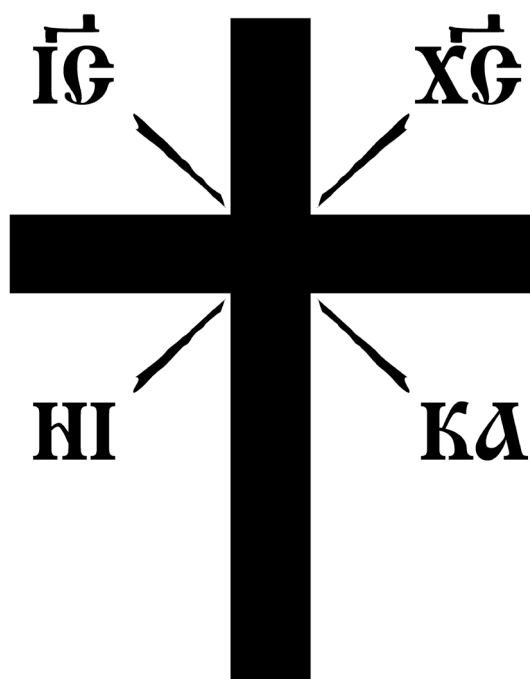


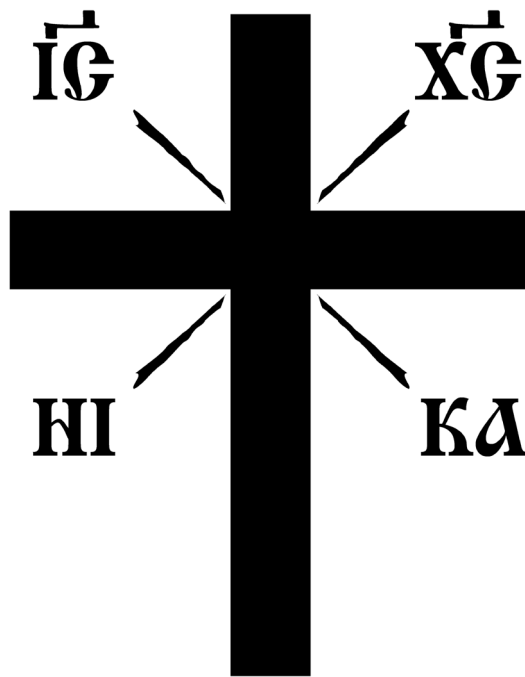


Sunday Octoechos
Tone IV
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἑγείχη γεννη μὲρονόεινι
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIII



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The Octoechos, Volume II
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Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

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Great Vespers

Lord I Have Cried, in Tone IV

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

This system 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 lyrics are written below the staves. The first measure of the treble staff has a fermata over the final note, and the first measure of the bass staff has a fermata over the final note.

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

This system consists of two staves, treble and bass, in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves.

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

This system consists of two staves, treble and bass, in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves.

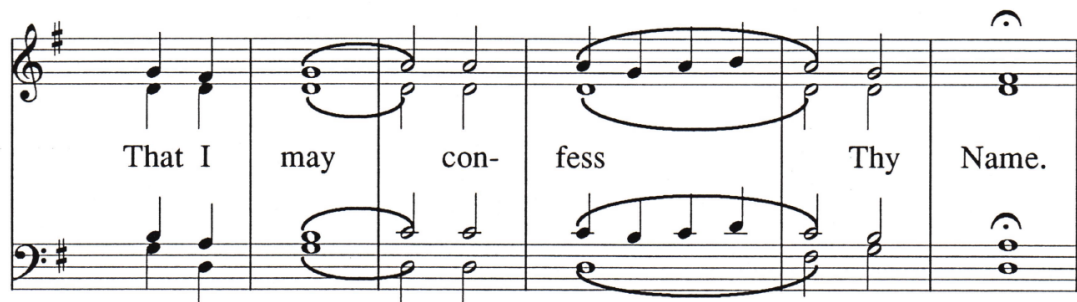
Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two staves, treble and bass, in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves. The first measure of the treble staff has a fermata over the final note, and the first measure of the bass staff has a fermata over the final note.



Resurrectional Stichera

Stichos: Bring my soul out of prison.



Bowing down unceasingly before Thy life-creating Cross, O Christ God,/ we glorify Thy resurrection on the third day;/ for thereby Thou hast restored corrupted human nature,/ O Almighty,/ and hast renewed for us the ascent of the heavens,// in that Thou alone art good and lovest mankind.

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

Thou hast loosed the penalty/ for the disobedience committed through the tree, O Savior,/ having been nailed of Thine own will to the Tree of the Cross;/ and having descended into hades, O Mighty One,/ as God Thou didst break asunder the bonds of death./ Where-fore, we worship Thy resurrection from the dead,/ crying out with joy:/ O Lord Almighty,// glory be to Thee!

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

Thou didst break down the gates of hades, O Lord,// and didst destroy the kingdom of death;/ and Thou didst free the human race from corruption,// granting life, incorruption and great mercy to the world.

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

Come, O ye people, let us hymn the Savior's rising on the third day,/ whereby we have been delivered from the unbreakable bonds of hades,/ and have all received incorruption and life, crying out:/ O Thou Who alone lovest mankind,/ Who wast crucified, buried and hast arisen,// save us by Thy resurrection!

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

Angels and men hymn Thy rising on the third day, O Savior,/ whereby the ends of the whole world have been illuminated,/ and we have all been delivered from enslavement to the enemy,/ crying out: O Savior, almighty Creator of life,/ Who alone lovest mankind,// save us by Thy resurrection!

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.

Thou didst crush the gates of bronze,/ didst break their chains, O Christ God,/ and didst raise up the fallen human race./ Wherefore, we cry out together:/ O Lord Who hast risen from the dead,// glory be to Thee!

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

Thy begetting by the Father is everlasting and outside of time, O Lord;/ Thine incarnation from the Virgin is ineffable and indescrivable for men;/ and Thy descent into hades is fearsome for the devil and his angels./ For, having trampled down death,/ Thou didst arise on the third day,// granting to men incorruption and great mercy.

