for the cattle, fodder for the animals that serve man. That he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart. The trees of the Lord are watered abundantly, the cedars of Lebanon which He planted. In them the birds build their nests; the stork

has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers. Thou hast made the moon to mark the seasons. The sun knows its time for setting. Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away, and lie down in their dens. Man goes forth to his work and to his labor until the evening. O Lord, how manifold are Thy works! In wisdom hast Thou made them all! The earth is full of Thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and the Leviathan which Thou didst form to sport in it. These all look to Thee, to give them their food in due season. When Thou givest it to them, they gather it up; when Thou openest Thy hand, they are filled with good things. When Thou hidest Thy face, they are dismayed; when Thou takest away their breath, they die and return to their dust. When Thou sendest forth Thy Spirit, they are created and Thou renewest the face of the earth! May the glory of the Lord endure forever! May the Lord rejoice in His works. Who looks on the earth and it trembles! Who touches the mountains and they smoke! I will sing to the Lord as long as I live; I will sing praises to my God while I have being! May my meditation be pleasing to Him for I rejoice in the Lord. Let sinners be consumed from the earth and let the wicked be no more. Bless the Lord, O my soul! The sun knows its time for setting. Thou makest darkness and it is night. O Lord, how manifold are Thy works. In wisdom hast Thou made them all.



Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (3 times)

O Lord, our Hope, glory to Thee!

The Great Litany

A

B. Ledkovsky

1 Lord, have mer - cy. 2 Lord, have mer - cy.

3 Lord, have mer - cy. To Thee, O Lord. A - men.

Detailed description: This musical score is for part A, in G major (one sharp). It consists of two systems of two staves each (treble and bass clef). The first system contains measures 1 through 4. Measure 1 is a whole rest in both staves. Measure 2 begins with a first ending bracket. Measure 3 begins with a second ending bracket. Measure 4 ends with a repeat sign. The second system contains measures 5 through 6. Measure 5 begins with a third ending bracket. Measure 6 ends with a repeat sign. The lyrics are: "A - men. Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. To Thee, O Lord. A - men."

B - Wide Harmony

B. Ledkovsky

1 Lord, have mer - cy. 2 Lord, have mer - cy.

3 Lord, have mer - cy. To Thee, O Lord. A - men.

Detailed description: This musical score is for part B, in G minor (two flats). It consists of two systems of two staves each (treble and bass clef). The first system contains measures 1 through 4. Measure 1 is a whole rest in both staves. Measure 2 begins with a first ending bracket. Measure 3 begins with a second ending bracket. Measure 4 ends with a repeat sign. The second system contains measures 5 through 6. Measure 5 begins with a third ending bracket. Measure 6 ends with a repeat sign. The lyrics are: "A - men. Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. To Thee, O Lord. A - men."

Concerning the music for “Lord, I Call,” please see the “[Online Note](#)” at the bottom of this page.

Psalm 140

“Lord, I Call Upon Thee” is sung in the tone of the week. When the choir concludes “Let My Prayer Arise,” the reader chants the verses of the Psalm:

Set a guard over my mouth, O Lord, keep watch over the door of my lips! Incline not my heart to any evil, to busy myself with wicked deed in company with men who work iniquity, and let me not eat of their dainties! Let a good man strike or rebuke me in kindness, but let the oil of the wicked never anoint my head; for my prayer is continually against their wicked deeds. When they are given over to those who shall condemn them, then they shall learn that the Word of the Lord is true. As a rock which one cleaves and shatters on the land, so shall their bones be strewn at the mouth of Sheol, but my eyes are toward Thee. O Lord God; in Thee I seek refuge; let me not be defenseless! Keep me from the trap which they have laid for me, and from the snares of evil doers! Let the wicked together fall into their own nets, while I escape.

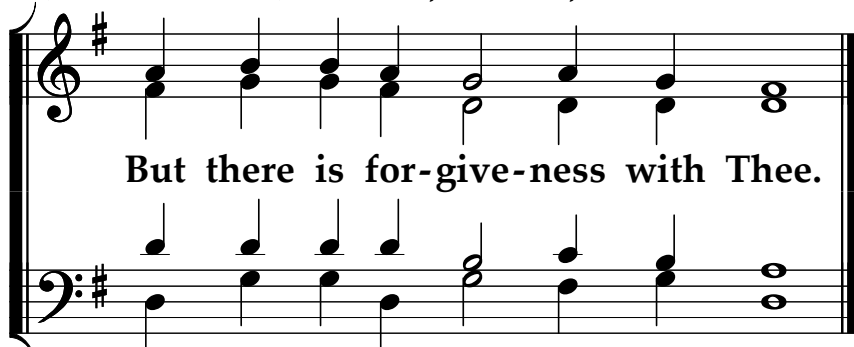
Psalm 141

I cry with my voice to the Lord, with my voice I make supplication to the Lord. I pour out my complaint before Him, I tell my trouble before Him. When my spirit is faint, Thou knowest my way! In the path where I walk they have hidden a trap for me. I look to the right and watch, but there is none who takes notice of me. No refuge remains to me, no man cares for me. I cry to Thee, O Lord; I say, Thou art my refuge, my portion in the land of the living. Give heed to my cry; for I am brought very low! Deliver me from my persecutors; for they are too strong for me.



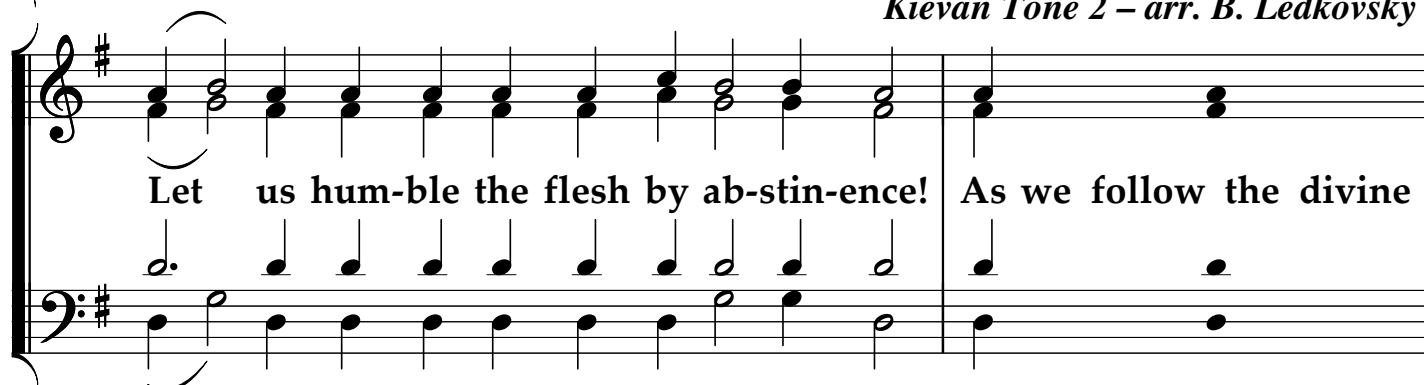
Online Note: the music for “Lord, I Call,” the 4 Stikhera of Repentance, the 3 hymns (+Doxastikhon, where applicable) from the Menaion, and subsequent Theotokion vary year to year. For this music/text, please email Alexander at alfec55@gmail.com.

