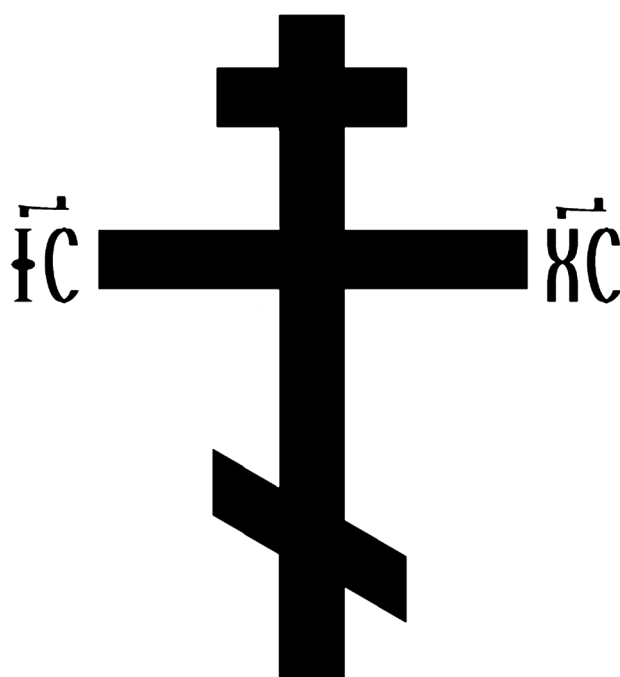


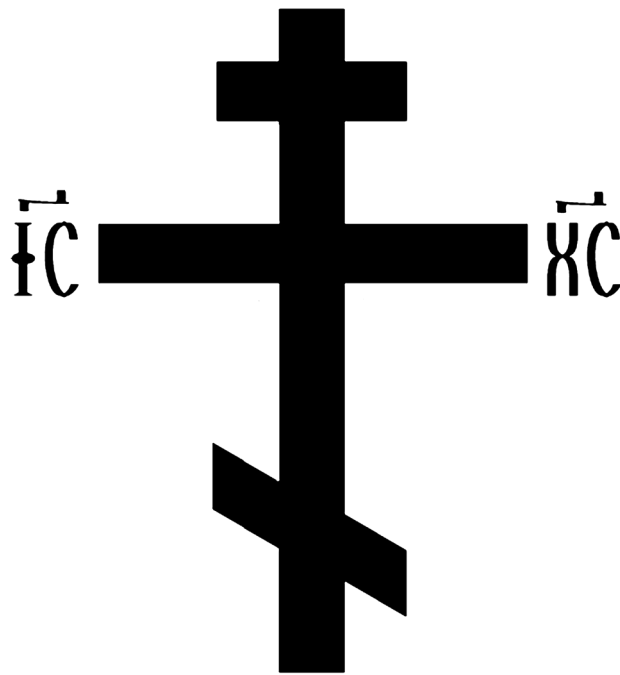


Sunday Octoechos
Tone I
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἑτάρις ἡγία μύροφόρος
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIII



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The Octoechos, Volume I
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Great Vespers

Lord I Have Cried, in Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of D major (one sharp). The treble staff begins with a whole rest, followed by a series of eighth notes. The bass staff begins with a whole note, followed by a series of eighth notes. The lyrics are written below the staves, with vertical lines indicating the pitch of each syllable.

Hear- ken un- to me, O Lord.

The second system of musical notation. The treble staff continues with eighth notes, and the bass staff continues with eighth notes. The lyrics are written below the staves, with vertical lines indicating the pitch of each syllable.

Lord, I have cried unto Thee, hear- ken un- to me;

The third system of musical notation. The treble staff continues with eighth notes, and the bass staff continues with eighth notes. The lyrics are written below the staves, with vertical lines indicating the pitch of each syllable.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

The fourth system of musical notation, which is the final system on the page. It consists of a treble and a bass staff. The treble staff begins with a whole rest, followed by a series of eighth notes, and then a whole note. The bass staff begins with a whole note, followed by a series of eighth notes, and then a whole note. The lyrics are written below the staves, with vertical lines indicating the pitch of each syllable.

Hear- ken un- to me, O Lord. Let my prayer be set forth

as in- cense be- fore Thee, the lift- ing up of my hands

as an eve- ning sac- ri- fice. Hear-ken un- to me, O Lord.

Resurrectional Stichera, in Tone I

Stichos: Bring my soul out of prison.

That I may con- fess Thy name.

Accept Thou our evening prayers, O Holy Lord,/ and grant us remission of sins,// as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: The righteous shall wait patiently for me/ until Thou shalt reward me.

Encircle Sion and embrace it, O ye people,/ and therein give glory unto Him Who hath risen from the dead;// for He is our God, Who hath delivered us from our iniquities.