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.

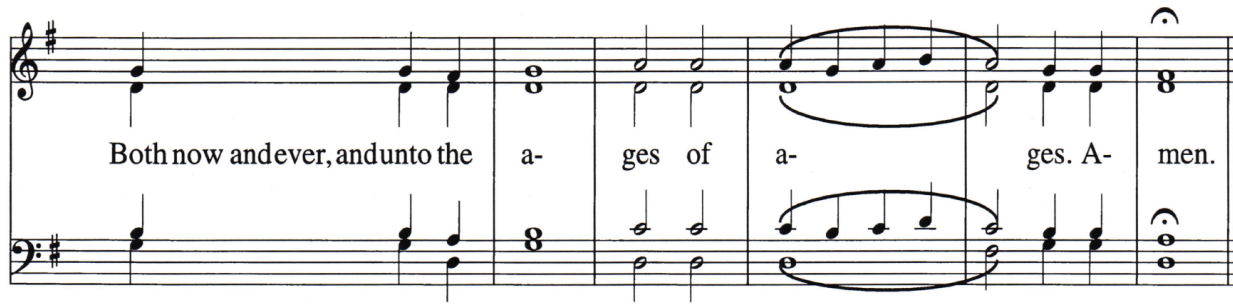
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone IV



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone IV



Dogmatic Theotokion, in Tone IV

The Prophet David, the forefather of God,/ for thy sake gave voice beforehand in psalm-
ody concerning thee,/ unto Him Who in thee accomplished mighty works:/ the Queen
stood at Thy right hand./ For God Whose good pleasure it was to become incarnate of thee
without father/ showed thee, His Mother, to be the mediatrix of life,/ that He might renew
His image which had become corrupt through the passions;/ and having found the sheep
which had strayed among the mountains and become lost,/ He taketh it upon His shoul-
ders/ and bringeth it to His Father;/ and Christ, Who is possessed of great and rich mercy,/
in accordance with His will, uniteth it with the hosts of heaven,// and saveth the world, O
Theotokos.

Stichera of the Aposticha, in Tone IV

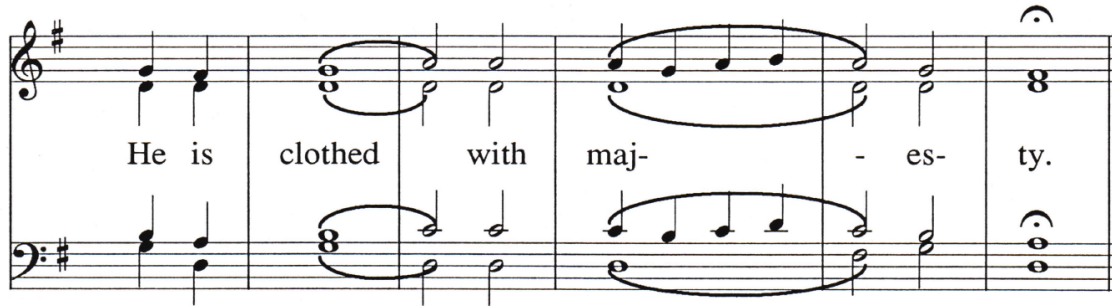
Having ascended the Cross, O Lord, Thou didst destroy the an-ces-tral curse;

and de-scen-ding into hades Thou didst free the pri-son-ers of a-ges past,

granting incorruption to the hu-man race. Where-fore,chan-ting,

we glorify Thy life-creating and saving Re-sur-rec-tion.

Stichos: The Lord is King.



Suspended on the Tree, O Thou Who alone art powerful,/ Thou didst shake all crea-
tion;/ and laid in the tomb, Thou didst raise up those who lived in the graves,/ granting in-
corruption and life to the human race./ Wherefore, chanting, we glorify Thine arising// on
the third day.

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

Iniquitous men, having given Thee over to Pilate, O Christ,/ condemned thee to be cruci-
fied,/ showing themselves ungrateful for Thy benefactions./ And of Thine own will Thou
didst endure burial/ and didst rise of Thine own accord, as God, on the third day,/ granting
us never-ending life// and great mercy.

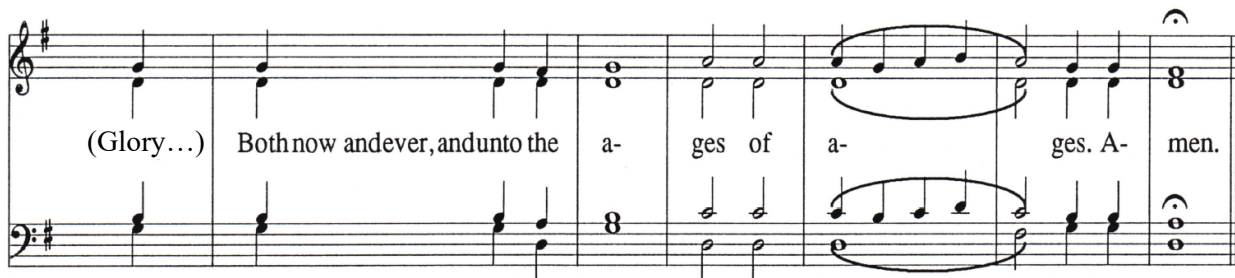
Stichos: Holiness becometh Thy house,/ O Lord, unto length of days.

The women, arriving at the tomb in tears,/ sought thee; and finding Thee not, they said,
lamenting and crying out with weeping:/ "Woe to us, O our Savior, Thou King of all!/ How
is it that Thou hast been stolen?/ What place holdeth Thy life-bearing Body?"/ And an angel
answered them:/ "Weep not," he said,/ "but, going forth, proclaim that the Lord hath risen,
granting us joy,// in that He alone is compassionate!"