6. (In the 2nd Tone) If Thou, O Lord, shouldst mark iniquities, Lord, who could stand?

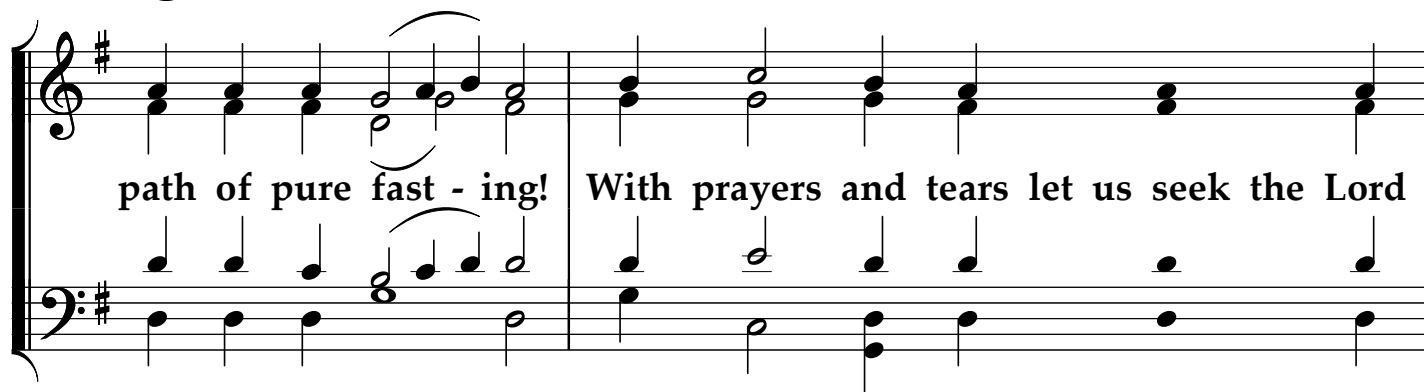


But there is for-give-ness with Thee.

Kievan Tone 2 – arr. B. Ledkovsky



Let us hum-ble the flesh by ab-stin-ence! As we follow the divine



path of pure fast - ing! With prayers and tears let us seek the Lord



Who saves us! Let us put an end to an - ger, cry - ing out:



Save us who have sinned a- gainst Thee! Save us, O Christ our King!

as Thou didst save the men of Ni - ne-vah! And make us partakers of

Thy Heav-en-ly King - dom, // O Com-pas - sion-ate One!

5. For Thy name's sake I wait for Thee, O Lord. My soul has waited for Thy word:

My soul has hoped on the Lord! When I think of my deeds, O Lord!

I am filled with des - pair! And know that I am worthy of

ev-'ry tor-ment! I have des-pised Thy Com-mand-ments, O Sav - ior!

I have spent my life as a pro - di - gal! I pray to Thee,

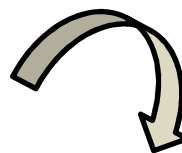
O on - ly mer - ci - ful One: Cleanse me by re - pen - tance!

En-lighten me through prayers and fast - ing!// And despise me not,

O most grac-ious Ben-e - fac- - tor of all!

4. From the morning watch until night, from the morning watch:

Let Is - ra - el hope on the Lord!



Prayerfully:

Let us be-gin the Fast with joy! Let us prepare ourselves for

spi-ri-tual ef- - forts! Let us pu - ri - fy our souls and cleanse

our flesh! Let us ab-stain from ev-'ry passion as we ab-stain from food!

Let us rejoice in virtues of the spirit and ful-fill them in love!

That we may all see the Ho-ly Pas-sion of Christ our God!!!

And rejoice in spir-it at the Ho - ly Pas - cha!

3. For with the Lord there is mercy and with Him is redemption:

And He will deliver Israel from all his in-i - qui-ties!

And again, with strength:

Note: it is a local tradition to sing "Let us begin the Fast with joy" twice, omitting one of the Menaion hymns on this day as necessary.

Let us be-gin the Fast with joy! Let us prepare ourselves for

spi-ri-tual ef- - forts! Let us pu - ri - fy our souls and cleanse

our flesh! Let us ab-stain from ev-'ry passion as we ab-stain from food!

Let us rejoice in virtues of the spirit and ful-fill them in love!

The first system of music consists of a treble and bass staff in G major. The treble staff features a series of chords and single notes, while the bass staff provides a simple harmonic accompaniment. The lyrics are centered between the two staves.

That we may all see the Ho-ly Pas-sion of Christ our God!!!

The second system of music continues the melody and accompaniment. The treble staff has a more active line with eighth notes, while the bass staff remains mostly chordal. The lyrics are centered between the two staves.

And rejoice in spir-it at the Ho - ly Pas - cha!

The third system of music concludes the piece. It features a final cadence in the treble staff with a fermata over the final chord. The bass staff also concludes with a final chord. The lyrics are centered between the two staves.

Then, the Hymns from the Menaion are sung.

Online Note: the music for “Lord, I Call,” the 4 Stikhera of Repentance, the 3 hymns (+*Doxastikhon*, where applicable) from the Menaion, and subsequent Theotokion vary year to year. For this music/text, please email Alexander at alfec55@gmail.com.

A

O Gladsome Light

(#3 from Great Vespers)

Znamenny Chant – arr. E. Kato

O Glad - some Light of the Ho - ly Glo - ry of

The first system of musical notation for the song 'O Gladsome Light'. It consists of a treble clef staff with a key signature of one sharp (F#) and a bass clef staff. The melody is written in a Znamenny style with various note values and rests. The lyrics 'O Glad - some Light of the Ho - ly Glo - ry of' are written below the treble staff.

the im - mor - tal Fa - ther; Hea - ven - ly, Ho - ly, Bles - sed

The second system of musical notation. The melody continues from the first system. The lyrics 'the im - mor - tal Fa - ther; Hea - ven - ly, Ho - ly, Bles - sed' are written below the treble staff.

Je - sus Christ! Now that we have come to the set - ting

The third system of musical notation. The melody continues. The lyrics 'Je - sus Christ! Now that we have come to the set - ting' are written below the treble staff.

