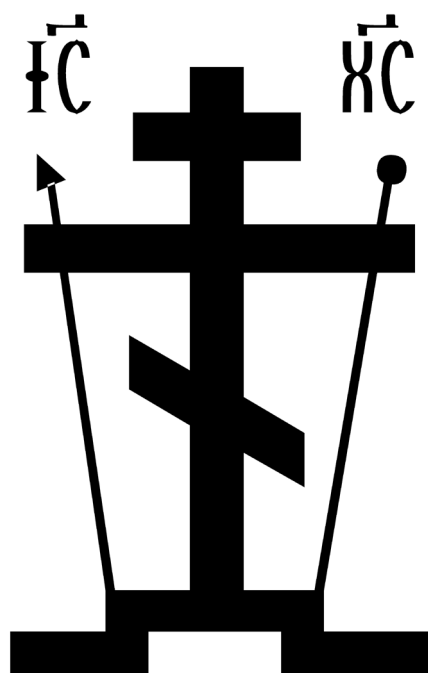


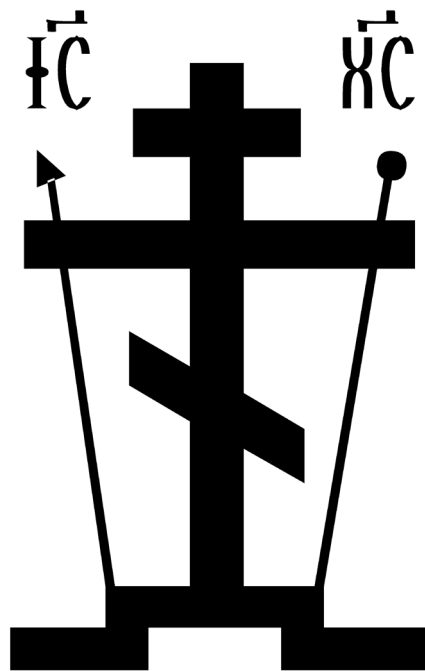


Sunday Octoechos
Tone V
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἑγείχη ἡγία μύροφόρος
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIII



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Great Vespers

Lord I Have Cried, in Tone V

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

This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff contains a series of half notes, while the bass staff contains a series of whole notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Hear- ken un- to me, O Lord.

This musical system continues the melody from the first system. It features the same treble and bass staves with half notes in the treble and whole notes in the bass. The lyrics are aligned with the notes, showing the continuation of the phrase.

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

This musical system continues the melody. The treble staff has half notes, and the bass staff has whole notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

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

This musical system is divided into two measures. The first measure contains the lyrics 'at- tend to the voice of my sup- pli- ca- tion' and the second measure contains 'when I cry un- to Thee.' The treble staff has half notes, and the bass staff has whole 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 an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Resurrectional Stichera, in Tone V

Stichos: Bring my soul out of prison.



By Thy precious Cross didst Thou put the devil to shame, O Christ,/ and by Thy resurrection didst Thou break the sting of sin,/ and hast saved us from the gates of death.// We glorify Thee, O Only-begotten One!

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

He was led like a lamb to the slaughter,/ bestowing resurrection upon the human race;/ and the princes of hades were afraid of Him,/ and the gates of weeping were seized,/ for Christ, the King of glory, entered in,/ saying to those in bonds: "Come forth!"// and to those in darkness: "Show yourselves!"

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

Great is the wonder!/ The immortal Creator of the invisible hosts,/ suffering in the flesh in His love for mankind, hath risen!/ Come, ye kindreds of the nations, let us worship Him!/ For, having been delivered from deception by His compassions,/ we have learned to hymn the one God// in three Hypostases!

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

We offer evening worship unto Thee, the never-waning Light,/ Who in the flesh shone forth upon the world as in a mirror,/ Who at the culmination of the ages descended even unto hades/ and destroyed the darkness there,/ and showed the nations the light of the resurrection.// O Lord, Bestower of light, glory be to Thee!

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

Let us glorify Christ, the Author of our salvation,/ for when He rose from the dead,/ the world was saved from deception,/ the choir of the angels rejoiced,/ the beguilement of the demons was banished, fallen Adam arose,// and the devil was set at naught.