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 IV



Resurrectional Theotokion, in Tone IV

Mercifully regard the supplications of thy servants, O all-immaculate one,/ quelling the uprisings of the cruel demons against us,/ delivering us from every sorrow;/ for thee alone have we as a steadfast and sure confirmation;/ and we have acquired thine intercession;/ let not us that call upon thee be put to shame, O Mistress./ Haste thou to answer the entreaty of those who cry out to thee with faith:/ Rejoice, thou help, joy and protection of all,// and salvation of our souls!

Matins

God is the Lord, in Tone IV

Four times

God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth

in the name of the Lord.

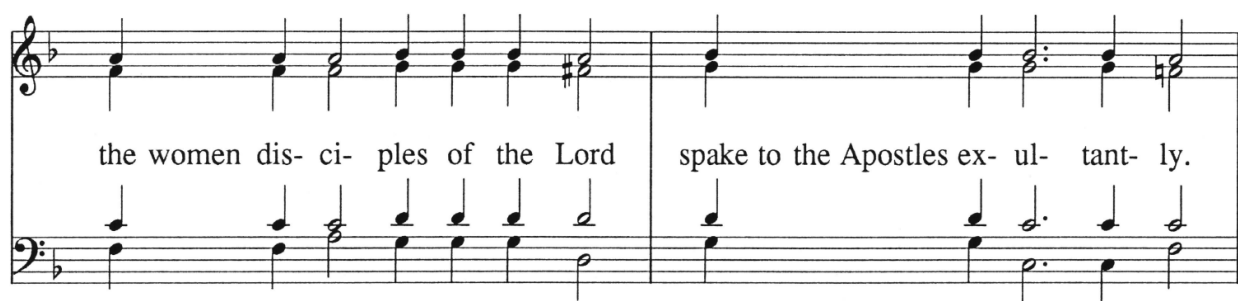
This musical score is for the Matins hymn 'God is the Lord, in Tone IV'. It is written for four voices, indicated by the 'Four times' instruction. The music is in G major (one sharp) and 4/4 time. The first system contains two measures of music with the lyrics 'God is the Lord, and hath ap- peared un- to us.' and 'Blessed is he that com- eth'. The second system contains two measures of music with the lyrics 'in the name of the Lord.' and ends with a double bar line and repeat dots. The melody is simple and homophonic, with the bass line providing a steady accompaniment.

Troparion of the Resurrection, in Tone IV

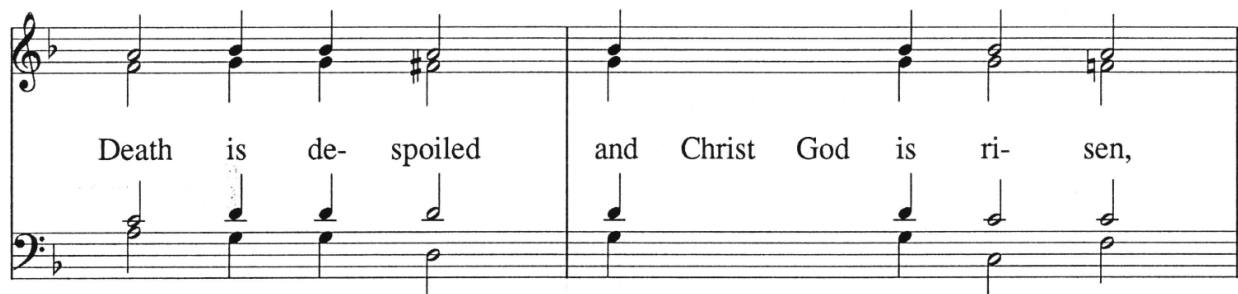
Having learned the joyful proclamation of the Resurrection from the an- gel,

and having cast off the ancestral con- dem- na- tion,

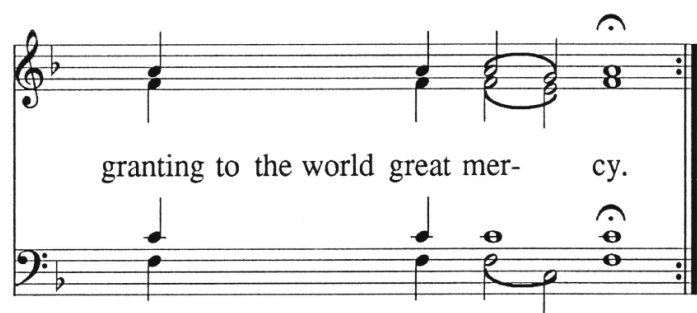
This musical score is for the Troparion of the Resurrection, in Tone IV. It is written for four voices. The music is in G major (one sharp) and 4/4 time. The first system contains two measures of music with the lyrics 'Having learned the joyful proclamation of the Resurrection from the an- gel,'. The second system contains two measures of music with the lyrics 'and having cast off the ancestral con- dem- na- tion,'. The melody is simple and homophonic, with the bass line providing a steady accompaniment.



the women dis- ci- ples of the Lord spake to the Apostles ex- ul- tant- ly.



Death is de- spoiled and Christ God is ri- sen,



granting to the world great mer- cy.

Resurrectional Theotokion, in Tone IV

The mystery hidden from before the ages/ and unknown even to the angels,/ through thee, O Theotokos, hath been revealed to those on earth:/ God incarnate in unconfused un-ion,/ Who willingly accepted the Cross for our sake/ and, thereby raising up the first-formed man,// hath saved our souls from death.

First Sessional Hymns, in Tone IV

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marvelled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

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

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath arisen, remaining the Bestower of life forever!

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

Joseph marvelled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

Second Sessional Hymns, in Tone IV

Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thyself, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

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

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

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

All the choirs of the apostles marvelled at the dread mystery of thy birthgiving, O pure one: how He Who holdeth all things in one hand is held in thine arms as a man, how the Preëternal One receiveth the beginning, how He Who in His ineffable goodness nurtureth every creature is fed with milk. And praising thee, they glorify thee as the true Mother of God.