of the sun and be - hold the light of eve - ning,

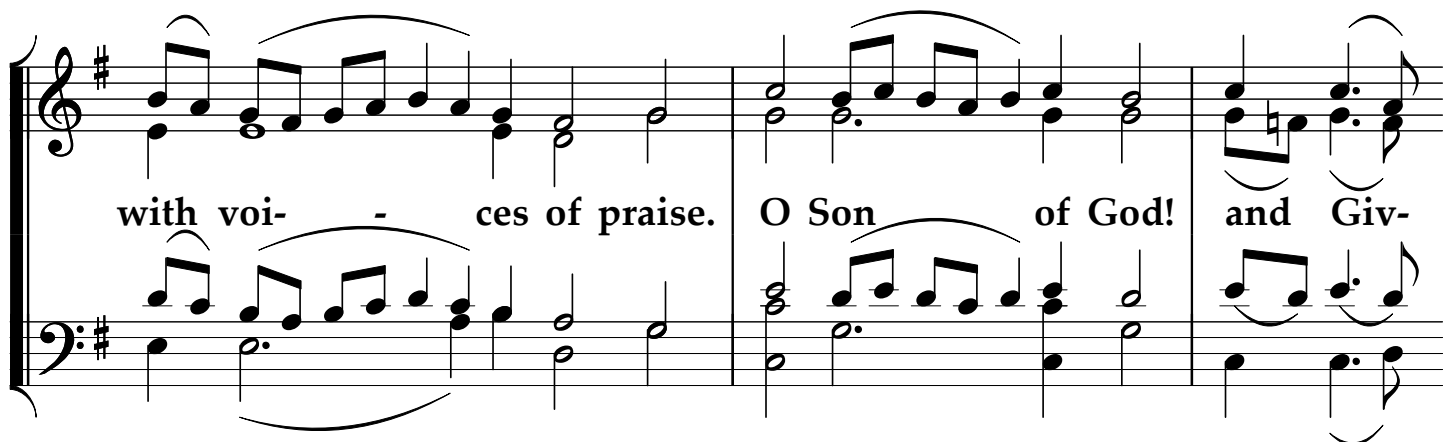
The fourth and final system of musical notation on this page. The melody concludes with a final cadence. The lyrics 'of the sun and be - hold the light of eve - ning,' are written below the treble staff.



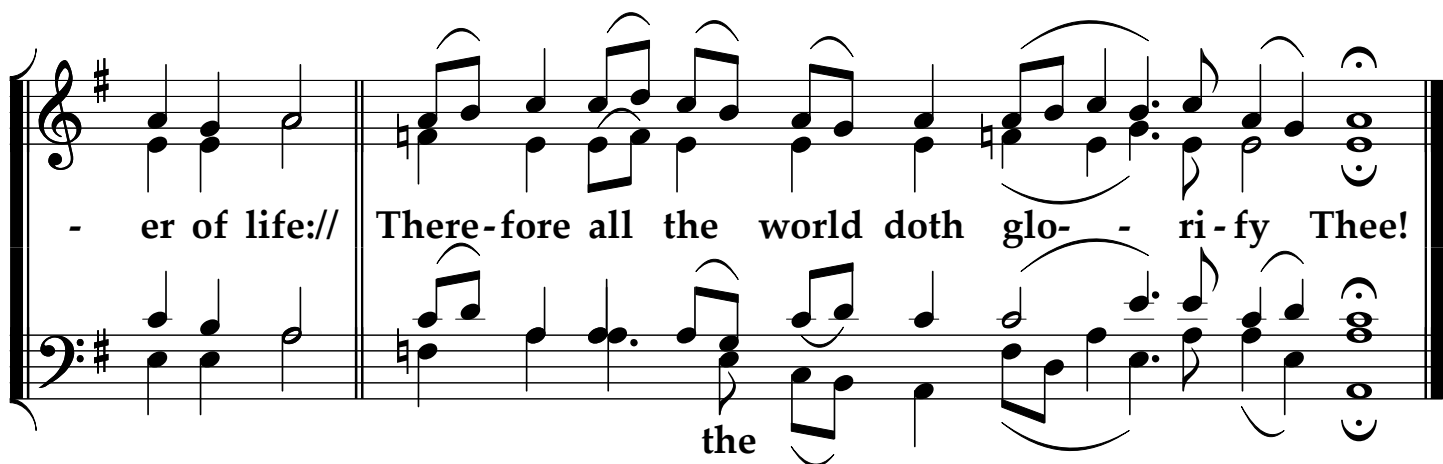
we praise God, Fa - ther, Son and Ho - ly Spi - rit.



For meet it is at all times to wor - ship Thee



with voi - ces of praise. O Son of God! and Giv -



- er of life:// There-fore all the world doth glo - ri - fy Thee!
the

B

(#1 from Great Vespers)

O Gladsome Light

Traditional – arr. Dyoretsky

O Glad-some Light of the ho-ly glo-ry of the im-mor-tal

The first system of musical notation for the hymn. It consists of a treble clef staff and a bass clef staff. The treble staff contains a series of chords and single notes, with a sharp sign (#) appearing above the second measure. The bass staff provides a harmonic accompaniment with a similar sequence of notes and chords. The lyrics are written below the treble staff.

Fa-ther; Hea-ven-ly, Ho-ly, Bles-sed Je-sus Christ.

The second system of musical notation. It continues the melody and accompaniment from the first system. The treble staff features a key signature change to one sharp (F#) in the second measure. The bass staff continues with its accompaniment. The lyrics are written below the treble staff.

Now that we have come to the set-ting of the sun and see the light

The third system of musical notation. The treble staff continues with the melody, and the bass staff provides accompaniment. The lyrics are written below the treble staff.

of eve-ning, we praise God, Fa-ther, Son and Ho-ly Spi-rit.

The fourth system of musical notation. The treble staff continues with the melody, and the bass staff provides accompaniment. The lyrics are written below the treble staff.

For meet it is at all times to wor-ship Thee with voi-

The fifth and final system of musical notation on this page. The treble staff continues with the melody, and the bass staff provides accompaniment. The lyrics are written below the treble staff.

ces of praise. O Son of God and Giv - er of life:
 there - fore all the world doth glo - ri - fy Thee!

C – (#4 from Vespers)

O Gladsome Light

Byzantine Chant

Melody
 Ison
 O Glad-some Light of the Ho-ly Glo-ry of the im-mor-tal Fath - er, heav-en-

ly, ho - ly, bless-ed, Je - sus Christ! Now that we have come to the set-ting of the

sun and be-hold the light of eve-ning, we praise God: Fath-er, Son, and

Ho-ly Spi - rit. For meet it is at all times to wor-ship Thee with voic-es

8 of praise, O Son of God and Giv-er of Life! There-fore all
8 the world doth glo-ri-fy Thee!



The Great Prokeimenon (*Tone 8*)

B. Ledkovsky

Turn not away Thy face from Thy child for I am af-flic-ted;
hear me speedily, draw near un-to my soul and de-li-ver it!

- Verses:*
1. Thy salvation, O God, hath upheld me!
 - (Deacon) 2. Let the poor see and be glad!
 3. Seek ye God and your soul shall live!





THE GREAT FAST BEGINS



(The vestments of the clergy and servers and the altar cloths are changed from light to dark. The Royal Doors are closed. At the Evening Litany, the choir begins using the Lenten melody in the responses.)

As the church bell is tolled, the Reader chants, slower than usual:

Vouchsafe, O Lord, to keep us this night without sin.

Blessed art Thou, O Lord God of our fathers, and praised and glorified be Thy name for ever. Amen.

Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

Blessed art Thou, O Lord; teach me Thy statutes.

Blessed art Thou, O Master; make me to understand Thy commandments.

Blessed art Thou, O Holy One; enlighten me with Thy precepts.

Thy mercy, O Lord, endures forever. O despise not the work of Thy hands.

To Thee belongs worship. To Thee belongs praise. To Thee belongs glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.



Then, the Evening Litany (next page) 

The Evening Litany – LENTEN Melody

Lord, have mer-cy. Grant this, O Lord. To Thee, O Lord.

The first system of musical notation for 'The Evening Litany' consists of two staves, treble and bass clef, in a minor key. The lyrics are: 'Lord, have mer-cy. Grant this, O Lord. To Thee, O Lord.' The melody is simple and solemn, with a long note on 'Thee'.