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.

The guardsmen were instructed by the iniquitous:/ "Keep secret the rising of Christ;/ take the pieces of silver,/ and say that while we slept the dead man was stolen from the tomb."/ Who hath ever seen or heard/ of a corpse, and moreover one embalmed and naked, stolen,/ and the grave clothes left behind in the tomb?/ Be ye not deceived, O Jews!/ Learn the sayings of the prophets, and know that He is truly almighty,// the Deliverer of the world!

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

O Lord our Savior, Who madest hades captive,/ trampled down death, and hast enlight-
ened the world by Thy Cross:// Have mercy upon us!

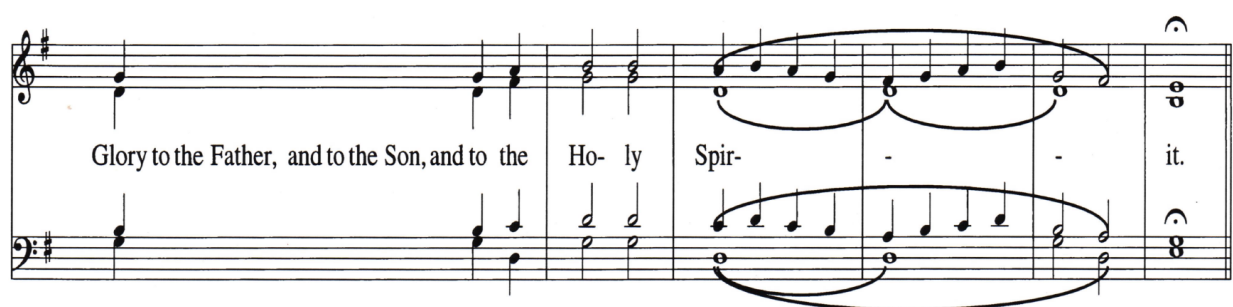
Then stichera for the saint from the Menaion.

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 V



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone V



Dogmatic Theotokion, in Tone V

Once the image of the Bride who knoweth not wedlock/ was inscribed in the Red Sea./
There Moses was the parter of the waters;/ and here Gabriel is the minister of a miracle./
There Israel traversed the deep dryshod;/ and now the Virgin giveth birth unto Christ with-
out seed./ The sea remained impassable after Israel had crossed;/ and the immaculate one
remaineth incorrupt after the birth of Emmanuel./ O God Who hast appeared as a man,/ who existest
and hast existed from the beginning:// Have mercy upon us!

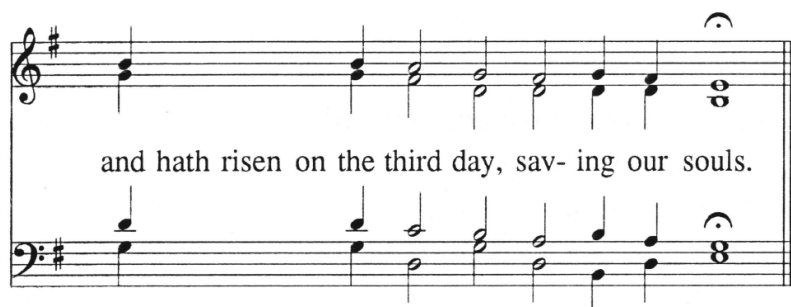
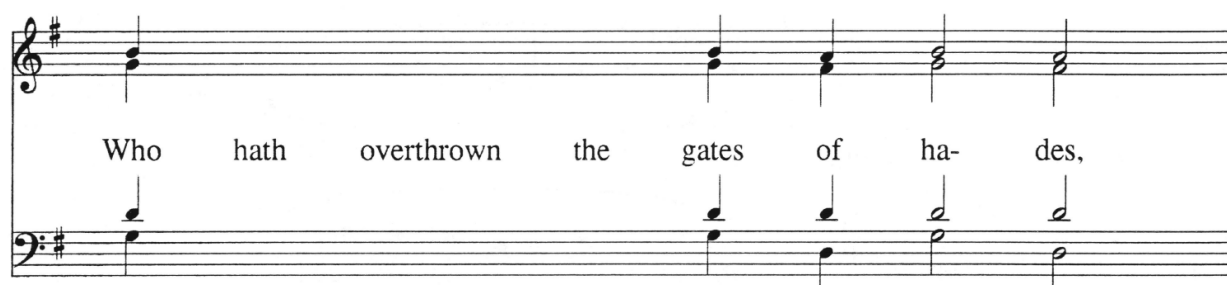
Stichera of the Aposticha, in Tone V