Hypacoï, in Tone IV

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Hymns of Ascent, in Tone IV

Antiphon I

From my youth have the many pas- sions warred a- gainst me. //

But do Thou help me and save me, O Sav- iour. O ye who hate Si- on,

ye shall be put to shame by the Lord; //

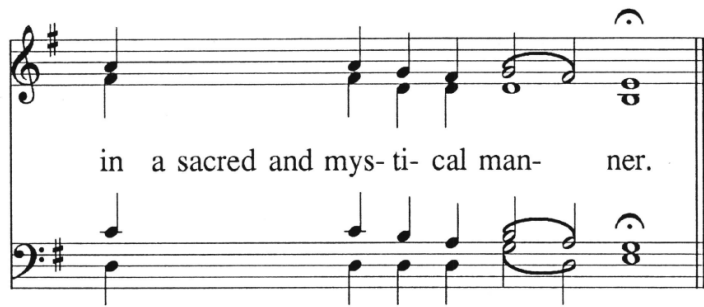
for ye shall be withered up like grass by the fire.

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. By the Holy Spir- it is every soul giv- en life,

ex- al- ted by pur- i- ty, and made radiant by the Unity of the Trin- i- ty //



Antiphon II

From the depths of my soul have I cried out to Thee, O Lord.// Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord// is higher than all who sorrow.

Glory..., Both now...

Through the Holy Spirit do streams of grace flow,/ watering all creation,// unto its enlivening.

Antiphon III

Let my heart be lifted up unto Thee, O Word,/ and let none of the delights of the world beguile me,// unto my weakening.

We who have love for our mothers// must needs be yet more ardent in our love for the Lord.

Glory..., Both now...

From the Holy Spirit is the richness of divine vision,/ sight and wisdom;// for in Him doth the Word reveal all the precepts of the Father.

Prokeimenon, in Tone IV

A musical score for a Prokeimenon in Tone IV. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "A-rise, O Lord, help us, and redeem us for Thy name's sake." The music is divided into two measures by a double bar line. The first measure contains the first half of the text, and the second measure contains the second half. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line provides a simple harmonic accompaniment.

A-rise, O Lord, help us, and redeem us for Thy name's sake.

Arise, O Lord, help us, and redeem us for Thy name's sake.

Stichos: O God, with our ears have we heard.

Let Every Breath Praise the Lord, in Tone IV

A musical score for the text "Let Every Breath Praise the Lord" in Tone IV. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "Let ev- ery breath Praise the Lord." The music is divided into two measures by a double bar line. The first measure contains the first half of the text, and the second measure contains the second half. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line provides a simple harmonic accompaniment.

Let ev- ery breath Praise the Lord.

The Canon, in Tone IV

Ode I Canon of the Resurrection

Is- ra- el of old, having traversed the depths

The first system of musical notation for the Canon of the Resurrection. It consists of two staves, a treble staff and a bass staff, both in the key of B-flat major (one flat). The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of single notes, mostly eighth and sixteenth notes, with some rests. The lyrics are written below the staves, aligned with the notes.

of the Red Sea with dry- shod feet, vanquished the might of Am- a- lek

The second system of musical notation. It continues the melody from the first system. The treble staff features a triplet of eighth notes in the middle of the first measure. The bass staff continues with single notes. The lyrics are aligned with the notes.

in the wild- er- ness by Moses' hands up- lif- ted in the form of a Cross.

The third system of musical notation, which concludes the piece. The treble staff ends with a final chord and a fermata. The bass staff ends with a final note and a fermata. The lyrics are aligned with the notes.

Refrain: Glory to Thy holy resurrection, O Lord!

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Theotokion: At the will of the Father, through the divine Spirit thou didst conceive the Son of God without seed and gavest birth unto Him in the flesh. He Who was begotten of the Father without mother came forth from thee without father for our sake.

Canon of the Cross and Resurrection

Ode 1, same tone.

Irmos: I will open my mouth...

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

Thou didst heal the affliction of mankind, O Lord, restoring it by Thy divine blood; and Thou didst break him who is mighty in power, who of old broke Thy creature.

Through death Thou becamest the resurrection of the dead; for the might of mortality was removed when it fought with eternal Life, the incarnate God Who hath mastery over all things.

Theotokion: More beautiful than the heavenly hosts did Thy divine and animate temple become: the Virgin, the holy mountain which bore Thee in her womb.

Canon of the Theotokos

Ode 1, same tone.

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee...

Refrain: O most holy Theotokos, save us.

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

Ode III
Canon of the Resurrection

The Church rejoiceth in Thee, O Christ, cry- ing a- loud:

This musical system consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is written in a simple, homophonic style. The lyrics are: "The Church rejoiceth in Thee, O Christ, cry- ing a- loud:". The first staff has a treble clef and the second has a bass clef. The music is divided into two measures by a bar line. The first measure contains the lyrics "The Church rejoiceth in Thee, O Christ," and the second measure contains "cry- ing a- loud:". The melody is primarily composed of quarter and eighth notes, with some rests.

Thou art my strength, O Lord, my re- fuge and my foun- da- - tion!

This musical system continues the melody from the first system. It also consists of two staves, treble and bass, in the same key. The lyrics are: "Thou art my strength, O Lord, my re- fuge and my foun- da- - tion!". The first staff has a treble clef and the second has a bass clef. The music is divided into two measures by a bar line. The first measure contains the lyrics "Thou art my strength, O Lord, my re- fuge and my foun- da-" and the second measure contains "- tion!". The melody is primarily composed of quarter and eighth notes, with some rests. The system ends with a double bar line and a repeat sign.

The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Theotokion: Thou alone, who in manner transcending nature art the mediatress of good things for those on earth, becamest the Mother of God; wherefore, we offer thee "Rejoice!"

Canon of the Cross and Resurrection

Irmos: O Theotokos, thou living and abundant fountain...

O Savior, the serpent sank into me his fangs, full of venom, which Thou didst break with the nails which pierced, Thy hands, O Almighty Master; for there is none among the saints as holy as Thou, Who lovest mankind.