A - men. And to thy spi - rit. To Thee, O Lord.

The second system of musical notation continues the piece. The lyrics are: 'A - men. And to thy spi - rit. To Thee, O Lord.' The melody concludes with a final note on 'Thee'.



The Apostikha – Tone 4, Kievan Chant

Prayerfully: *arr. B. Ledkovsky*

A - men. Thy grace has shown forth, O Lord! The grace which il-lum-

The first system of musical notation for 'The Apostikha' is in a major key with a sharp sign. The lyrics are: 'A - men. Thy grace has shown forth, O Lord! The grace which il-lum-'. The melody is more complex than the previous piece, with many eighth and sixteenth notes.

- ines our soul! This is the ac-cep-ta-ble time! This is the time of

The second system of musical notation continues the piece. The lyrics are: '- ines our soul! This is the ac-cep-ta-ble time! This is the time of'. The melody continues with a similar rhythmic pattern.

"repentance!"

re-pen - tance! Let us lay aside the works of darkness and put on


the ar - mor of light! That passing through the Fast as through

a great sea, We may reach the Resurrection on the Third Day, //

Of our Lord Jesus Christ, the Sav - ior of our souls!

Reader!!!

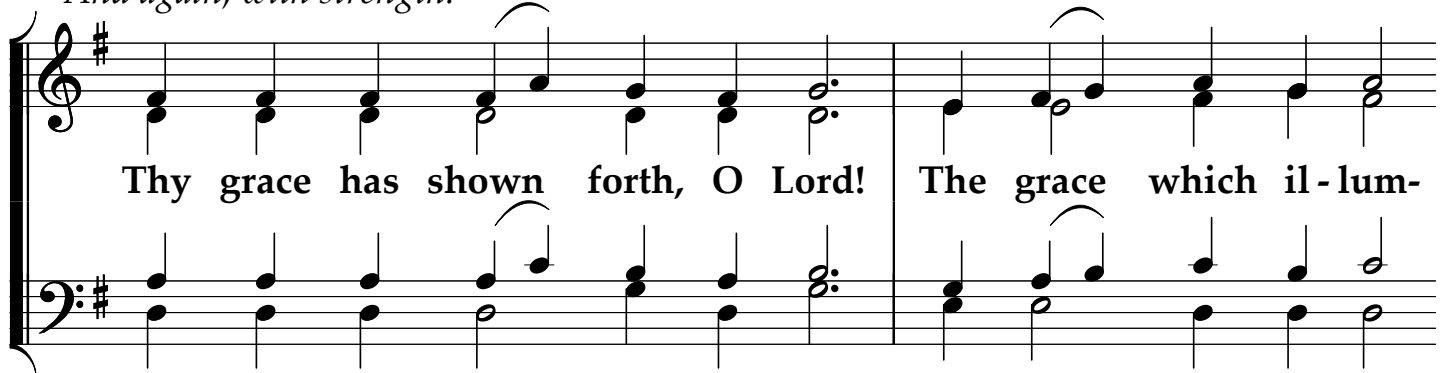
Reader: To thee I lift up mine eyes, O Thou Who art enthroned in the heavens! Behold, as the eyes of servants look to the hand of their master; as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God:



Till He have mer-cy up-on us!

This block contains a musical score for two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are "Till He have mer-cy up-on us!". The music features a series of chords and single notes, with a final cadence.

And again, with strength:



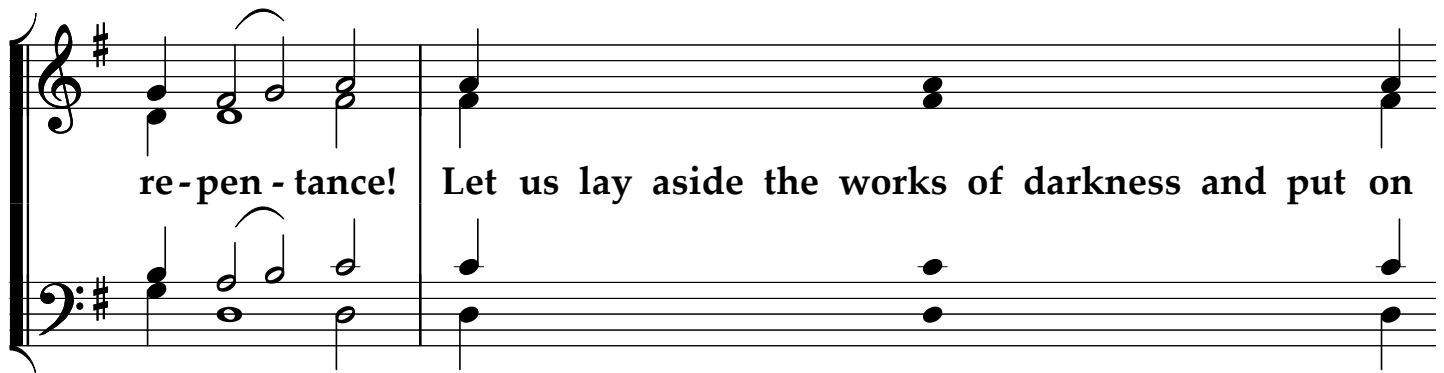
Thy grace has shown forth, O Lord! The grace which il-lum-

This block contains a musical score for two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are "Thy grace has shown forth, O Lord! The grace which il-lum-". The music features a series of chords and single notes, with a final cadence.



- ines our soul! This is the ac-cep-ta-ble time! This is the time of

This block contains a musical score for two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are "- ines our soul! This is the ac-cep-ta-ble time! This is the time of". The music features a series of chords and single notes, with a final cadence.



re-pen - tance! Let us lay aside the works of darkness and put on

This block contains a musical score for two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are "re-pen - tance! Let us lay aside the works of darkness and put on". The music features a series of chords and single notes, with a final cadence.

“...the armor of light!”

the ar - mor of light! That passing through the Fast as through

a great sea, We may reach the Resurrection on the Third Day!/'

Of our Lord Jesus Christ, the Sav - ior of our souls!

Verse: Have mercy upon us, O Lord,
 have mercy upon us, for we
 have had more than enough of
 contempt. Too long our soul
 has been sated with the scorn
 of those who are at ease:



Hymn 2, beginning line:

The con-tempt of the proud!

Thou art glo - ri - fied!

In the mem - ory of Thy saints, O Christ God! At their sup-

- pli-ca-tions, // Send down up-on us Thy great mer- cy!

Reader: ("Glory, Now and ever..." in the same tone)

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

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

The angelic hosts glo - ri - fy thee, O Mo - ther of God!

For thou gav-est birth to God! Co-eternal with the Father and

the Spi - rit, Who created out of nothing the an - gel - ic hosts!

Be-seech Him to deliver from corruption and to en-ligh-ten, /

The souls of those who right-ly praise thee, O all - pure one!