With sounds of hymnody do we magnify Thee, Christ the Sav- iour;

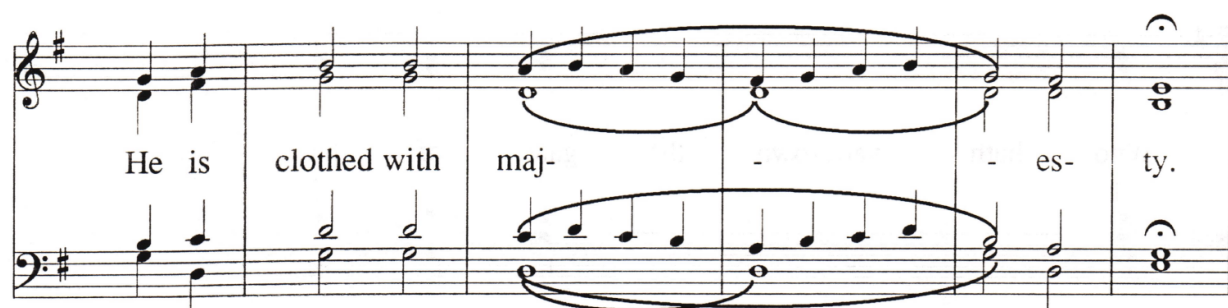
Who hath not been separated from the hea- vens;

For Thou didst accept the Cross and death for our race,

As the Lord Who lov- eth man- kind.



Stichos: The Lord is King.



When Thy side was pierced, O Bestower of life,/ Thou didst pour forth torrents of re-
mission, life and salvation upon all;/ and Thou didst accept death, granting us immortality./
Making Thine abode in the tomb,/ Thou didst free us, gloriously raising us with Thyself, in
that Thou art God./ Wherefore, we cry out:// O Lord Who lovest mankind, glory be to Thee!

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

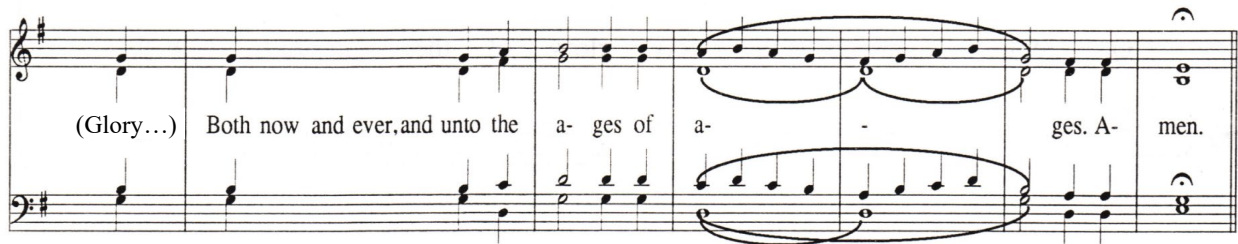
Strange is Thy crucifixion and Thy descent into hades,/ O Thou Who lovest mankind;/
for, having made it captive/ and gloriously raised the ancient captives with Thyself,/ as God
Thou didst open paradise and didst count them worthy to receive it./ Wherefore, grant
Thou remission of sins/ unto us who glorify Thine arising on the third day,/ vouchsafing us
to become dwellers in paradise,// in that Thou alone art compassionate.

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

O Thou Who lovest mankind,/ Who accepted suffering in the flesh for our sake,/ and
rose from the dead on the third day:/ Heal Thou the sufferings of our flesh,// lift us up out
of grievous transgressions, and save us!

