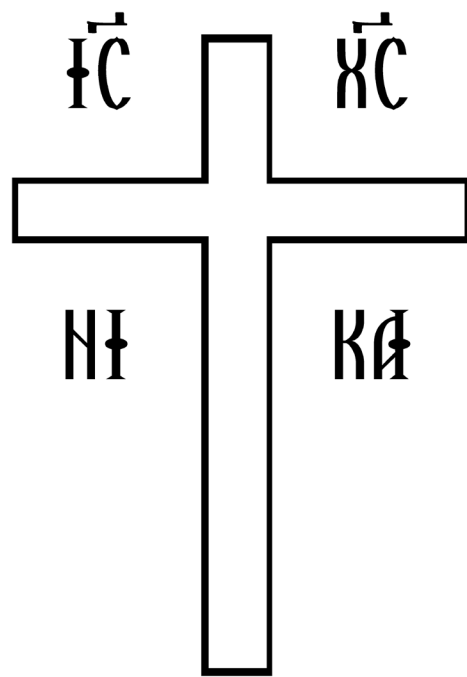


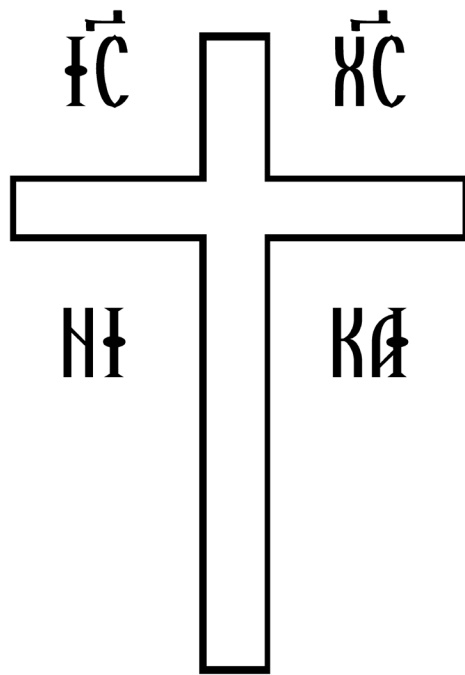


Sunday Octoechos
Tone III
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἑγείχη κένις μύροφόρις
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXIII



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MMXXIII

The Octoechos, Volume II
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A.D. 2023 Holy Great-Martyr Katherine
2023 г. Св. Великомученица Екатерина

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Great Vespers

Lord I Have Cried, in Tone III

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

This system of musical notation is for the first line of the hymn. 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 the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Hear- ken un- to me, O Lord.

This system of musical notation is for the second line of the hymn. It continues the melody and bass line from the first system. The lyrics are written below the notes.

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

This system of musical notation is for the third line of the hymn. It continues the melody and bass line from the previous systems. The lyrics are written below the notes.

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

This system of musical notation is for the fourth line of the hymn. It continues the melody and bass line from the previous systems. The lyrics are written below the notes.

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

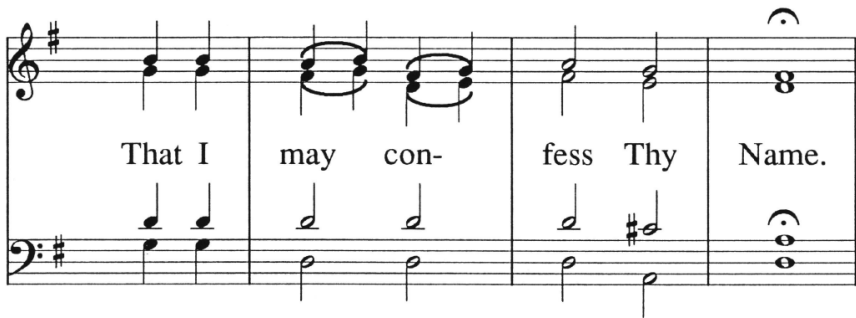
as in-cense be-fore Thee, the lift-ing up of my hands

as 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 III

Stichos: Bring my soul out of prison.



By Thy Cross hast Thou destroyed the might of death,/ O Christ our Savior,/ and hast set at nought the deception of the devil,/ And the human race, saved by faith,/ ever offereth a hymn unto Thee.

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

All things have been illumined by Thy resurrection, O Lord;/ paradise hath again been opened,/ and all creation, praising Thee,// ever offereth a hymn unto Thee.