Obikhod (Inverted ↓) The Prayer of St. Simeon (Tone 6)

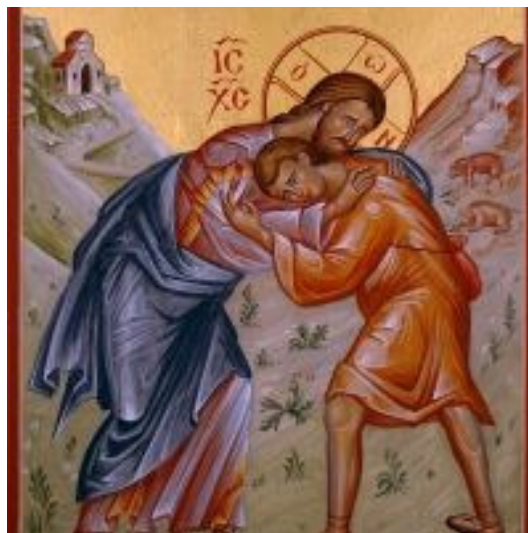
Lord, now lettest Thou Thy servant de-part in peace, ac-cor-ding

to Thy word, for mine eyes have seen Thy sal-va-tion, which Thou

hast prepared before the face of all peo-ple: a light to ligh-ten

the Gen-tiles, // and the glory of Thy peo-ple, Is-ra-el.

Reader!!!



PRODIGAL SON

Reader:

**Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3 times)
Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.**

**O most-holy Trinity, have mercy on us. O Lord, cleanse us from our
sins. O Master, pardon our transgressions. O Holy One, visit and heal
our infirmities, for Thy name's sake.**

Lord, have mercy. (3 times)

**Glory to the Father, and to the Son, and to the Holy Spirit, now and
ever and unto ages of ages. Amen.**

**Our Father, Who art in heaven, hallowed be Thy name. Thy
Kingdom come. Thy will be done, on earth as it is in heaven.
Give us this day our daily bread, and forgive us our debts, as we
forgive our debtors, and lead us not into temptation, but deliver
us from the evil one.**

Priest: For Thine is the Kingdom, and the power, and the glory of the
Father, and of the Son, and of the Holy Spirit, now and ever and
unto ages of ages.

The Lenten Troparia

Prayerfully

A. Arkhangelsky

A-MEN. RE-JOICE, O VIR-GIN THEOTOKOS! MARY, FULL OF

The first system of musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of chords. The lyrics are: A-MEN. RE-JOICE, O VIR-GIN THEOTOKOS! MARY, FULL OF

GRACE THE LORD IS WITH THEE; BLES-SED ART THOU A-MONG

The second system of musical notation continues the two-staff format. The melody continues with chords. The lyrics are: GRACE THE LORD IS WITH THEE; BLES-SED ART THOU A-MONG

WO-MEN AND BLESSED IS THE FRUIT OF THY WOMB.// FOR

THOU HAST BORNE THE SAV-IOR OF OUR SOULS. PROSTRATION

GLO-RY TO THE FATHER, AND TO THE SON, AND TO THE

HO-LY SPI-RIT. O BAP-TI-ZER OF CHRIST RE-MEM-BER US ALL,

THAT WE MAY BE DE-LIV-ERED FROM OUR IN-I-QUI-TIES;// FOR

TO THEE IS GIVEN GRACE TO IN-TER-CEDE FOR US.

PROST-
RATION

NOW AND EV-ER AND UNTO AGES OF A-GES. A-MEN. IN-TER-

- CEDE FOR US O HOLY A-POST-LES AND ALL THE SAINTS, THAT

WE MAY BE DE-LI-VERED FROM PERILS AND SOR-ROWS; // FOR

WE HAVE AC-QUIRED YOU AS FERVANT INTERCESSORS BE-

“before the Savior.”

- FORE THE SAV - IOR.

PROSTRATION

Then, slowly; with compunction:

BE - NEATH THY COM - PAS - SION WE TAKE REFUGE O THE - O - TO -

- KOS. DO NOT DES - PISE OUR SUPPLICATIONS IN AD - VER - SI - TY, //

BUT DELIVER US FROM PER - ILS O ON - LY PURE AND

ON - LY BLES - SED ONE.

(Optional Prostration)

Reader! 



Reader: Lord, have mercy. (40 times)

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without corruption thou gavest birth to God the Word: true Theotokos we magnify thee! In the name of the Lord, bless, father.

Priest: He Who is, Christ our God, is blessed always, now and ever, and unto ages of ages.

Reader: AMEN. O Heavenly King, establish the Orthodox Christians, confirm the Faith, quiet the heathen, give peace to the world, place our departed fathers and brethren in the tabernacles of the Righteous, and accept us sorrowers and penitents, for Thou art good, and the Lover of mankind.

Priest: THE PRAYER OF ST. EPHRAIM

Dismissal – LENTEN Melody

Priest: Glory to Thee, O Christ, our God and our Hope, glory to Thee!

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

The first line of musical notation consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4, B4, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6. The bass staff contains a series of notes: G3, B2, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4.

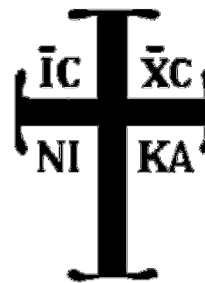
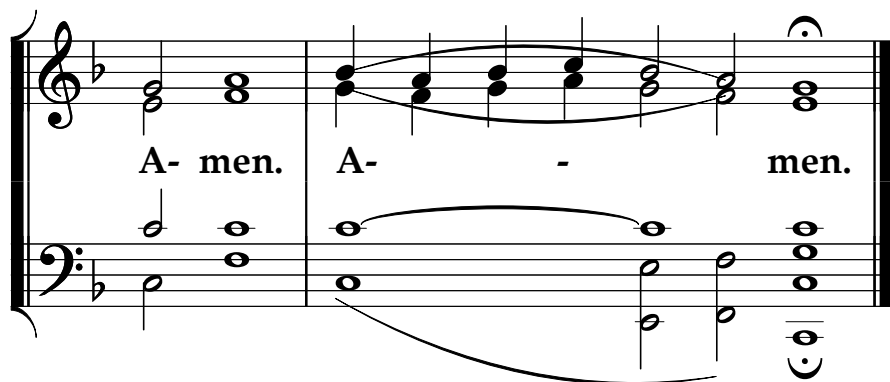
Now and ever, and unto a-ges of a-ges. A-men. Lord, have mercy;

The second line of musical notation continues the melody. The treble staff contains chords: G4, B4, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6. The bass staff contains notes: G3, B2, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4.

Lord, have mercy; Lord, have mer - cy. Fa - ther, bless.

The third line of musical notation concludes the prayer. The treble staff contains chords: G4, B4, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6. The bass staff contains notes: G3, B2, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4.

Priest: (Pronounces the proper dismissal.)

