

# The Canon of Great and Holy Saturday Orthros

“The children of those who were saved”

(Κύματι θαλάσσης)

— Sequence before the Lamentations —

Plagal Second Tone (Tone 6)

Melodies from the Hymnal of G. Anastassiou

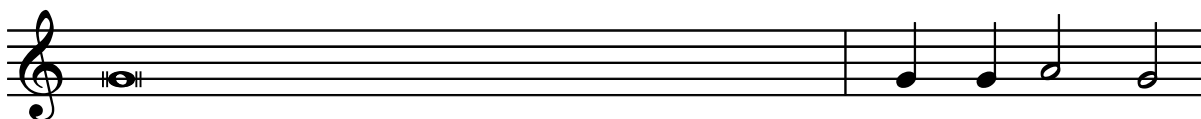
English Translation and Arrangement by N. Takis

(NOTE: The author considers this to be a work in progress.  
This book may be used until the next edition, where the translation  
will be even more closely metered to the Greek text.)

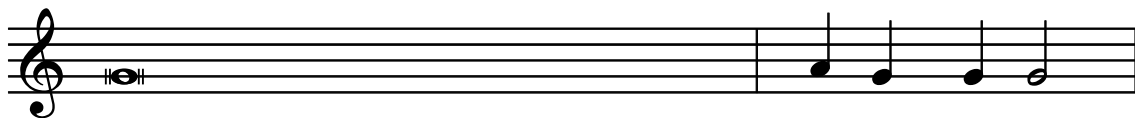
The following lines are chanted between the verses as indicated\*:



Glory to you, our God, glo - ry to you.



Glory to the Father and to the Son and to the Ho - ly Spir - it.



Both now and ever and unto the ages of a - ges. A - men.

\*"Glory to you..." is only chanted when the canon is repeated on Saturday evening.

## A NOTE ABOUT THE ISON

The isokratima (droned note) of the heirmological mode of Plagal Second Tone is difficult to chant syllabically and rhythmically because of the nature of the melodic formulas in this mode. An alternative way to chant it would be to drone continuously a neutral syllable on a low G and drop to E on final cadences. The only exception to this would be in Ode Nine, where there is a hard chromatic passage with a base note of C.

## ODE ONE

1. The chil - dren of those who were saved hid un - der the ground the  
God who hid a - way the per - se - cut - ing ty - rant of  
old be - neath the waves of the wa - ters. There - fore, let us sing un - to the  
Lord as the chil - dren sang his praise, for in glo - ry is he glo - ri - fied.

*Glory to you, our God, glory to you.*

2. With la - men - ta - tion, my Lord and my God, I shall  
praise your bur - i - al, com - pos - ing po - et - ry to you, whose bur - i - al  
o - pened un - to me the en - trance of Life, and who by  
dy - ing has caused both Ha - des and death to die.

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

3. Ver - i - ly, the be - ings a - bove the world and  
those be - low the earth be - hold - ing you en - throned on high and en -  
- tombed be - low, my Sav - ior, see - ing Life it - self ap - pear as  
dead, could not be - gin to com - pre - hend.

The musical score for the first verse consists of four staves of music. The first staff begins with a treble clef and a 5/4 time signature, followed by a 4/4 time signature. The second staff has 4/4, 3/4, 4/4, and 6/4 time signatures. The third staff has 5/4 and 4/4 time signatures. The fourth staff has 3/4, 4/4, and 4/4 time signatures. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

*Now and ever, and unto the ages of ages. Amen.*

4. You have de - scend - ed to the depths of the earth to fill all things with your  
glo - ry, for it is not hid from you that part of me that is in  
Ad - am, and when you were bur - ied in the tomb, you re -  
- newed me from cor - rup - tion, for you are God who loves man - kind.

