

A Selection
of
ORTHODOX HOLY WEEK
TROPARIA
in English



prepared by
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CONTENTS

FORWARD	2
ORTHROS OF GREAT MONDAY, TUESDAY AND WEDNESDAY Typikon	3
TROPARION. <i>Behold the Bridegroom Comes</i>	4
EXAPOSTEILARION. <i>I See Thy Bridal Chamber</i>	6
ANOTHER	7
ORTHROS OF PASCHA. Typikon	8
TROPARION. <i>Come ye Receive Light</i>	9
Typikon for beginning of Div. Liturgy	10
APOLYTIKION. <i>Christ is Risen</i>	11
Another.	11
Final.	12

**Sing unto the Lord a new song;
His praise is in the church of the saints.**

Psalm 149

WITH GOD AS OUR BEGINNING and after years of preparing the PsalticArt font used in this booklet, this first offering is presented to those serving the faithful through the psaltic tradition of the Church, the Mystic Zion. The Church's chants mysteriously nurture the soul. The words of the hymns feed the spirit. In the context of the divine Worship of the One Godhead the hymns and music are yet another means leading us to that desired state of union with God.

Simplicity descending into the depths of the soul, touching the deepest parts we never knew existed.

This booklet, *A Selection of Orthodox Holy Week Troparia*, is offered to those who are called to use this mysterious language of the East in this New Land.

May God bless it.

Constantine the unworthy priest

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**IN THE ORTHROS
ON GREAT AND HOLY MONDAY,
TUESDAY AND WEDNESDAY**

Typikon

(From the Protheoria § 19 and Triodion § 67.)

In the fast days of the Great Lent the *God is the Lord* is not chanted, but instead the *Alleluia* is chanted in sets of three, four times in the Plagal of the Fourth Tone with the following verses:

a. My spirit wakes to thee in the morning, O God, for thy commandments are light upon the earth.

Alleluia, thrice.

b. Learn righteousness, ye inhabitants of the earth.

Alleluia, thrice.

c. Let them see thy zeal for thy people, and now let the fire for thy adversaries consume them.

Alleluia, thrice.

d. Bring evils upon them, Lord, bring evils upon them that are glorious on earth.

Alleluia, thrice.

After the petitions, the Great Alleluarion is chanted twice and the small twice with its own verses, *My spirit wakes...* Then the Troparion *Behold the Bridegroom comes...* three times, twice with the slow melody and once with the fast; in the first we use the ending *By the protection of the bodiless powers save us on Monday, on Tuesday, Through the intercessions of the Forerunner save us, and on Wednesday By the power of Thy*

is the one found in sloth-ful - ness

be - ware then O my Soul be not o - ver -

come by - y sleep lest thou be gi - ven

o - ver to death and from the ki - ing - dom shut

out but re - turn to so - ber-ness and cry - y

a - a - loud Ho - ly - y ho - o - ly ho - o - ly

a - art thou O God through the The - o -

to - o - kos have mer - er - cy on us

At the Orthros On Great Monday,
Tuesday and Wednesday of Holy Week.

Exaposteilarion.

ⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ

I see Thy bri - dal cha - a - a - am - ber

- er - er - er - er - er - er bright - ly

a - do-orned O Sa - vior and I have


no we-dding ga - a - a - ar - me - e -

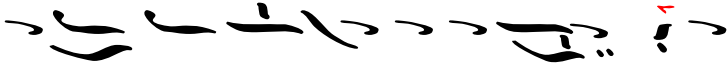

e - e - e - e - ent that I may


en - ter there make the ro - obe of


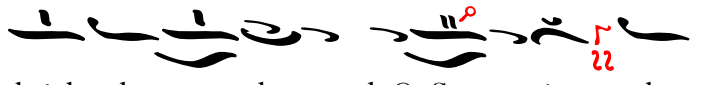




my sou - oul to shine O Gi - ver of

li - fe and sa - ve me

The last time. 


 O Gi - ver of li - fe and save me - e - e

 ee

Another. 