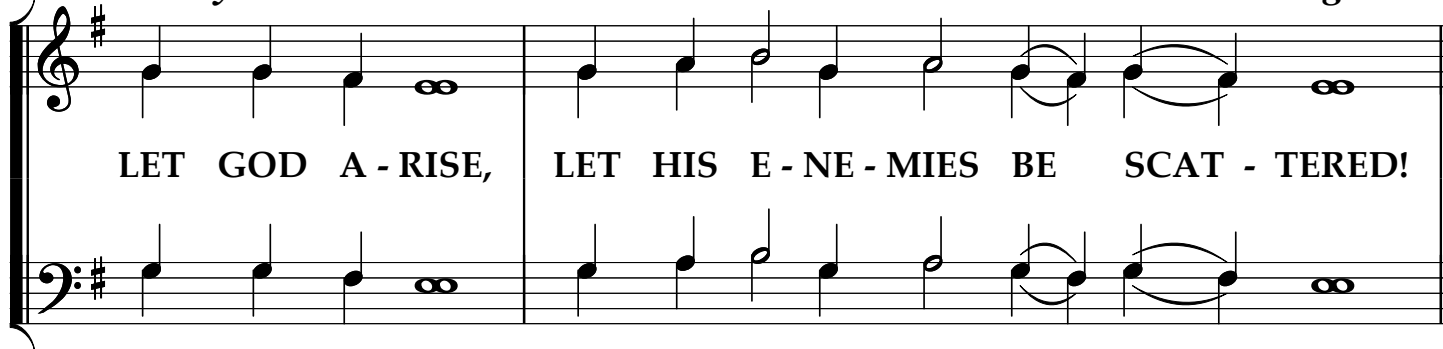


Then follows the ceremony of mutual forgiveness. (Often a sermon is given before the exchange of forgiveness.) The priest stands beside the analogion, and the faithful come up one by one, making a prostration before the priest, and saying: Forgive me, a sinner. The priest also makes a prostration before each, saying the same words; and then the other receives his blessing and kisses his hand. After receiving the priest’s blessing, the faithful also ask forgiveness of one another. Meanwhile the choir sings the Paschal Apostikha, “Let God Arise.”

Let God Arise

Znamenny Chant

trans. H. Benigsen



AND HO - LY PAS - CHA! A MY - STI - CAL PAS - CHA,

A PAS - CHA WOR - THY OF VE - NE - RA - TION! A PAS -

- CHA WHICH IS CHRIST THE RE - DEEM - ER! A BLAME - LESS PAS -

- CHA! A GREAT PAS - CHA! A PAS - CHA OF THE FAITH - FUL!

A PAS - CHA WHICH HAS OPENED FOR US THE GATES OF PAR -


- A-DISE! A PAS-CHA 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 RE-JOICE, O JE-RU-SA-LEM, SEE-ING CHRIST THE



KING WHO COMES FORTH FROM THE TOMB, LIKE A BRIDE-GROOM



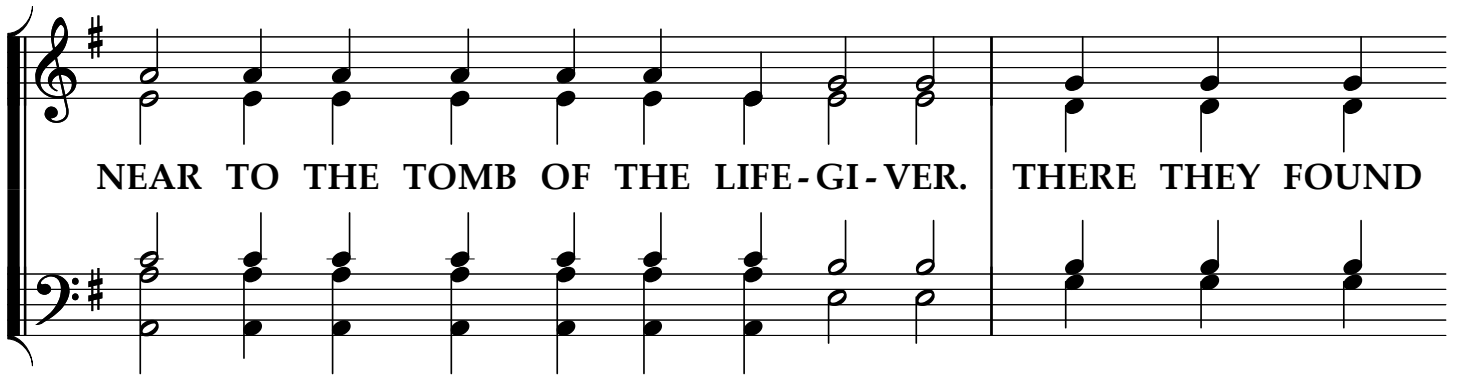
IN PRO-CES - SION. SO THE SINNERS WILL PERISH BEFORE THE



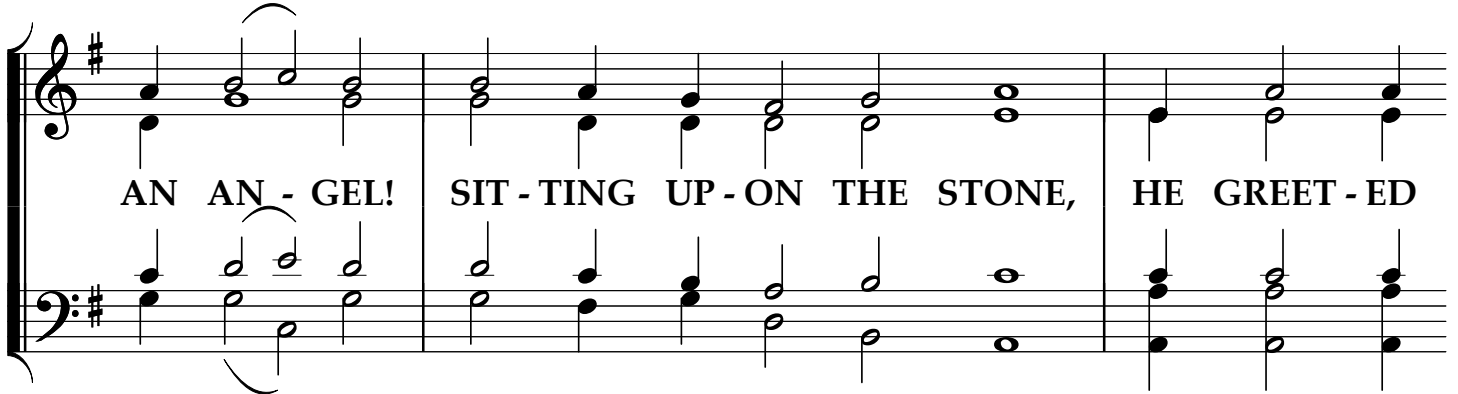
FACE OF GOD, BUT LET THE RIGHT - EOUS BE GLAD. THE




MYRRH-BEAR-ING WO-MEN AT THE BREAK OF DAWN DREW



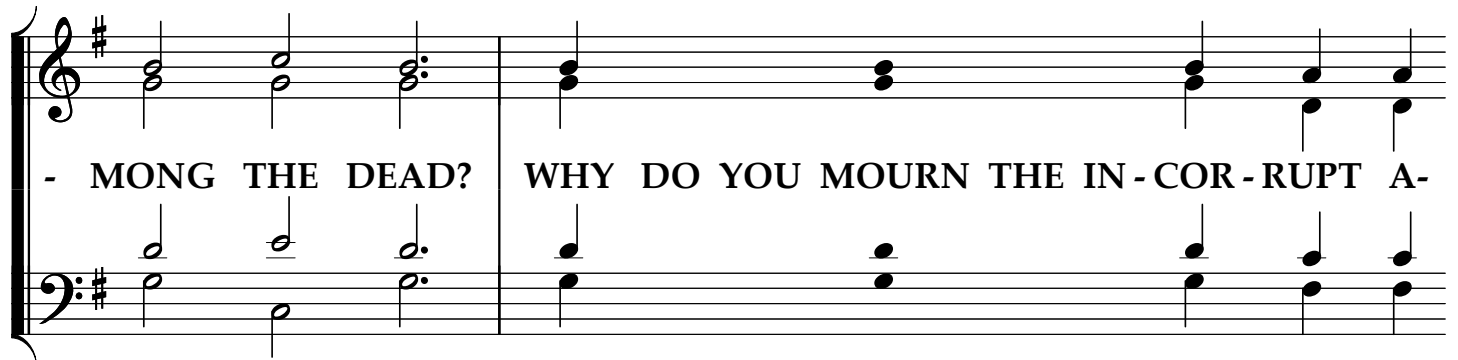
NEAR TO THE TOMB OF THE LIFE-GI-VER. THERE THEY FOUND