*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 V



Resurrectional Theotokion, in Tone V

Thou art the temple and portal,/ the palace and throne of the King,/ O most honored Virgin,/ through whom Christ the Lord, my Deliverer,/ Who is the Sun of Righteousness,/ hath revealed Himself unto those who sleep in darkness,/ desiring to enlighten that which He fashioned by His own hand in His image./ Wherefore, O most-hymned one,/ as thou hast acquired maternal boldness before Him,// entreat Him without ceasing, that our souls be saved.

Matins

God is the Lord, in Tone V

Four times

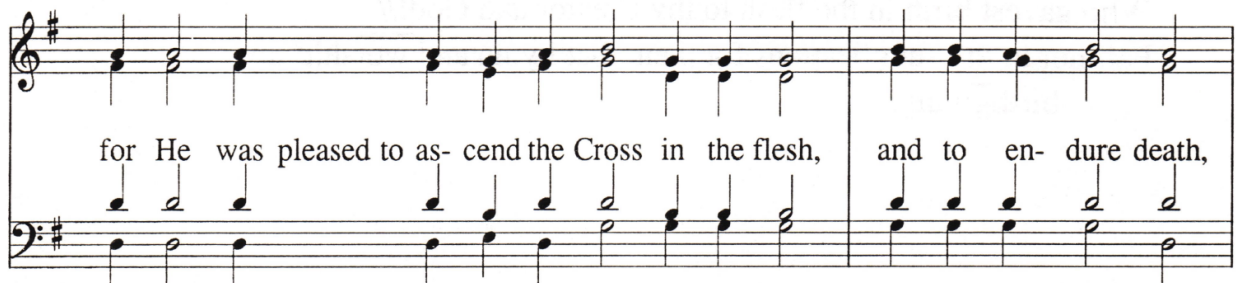
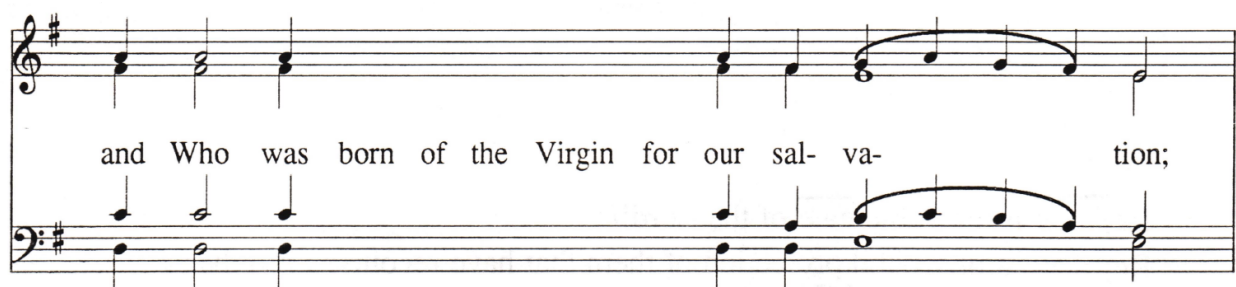
God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth
in the name of the Lord.

This musical score is for the hymn 'God is the Lord, in Tone V'. 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. Blessed is he that com- eth'. The second system contains two measures of music with the lyrics 'in the name of the Lord.' The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The lyrics are written below the notes, and the text 'in the name of the Lord.' is written below the notes in the second system.

Troparion of the Resurrection, in Tone V

Let us, O faith- ful praise and wor- ship the Word,
Who is co-unoriginate with the Father and the Spir- it,

This musical score is for the Troparion of the Resurrection, in Tone V. 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 'Let us, O faith- ful praise and wor- ship the Word,'. The second system contains two measures of music with the lyrics 'Who is co-unoriginate with the Father and the Spir- it,'. The music features a mix of half notes, quarter notes, and eighth notes, with some measures containing rests. The lyrics are written below the notes, and the text 'Who is co-unoriginate with the Father and the Spir- it,' is written below the notes in the second system.



Resurrectional Theotokion, in Tone V

Rejoice, impassable gate of the Lord!/ Rejoice, rampart and protection of those who have recourse unto thee!/ Rejoice, haven untouched by storms,/ thou that knowest not wedlock,/ who gavest birth in the flesh to thy Creator and God!// Fail not in thy supplications for those who hymn/ and worship thy birthgiving!