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

Come, ye people, let us hymn and worship Christ,/ glorifying His resurrection from the dead;/ for He is our God, Who hath delivered the world// from the deception of the enemy.

Stichos: Let Thine ears be attentive/ to the voice of my supplication.

Make merry, O ye heavens!/ Trumpet forth, ye foundations of the earth!/ Cry aloud in gladness, O ye mountains!/ For, lo! Emmanuel hath nailed our sins to the Cross;/ He hath slain death, granting us life,/ having raised up Adam,// in that He loveth mankind.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Let us hymn the One Who of His own will was crucified in the flesh for our sake,/ Who suffered, and was buried,/ and rose from the dead;/ and let us chant, saying:/ Establish Thy Church in Orthodoxy, O Christ,// and bring peace to our life, in that Thou art good and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word,/ my soul hath hoped in the Lord.

Standing before Thy life-receiving tomb,/ unworthy as we are,/ we offer glorification to Thine ineffable loving-kindness,/ O Christ our God;/ for Thou didst accept the Cross and death,/ O Sinless One,/ that Thou mightest grant resurrection to the world,// in that Thou lovest mankind.

Stichos: From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Let us hymn the Word Who with the Father/ is equally without beginning and equally everlasting,/ Who issued forth ineffably from the Virgin's womb,/ Who of His own will accepted the Cross and death for our sake,/ and rose from the dead in glory;/ and let us say: O Lord, Bestower of life,// Thou Savior of our souls, glory be to Thee!

Then stichera for the saint from the Menaion.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone I

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

The musical notation is for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The melody consists of eighth and quarter notes, with a final cadence on a whole note. The lyrics are written below the melody. The word 'Spir-' is followed by a long dash, indicating a melisma.

Doxasticon for the saint or commemoration of the day.

Both Now, in Tone I

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

The musical notation is for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The melody consists of eighth and quarter notes, with a final cadence on a whole note. The lyrics are written below the melody. The word 'A-' is followed by a long dash, indicating a melisma.

Dogmatic Theotokion, in Tone I

Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men and gave birth unto the Master,/ the portal of heaven,/ and the subject of the hymnody of the incorporeal hosts/ and adornment of the faithful,/ for she hath been shown to be heaven and the temple of the Godhead./ Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion the Lord born of her./ Wherefore, be of good courage!/ Yea, be ye of good cheer, O people of God,// for He vanquisheth the foe, in that He is almighty!

Stichera of the Aposticha, in Tone I

By Thy Pas- - sion have we been freed from pas- sions, O Christ,

The first line of the musical score is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

and by Thy Resurrection have we been delivered from cor- rup- - tion.

The second line of the musical score continues the melody and accompaniment from the first line. It maintains the same key signature and time signature. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

O Lord, glo- ry be to Thee!

The third line of the musical score concludes the phrase. It features a final cadence with a double bar line and a fermata over the final note. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

Stichos: The Lord is King.

He is clothed with maj- - jes- ty.

The Stichos is a short, single-line melody. It is written in G major and 4/4 time. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

Let creation rejoice! Let the heavens make merry! / Let the nations clap their hands with gladness! / For Christ our Savior hath nailed our sins to the Cross; / having slain death, / He hath given life, having raised up fallen Adam, / the common ancestor of all, // in that He loveth mankind.

Stichos: For He hath established the world / which shall not be shaken.

As King of heaven and earth, / O Unapproachable One, / Thou wast of Thine own will crucified in Thy love for mankind, / and Hades, encountering it below, / was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. / And Adam, beholding Thee, his Fashioner, / in the nethermost parts, arose. / O the wonder! / How is it that the Life of all hath tasted death? / Yet Thou didst desire to enlighten the world / which crieth aloud and saith: // O Lord, Who hast risen from the dead, glory be to Thee!

Stichos: Holiness becometh Thy house, O Lord, / unto length of days.

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, / bearing myrrh; and failing to find Thine all-pure Body, / yet learning from the angel of the new and all-glorious wonder, / they said to the apostles: // "The Lord is risen, granting the world great mercy!"

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone I

The musical notation is for a two-part setting in Tone I (one sharp, F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The text is: (Glory...) Both now and ever, and unto the a- ges of a- ges A- men. The notation includes various note values (quarter, eighth, and half notes), rests, and a final cadence with a fermata over the final 'men.'.

Resurrectional Theotokion, in Tone I

Behold, the prophecy of Isaiah hath been fulfilled, / for a Virgin hath given birth, / and after giving birth hath remained a Virgin as before. / For God was born; / therefore He began nature anew. / O Mother of God, disdain not the supplications of thy servants, / which are offered unto thee in thy temple; / but as thou bearest the Compassionate One in thine arms, / have pity on thy servants, // and beseech Him that our souls be saved.