The musical score for the second verse consists of four staves of music. The first staff begins with a treble clef and a 6/4 time signature, followed by 4/4, 3/4, and 5/4 time signatures. The second staff has 4/4, 5/4, 2/4, and 5/4 time signatures. The third staff has 4/4 time signatures. The fourth staff has 4/4 time signatures. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

KATAVASIA: REPEAT THE FIRST VERSE

### ODE THREE

1. The whole cre - a - tion, hav - ing be - held you on Gol - go - tha sus -  
- pend - ed, O you who have sus - pend - ed all of the  
earth high a - bove the seas, saw this in won - der and cried out:  
There is none ho - ly save you, O Lord.

*Glory to you, our God, glory to you.*

2. The signs and to - kens of your bur - i - al you have re - vealed, O  
Mas - ter, but now you have re - vealed things as man and  
God, se - crets hid - den a - way to those in Ha - des who cry out:  
There is none ho - ly save you, O Lord.

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

3. Your arms did you stretch out u - nit-ing those who of old have been di-  
- vid - ed. Then wrapped up in a grave - cloth, you were en-  
- tombed, yet you loosed the bonds, Sav - ior of the cap - tives who cry out:  
There is none ho - ly save you, O Lord.

*Now and ever, and unto the ages of ages. Amen.*

4. Though noth - ing can con - tain you, you will - ing - ly in a sealed tomb were  
bur - ied. There - fore, by this di - vine act, you have re-  
- vealed your pow - er as God clear - ly to all of those who sing:  
There is none ho - ly save for you, who love man - kind.

KATAVASIA: REPEAT THE FIRST VERSE

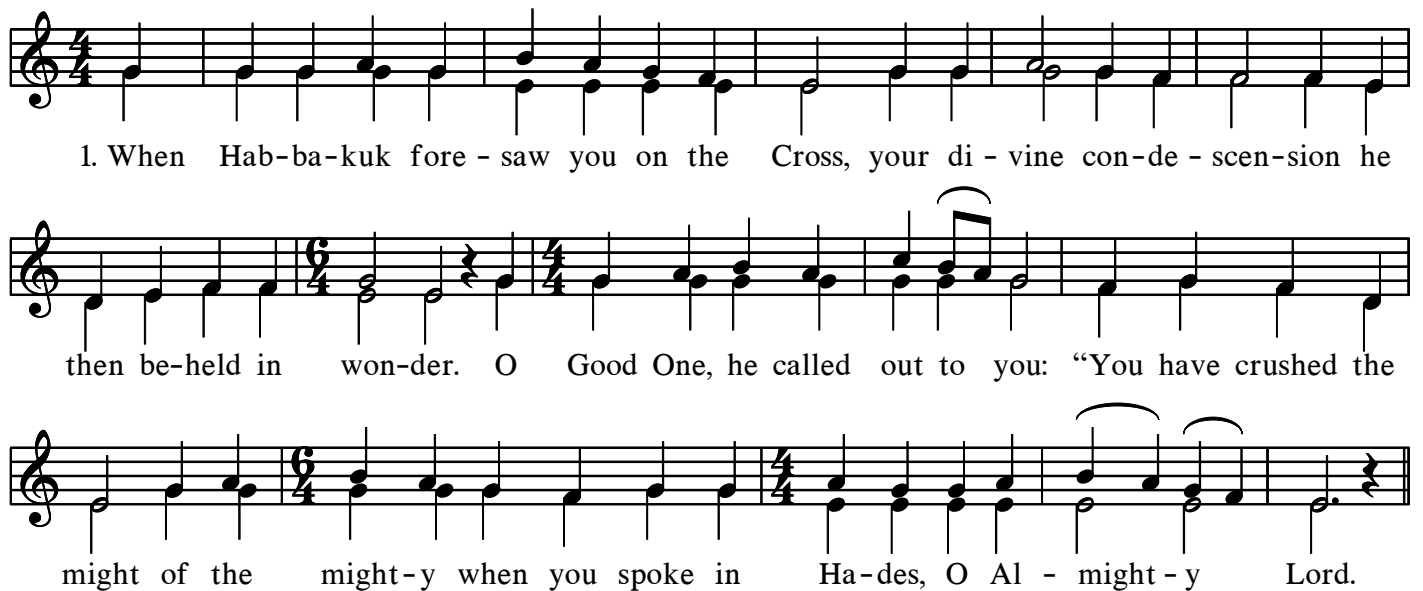
PRIEST: Again and again in peace let us pray to the Lord  
 PRIEST: Help us, save us, have mercy upon us and keep us, O God,  
 by your Grace.  
 PRIEST: Commemorating our most holy, pure, most blessed and glorious  
 Lady, the Theotokos and Ever-Virgin Mary, with all the saints, let us  
 commend ourselves and one another and all our life to Christ, our God.  
 PRIEST: For you are our God, and to You we ascribe glory to the Father  
 and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