First Sessional Hymns, in Tone V

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

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

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

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

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone bearest mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

Second Sessional Hymns, in Tone V

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: "The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!"

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

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

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

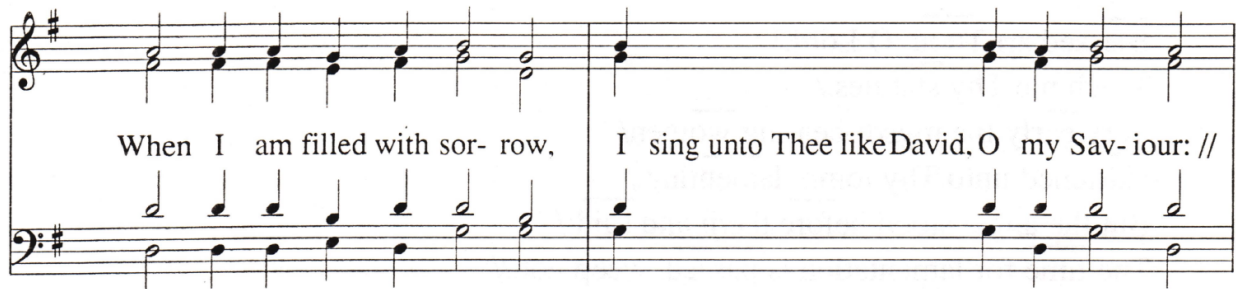
O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

Hypacoi, in Tone V

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

Hymns of Ascent, in Tone V

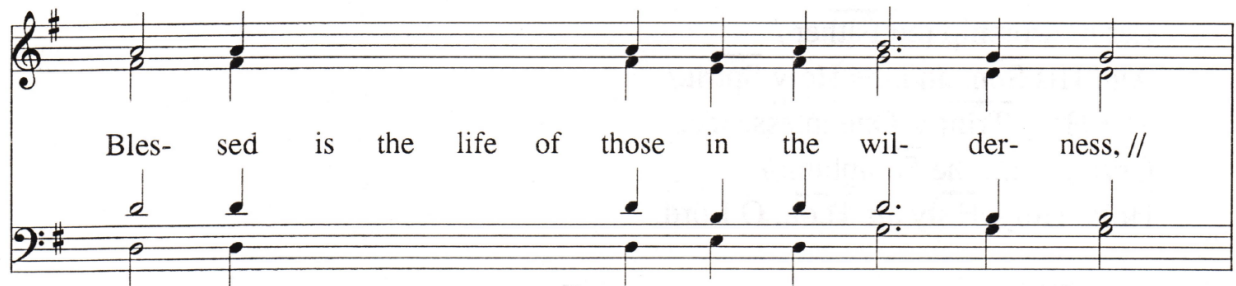
Antiphon I



When I am filled with sor- row, I sing unto Thee like David, O my Sav- iour: //



De- liv- er my soul from a ly- ing tongue.



Bles- sed is the life of those in the wil- der- ness, //



who soar aloft on wings of love di- vine.

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 Spirit are sus- tained all things, vis- i- ble and in- vis- i- ble;

for Him- self pos- sessed of do- min- ion, //



Antiphon II

Let us ascend to the mountains, O my soul, // and go thither, from whence cometh our help.

Let Thy right hand, which toucheth me, O Christ, // preserve me from all deception.

Glory..., Both now...

Theologizing concerning the Holy Spirit, let us say: / Thou art God, life, love, light and understanding! // Thou art goodness, and Thou reignest forever!

Antiphon III

Full of great joy, I send up supplications for those who have said to me: // Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; // for there is found the fire which burneth up every shameful thought.

Glory..., Both now...

To the Holy Spirit, by Whom every living thing is made animate, / is due the dignity of the Bestower of life, // as to the Father and the Word.

Prokeimenon, in Tone V

Arise, O Lord my God, let Thy hand be lifted high; for

The musical notation is in G major (one sharp) and 4/4 time. The first line consists of two measures. The first measure contains the lyrics 'Arise, O Lord my God, let Thy hand be lifted high;' and the second measure contains 'for'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests.

Thou shalt be King for- ev - er.