Of Thine own will Thou wast seen, dead, in the tomb, O Bestower of life; and Thou hast overthrown the gates of hades for the souls held prisoner from ages past; for there is none among the saints as holy as Thou, Who lovest mankind.

Theotokion: Thou hast been shown to be the unploughed furrow, having given birth to the Grain of life, the Mediator of immortality for all who partake of the Holy One Who in holiness abideth among the saints.

Canon of the Theotokos

Irmos: Willingly didst Thou descend from on high to earth...

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

Ode IV
Canon of the Resurrection

Beholding Thee, the Sun of right- eous- ness, lift- ed up up- on the Cross,

the Church stood root- ed in place, cry- ing out as is meet:

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

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou remainest a virgin still; wherefore, with steadfast faith we cry aloud to thee, "Rejoice, O Mistress!"

Canon of the Cross and Resurrection

Irmos: Perceiving the inscrutable counsel...

Israel of the law refused to acknowledge Thee as God Who made the law, O Christ; instead, violating the law, they nailed Thee to the Tree as a transgressor, and are now unworthy of the law.

Thy divine soul, O Savior, having captured the treasures of hades, raised up with itself the souls of ages past; and Thy life-bearing body hath poured forth incorruption upon all.

Theotokion: All of us glorify thee as the Ever-virgin and the true Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses who beheld God, O all-pure one.

Canon of the Theotokos

Irmos: Seated in glory upon the throne...

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

He Who made His abode within thee and was born of thee without seed remained God the Word and preserved thee as virgin during thy birthgiving and virgin after birthgiving, in that He is the Master and Maker of all creation.

Ode V
Canon of the Resurrection

Thou camest into the world as a light, O my Lord: a ho- ly light

turning from the gloom of ignorance those who hymn Thee with faith.

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Theotokion: Thee do we wield as an invincible sword against the enemy, O Bride of God, for we have acquired thee as our confirmation and hope of salvation.

Canon of the Cross and Resurrection

Irmos: All things are filled with awe...

Mindless hades seized Thee in its maw; for, having seen Thee nailed to the Cross, pierced by the spear, bereft of breath, it thought that Thou, the living God, wast a simple man. But testing the might of Thy divinity it understood.

The grave and hades divided the ruined temple of Thy body, O Thou Who lovest mankind, and both were against their will compelled to pay a fine: the one by giving up the souls of Thy saints, and the other their bodies, O Immortal One.

Theotokion: Behold! now hath the prophecy of the prophets been fulfilled! For thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all, and gavest birth to the timeless Son for all, Who giveth peace unto all who hymn thee.

Canon of the Theotokos

Irmos: Now I shall arise...

The Son of God, making His abode within thee, made thee-for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

The womb of the Virgin confounded the understanding of the tyrants; for her Babe sustained the soul-destroying sting of the serpent, cast down the proud apostate, and subdued him beneath the feet of the faithful.

Ode VI
Canon of the Resurrection

'I will sac- ri- fice to Thee with a voice of praise, O Lord!'

the Church cri- eth out to Thee, having been cleansed of the blood of de- mons

by the blood which, for mer- cy's sake, flowed from Thy side.

Girded about with power, Thou didst ascend the Cross, and as God didst wrestle with the tyrant. And Thou didst cast him down from the heights and with invincible power didst raise up Adam.

Radiant and comely, Thou didst arise from the tomb, O Christ, and didst drive away all the enemies by Thy divine power; and as God Thou hast filled all with gladness.

Theotokion: O wonder newest of all wonders! For when the Virgin, without knowing man conceived in her womb, Him Who sustaineth all things, He was not confined.

Canon of the Cross and Resurrection

Irmos: I have come unto the depths...

Hades opened its maw and swallowed me, and, mindless, it puffed up its soul; but Christ, descending, led up my life, in that He loveth mankind.

Death hath perished through death; for He Who slew death hath arisen, granting me incorruption; and appearing to the women He proclaimed immortal joy.

Theotokion: Thy womb was shown to be the pure receptacle of the unbearable Godhead, O Theotokos, which the ranks of heaven were unable to gaze upon without fear.

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion ineffably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Kontakion of the Resurrection, in Tone IV

My Saviour and Re- deem- er

The first line of the Kontakion is written in two staves, Treble and Bass clef, with a key signature of one flat (B-flat). The melody is a simple, slow-moving line. The lyrics are: "My Saviour and Re- deem- er". The word "Re-" is split across the two staves, with "Re-" on the first staff and "deem-" on the second staff. The word "er" is on the second staff.

hath, as God, raised up the earthborn from the grave and from their fet- ters,

The second line of the Kontakion continues the melody. The lyrics are: "hath, as God, raised up the earthborn from the grave and from their fet- ters,". The word "fet-" is split across the two staves, with "fet-" on the first staff and "ters," on the second staff.

and He hath broken the gates of ha- - des, and, as Mas- ter,

The third line of the Kontakion continues the melody. The lyrics are: "and He hath broken the gates of ha- - des, and, as Mas- ter,". The word "ha-" is split across the two staves, with "ha-" on the first staff and "des," on the second staff. The word "Mas-" is split across the two staves, with "Mas-" on the first staff and "ter," on the second staff.

hath risen on the third day.

The fourth line of the Kontakion concludes the melody. The lyrics are: "hath risen on the third day." The word "day." is on the second staff.

Ikos

O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power to-day, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

Ode VII

Canon of the Resurrection

The children of Abraham in the Per- sian fur- nace,

afire with love of piety more than with the flame, cried out:

Blessed art Thou in the temple of Thy glo-ry, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Theotokion: Rejoice, divine and sanctified dwelling of the Most High! For through thee, O Theotokos, hath joy been given unto those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Cross and Resurrection

Irmos: The divinely wise youths worshipped not a creation...

Lifted up upon the Tree, He Who hath saved man laid low the lofty eye and cast overweening pride down to the ground. O all-hymned Lord and God of our fathers, blessed art Thou!