Matins

God is the Lord, in Tone I

Four times

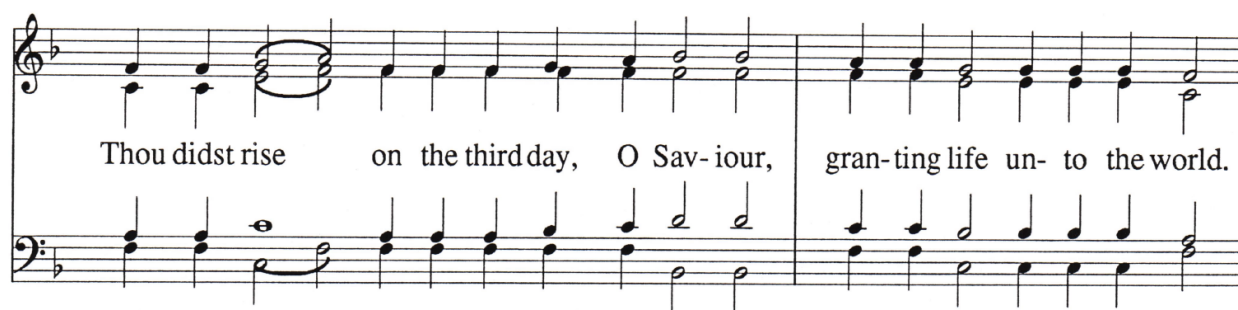
God is the Lord, and hath appeared unto us.

Blessed is he that cometh in the name of the Lord.

Troparion of the Resurrection, in Tone I

When the stone had been sealed by the Jews,

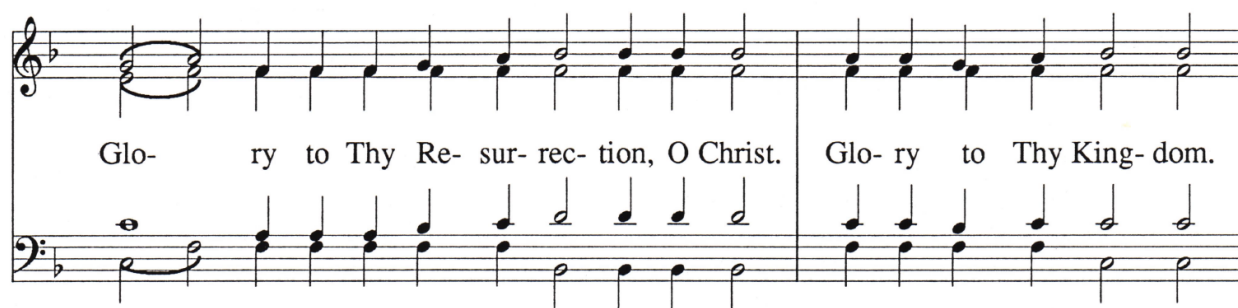
and the soldiers were guarding Thine immaculate Body,



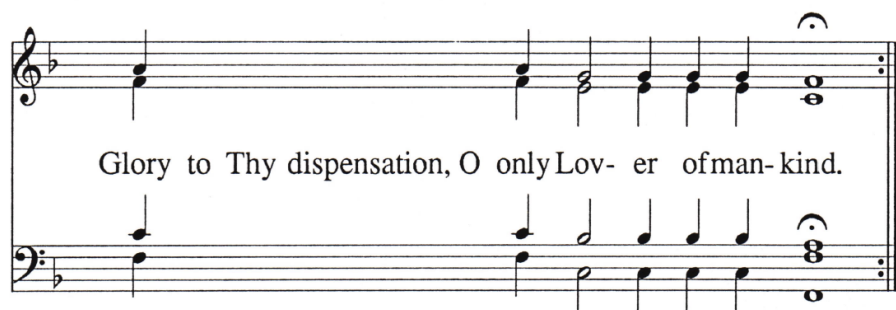
Thou didst rise on the third day, O Sav-iour, gran-ting life un- to the world.



Where- fore, the hosts of the Hea- vens cried out to Thee, O Life- Giv- er:



Glo- ry to Thy Re- sur- rec- tion, O Christ. Glo- ry to Thy King- dom.



Glory to Thy dispensation, O only Lov- er of man- kind.

Resurrectional Theotokion, in Tone I

When Gabriel announced to thee, “Rejoice!” O Virgin,/ the Master of all became incarnate within thee,/ the holy ark, at his cry,/ as the righteous David said./ Thou wast shown to be more spacious than the heavens,/ having borne thy Creator./ Glory to Him Who made His abode within thee!/ Glory to Him Who came forth from thee!// Glory to Him Who hath set us free by thy birthgiving!

First Sessional Hymns, in Tone I

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion [of death], O Mighty One; for the gate-keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

Glory..., Now and ever..., Theotokion:

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

Second Sessional Hymns, in Tone I

Special Melody: When the stone...