The musical notation continues from the first line. It consists of two measures. The first measure contains the lyrics 'Thou shalt be' and the second measure contains 'King for- ev - er.'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests. The second measure ends with a double bar line and a repeat sign.

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Stichos: I will confess Thee, O Lord, with my whole heart.

Let Every Breath Praise the Lord, in Tone V

Let ev-ery breath praise the Lord. praise the Lord.

The musical notation is in G major (one sharp) and 4/4 time. The first line consists of four measures. The first measure contains the lyrics 'Let ev-ery breath' and the second measure contains 'praise the'. The third measure contains 'Lord.' and the fourth measure contains 'praise the Lord.'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests. The fourth measure ends with a double bar line and a repeat sign.

The Canon, in Tone V

Ode I Canon of the Resurrection

Bring- ing bat- tles to nought with his up- raised arm,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Bring- ing bat- tles to nought with his up- raised arm,". The word "arm," is followed by a fermata.

Christ hath overthrown horse and ri- der in the Red Sea,

This musical system consists of a treble and bass staff in G major. The melody continues from the previous system. The lyrics are: "Christ hath overthrown horse and ri- der in the Red Sea,". The word "Sea," is followed by a fermata.

and hath saved Is- ra- el,

This musical system consists of a treble and bass staff in G major. The melody continues. The lyrics are: "and hath saved Is- ra- el,". The word "el," is followed by a fermata.

and chan- teth a hymn of vic- to- ry.

This musical system consists of a treble and bass staff in G major. The melody concludes with a final cadence. The lyrics are: "and chan- teth a hymn of vic- to- ry.".

Refrain: Glory to Thy holy resurrection, O Lord!

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: To God the Savior...

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

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly pray to Him Who became incarnate of thee, God Who was not separated from the bosom of the Father, that He save from every evil circumstance those He fashioned.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Bringing battles to nought...

Refrain: O most holy Theotokos, save us.

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Prefiguring thee on Sinai of old, the bush which was united with fire was not consumed; for as a virgin thou gavest birth and remained a virgin still, in manner past understanding, O Virgin Mother.

Ode III Canon of the Resurrection

O Christ, Who by Thy command fixed the earth up- on nought

This system consists of a two-staff musical score in G major (one sharp). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "O Christ, Who by Thy command fixed the earth up- on nought". The music features a mix of quarter, eighth, and half notes, with some rests.

and sus- pen- ded its weight un- sup- por- ted: es- tab-lish Thou Thy Church

This system continues the two-staff musical score. The lyrics are: "and sus- pen- ded its weight un- sup- por- ted: es- tab-lish Thou Thy Church". The musical notation includes various note values and rests, maintaining the G major key signature.

upon the immovable rock of Thy com- mand- - ments,

This system continues the two-staff musical score. The lyrics are: "upon the immovable rock of Thy com- mand- - ments,". The music includes a long note in the treble staff, possibly a half note or a whole note, and continues with various note values and rests.

O Thou Who alone art good and lov- est man-kind.

This system is the final one on the page, consisting of a two-staff musical score. The lyrics are: "O Thou Who alone art good and lov- est man-kind." The music concludes with a final chord in the treble staff and a double bar line.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Cross and Resurrection

Irmos: By the power of Thy Cross, O Christ...

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

Theotokion: Unceasingly entreat Him Who was born of thy womb, O pure one, that He deliver from the deception of the devil those who hymn thee as the pure Virgin.

Canon of the Theotokos

Irmos: O Christ Who by Thy command...

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

The condemnation incurred by the ancient curse was annulled at thy mediation, O all-pure Virgin; for having manifested Himself through thee, the Lord hath poured forth blessing upon all, in that He is all-good, O only adornment of men.

Ode IV
Canon of the Resurrection

Per- cei- ving Thy divine condescension pro- phe- ti- c'ly, O Christ,

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Per- cei- ving Thy divine condescension pro- phe- ti- c'ly, O Christ,".

Hab- ba- kuk cried to Thee with trem- bling:

The second system continues the melody. It features a treble and bass staff. The melody in the treble staff has a long, sweeping line that spans across the measures. The lyrics are: "Hab- ba- kuk cried to Thee with trem- bling:".