By Thy power lift up the horn of those who serve Thee, O Thou Who arose from the dead and emptied hades of its former riches, the souls of many men, O Master. O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: Following the words of God, we glorify the one Godhead united in three Lights, indivisible, the eternal Flame which enlighteneth all creation, which crieth: Blessed art Thou, O God!

Canon of the Theotokos

Irmos: The three youths in Babylon...

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Thou wast shown to transcend creation, in that thou gavest birth to the Creator and Lord; wherefore, O Theotokos, I cry out to thee: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

Ode VIII
Canon of the Resurrection

Stretch- ing forth his hands, Daniel shut the lions' mouths in the pit;

This system consists of two measures of music. The first measure contains the lyrics 'Stretch- ing forth his hands,' and the second measure contains 'Daniel shut the lions' mouths in the pit;'. The music is written in a two-staff system with a treble and bass clef, featuring a simple harmonic setting of the text.

and the young lovers of piety, girded about with vir- tue,

This system consists of two measures of music. The first measure contains the lyrics 'and the young lovers of piety, girded about with vir-' and the second measure contains 'tue,'. The music is written in a two-staff system with a treble and bass clef, featuring a simple harmonic setting of the text.

quenched the power of the fire, cry- ing out:

This system consists of two measures of music. The first measure contains the lyrics 'quenched the power of the fire, cry-' and the second measure contains 'ing out:'. The music is written in a two-staff system with a treble and bass clef, featuring a simple harmonic setting of the text.

Bless the Lord, all ye works of the Lord!

This system consists of two measures of music. The first measure contains the lyrics 'Bless the Lord, all ye works of the Lord!' and the second measure contains 'of the Lord!'. The music is written in a two-staff system with a treble and bass clef, featuring a simple harmonic setting of the text.

Stretching forth Thy hands, Thou didst gather in all the nations, O Master, and didst reveal the one Church which hymneth Thee, unto those in heaven and on earth, who sing together: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

The angel clad in white, resplendent in the unapproachable light of the resurrection, appeared to the women, crying: "Why seek ye the Living in the tomb as one dead? Truly Christ hath arisen!" And unto Him do we cry: All ye works, hymn the Lord and exalt Him supremely for all ages!

Theotokion: Alone among all generations, O all-pure Virgin, thou hast been shown to be the Mother of God; and thou wast the habitation of the Divinity, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, Bride of God.

Canon of the Cross and Resurrection

Irmos: The birthgiving of the Theotokos...

Creation, beholding Thine unjust slaughter, veiled itself in darkness and lamented; for when the earth was troubled, the sun clothed itself in gloom as in a black robe. And we unceasingly hymn and exalt Christ supremely forever.

Having descended to me, even unto hades, and made resurrection a way for all, thou didst ascend again, taking me with Thee on Thy shoulder, and didst bring me to the Father. Wherefore, I cry out to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Triadicon: Let us glorify the one God of all the Father, Who alone is unoriginate, the first Mind and Cause of all, and the Word Who is without beginning, and the Spirit Comforter-, worshipping and exalting the united Trinity for all ages.

Canon of the Theotokos

Irmos: O Almighty Deliverer of all...

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

The prefiguration of thy virginity saved those who were equal in number to the Trinity; for in their virginal bodies they trampled down the flame, O Virgin, crying: Bless the Lord, hymn and exalt Him supremely forever!

Ode IX
Canon of the Resurrection

Christ, the Chief Cornerstone uncut by hu- man hands,

The first line of musical notation features a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody consists of half notes: C4, D4, E4, F4, G4, A4, Bb4, and C5. The bass staff provides a simple accompaniment with half notes: C3, D3, E3, F3, G3, A3, Bb3, and C4. The lyrics are aligned under the notes: "Christ, the Chief Cornerstone uncut by hu- man hands,".

Who united two disparate na- tures,

The second line of musical notation continues the melody. The treble staff has a half note C4, followed by a half note D4, then a half note E4 which is tied to the next measure. The bass staff has half notes: C3, D3, E3, F3, G3, A3, Bb3, and C4. The lyrics are: "Who united two disparate na- tures,".

was cut from thee, the unquarried mountain, O Vir- gin.

The third line of musical notation continues the melody. The treble staff has a half note C4, followed by a half note D4, then a half note E4 which is tied to the next measure. The bass staff has half notes: C3, D3, E3, F3, G3, A3, Bb3, and C4. The lyrics are: "was cut from thee, the unquarried mountain, O Vir- gin.".

Where- fore, in glad- ness we mag- ni- fy thee, O The- o- tok- - os.

The fourth line of musical notation concludes the piece. The treble staff has a half note C4, followed by a half note D4, then a half note E4 which is tied to the next measure. The bass staff has half notes: C3, D3, E3, F3, G3, A3, Bb3, and C4. The lyrics are: "Where- fore, in glad- ness we mag- ni- fy thee, O The- o- tok- - os.".

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Triadicon: Worshipping the Oneness of the divine Essence, the Trinity of Hypostases, and honoring rightly that which is in unconfused Hypostases, equal in power and one as to adoration, let us magnify It, all ye faithful.

Canon of the Cross and Resurrection

Irmos: Let every mortal leap for joy...

Having deceitfully caused me to fall, the serpent took me captive away from Eden; but on the hard stone of Golgotha the Lord Almighty dashed him as he were a babe, and through the tree of the Cross opened the entrance to delight again to me.

The mighty fortresses of the enemy hast Thou now brought to desolation; and with Thine almighty hand Thou hast plundered his riches, O Christ who raised me up with Thyself from the wastelands of hades; and an object of scorn hast Thou shown him to be who of old boasted beyond measure.

Come Thou, and, visiting the affliction of Thy poor people, strengthen Christians, Thine excellent inheritance, with Thy merciful and mighty arm, O Christ, in that Thou lovest mankind.

Canon of the Theotokos

Irmos: The ineffable hidden mystery...

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His loving-kindness; wherefore, we magnify thee as the Theotokos.