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

I glorify the power of the Father and the Son,/ and I hymn the authority of the Spirit:/ the indivisible and uncreated Godhead,/ the consubstantial Trinity,// Who reigneth unto the ages of ages.

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

We bow down before Thy precious Cross, O Christ,/ and we hymn and glorify Thy resurrection;// for by Thy stripes have we all been healed.

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

We hymn the Savior incarnate of the Virgin;/ for, crucified for our sake, He arose on the third day,// granting us great mercy.

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.

Descending, Christ proclaimed the glad tidings to those in hades, saying:/ "Be of good cheer! Now have I triumphed!/ I am the resurrection!/ And, breaking down the gates of death,// I will lead you up!"

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

Standing unworthily in Thine all-pure house, O Christ God,/ we send up our evening hymnody,/ crying out from the depths of our souls:/ O Thou Who lovest mankind,/ Who illumined the world with Thy resurrection on the third day,// rescue Thy people from the hands of Thine enemies.

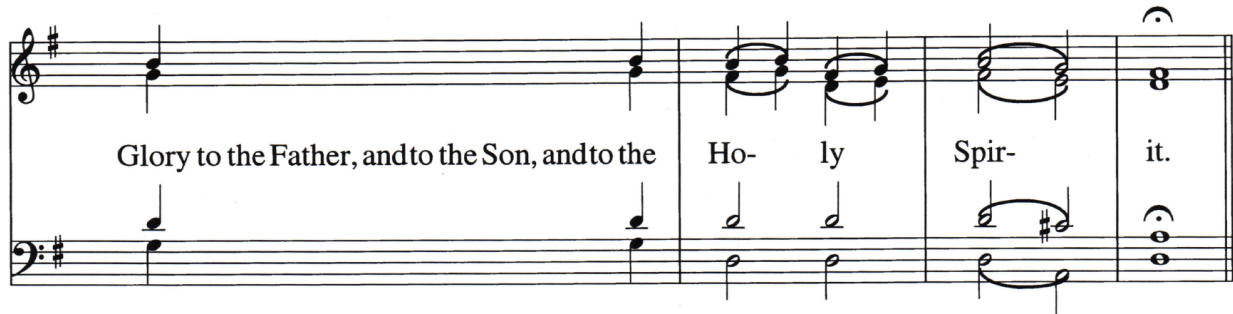
Then stichera for the saint from the Menaion.

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 III



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone III



Dogmatic Theotokion, in Tone III

How can we not marvel/ at thy giving birth to the God-man, O all-honored one./ For without having accepted the temptation of a man, O all immaculate one,/ without a father thou gavest birth in the flesh to a Son/ Who was begotten without a mother before the ages,/ without His undergoing change, confusion or division,/ yet preserving intact the character of both essences./ Wherefore, O Virgin Mother and Mistress,/ entreat Him, that the souls of those who in Orthodox manner// confess thee to be the Theotokos be saved.

Stichera of the Aposticha, in Tone III

O Christ, Who by Thy suffering didst dar- ken the sun,

and with the light of Thy Resurrection hast il- lu- mined all things:

accept Thou our evening hymnody, O Thou Who lov- est man-kind.

Stichos: The Lord is King.

He is clothed with maj- es- ty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord,/ and restored corrupted creation./ Wherefore, loosed from the curse of Adam, we cry out:// O almighty Lord, glory be to Thee!

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

Though Thou art God immutable,/ yet suffering in the flesh Thou wast altered./ Crea-
tion, unable to bear the sight of Him hanging [on the Cross],/ fell prostrate in fear and
groaned;/ and it hymneth Thy long-suffering./ Having descended into hades,/ Thou didst
arise on the third day,// granting life and great mercy to the world.