"Thou art come for the salvation of Thy peo- ple,

The third system continues the melody. It features a treble and bass staff. The melody in the treble staff has a long, sweeping line that spans across the measures. The lyrics are: "Thou art come for the salvation of Thy peo- ple,".

to save Thine an-noin- ted ones!"

The fourth system concludes the piece. It features a treble and bass staff. The melody in the treble staff has a long, sweeping line that spans across the measures. The lyrics are: "to save Thine an-noin- ted ones!".

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

O my Savior, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthgiving.

Canon of the Cross and the Resurrection

Irmos: I heard report of the power...

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

When as One dead the Savior descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

Theotokion: The Virgin gave birth without knowing the pangs of motherhood; and though she is a mother, she hath remained a virgin. Hymning her, we cry out: Rejoice, O Theotokos!

Canon of the Theotokos

Irmos: Perceiving Thy divine condescension...

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

The choirs above hymn thy birthgiving, O most immaculate one, rejoicing at the salvation of those who acknowledge thee to be the true Theotokos, O undefiled Virgin.

Isaiah called thee the staff from whence Christ God, the beautiful Flower, budded forth for us, unto the salvation of those who with faith and love have recourse to thy protection.

Ode V
Canon of the Resurrection

O Thou Who art clothed in light as with a garment:

This musical system features a treble and bass staff in G major. The treble staff contains a melody of eighth and quarter notes, while the bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are centered between the staves.

I rise at dawn un- to Thee, and to Thee do I cry:

This musical system continues the melody and accompaniment. The treble staff has a more active line with eighth notes, and the bass staff remains mostly chordal. The lyrics are centered between the staves.

enlighten Thou my gloom- en- shroud- ed soul, O Christ,

This musical system continues the piece. The treble staff has a more active line with eighth notes, and the bass staff remains mostly chordal. The lyrics are centered between the staves.

in that Thou a-lone art com-pas- sion- ate.

This musical system concludes the piece. The treble staff has a more active line with eighth notes, and the bass staff remains mostly chordal. The lyrics are centered between the staves.

Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Cross and Resurrection

Irmos: Rising at dawn, we cry to Thee...

Thou didst stretch forth Thine arms upon the Tree, O our Savior, calling all to Thyself, in that Thou lovest mankind.

By Thy burial Thou didst capture hades, O my Savior, and by Thy resurrection Thou hast filled all with joy.

Rising from the tomb on the third day, O Bestower of life, Thou didst pour forth imperishable immortality upon all.

Theotokion: We hymn thee as the Virgin who remained so even after giving birth, O Theotokos, in that for the world thou gavest birth in the flesh unto God the Word.

Canon of the Theotokos

Irmos: O Thou Who art clothed in light...

All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

God who dwelt within thee, in that He alone is compassionate, loved thee with a pure love, as the one who, good, immaculate and sealed with virginity, was close to Him.

Ode VI
Canon of the Resurrection

O Christ, Mas- ter, still Thou the sea of the pas- sions

which rageth with a soul- de- stroy- ing tem- pest,

and lead me up from cor- rup- - tion,

in that Thou art com- pas- sion- ate.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

Canon of the Cross and Resurrection

Irmos: The abyss engulfed me...

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

Theotokion: As is meet, we glorify thee, O glorious Mary, boast of the Orthodox, as the bush unconsumed, the mountain and the animate ladder.

Canon of the Theotokos

Irmos: O Christ Master, still Thou the sea...

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

O most immaculate Mistress, we know thee to be a soul-nurturing well-spring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

For us didst thou give birth unto the Bestower of life, the Author of salvation, Who giveth everlasting deliverance unto us who confess thee to be the true Theotokos.