As the Mistress of all creatures, grant thy people triumphant victory, making the enemy pacific toward the Church, that we may magnify thee, the Theotokos.

Holy is the Lord Our God, in Tone IV

Ho- ly is the Lord our God, Holy is the Lord our God,

This system of the musical score consists of two measures. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The lyrics 'Ho- ly is the Lord our God, Holy is the Lord our God,' are written below the staves. The melody is composed of eighth and quarter notes, with some notes beamed together.

Ho- ly is the Lord our God.

This system of the musical score consists of two measures. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The lyrics 'Ho- ly is the Lord our God.' are written below the staves. The melody continues with eighth and quarter notes, ending with a double bar line and repeat dots.

Let Every Breath Praise the Lord, in Tone IV

Let every breath praise the Lord. Praise the Lord from the heavens,

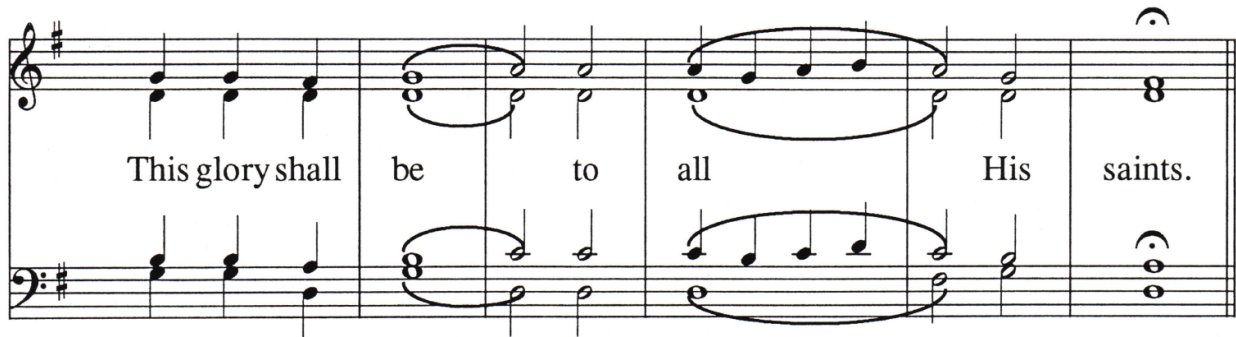
Praise Him in the highest. To Thee is due praise, O God.

Praise Him all ye His angels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalms of Praise, in Tone IV

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



O Almighty Lord, Who endured the Cross and death,/ and rose from the dead,// we glorify Thy resurrection!

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

By Thy Cross, O Christ,/ hast Thou freed us from the ancient curse;/ by Thy death hast Thou set at naught the devil who tormenteth our nature;/ and by Thine arising hast Thou filled all with joy./ Wherefore, we cry aloud to Thee:// O Lord Who hast risen from the dead, glory be to Thee!

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

By Thy Cross, O Christ our Savior,/ guide us to Thy truth, and deliver us from the snares of the enemy./ O Thou Who hast risen from the dead,/ through the supplications of Thy saints/ do Thou raise us up who have fallen through sin,/ stretching forth Thy hand to us,// O Lord Who lovest mankind.

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

Without separating Thyself from the bosom of the Father,/ O only-begotten Son of God,/ Thou didst come to earth in Thy love for mankind,/ becoming a man immutable;/ and Thou didst endure death in the flesh,/ O Thou Who in Thy divinity art foreign to suffering./ And having risen from the dead,/ Thou hast given immortality to the human race,// in that Thou alone art Almighty.

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

Thou didst accept death in the flesh,/ mediating immortality for us, O Savior,/ and didst make Thine abode in the tomb,/ that Thou mightest free us from hades, raising us up with Thyself./ Therefore, Thou didst suffer as a man, but didst rise as God,/ for which cause we cry out:/ Glory to Thee, O Lord,// Bestower of life, Who alone lovest mankind!

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

The stones fell, O Savior,/ when Thy Cross was planted on Golgotha;/ and the gatekeepers of hades were struck with fear/ when Thou wast laid in the tomb as one dead./ For Thou, O Savior Who hast set at naught the might of death,/ hast by Thy resurrection granted incorruption unto all the dead.// O Lord, Bestower of life, glory be to Thee!

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

The women desired to see Thy resurrection, O Christ God,/ but Mary Magdalene came, arriving before them,/ and found the stone rolled away from the tomb/ and an angel seated thereon, who said:/ “Why seek ye the Living among the dead?// He is risen, as God, that He might save all!”

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

Tell us, O Jews, where is Jesus Whom ye thought to guard?/ Where is He Whom ye placed in the tomb, sealing the stone?/ Give up the dead one, O ye who rejected Life,/ or believe on the Risen One!/ For if ye try to silence the word of the Lord’s rising,/ the stones will cry out,/ especially the one which rolled away from the tomb!/ Great is Thy mercy! Great is the mystery of Thy dispensation!// O our Savior, glory be to Thee!

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

Divine Liturgy

On the Beatitudes, in Tone IV

By the tree [of knowledge] was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one by tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Lord Who wast lifted up upon the Cross, Who hast destroyed the power of death and as God hast destroyed the record of our sins, grant also the repentance of the thief unto us who faithfully serve Thee and cry out to thee, O Christ God Who alone lovest mankind: Remember us also in Thy kingdom!

On the Cross Thou didst tear asunder with the spear the record of our sins; and, numbered among the dead, Thou didst bind the tyrant of hades, O Lord Who lovest mankind, Who by Thy resurrection hast delivered all from the bonds of hades. Thereby have we been illumined, and we cry to Thee: Remember us also in Thy kingdom!