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 IN - COR - 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 PAS-CHA

WOR-THY OF ALL HO-NOR HAS DAWNED FOR US! PAS-

- CHA! LET US EM-BRACE EACH OTH-ER JOY - OUS - LY! PAS-

- CHA, RAN-SOM FROM AF-FLIC - TION! FOR TO-DAY AS FROM A

BRI-DAL CHAM - BER, CHRIST HAS SHONE FORTH FROM THE

TOMB! AND FILLED THE WOMEN WITH JOY SAY - ING: PRO-

- CLAIM THE GLAD TI - DINGS TO THE A - POS - TLES! GLORY

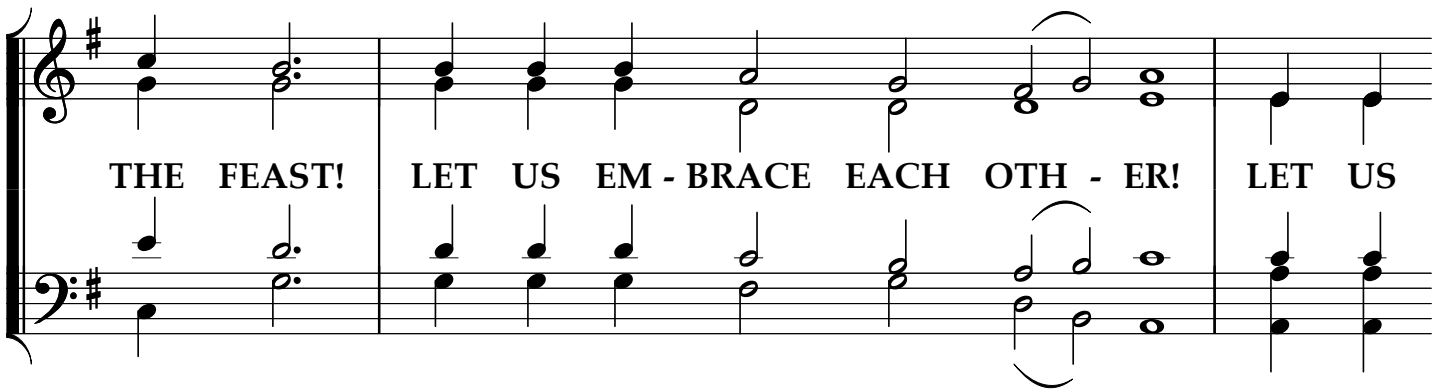
TO THE FATHER, AND TO THE SON, AND TO THE HO-LY SPI-RIT, NOW



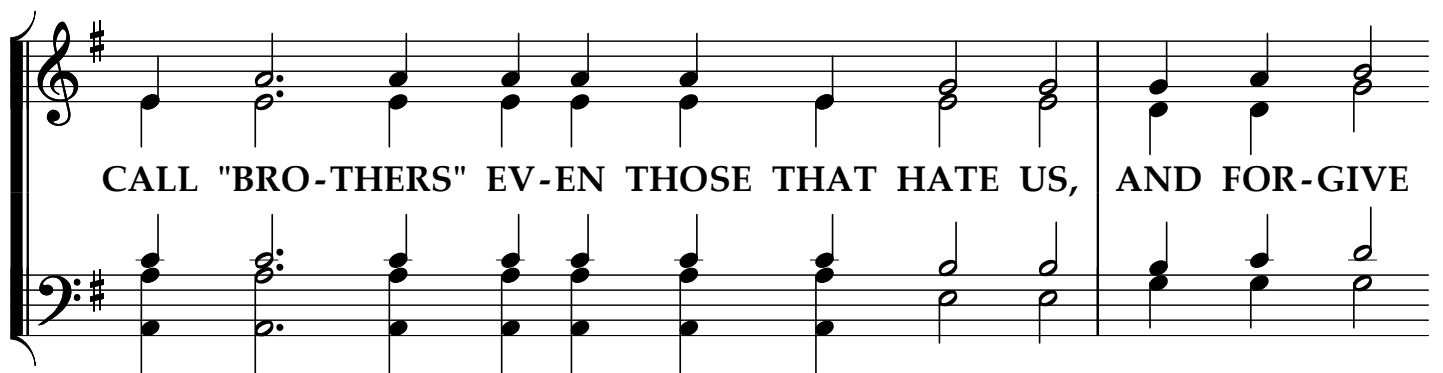
AND EVER AND UN-TO A-GES OF A-GES. A - MEN. THIS IS



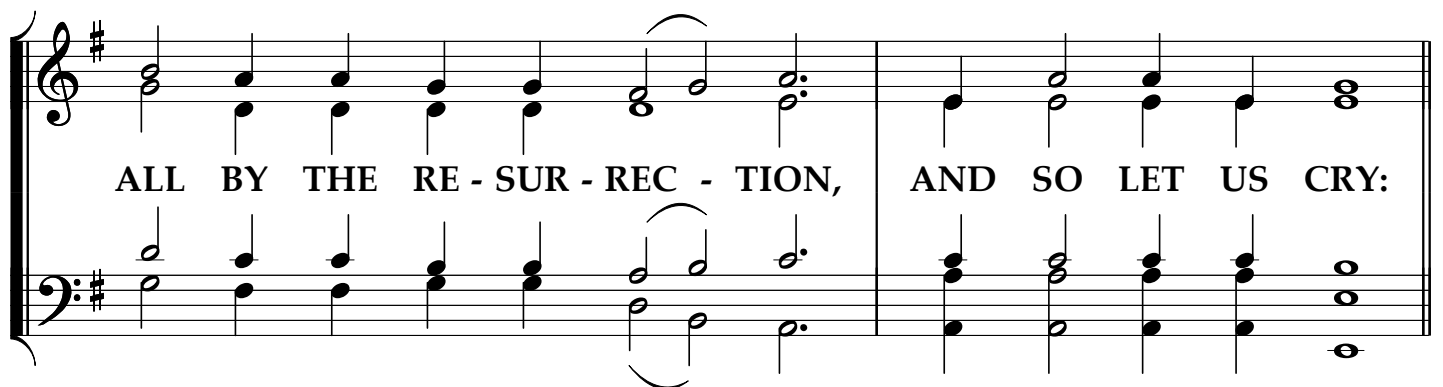
THE DAY OF RE-SUR-REC-TION! LET US BE IL-LU-MINED BY



THE FEAST! LET US EM-BRACE EACH OTH-ER! LET US



CALL "BRO-THERS" EV-EN THOSE THAT HATE US, AND FOR-GIVE



ALL BY THE RE-SUR-REC-TION, AND SO LET US CRY:

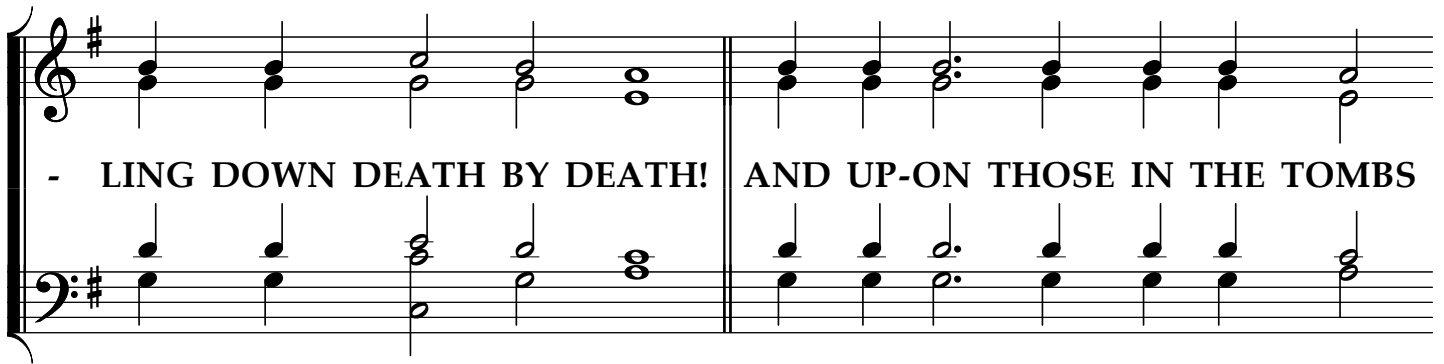
CHRIST IS RI-SEN FROM THE DEAD, TRAMP-LING DOWN DEATH

BY DEATH, AND UP - ON THOSE IN THE TOMBS BE - STOW-ING

LIFE! CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING

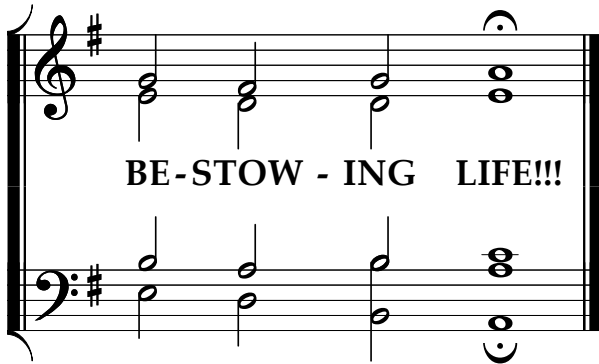
DOWN DEATH BY DEATH, AND UP-ON THOSE IN THE TOMBS BE-

- STOW-ING LIFE! CHRIST IS RI-SEN FROM THE DEAD! TRAMP-



- LING DOWN DEATH BY DEATH! AND UP-ON THOSE IN THE TOMBS

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (indicated by a sharp sign). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are printed below the notes.



BE-STOW - ING LIFE!!!

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are printed below the notes.



Forgiveness Sunday Vespers

Hymns Pointed for OBIKHOD Tones

"Lord I Call" (in the Tone of the Week)

- Four Verses from the Penitential Stikhera in Tone of the Week
(see *Lenten Triodion* pgs. 184-188)
- Three Verses from the Triodion – Tone 2:

Let us humble the flesh by abstinence!
As we follow the Divine path of pure fasting!
With prayers and tears let us seek the Lord Who saves us!
Let us put an end to anger, crying out:
Save us who have sinned against Thee!
Save us, O Christ our King!
As Thou didst save the men of Ninevah!
And make us partakers of Thy Heavenly Kingdom,//
O Compassionate One!

When I think of my deeds, O Lord!
I am filled with despair!
And know that I am worthy of every torment!
I have despised Thy Commandments, O Savior!
I have spent my life as a prodigal!
I pray to Thee, O only merciful One:
Cleanse me by repentance!
Enlighten me through prayers and fasting! //
And despise me not, O most gracious Benefactor of all!

Let us begin the Fast with joy!
Let us prepare ourselves for spiritual efforts!
Let us purify our souls and cleanse our flesh!
Let us abstain from every passion as we abstain from food!
Let us rejoice in virtues of the Spirit and fulfill them in love!
That we may all see the Passion of Christ our God! //
And rejoice in spirit at the Holy Pascha!

Forgiveness Sunday Vespers (at "Lord, I Call," continued)

"Glory..." in the same tone: (Tone 2)

Let us begin the Fast with joy!

Let us prepare ourselves for spiritual efforts!

Let us purify our souls and cleanse our flesh!

Let us abstain from every passion as we abstain from food!

Let us rejoice in virtues of the Spirit and fulfill them in love!

That we may all see the Passion of Christ our God! //

And rejoice in spirit at the Holy Pascha!

"Now and Ever..." – Theotokion from the Menaion

(Note: if the Theotokion from the Menaion is not available, the following general Theotokion for Sunday evenings may be used.)

Tone 4:

Verily, Gabriel the Archangel

Did offer his greeting and peace to Her,

Who was brought up in the Temple of holiness of the saints!

Who is wrapped in faith, wisdom and blameless virginity!

Saying, Rejoice, O blessed one! //

Rejoice, O glorified one, the Lord is with thee!

Forgiveness Sunday Vespers – Apostikha:

Apostikha – Tone 4

Thy grace has shown forth, O Lord!

The grace which illumines our soul!

This is the acceptable time!

This is the time of repentance!

Let us lay aside the works of darkness and put on the armor of light!

That passing through the Fast as through a great sea,

We may reach the Resurrection on the Third Day! //

Of our Lord Jesus Christ the Savior of our souls!

Forgiveness Sunday Vespers (*Apostikha, continued*)

V. To thee I lift up mine eyes, O Thou Who art enthroned in the heavens!
Behold as eyes of servants look to the hand of their master, as the eyes of a
maid to the hand of her mistress, so our eyes look to the Lord our God,
till He have mercy upon us!

Thy grace has shown forth, O Lord!
The grace which illumines our soul!
This is the acceptable time!
This is the time of repentance!
Let us lay aside the works of darkness and put on the armor of light!
That passing through the Fast as through a great sea,
We may reach the Resurrection on the Third Day! //
Of our Lord Jesus Christ the Savior of our souls!

V. Have mercy upon us, O Lord, have mercy upon us,
for we have had more than enough of contempt.
Too long our soul has been sated with the scorn of those
who are at ease, the contempt of the proud.

Thou art glorified!
In the memory of Thy Saints, O Christ God! //
At their supplications, send down upon us Thy great mercy!

Glory...Now and Ever in the Same Tone (Tone 4)

The Angelic hosts glorify thee, O Mother of God!
For thou gavest birth to God!
Co-Eternal with the Father and the Spirit!
Who created out of nothing the Angelic hosts!
Beseech Him to deliver from corruption and to enlighten //
The souls of those who rightly praise thee, O All-Pure one!

- The Prayer of St. Simeon
- The Trisagion Prayers
- The Lenten Troparia (*see music*)