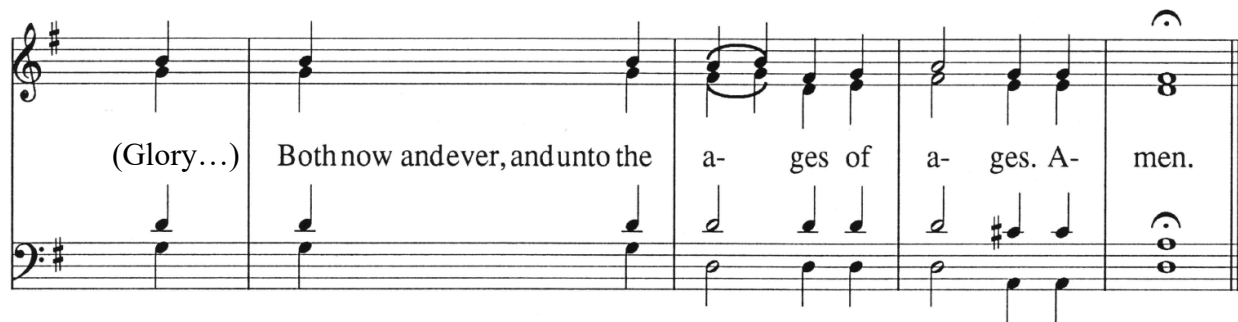
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

Thou didst endure death, O Christ,/ that Thou mightest deliver our race from death;/
having risen from the dead on the third day,/ Thou didst raise with Thyself those who
acknowledged Thee as God;/ and Thou hast enlightened the world.// O Lord, glory be to
Thee!

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 III



Resurrectional Theotokion, in Tone III

Through the divine Spirit,/ by the will of the Father,/ without seed thou didst conceive
the Son of God/ Who hath existed without mother from before the ages,/ and for our sake
thou gavest birth in the flesh unto Him/ Who came forth from thee without father,/ and
thou didst nurture Him on milk as a babe./ Wherefore, cease not to pray// that our souls be
delivered from tribulations.

Matins

God is the Lord, in Tone III

Four times

God is the Lord and hath ap- peared un- to us.

Bles- sed is He that com- eth in the name of the Lord.

This musical score is written for two staves, treble and bass, in the key of D major (one sharp). The melody is primarily composed of half notes and whole notes, with some rests. The lyrics are written below the notes. The first system includes the instruction 'Four times' above the staff. The second system features a repeat sign at the end, indicating the phrase 'Bles- sed is He that com- eth in the name of the Lord.' is to be repeated.

Troparion of the Resurrection, in Tone III

Let the hea- vens be glad; let earth- ly things re- joice;

For the Lord hath wrought might with His arm.

This musical score is written for two staves, treble and bass, in the key of D major (one sharp). The melody is primarily composed of half notes and whole notes, with some rests. The lyrics are written below the notes. The first system includes a repeat sign at the beginning, indicating the phrase 'Let the hea- vens be glad; let earth- ly things re- joice;' is to be repeated. The second system continues the melody with the lyrics 'For the Lord hath wrought might with His arm.'

He hath tram-pled down death by death;

the first-born of the dead hath He be-come. From the bel-ly of ha-des

hath He de-liv-ered us

and hath granted to the world great mer-cy.

Resurrectional Theotokion, in Tone III

We hymn thee who hast mediated the salvation of our race,/ O Virgin Theotokos;/ for thy Son and our God,/ accepting suffering on the Cross/ in the flesh He had received of thee,/ hath delivered us from corruption,// in that He is the Lover of mankind.

First Sessional Hymns, in Tone III

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

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

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

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

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee?" I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: "Rejoice, O thou who art full of grace!"

Second Sessional Hymns, in Tone III

Special Melody: Awed by the beauty

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself; saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

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

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

Hypacoï, in Tone III

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

Hymns of Ascent, in Tone III

Antiphon I

Thou didst move the captivity of Si- - on

The first line of the Antiphon I musical score. It consists of a treble and bass staff in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are: "Thou didst move the captivity of Si- - on". The word "Si-" is followed by a long dash, indicating a sustained note.

a- way from Bab- y- lon, O Word://

The second line of the Antiphon I musical score. The melody continues in the treble staff. The lyrics are: "a- way from Bab- y- lon, O Word://". The word "Bab-" is followed by a long dash, and "Word://" indicates the end of the phrase.

Draw me also forth from the pas- sions un- to life.

The third line of the Antiphon I musical score. The melody continues in the treble staff. The lyrics are: "Draw me also forth from the pas- sions un- to life.". The word "pas-" is followed by a long dash, and "un-" is followed by a long dash. The line ends with a double bar line and a repeat sign.