PEOPLE: Lord have mercy.  
 PEOPLE: Lord have mercy.  
 PEOPLE: To you, O Lord.  
 PEOPLE: Amen.

### KATHISMA, 1st Tone

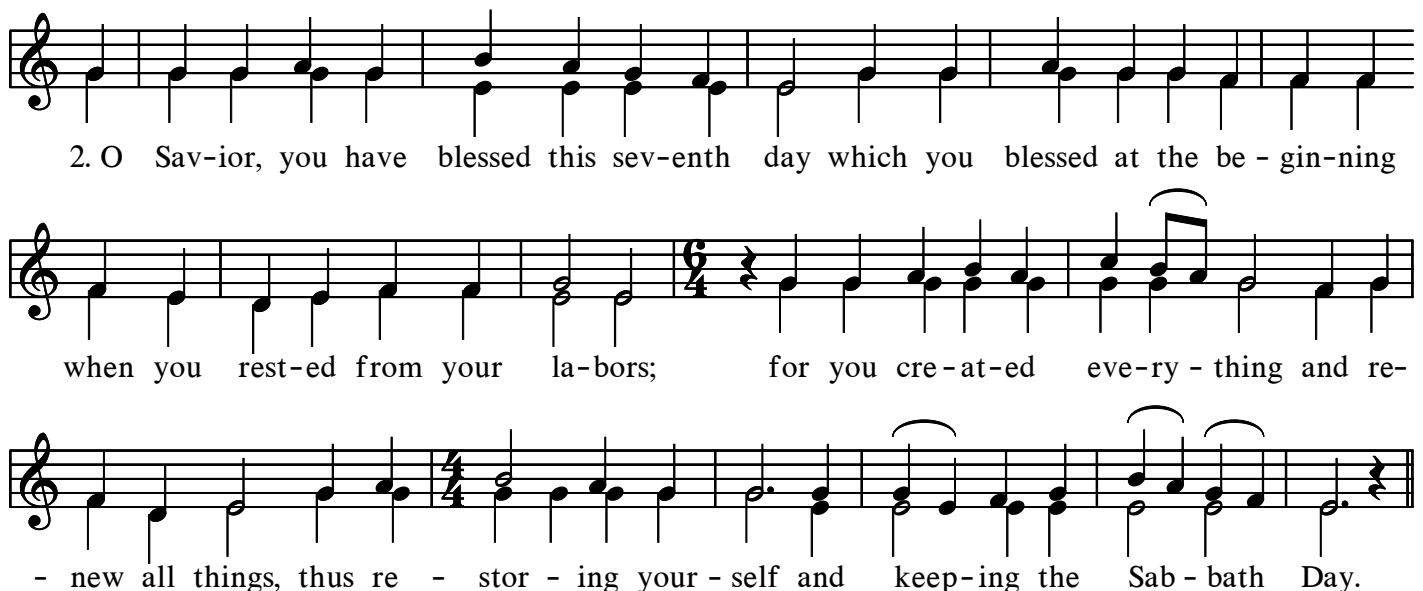
The soldiers guarding your tomb, O Savior, became like dead from the lightning of the appearing Angel, proclaiming your Resurrection to the women. We glorify you, the Despoiler of corruption, and we kneel to you, our only God, risen from the grave.