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Savior, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

Glory..., Now and ever..., Theotokion:

O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

Hypacoï, in Tone I

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

Hymns of Ascent, in Tone I

Antiphon I

When I am sor- row- ful, hear- ken unto my pain, O Lord.//

To Thee do I cry. Un- ceas- - ing div- ine de- sire

befitteth those in the wild- er- ness,// beyond this vain- glor- i- ous world.

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

both now and ever, and unto the a- ges of a- ges. A- men.

Wor- - ship and glory are due to the Ho- ly Spir- - it,

as to the Fath- er and the Son.//

Wherefore, let us hymn the single dominion of the Trin- i- ty.

Antiphon II

Thou hast brought me up to the mountains of Thy laws, O God.// Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word,/ preserve and protect me,// that the fire of sin may not consume me.

Glory..., Both now...

By the Holy Spirit is every creature restored,/ returning to its primal state;// for He is equal in power with the Father and the Son.

Antiphon III

My spirit was glad and my heart rejoiceth/ for those who said to me:// Let us enter into the courts of the Lord.

There is great fear in the house of David,/ for there, when the thrones are set up,// all the tribes and nations of the earth will be judged.

Glory..., Both now...

It is meet and fitting to offer honor and worship,/ glory and power unto the Holy Spirit,/ as to the Father and the Son,/ for the Trinity is a unity in nature,// but not in Persons.

Prokeimenon, in Tone I

Now I will arise saith the Lord; I will es- tab-lish them in sal- va- tion

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Now I will arise saith the Lord; I will es- tab-lish them in sal- va- tion". The melody is mostly composed of quarter and eighth notes, with some rests.

I will be man- i- fest there- in.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The lyrics are: "I will be man- i- fest there- in.". The melody ends with a final cadence on a whole note.

Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

Stichos: The words of the Lord are pure words.

Let Every Breath Praise the Lord, in Tone I

Let ev- ery breath Praise the Lord, Praise the Lord.

This musical system consists of two staves, treble and bass, in the key of D major. The melody is written in a simple, homophonic style. The lyrics are: "Let ev- ery breath Praise the Lord, Praise the Lord.". The melody is mostly composed of quarter and eighth notes, with some rests. The system ends with a final cadence on a whole note.

The Canon, in Tone I

Ode I Canon of the Resurrection

Thy vic- tor- i- ous right arm

The first system of musical notation for the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "Thy vic- tor- i- ous right arm". The word "right" is written above a long note that spans across the bar line.

hath in godly manner been glor- i- fied in strength;

The second system of musical notation. The melody continues from the first system. The lyrics are: "hath in godly manner been glor- i- fied in strength;". The word "glor-" is written above a long note that spans across the bar line.

for as almighty, O Im- mor- tal One, it smote the ad- ver- sa- ry,

The third system of musical notation. It begins with a double bar line. The lyrics are: "for as almighty, O Im- mor- tal One, it smote the ad- ver- sa- ry,". The word "ad-" is written above a long note that spans across the bar line.

fashioning anew the path of the deep for the Is- ra- el- ites.

The fourth system of musical notation. It ends with a double bar line. The lyrics are: "fashioning anew the path of the deep for the Is- ra- el- ites.".

Refrain: Glory to Thy Holy Resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: Christ is born...

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified!

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Savior, for He hath been glorified.

Theotokion: O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Thy victorious right arm...

Refrain: O most holy Theotokos, save us.

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

Ode III

Canon of the Resurrection

O Thou Who a- lone hast known the weakness of human na- - ture,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is composed of eighth and quarter notes, with a final half-note cadence. The lyrics are written below the notes, with hyphens indicating syllables spanning across notes.

hav- ing in Thy mercy formed Thy- self there- in:

This musical system continues the melody from the first line. It features a mix of eighth and quarter notes, ending with a half-note cadence. The lyrics are aligned with the notes, showing the continuation of the previous line.

Thou girdest me about with pow'r from on high, that I may chant to Thee:

This musical system contains a full measure of music, divided by a bar line. The melody uses eighth and quarter notes. The lyrics are split across the bar line, with the first part of the line preceding the bar and the second part following it.

Holy is the living temple of Thine ineffable glo- ry,

This musical system concludes the fourth line of the canon. It features a treble and bass staff with a melody of eighth and quarter notes, ending with a half-note cadence. The lyrics are written below the notes, with a hyphen indicating a syllable spanning across notes.



As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of loving-kindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion: Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

Canon of the Cross and Resurrection

Irmos: To Christ God, Who before the ages...

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Theotokion: Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

Canon of the Theotokos

Irmos: O Thou Who alone hast known...