They that sow in the south with tears di- vine//

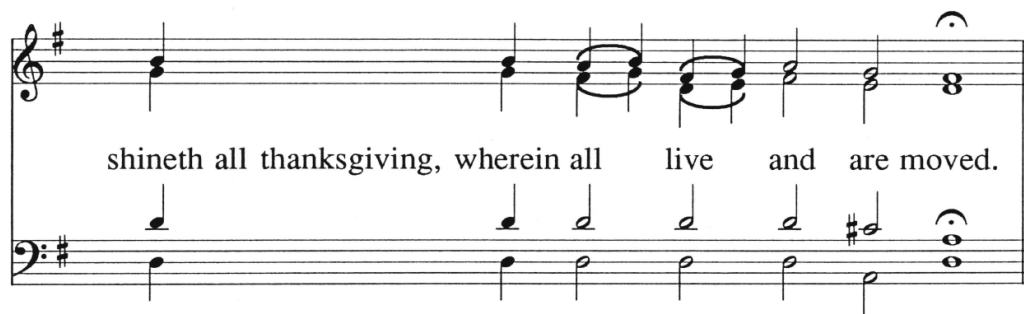
The fourth line of the Antiphon I musical score. The melody continues in the treble staff. The lyrics are: "They that sow in the south with tears di- vine//". The word "di-" is followed by a long dash, and "vine//" indicates the end of the phrase.

shall joyfully reap the grain of life ev-er-last-ing.

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.

Un- to the Ho- ly Spir- it, as to the Fath- er and the Son,



Antiphon II

If the Lord buildeth not the house of the virtues,/ in vain do we labor;/ and when the Spirit protecteth it,// no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ,// as the fruit of Thee and the Father.

Glory..., Both now...

Through the Holy Spirit are all holiness and wisdom perceived;/ for He bringeth every created thing into existence./ Him do we worship, for He is God,// like the Father and the Word.

Antiphon III

Blessed are they who fear the Lord,/ who walk the path of the commandments;// for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd,/ beholding Thine offspring round about Thy table,// bearing the branches of goodly works.

Glory..., Both now...

From the Holy Spirit are all the riches of glory;/ from Him are grace and life for every creation:// for He is hymned with the Father and the Word.

Prokeimenon, in Tone III

Say among the nations that the Lord is King; for He hath established the world which shall

not be sha- - - ken.

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song.

Let Every Breath Praise the Lord, in Tone III

Let ev- ery breath Praise the

Lord Praise the Lord.

The Canon, in Tone III

Ode I Canon of the Resurrection

He, Who of old gathered the waters into one at His di- vine be- hest

The first line of the musical score is written for a two-part setting in G major (one sharp). The treble staff begins with a G4 chord, followed by a D5 chord, and then a G4-A4-B4 triad. The bass staff begins with a G3 chord, followed by a D3 chord, and then a G3-A3-B3 triad. The lyrics are: "He, Who of old gathered the waters into one at His di- vine be- hest".

and part- ed the sea for the people of Is- ra- el,

The second line of the musical score continues the two-part setting. The treble staff has a G4-A4-B4 triad, followed by a D5 chord, and then a G4-A4-B4 triad. The bass staff has a G3-A3-B3 triad, followed by a D3 chord, and then a G3-A3-B3 triad. The lyrics are: "and part- ed the sea for the people of Is- ra- el,".

is our God and is most glor- i- ous.

The third line of the musical score continues the two-part setting. The treble staff has a G4-A4-B4 triad, followed by a D5 chord, and then a G4-A4-B4 triad. The bass staff has a G3-A3-B3 triad, followed by a D3 chord, and then a G3-A3-B3 triad. The lyrics are: "is our God and is most glor- i- ous.".

To Him let us chant, for He hath been glor- i- fied!

The fourth line of the musical score concludes the two-part setting. The treble staff has a G4-A4-B4 triad, followed by a D5 chord, and then a G4-A4-B4 triad. The bass staff has a G3-A3-B3 triad, followed by a D3 chord, and then a G3-A3-B3 triad. The lyrics are: "To Him let us chant, for He hath been glor- i- fied!".

Refrain: Glory to Thy holy resurrection, O Lord!

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: O ye people, let us chant a new song...

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

The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Same as that of the foregoing canon.

Refrain: O most holy Theotokos, save us.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

Ode III
Canon of the Resurrection

O Most High, Thou Ru-ler of all, Who out of non-ex-is-tence

hast brought all things which are fash-ioned by Thy Word

and per-fec-ted by the Spir-it: con-firm me in Thy love.