### ODE FOUR



1. When Hab-ba-kuk fore - saw you on the Cross, your di - vine con-de - scen-sion he  
 then be-held in won-der. O Good One, he called out to you: "You have crushed the  
 might of the might-y when you spoke in Ha-des, O Al - might - y Lord.

*Glory to you, our God, glory to you.*



2. O Sav-ior, you have blessed this sev-enth day which you blessed at the be - gin-ning  
 when you rest-ed from your la-bors; for you cre-at-ed eve-ry - thing and re -  
 new all things, thus re - stor - ing your - self and keep-ing the Sab - bath Day.

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

3. When your Soul de - part-ed, Word of God, from your Bod-y, the bonds of both  
death and Ha-des shat-tered, and they were torn a - sun - der by your might-y  
strength, for your pow-er is great, gain-ing you the vic - to - ry.

The musical notation consists of three staves. The first staff is in 4/4 time. The second staff begins with a 6/4 time signature, followed by a 4/4 time signature. The third staff begins with a 6/4 time signature, followed by a 4/4 time signature. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

*Now and ever, and unto the ages of ages. Amen.*

4. You, O Word, are mor-tal made di - vine and be - hold-ing this, Ha-des did then be-  
- come em - bit-tered; your Bod-y bruised and marked with wounds, yet all - pow-er-ful,  
caused it to shrink back in ter-ror to see this awe - some sight.

The musical notation consists of three staves. The first staff is in 4/4 time. The second staff begins with a 6/4 time signature, followed by a 4/4 time signature. The third staff begins with a 3/4 time signature, followed by a 2/4 time signature, and then a 4/4 time signature. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

KATAVASIA: REPEAT THE FIRST VERSE

## ODE FIVE



1. I - sa-iah be - held the light, O Christ, of your e - piph-a - ny, the light un - wan-ing,



shin-ing from the ten-der love you have for us, and he cried a - loud as he kept the watch.



The dead shall rise up and they that dwell with-in the tombs shall wake,



and all born on the earth with glad-ness shall re-joice ex - ceed - ing - ly.

*Glory to you, our God, glory to you.*



2. Be - com-ing a crea-ture formed from dust, you, O Cre - a-tor, have re-newed all man-kind;



and the wind-ing lin-en and the tomb, O Word, show the world the Mys-ter-y



held in you. For the hon - or-a-ble Coun-se-lor ful-fills your Fa-ther's will, who has



glo - ri-ous - ly re - fash-ioned me in you, by his great maj - es - ty.



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



3. By death, you trans-formed mor-tal-i - ty, and by your bur-i - al trans-formed cor-rup-tion.



Through your God-ly Pow-er you make in-cor-rupt and im - mor-tal the na-ture you



have as-sumed. For, O Mas - ter, your flesh re-mains un-touched by in-cor-rup-



- tion; your soul was not left a - ban-doned as a stran-ger in the depths of hell.

*Now and ever, and unto the ages of ages. Amen.*



4. Born in a birth with-out tra - vail, your side was wound-ed by a spear, O my Cre - a-tor.



You have cre - at-ed Eve a - new, and, be - com-ing the new Ad-am, fell a-sleep in a



way be-yond na-ture's laws, in a life - giv-ing sleep that a - wa-kened all



life from sleep and cor - rup-tion, for you are Al - might - y God.

KATAVASIA: REPEAT THE FIRST VERSE

## ODE SIX

1. The Proph-et Jo - nah was caught but not held fast, there in the bel-ly of the whale, but as you al-so suf - fered and were bur-ied, he sprang from the sea beast as from a cham-ber. In your im-age he came and to the watch-men said, "False-ly, in vain you guard, and yet your own mer-cy you have giv - en up.