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

Ode IV
Canon of the Resurrection

Gaz- ing with the eyes of fore- sight up- on thee,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Gaz- ing with the eyes of fore- sight up- on thee,". The word "thee" is on a long note, followed by a fermata.

the mountain overshadowed by the grace of God,

This musical system continues the melody. The lyrics are: "the mountain overshadowed by the grace of God,". The word "God" is on a long note, followed by a fermata.

Habbakuk prophesied that the Holy One of Is- ra- el

This musical system continues the melody. The lyrics are: "Habbakuk prophesied that the Holy One of Is- ra- el". The word "el" is on a long note, followed by a fermata.

would come forth from thee, for our sal- va- tion and re- stor- a- - tion.

This musical system concludes the piece. The lyrics are: "would come forth from thee, for our sal- va- tion and re- stor- a- - tion." The word "a-" is on a long note, followed by a fermata. The piece ends with a double bar line.

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, [Who is come] for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion: O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Canon of the Cross and the Resurrection

Irmos: A Rod from the root of Jesse...

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Theotokion: O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

Canon of the Theotokos

Irmos: Gazing with the eyes of foresight...

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

O most hymned Theotokos, thou Holy of holies, expectation of the nations and salvation of the faithful: From thee hath the Deliverer, Lord and Bestower of life shone forth, Whom do thou entreat, that thy servants be saved.

Ode V
Canon of the Resurrection

O Christ Who hast en- light- ened the ends of the world

This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and whole notes, with some chords. The lyrics are written below the notes.

with the radiance of Thy com- ing and illumined them by Thy Cross:

This musical system continues the melody from the first line. It features a mix of half notes, whole notes, and some chords. The lyrics are written below the notes.

With the light of Thy divine know- ledge en- light- en the hearts of those

This musical system continues the melody. It includes some longer note values and chords. The lyrics are written below the notes.

who hymn Thee in Or- tho- dox man- - ner.

This musical system concludes the piece. It features a final cadence with a key signature change to G major (one sharp) and a final whole note chord. The lyrics are written below the notes.

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Savior, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion: Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Canon of the Cross and Resurrection

Irmos: As God of peace...

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Theotokion: O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Canon of the Theotokos

Irmos: O Christ Who hast enlightened...

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

The hymns and laudation of the most wise, which are offered unto the Virgin Mother of God, are glorious; for she became the temple of all-divine glory, and we glorify her as is meet.

Ode VI
Canon of the Resurrection

The ut- ter- most a- byss hath en- gulfed us,

This system of musical notation consists of a treble and bass staff joined by a brace. Both staves are in the key of D major, indicated by two sharps (F# and C#). The melody is written in a simple, homophonic style with half and quarter notes. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes.

and there is none to de- liv- er us.

This system continues the musical notation from the first system. It maintains the same key signature and melodic style. The lyrics continue with the same hyphenation pattern.

We are accounted as lambs for the slaugh- ter. Save Thy peo- ple, O our God,

This system contains a measure rest in the middle of the phrase, separating the two clauses of the text. The musical notation continues on both sides of the rest, with the same key signature and melodic style.

for Thou art the strength and cor- rec- tion of the weak.

This system concludes the musical phrase with a final cadence. The key signature changes to D minor, indicated by a natural sign for the F (F# becomes F natural). The melody ends with a half note and a whole note, both marked with a fermata. The lyrics conclude with the same hyphenation pattern.

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at nought by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion: The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Canon of the Cross and Resurrection

Irmos: The sea monster spewed forth...

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Theotokion: Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and became incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage is awesome and ineffable.

Canon of the Theotokos

Irmos: The uttermost abyss...