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Cross and Resurrection

Irmos: Thou hast broken the bow...

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, O Christ. Holy art Thou, O Lord!

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself, receiving our flesh from the Virgin. Holy art Thou, O Lord!

Ode IV
Canon of the Resurrection

Thou hast shown us con- stant love, O Lord,

The first system of musical notation for 'Ode IV'. It consists of a treble and bass staff in G major (one sharp). The treble staff has a whole note chord on G4, followed by a half note chord on A4, and then a whole note chord on B4. The bass staff has a whole note chord on G3, followed by a half note chord on A3, and then a whole note chord on B3. The lyrics are: 'Thou hast shown us con- stant love, O Lord,'.

for Thou didst give Thine only-begotten Son over to death for us.

The second system of musical notation. The treble staff has a whole note chord on G4, followed by a half note chord on A4, and then a whole note chord on B4. The bass staff has a whole note chord on G3, followed by a half note chord on A3, and then a whole note chord on B3. The lyrics are: 'for Thou didst give Thine only-begotten Son over to death for us.'

Where- fore, in thanks- giv- ing we cry to Thee:

The third system of musical notation. The treble staff has a whole note chord on G4, followed by a half note chord on A4, and then a whole note chord on B4. The bass staff has a whole note chord on G3, followed by a half note chord on A3, and then a whole note chord on B3. The lyrics are: 'Where- fore, in thanks- giv- ing we cry to Thee:'.

Glo-ry to Thy pow- er, O Lord!

The fourth system of musical notation. The treble staff has a whole note chord on G4, followed by a half note chord on A4, and then a whole note chord on B4. The bass staff has a whole note chord on G3, followed by a half note chord on A3, and then a whole note chord on B3. The lyrics are: 'Glo-ry to Thy pow- er, O Lord!'.

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Cross and the Resurrection

Irmos: Strange and ineffable...

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all-pure divinity, a most speedy remedy, O Word.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

Ode V
Canon of the Resurrection

I rise ear-ly unto Thee, the Cre-a-tor of all,

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords, primarily triads and dyads, corresponding to the lyrics. The bass staff provides a simple harmonic accompaniment with single notes and dyads.

Who trans-cen-dest ev-erymind in the world; for Thy com-mand-ments are light;

This musical system continues the composition with two measures. The first measure contains the lyrics 'Who trans-cen-dest ev-erymind in the world;' and the second measure contains 'for Thy com-mand-ments are light;'. The musical notation follows the same style as the first system, with chords in the treble and accompaniment in the bass.

where-in do Thou dir-ect me.

This musical system concludes the phrase with the lyrics 'where-in do Thou dir-ect me.'. It features a final cadence with a whole note chord in the treble and a half note in the bass, followed by a double bar line.

Through the envy of the Jews, Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross and Resurrection

Irmos: Thou hast appeared on earth...

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

O Christ our Savior, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

Ode VI
Canon of the Resurrection

The ut-ter-most abyss of sins hath en-gulfed me,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a melody of eighth and quarter notes, with a final half-note chord. The bass staff provides a harmonic accompaniment with eighth and quarter notes, ending with a half-note chord. The lyrics are written below the notes.

and my spir-it doth per-ish.

This musical system continues the melody and accompaniment. The treble staff has a repeat sign over the final two notes. The bass staff also has a repeat sign over its final two notes. The lyrics are written below the notes.

But, stretch-ing forth Thine upraised arm, O Mas-ter,

This musical system continues the melody and accompaniment. The treble staff has a repeat sign over the final two notes. The bass staff also has a repeat sign over its final two notes. The lyrics are written below the notes.

save me as Thou didst Pet-er, O Helms-man.

This musical system concludes the piece. The treble staff ends with a final chord and a fermata. The bass staff also ends with a final chord and a fermata. The lyrics are written below the notes.

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross and Resurrection

Irmos: As a natural image of a sojourn...