*Glory to you, our God, glory to you.*

2. You were slaugh - tered, with - out sep-a - ra - tion from your own mor-tal flesh, O Word. At the time of your pas - sion, when your Tem-ple fell in-to de - struc-tion, still, your di - vine and mor-tal Per-sons were one. You are at once both One Son and the Word of God, hu-man and di - vine; you are both God and man.

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

3. The fall of Ad - am brought death to all man - kind, but it has  
not brought death to God. While your earth-ly flesh suf - fered, your di - vin-i-ty  
was free of pas-sion, and the cor - rup-ti-ble was made in-cor - rupt. By your Res-ur-  
- rec - tion, you tru-ly re-vealed to us that you are the foun-tain of e - ter - nal life.

*Now and ever, and unto the ages of ages. Amen.*

4. Tru-ly Ha - des is king o-ver man-kind, but not for all e-ter-ni - ty. Might-y  
Lord, you were laid down in the tomb, but have bro-ken a - sun-der  
the bars of death by your own life-giv-ing hand. To those in tombs for all ag-es do  
you pro - claim, First - born of the dead, our true de - liv - er - ance.

KATAVASIA: REPEAT THE FIRST VERSE

THE IKOS  
(To be read, not chanted)

He who sustains all things was raised on the Cross, and all creation mourns, seeing him hanging naked on the Wood. The sun hid its rays, and the stars cast off their gleam; the earth quaked with great fright; and the sea fled; the rocks were split asunder; many graves were opened, and the bodies of holy men arose. Hades groaned below, and the Judeans planned to spread false rumors against the Resurrection of Christ, while the women cried out: "*Behold, this is the most blessed Sabbath, in which Christ, having fallen asleep, will rise on the third day.*"

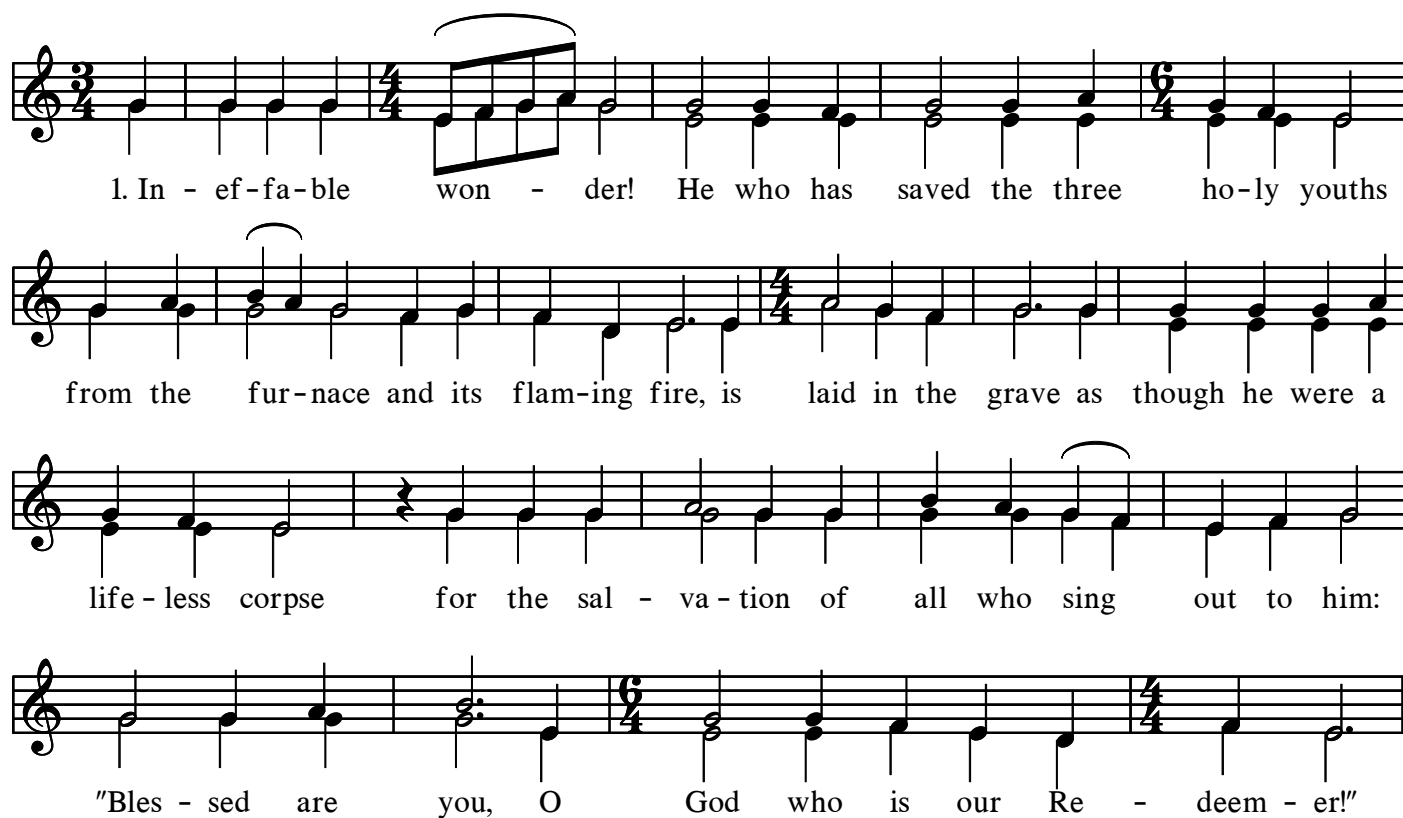
THE SYNAXARION  
(Before reading the following, the Synaxarion of the day is read from the Menaion.)