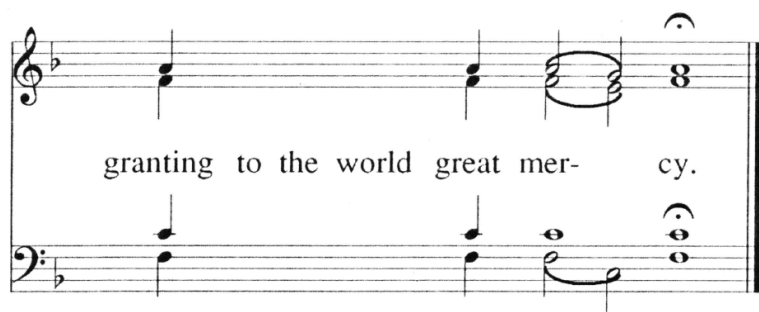
O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Vouchsafe that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

For our sake He Who is without passion became a man subject to the passions; and, nailed of His own will to the Cross, He hath raised us up with Himself: Wherefore, we glorify His Cross, passion and resurrection, whereby we have been refashioned and whereby we also are saved, who cry out: Remember us also in Thy kingdom!

O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: "Rejoice!" that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

Triadicon: O ye faithful, let us all pray, that with one mind we may worthily glorify the Father, the Son and the Holy Spirit, the unity of the Trinity in three Hypostases, unmingled, abiding, simple, indivisible and unapproachable; for thereby have we been delivered from fiery torment.

Theotokion: O Christ, most merciful Master, Thy Mother, who gave birth unto Thee in the flesh without seed, the true Virgin, who remained incorrupt even after giving birth, do we set before Thee to make the supplication: Grant forgiveness of transgressions unto those who ever cry out to Thee: Remember us also in Thy kingdom!



granting to the world great mer- cy.

The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of four measures. In the first measure, the treble staff has a whole note chord (F4, A4) and the bass staff has a whole note chord (B2, D3). In the second measure, the treble staff has a whole note chord (F4, A4) and the bass staff has a whole note chord (B2, D3). In the third measure, the treble staff has a whole note chord (F4, A4) and the bass staff has a whole note chord (B2, D3). In the fourth measure, the treble staff has a whole note chord (F4, A4) and the bass staff has a whole note chord (B2, D3). The lyrics 'granting to the world great mer- cy.' are written below the staves, with 'mer-' at the end of the third measure and 'cy.' at the end of the fourth measure.

Kontakion of the Resurrection, in Tone IV

My Saviour and Re- deem- er

The first line of the Kontakion is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is a simple, slow-moving line. The lyrics are: "My Saviour and Re- deem- er". The word "Re-" is split across the two staves, with "Re-" on the first staff and "deem-" on the second staff. The word "er" is on the second staff.

hath, as God, raised up the earthborn from the grave and from their fet- ters,

The second line of the Kontakion is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody continues from the first line. The lyrics are: "hath, as God, raised up the earthborn from the grave and from their fet- ters,". The word "fet-" is split across the two staves, with "fet-" on the first staff and "ters," on the second staff.

and He hath broken the gates of ha- - des, and, as Mas- ter,

The third line of the Kontakion is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody continues from the second line. The lyrics are: "and He hath broken the gates of ha- - des, and, as Mas- ter,". The word "ha-" is split across the two staves, with "ha-" on the first staff and "des," on the second staff. The word "Mas-" is split across the two staves, with "Mas-" on the first staff and "ter," on the second staff.

hath risen on the third day.

The fourth line of the Kontakion is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody continues from the third line. The lyrics are: "hath risen on the third day." The word "day." is on the second staff.

How magnified are Thy works, O Lord! In wis- dom hast Thou made them all,

hast Thou made them all.

How magnified are thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

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

Al- le- lu- i- ia.

Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

Tone IV

It is Truly Meet, in Tone IV

Obikhod

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

The first system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first line of the hymn is: "It is truly meet to bless thee, the The- o- tok- os,". The melody for "The- o- tok-" is a half note G4, followed by a half note A4, and then a half note Bb4. The melody for "os," is a half note G4, followed by a half note F4, and then a half note E4. The bass line for the first line is: "It" (Bb2), "is" (Bb2), "truly" (Bb2), "meet" (Bb2), "to" (Bb2), "bless" (Bb2), "thee," (Bb2), "the" (Bb2), "The-" (Bb2), "o-" (Bb2), "tok-" (Bb2), "os," (Bb2).

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

The second system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The second line of the hymn is: "ever- blessed and most blameless, and Moth- er of our God.". The melody for "ever-" is a half note G4, followed by a half note A4, and then a half note Bb4. The melody for "blessed" is a half note G4, followed by a half note F4, and then a half note E4. The melody for "and most blameless," is a half note G4, followed by a half note F4, and then a half note E4. The melody for "and Moth- er of our God." is a half note G4, followed by a half note F4, and then a half note E4. The bass line for the second line is: "ever-" (Bb2), "blessed" (Bb2), "and most blameless," (Bb2), "and Moth- er of our God." (Bb2).

More honorable than the Cher- u- bim,

The third system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The third line of the hymn is: "More honorable than the Cher- u- bim,". The melody for "More" is a half note G4, followed by a half note A4, and then a half note Bb4. The melody for "honorable" is a half note G4, followed by a half note F4, and then a half note E4. The melody for "than the Cher- u- bim," is a half note G4, followed by a half note F4, and then a half note E4. The bass line for the third line is: "More" (Bb2), "honorable" (Bb2), "than the Cher- u- bim," (Bb2).

and beyond compare more glorious than the Ser- a- phim,

The fourth system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The fourth line of the hymn is: "and beyond compare more glorious than the Ser- a- phim,". The melody for "and beyond compare" is a half note G4, followed by a half note F4, and then a half note E4. The melody for "more glorious" is a half note G4, followed by a half note F4, and then a half note E4. The melody for "than the Ser- a- phim," is a half note G4, followed by a half note F4, and then a half note E4. The bass line for the fourth line is: "and beyond compare" (Bb2), "more glorious" (Bb2), "than the Ser- a- phim," (Bb2).

who without corruption gavest birth to God the Word, the very The- o- tok- os,

thee do we mag- ni- fy.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛА́ВА.
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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