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

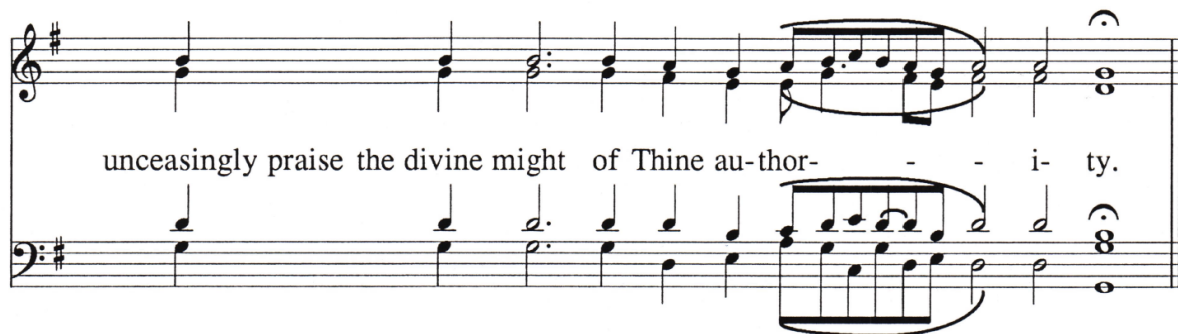
Kontakion of the Resurrection, in Tone III

Thou didst rise today from the tomb O Mer- ci- ful One,

and didst lead us out of the gates of death.

Today Adam danceth and Eve re- joi- ceth;

and together with them both the Prophets and the Pat- ri- archs



Ikos

Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

Ode VII
Canon of the Resurrection

As of old Thou didst bedew the three pi-ous chil- - dren

in the Chal- de- an flame, with the ra- 'diant fire of Thy di- vin- - i- ty

il- lu- mine us who cry: Blessed is the God of our fath- - ers!

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Cross and Resurrection

Irmos: Proud was the tyrant...

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

Ode VIII
Canon of the Resurrection

U- ni- ted in the un- bear- a- ble fire, yet un- harmed by its flame,

the pi- ous youths chanted a divine hymn in in- ter- ces- sion:

Bless the Lord, all ye works of the Lord,

and exalt Him supremely for all a- ges!

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Cross and Resurrection

Irmos: With immaterial flame the God-seeing children...

God, the dispassionate Word, Who in His divinity is not subject to the passions, suffereth in the flesh. Unto Him let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Having fallen asleep as one mortal, Thou didst arise as one immortal, O Savior; and Thou savest from death those who chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

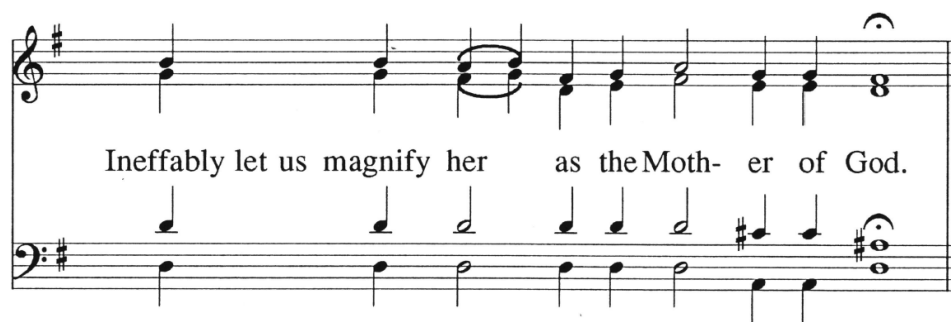
Ode IX
Canon of the Resurrection

A won- der new and di- vine: the Lord manifestly passeth through the closed

door of the Vir- - gin, na- ked at His en- - try;

and God doth reveal Himself as corporeal as He is- su- eth forth;

and yet the gate re- main- eth shut.



Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross and Resurrection

Irmos: Wounded with the sweet arrow...

From a dishonorable death Thou hast poured forth honor upon all men; and having tasted thereof through Thy crucifixion, O Christ our Savior, Thou hast given me incorruption through Thy mortal essence, in that Thou lovest mankind.

Rising from the tomb, O Christ, Thou didst save me; and thou didst ascend and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in the loving-kindness of Thy mercy, O Lord.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

Musical score for "Hallelujah" by J. S. Bach. The score is written for a vocal line (treble clef) and a basso continuo line (bass clef). The key signature is one sharp (F#). The lyrics are: "Holy is the Lord our God, Holy is the Lord our God, Hallelujah". The vocal line features a melody that is primarily composed of eighth and sixteenth notes, with a final cadence. The basso continuo line provides a harmonic foundation with a simple bass line.