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

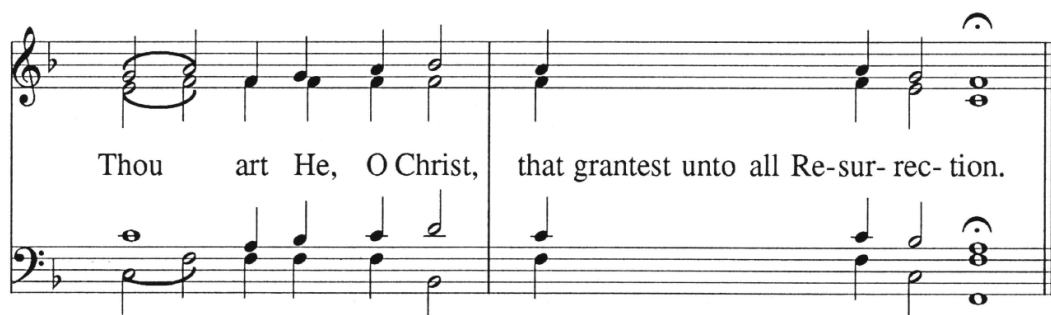
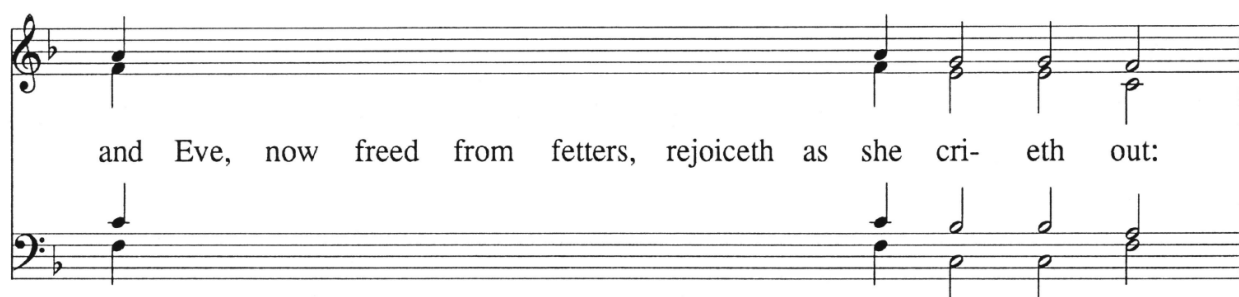
Kontakion of the Resurrection, in Tone I

As God, Thou didst rise from the tomb in glo- ry,

and Thou didst raise the world to- geth- er with Thy- self.

And mor- tal na- ture prai- seth Thee as God, and death hath van- ished.

And A- - dam dan- ceth, O Mas- ter,



Ikos

Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

Ode VII
Canon of the Resurrection

O The- o- tok- os, we the faith- ful, per- ceiveth thee to be a noetic fur- nace;

for, as the supremely Exalted One saved the three youths,

in thy womb the praised and most glorious God of our fath- ers

whol- ly re-rewed the world.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

Theotokion: Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Canon of the Cross and Resurrection

Irmos: The children raised together...

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judæa lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Lo! the radiant angel cried out to the myrrh-bearing women: "Come and see the signs of the resurrection of Christ—the winding-sheet and the tomb—and cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful...

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

Ode VIII
Canon of the Resurrection

Shi- ning in the fur- nace more bright- ly

The first system of musical notation for 'Ode VIII' features a treble and bass staff in G major. The melody is a simple, steady eighth-note line. The lyrics are 'Shi- ning in the fur- nace more bright- ly'.

than gold in a crucible in the beauty of their pi- e- ty,

The second system continues the melody. The lyrics are 'than gold in a crucible in the beauty of their pi- e- ty,'.

the children of Is- ra- el said: 'Bless the Lord, all ye works of the Lord!

The third system continues the melody. The lyrics are 'the children of Is- ra- el said: 'Bless the Lord, all ye works of the Lord!'.

Hymn and exalt Him supremely for all a- - ges!'

The fourth system concludes the piece with a final cadence. The lyrics are 'Hymn and exalt Him supremely for all a- - ges!'.

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages.

Theotokion: Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Cross and Resurrection

Irmos: The dew-bearing furnace...

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

Triadicon: Theologizing the glory [of God] in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

Canon of the Theotokos

Irmos: Shining in the furnace...

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Ode IX
Canon of the Resurrection

The bush which burnt with fire yet was not con- sumed

This musical system consists of a treble and bass staff joined by a brace. Both staves are in the key of D major, indicated by two sharps (F# and C#). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are printed below the notes.

showed forth an image of thy pure birth- giv- ing.

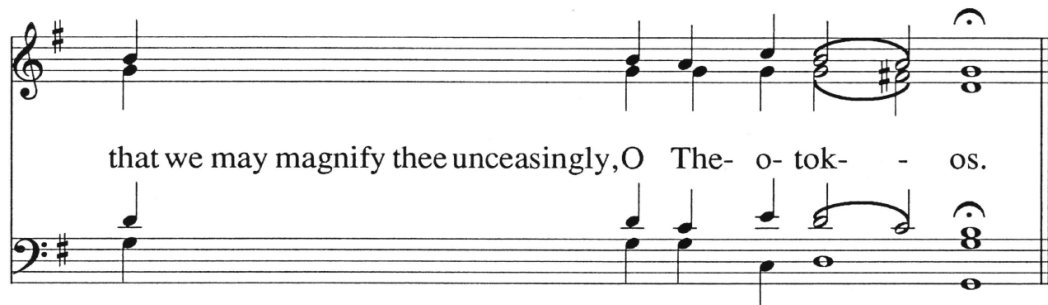
This musical system continues the melody from the first line. It features the same treble and bass staff arrangement in D major. The lyrics are printed below the notes.