On the Holy and Great Saturday, we celebrate the Burial of the divine Body of our Lord and God and Savior, Jesus Christ, and his descent into Hades, through which our race was recalled from corruption and was transplanted to eternal life.

*In vain you watchmen guard the tomb. No grave can contain the Source of Life.*

In your ineffable condescension, O Christ, our God, have mercy on us. Amen.

ODE SEVEN



1. In - ef - fa - ble won - der! He who has saved the three ho - ly youths  
from the fur - nace and its flam - ing fire, is laid in the grave as though he were a  
life - less corpse for the sal - va - tion of all who sing out to him:  
"Bles - sed are you, O God who is our Re - deem - er!"

*Glory to you, our God, glory to you.*

2. Ha-des is wound - ed, pierced in the heart and con - sumed by flames  
of di - vine fire by re-ceiving him who was pierced in the side, when they  
lanced him with a spear, for the sal - va-tion of all who sing out to him:  
"Bles - sed are you, O God, who is our Re - deem - er!"

*Glory to you, our God, glory to you.*

3. The tomb is bles - sed, hav-ing with glad-ness re-ceived with - in the Cre-  
- a - tor, as though he were a - sleep; thus the tomb is re - vealed to be a  
treasure house of life for the sal - va-tion of all who sing out to him:  
"Bles - sed are you, O God, who is our Re - deem - er!"

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

4. The Life of all things lay down wil-ling-ly in the tomb in ac-  
- cord - ance with laws of those who die, re - veal - ing the grave as the  
fount of re-sur-rec - tion for the sal - va - tion of all who sing out to him:  
"Bles - sed are you, O God, who is our Re - deem - er!"

The musical score for the first verse consists of four staves. The first staff begins with a treble clef and a 4/4 time signature, followed by a 6/4 time signature. The second staff continues the melody. The third staff changes to a 4/4 time signature. The fourth staff concludes the verse with a 4/4 time signature and a double bar line.