Ho- ly is the Lord our God.

Let Every Breath Praise the Lord, in Tone III

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

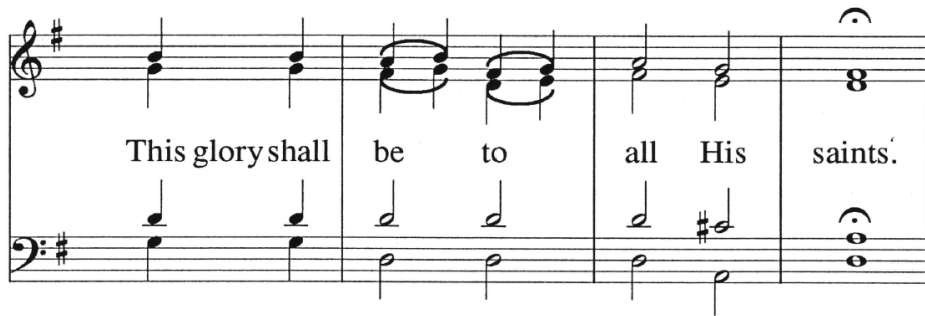
praise Him in the high- est. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalm of Praise, in Tone III

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



Come, all ye nations, and understand the power of the dread mystery;/ for Christ the Savior, Who in the beginning was the Word,/ was crucified for our sake and buried,/ and rose from the dead, that He might save all.// Let us worship Him.

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

Those who guarded Thee declared all the wonders, O Lord;/ but the council of vainglory filled their hands with a reward,/ intending thus to conceal Thy resurrection,/ which the world doth glorify.// Have mercy upon us!

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

All were filled with joy, experiencing the resurrection;/ for Mary Magdalene went to the tomb and found an angel seated upon the stone,/ clad in shining raiment, who said:/ "Why seek ye the Living among the dead?/ He is not here, but is risen as He said,// going before you to Galilee!"

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

In Thy light do we behold light,/ O Master Who lovest mankind;/ for Thou didst rise from the dead,/ granting salvation to the human race./ Let all creation glorify Thee Who alone art sinless./ Have mercy upon us!

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

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord;/ for, tak-ing sweet-smelling spices,/ they went to Thy tomb, intending to embalm Thine all-pure body./ But an angel, seated upon the stone,/ announced to them: "Why seek ye the Living among the dead?/ For He is risen as God,// trampling down death and granting great mercy unto all!"

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

The radiant angel, seated on Thy life-creating tomb,/ said to the myrrh-bearing women:/ "The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day,// in that He alone is God Almighty!"

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

Arriving on the first day of the week,/ Mary Magdalene sought Thee in the tomb;/ and not finding Thee, she lamented, weeping and crying aloud:/ “Woe is me, O my Savior!/ Thou hast been stolen, O King of all!”/ But the two life-bearing angels within the tomb cried out:/ “Why weepest thou, O woman?”/ “I weep,” said she, “because they have taken the Lord from the tomb,/ and I know not where they have laid Him!”/ But turning around, she straightway cried out as she saw Thee:// “O my Lord and my God, glory be to Thee!”

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

The Jews closed Life within the tomb,/ but the thief opened up delight with his tongue, crying aloud and saying:/ “He Who was crucified with me for my sake joined me on the Tree,/ and hath revealed Himself to me,/ seated on the throne with the Father;// for He is Christ our God, Who hath great mercy!”

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

Divine Liturgy

On the Beatitudes, in Tone III

From paradise didst Thou drive [our] forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: "Remember me, O Savior, in Thy kingdom!"

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: "Remember us also in Thy kingdom!"

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

O Thou Who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in hell, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: "Remember us also in Thy kingdom!"

Risen from the dead, O Savior, Thou didst first appear to the myrrh-bearing women, crying out: "Rejoice!" and through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it with faith as a mighty weapon against the demons, we all cry out: "Remember us also in Thy kingdom!"

Triadicon: O ye faithful, let us hymn the Father, Son and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous and enlighteneth all who cry out: "Remember us also in Thy kingdom!"

Theotokion: Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou light cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honored mountain of God, fruitful and unquarried!