And we pray now that the furnace of temp- ta- - tions

This musical system continues the melody. It features the same treble and bass staff arrangement in D major. The lyrics are printed below the notes.

which rageth against us may be ex- tin- guished,

This musical system concludes the fourth line of the text. It features the same treble and bass staff arrangement in D major. The lyrics are printed below the notes.



How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Savior, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion: Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Canon of the Cross and Resurrection

Irmos: A strange and most glorious...

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Triadicon: O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases — the Father, the Son and the Spirit.

Canon of the Theotokos

Irmos: The bush which burnt with fire...

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Thy wonders are past understanding! For thou, O most pure Virgin who alone outshinest the sun, hast enabled all to understand the newest of wonders, thine incomprehensible birthgiving. Wherefore, we all magnify thee.

Holy is the Lord Our God, in Tone I

First system of the musical score. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of half notes: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of half notes: G3, A3, B3, C4, D4, E4, F#4, G4. The lyrics are: "Holy is the Lord our God, Ho- ly is the Lord our God,".

Second system of the musical score. The treble staff continues the melody with half notes: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff continues the bass line with half notes: G3, A3, B3, C4, D4, E4, F#4, G4. The lyrics are: "Ho- ly is the Lord our God.".

Let Every Breath Praise the Lord, in Tone I

Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalms of Praise, in Tone I

Stichos: To do among them the judgment that is written.



We hymn Thy saving Passion, O Christ, // and glorify Thy resurrection.

Stichos: Praise ye God in His saints, / praise Him in the firmament of His power.

O Lord Who endured the Cross, abolished death and rose from the dead: / Bring peace to our life, // as Thou alone art almighty.

Stichos: Praise Him for His mighty acts, / praise Him according to the multitude of His greatness.

O Christ Who by the resurrection madest hades captive / and raised men from the dead, // count us worthy to hymn and glorify Thee with a pure heart.

Stichos: Praise Him with the sound of trumpet, / praise Him with psaltery and harp.

Glorifying Thy divine condescension, we hymn Thee, O Christ. / Thou wast born of the Virgin and yet wast not separated from the Father; / Thou didst willingly suffer as a man and didst endure the Cross / and rise from the tomb, issuing forth therefrom / as from a bridal chamber, / that Thou mightest save the world. // O Lord, glory to be Thee!

Stichos: Praise Him with timbrel and dance, / praise Him with strings and flute.

When Thou wast nailed to the Tree of the Cross, / the might of the enemy was slain, / creation trembled with the fear of Thee, / and hades was made captive by Thy might. / Thou didst raise the dead from the graves, / and didst open paradise to the thief. // O Christ our God, glory be to Thee!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. / Let every breath praise the Lord.

When the honorable women, lamenting, arrived with haste at Thy grave / and found the tomb open; / and, learning of the new and all-glorious wonder from the angel, / they announced to the apostles that the Lord had risen, // granting the world great mercy.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; / forget not Thy paupers to the end.

We bow down before the divine wounds of Thy sufferings, O Christ God, / and to the sacrifice of the Master, / which was revealed by God in Sion / in the fullness of time; / for the Sun of righteousness hath illumined those who sleep in darkness, / guiding them to never-waning splendor. // Glory be to Thee, O Lord!

Stichos: I will confess Thee, O Lord, with my whole heart,/ I will tell of all Thy wonders.

Give ear, O tumultuous Jewish race!/ Where are they who went to Pilate?/ Let the sol-
diers who kept watch say where the seals of the tomb are!/ Where hath the Buried One
been laid?/ Where was He sold Who hath not been sold?/ How was the treasure stolen?/
Why slander ye the resurrection of the Savior,/ O most iniquitous Jews?/ He hath arisen
Who is free among the dead,// and granteth the world great mercy!

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Divine Liturgy

On the Beatitudes, in Tone I

Through food did the enemy lead Adam forth from paradise; but by the Cross hath Christ led back to it the thief who cried: Remember me when Thou comest in Thy kingdom!

With Adam and the thief I worship Thy sufferings and glorify Thy resurrection; and I cry out with a splendid voice: Remember me, O Lord, when Thou comest in Thy kingdom!

O Sinless One, of Thine own will Thou wast crucified, and placed in the tomb; yet Thou didst arise as God, raising up with Thyself Adam who crieth out: Remember me when Thou comest in Thy kingdom!

Raising up the temple of Thy body by Thy resurrection on the third day, O Christ God, Thou didst raise up Adam and his descendants, who cry: Remember us when Thou comest in Thy kingdom!

Very early, the myrrh-bearing women arrived, weeping, at Thy tomb, O Christ God; and they found an angel sitting there, clad in white garments, who said: What seek ye? Christ is risen! Lament no longer!

When Thine apostles went to the mountain whither Thou hadst commanded them to go, and saw Thee, O Savior, they worshipped Thee; and Thou didst send them unto the nations, to teach and baptize them.