*Now and ever, and to the ages of ages. Amen.*

5. One with the Fa - ther and the Spi-rit, in-di-vi-si - ble, both in  
Pa-ra-dise, and in-side the tomb: the God-head of Christ now and e-ver-more shall  
be for the sal - va - tion of all who sing out to him:  
"Bles - sed are you, O God, who is our Re - deem - er!"

The musical score for the second verse consists of four staves. The first staff begins with a treble clef and a 3/4 time signature, followed by a 6/4 time signature. The second staff continues the melody. The third staff changes to a 4/4 time signature. The fourth staff concludes the verse with a 4/4 time signature and a double bar line.

KATAVASIA: REPEAT THE FIRST VERSE

## ODE EIGHT



1. Trem-ble, O Heav-en, be a - mazed; let earth's foun - da-tions quake! For, be - hold! A-mong the



dead is num - bered One who in the high-est dwells, yet as a stran-ger ap - pears and



finds in-side the tomb hum - ble lodg-ing. Youths now shall there-fore bless him, and, O



priests, you shall praise him! All peo-ple now ex - alt him from ag-es to all ag-es.

*Glory to you, our God, glory to you.*



2. The tem-ple most pure has been de - stroyed, but he has lift-ed up the fall-en tab-er-nac-le



with him. The se - cond Ad-am, he who dwells on high, un-to the first Ad-am goes, de-



- scend-ing to the depths of Ha-des. Youths now shall there-fore bless him, and, O



priests, you shall praise him! All peo-ple now ex - alt him from ag-es to all ag-es.

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

3. The cour-age of the Dis - ci - ples has failed. Be - hold-ing the God of all ly-ing na-ked  
and a corpse, then Jo - seph the A-ri-ma - thi - an showed forth his bold-ness and  
asked for his bod-y and ar - rayed him, ex - claim-ing: Youths now shall there-fore bless him, and, O  
priests, you shall praise him! All peo-ple now ex - alt him from ag-es to all ag-es.

*Now and ever, and unto the ages of ages. Amen.*

4. New and strange won-ders we be - hold! O what good-ness and for - bear-ance be-yond  
words! For sealed be - neath the earth, of his own will, is he who dwells on high, and  
God is now slan-dered as a de - ceiv-er. Youths now shall there-fore bless him, and, O  
priests, you shall praise him! All peo-ple now ex - alt him from ag-es to all ag-es.

REPEAT THE FIRST VERSE



## ODE NINE

1. Do not la - ment for me, O Moth - er, in be - hold - ing your Son in the  
sep - ul - chre, who in your womb was with - out seed con - ceived. I shall  
rise from the dead and be glo - ri - fied, and in glo - ry un - ceas - ing, en -  
no - ble and ex - alt those who mag - ni - fy you with faith and yearn - ing love.

*Glory to you, our God, glory to you.*

2. You are my Son with - out be - gin - ning. I was blest to give birth free from  
all tra - vail, but now be - hold - ing you a life - less corpse, I am pierced by the  
sword of most bit - ter grief, and I plead with you, my Son, to a -  
rise from the dead, that I may be glo - ri - fied.

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

3. By my own will, I now lie cov - ered by the earth that, O Moth - er, is hid - ing me, but those who guard the gates of Ha - des quake as they see me ar - rayed in the blood - soaked robes that with venge - ance have been stained. For as God on the Cross, I have struck down my en - e - mies and will mag - ni - fy you when I a - rise a - gain.

*Now and ever, and unto the ages of ages. Amen.*

4. Let all cre - a - tion now be joy - ful and let all who are born on the earth be glad to learn the en - e - my Ha - des is de - spoiled. Let the wom - en draw near as they greet me with myrrh, for to Ad - am and Eve and their child - ren af - ter them I bring de - liv - er - ance, and on the third day I shall rise a - gain.

KATAVASIA: REPEAT THE FIRST VERSE and then continue to THE LAMENTATIONS