Troparion of the Resurrection, in Tone III

Let the hea- vens be glad; let earth- ly things re- joice;

The first system of musical notation for the troparion. It consists of a treble and a bass staff, both in the key of D major (one sharp). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are: "Let the hea- vens be glad; let earth- ly things re- joice;".

For the Lord hath wrought might with His arm.

The second system of musical notation. The melody continues with quarter and half notes. The lyrics are: "For the Lord hath wrought might with His arm.".

He hath tram- pled down death by death;

The third system of musical notation. The melody continues with quarter and half notes. The lyrics are: "He hath tram- pled down death by death;".

the first-born of the dead hath He be- come.

The fourth system of musical notation. The melody continues with quarter and half notes. The lyrics are: "the first-born of the dead hath He be- come.".

From the bel- ly of ha- des hath He de- liv- ered us

and hath granted to the world great mer- cy.

Kontakion of the Resurrection, in Tone III

Thou didst rise today from the tomb O Mer- ci- ful One,

and didst lead us out of the gates of death.

Today Adam danceth and Eve re- joi- ceth;

and together with them both the Prophets and the Pat- ri- archs

unceasingly praise the divine might of Thine au-thor- i- ty.

Prokeimenon, in Tone III

O chant unto our God, chant ye,

This musical notation is for the first part of the Prokeimenon in Tone III. It consists of two staves, a treble staff and a bass staff, both in the key of D minor (one flat). The time signature is common time (C). The melody is simple, with the treble staff starting on a whole note D4 and the bass staff on a whole note D3. The lyrics "O chant unto our God, chant ye," are written below the staves, with the words "O", "chant", "unto", "our", "God,", "chant", and "ye," aligned with the notes.

chant un- to our King, chant ye. chant ye.

Final Time

This musical notation is for the second part of the Prokeimenon in Tone III. It consists of two staves, a treble staff and a bass staff, both in the key of D minor (one flat). The time signature is common time (C). The melody is more complex, with the treble staff starting on a whole note D4 and the bass staff on a whole note D3. The lyrics "chant un- to our King, chant ye. chant ye." are written below the staves, with the words "chant", "un-", "to", "our", "King,", "chant", "ye.", and "chant ye." aligned with the notes. The section ends with a double bar line and the words "Final Time" above the staff.

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, in Tone III

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

This system of the musical score consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The first two measures contain the lyrics 'Al- le- lu- ia,'. The third measure contains 'Al-' followed by a long horizontal line indicating a sustained note. The fourth measure contains '- - - le-'. The melody is composed of eighth and quarter notes, while the bass line consists of quarter and eighth notes.

lu- - - i- - a.

This system continues the musical score. It consists of two staves, treble and bass, in the key of D major. The first measure contains the lyrics 'lu-' followed by a long horizontal line. The second measure contains '- - i-' followed by a long horizontal line. The third measure contains '- a.' followed by a long horizontal line. The melody is composed of eighth and quarter notes, while the bass line consists of quarter and eighth notes. The system ends with a double bar line and a repeat sign.

In Thee, O Lord, have I hoped; let me not be put to shame in the age to come.
Stichos: Be Thou unto me a God to defend me and a house of refuge to save me.

It is Truly Meet, in Tone III

Obikhod

It is tru- ly 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 the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "It is tru- ly meet to bless thee, the The- o- tok- - os,". The word "The-" is on the treble staff, and "o- tok-" is on the bass staff. The final note of the system is a whole note on the treble staff, which is circled.

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

The second system of musical notation. The melody continues from the first system. The lyrics are: "ev- er- bles- sed and most blameless, and Moth- er of our God." The word "Moth-" is on the treble staff, and "er of our God." is on the bass staff. The system ends with a double bar line.

More hon- or- a- ble than the Cher- u- bim,

The third system of musical notation. The melody continues. The lyrics are: "More hon- or- a- ble than the Cher- u- bim,". The word "Cher-" is on the treble staff, and "u- bim," is on the bass staff. The final note of the system is a whole note on the treble staff, which is circled.

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

The fourth system of musical notation. The melody continues. The lyrics are: "and bey- ond compare more glorious than the Ser- a- phim,". The word "Ser-" is on the treble staff, and "a- phim," is on the bass staff. The system ends with a double bar line.

who without corruption gavest birth to God the Word,

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

Κοίνιζ, ἡ βῆϝ ἡάπηνϝ ελάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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