 I see Thy bri - dal cha - am - ber - er - er - er

 bright - ly a - do - orned O Sav - ior but

 I have no we - dding ga - ar - me - e - ent

 that I may en - ter there make the

 ro - obe of my sou - oul to shine

 O Gi - ver of li - fe and sa - ve me

**IN THE ORTHROS
OF THE GREAT AND HOLY PASCHA
OF OUR LORD, GOD
AND SAVIOR JESUS CHRIST**

Typikon

(From the Pentecostarion § 1.)

Coming into the Church at about the 5th hour of the night; the Priest begins with the *Blessed is our God...*, the Patriarch the *Glory to Thee, O God, glory to Thee, Heavenly King*, the *Trisagion, Lord, have mercy* 12, *Glory, Both now, Come, let us worship* (3) and the 50th Psalm, read. Then, with the verse *Glory to Thee, O God, glory to Thee*, the Canon *He who in ancient times hid the pursuing tyrant beneath the waves* is chanted to six and with each Ode is the Eirmos, the Kathisma is not chanted. At the Fourth Ode the vested Deacons come out of the Altar with the *dikeritrikera*, venerating the holy Icons and preparing himself for the Liturgy as usual the Patriarch enters the sacred Bema where he vests completely, as do the other Bishops. After the Ninth Ode of the Canon, the *Trisagion* is said in the Bema, the Troparion *When Thou descended to death*, the Petition and the Dismissal. Then the Patriarch¹, preceded by the Bishops, comes out of the holy Bema, chanting slowly with them the *Thy Resurrection O Christ Savior*, which is repeated by the Choirs until they reach the predetermined place; the Archdeacon exclaims *And let us supplicate the Lord God that He may make us worthy, and*

¹It is the tradition in places that at this time the first Bishop stands in the Holy Doors with the *dikerotrikero* lit from the sleepless candela on the holy Altar, calling the people to light their candels, chanting *Come ye, receive light from the never-setting light, and glorify the Christ Who has risen from the dead.*

the Patriarch reads the Gospel *After the sabbath, as the first day of the week was dawning*² and the choirs the *Many years*; then taking the censer, censening the Gospel three times exclaiming *Glory to the holy, consubstantial and life-giving Trinity, the Troparion Christ is risen is chanted three times, and then the Choirs chant the same six times while the Patriarch censens saying the four verses, Let God arise, and with them the Glory... Both now...; finally the Patriarch chants the last Christ is risen... censening the bishops and the rest.*

²This Gospel is read by some, divided from the end of the 10th verse, there they will see me, to the 16th, that is to the Now the eleven disciples went to Galilee to the end. But in other churches and many monasteries the Second Eothinon Gospel is used, When the sabbath was over.

ἠχὴ πλῆθ.

Co - o - o - o - o - me ye re - cei - ve light

from the ne - e - e - ver se - ti - ing light and

glo - o - ri - fy - y the - e Chri - ist who - o

o - o has ri - i - i - sen fro - om the

e - e dead

Typikon
(From the Pentecostarion § 2.)

THE LITURGY

2. The Archdeacon exclaims *Master, bless*, and the Priest the *Blessed is the Kingdom*, the Choirs the *Amen*, and straightaway, from the Bema the *Christ is risen* three times from the Clergy*, then six times with their verses by the choirs and the final from the Bema.

a. Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

b. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

c. So let sinners perish at the presence of God, and let the righteous be glad.

d. This is the day which the Lord hath made; let us rejoice and be glad therein.

Glory... *Christ is risen...*

The clergy:

Both now... *Christ is risen from the dead, by death trampling down upon death*

And the choir:

and to those in the tombs bestowing life.

* The first three *Christ is risen...* are chanted by the clergy. The choirs finish each of these times from the final words, *bestowing life*. It is also customary for the clergy to say the verses from within the holy Bema.

ea - ead by dea -ea-eath tra - am - pli -ing down u-

po - o - on dea - ea - ea-eath and to - o tho - o

-ose i - in the-e tombs be - e sto - o -o-wing

life

Final. πλῆ

Chri - ist is ri - se - en fro - om the dea -

ea - ead by dea- ea-eath tra - am - pli -ing down u-

po - o - on dea - ea - ea-eath and to - o tho -

- o - ose in the - e tombs be - e sto - o - o

wing li - i - i - i - i - i - i - fe