Triadicon: Let us worship the Father, let us glorify the Son, and together let us hymn the all-holy Spirit, crying out and saying: O most holy Trinity, save us all!

Theotokion: Thy people bring Thy Mother before Thee to make supplication, O Christ. Through her entreaties grant us Thy compassions, O Good One, that we may glorify Thee Who hast shone forth upon us from the tomb.

Troparion of the Resurrection, in Tone I

When the stone had been sealed by the Jews,

The first system of musical notation for the troparion. It consists of a treble and bass staff in G-clef and F-clef positions, respectively, with a key signature of one flat (B-flat). The melody is written in a simple, homophonic style. The lyrics are: "When the stone had been sealed by the Jews,". The word "stone" is under a long, horizontal oval note, indicating a sustained or "long" note.

and the soldiers were guarding Thine immaculate Bo- dy,

The second system of musical notation. The melody continues from the first system. The lyrics are: "and the soldiers were guarding Thine immaculate Bo- dy,". The word "Bo-" is split across the two staves.

Thou didst rise on the third day, O Sav- iour,

The third system of musical notation. It begins with a treble staff and a bass staff. The melody is written in a simple, homophonic style. The lyrics are: "Thou didst rise on the third day, O Sav- iour,". The word "Sav-" is split across the two staves.

gran- ting life un- to the world. Where- fore, the hosts of the Hea- vens

The fourth system of musical notation, which is the final line of the troparion. It consists of a treble and bass staff. The melody is written in a simple, homophonic style. The lyrics are: "gran- ting life un- to the world. Where- fore, the hosts of the Hea- vens". The word "gran-" is split across the two staves.

cried out to Thee, O Life-Giv-er:

Glo-ry to Thy Re-sur-rec-tion, O Christ. Glo-ry to Thy King-dom.

Glory to Thy dispensation, O only Lov-er of man-kind.

Kontakion of the Resurrection, in Tone I

As God, Thou didst rise from the tomb in glo- ry,

and Thou didst raise the world to- geth- er with Thy- self.

And mor- tal na- ture prai- seth Thee as God, and death hath van- ished.

And A- - dam dan- ceth, O Mas- ter,

and Eve, now freed from fetters, rejoiceth as she cri- eth out:

Thou art He, O Christ, that grantest unto all Re-sur-rec-tion.

Prokeimenon, in Tone I

Let Thy mercy, O Lord, be upon us, ac- cor- ding as we have hoped,

we have hoped in Thee. in Thee.

Final Time

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.
Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Alleluia, in Tone I

Al- le- lu- ia Al- le- lu- ia, Al- - - le-

The first system of the musical score for 'Alleluia, in Tone I' consists of two staves, treble and bass, in the key of D major. The treble staff features a melody of eighth notes, with the first two measures containing the lyrics 'Al- le- lu- ia' and the third measure containing 'Al- - - le-'. The bass staff provides a harmonic accompaniment with eighth notes, mirroring the structure of the treble staff. The third measure of the treble staff has a long horizontal line above it, indicating a continuation of the melody.

lu- - - i- a.

The second system of the musical score continues the melody and accompaniment. The treble staff shows the continuation of the eighth-note melody, with the lyrics 'lu- - - i- a.' below it. The bass staff continues the harmonic accompaniment. The system concludes with a double bar line and a repeat sign.

The God that giveth avengement unto me hath subdued peoples under me.

Stichos: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

It is Truly Meet, in Tone I

Obikhod

It is truly meet to bless thee, the The- o- tok- os,

The first system of musical notation for the Obikhod. It consists of a treble and a bass staff, both in G major (one sharp). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes.

ev- er blessed and most blameless, and Moth- er of our God.

The second system of musical notation. It continues the melody from the first system. The lyrics are written below the notes.

More honorable than the Cher- u- bim,

The third system of musical notation. It continues the melody. The lyrics are written below the notes.

and bey- ond compare more glorious than the Ser- a- phim,

The fourth system of musical notation. It continues the melody. The lyrics are written below the notes.

who without corruption gavest birth to God the Word,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains a series of chords: a whole note chord on the first measure, followed by four half-note chords in the subsequent measures. The lyrics are aligned under these chords. The bass staff begins with a bass clef and a key signature of one flat. It contains a series of chords: a whole note chord on the first measure, followed by four half-note chords in the subsequent measures, mirroring the structure of the treble staff.

the very The- o- tok- os, thee do we mag- ni- fy.

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat. It contains a series of chords: a whole note chord on the first measure, followed by four half-note chords, and ends with a final whole note chord marked with a fermata. The lyrics are aligned under these chords. The bass staff begins with a bass clef and a key signature of one flat. It contains a series of chords: a whole note chord on the first measure, followed by four half-note chords, and ends with a final whole note chord marked with a fermata.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦρροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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