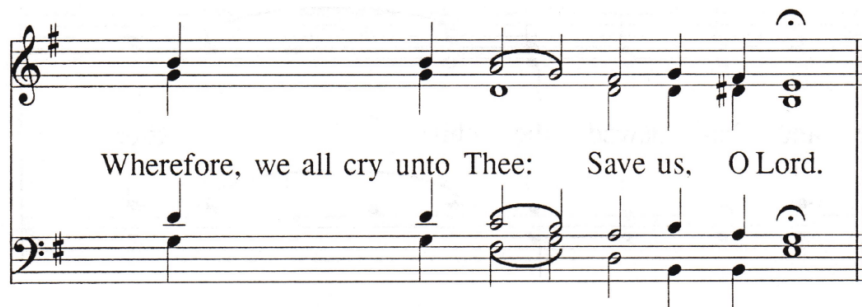
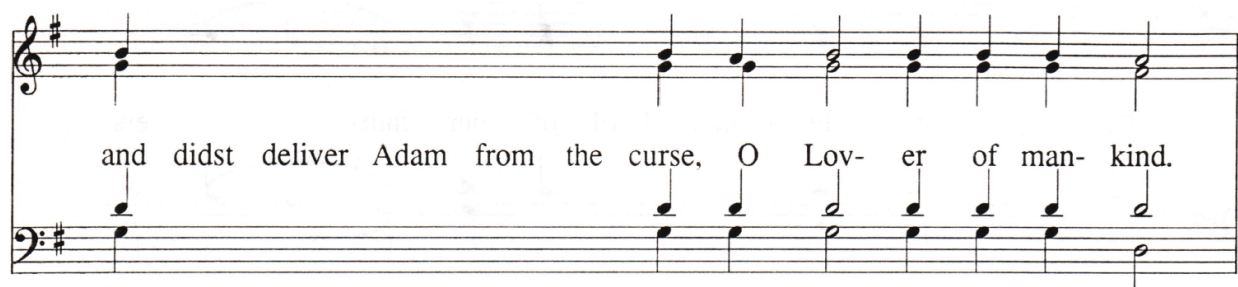
Kontakion of the Resurrection, in Tone V

Un- to ha- des, O my Sav- iour, didst Thou de- scend,

and having broken its gates as One om- ni- po- tent,

Thou, as Creator, didst raise up the dead to- geth- er with Thy- self.

And Thou didst break the sting of death



Ikos

When the women heard the words of the angel, they put aside their lamentation, and full of joy and trembling they gazed in awe. And, lo! Christ drew nigh to them, saying: "Rejoice! Be of good cheer! I have vanquished the world and freed the captives! Make haste, therefore, to My disciples, telling them that I go before you to preach in the city of Galilee." Wherefore, we all cry out to Thee: Save us, O Lord!

Ode VII
Canon of the Resurrection

The sup-reme-ly exalted Lord of our fath-ers

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "The sup-reme-ly exalted Lord of our fath-ers". The word "fath-ers" is split across the end of the line and the beginning of the next.

quenched the flame and be-dewed the chil-dren,

This musical system continues the melody from the first line. The lyrics are: "quenched the flame and be-dewed the chil-dren,". The word "chil-dren" is split across the end of the line and the beginning of the next.

who sang to- geth- - er: Bles-sed art Thou O God!

This musical system concludes the third line of the canon. The lyrics are: "who sang to- geth- - er: Bles-sed art Thou O God!". The system ends with a double bar line and a repeat sign (8). The word "Bles-sed" is split across the end of the line and the beginning of the next.

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Cross and Resurrection

Irmos: Blessed is the God of our fathers...

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

O Christ, Thou blessed God of our fathers, by Thy death Thou didst destroy the dominion of death.

Theotokion: Blessed is the God of our fathers, Who was born of the Virgin and showed her forth as the Theotokos.

Canon of the Theotokos

Irmos: The supremely exalted Lord...

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Having been purified by the Spirit, O Virgin, thou becamest the Mother of the King of all, Who had created thee. Unto Him do we all sing: Blessed art Thou, O God!

Having clothed Himself in flesh through thee, O all-pure Mother of God, the Lord saved me. Unto Him do we all sing: Blessed art Thou, O God!

Ode VIII
Canon of the Resurrection

The chil- dren forming a universal chorus in the fur- nace.

chan- ted to Thee, the Cre- a- tor of all: Hymn the Lord, all ye works,

and exalt Him sup- reme- ly for all a- ges!

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Cross and Resurrection

Irmos: The Son and God, Who was...

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou hast been shown to be higher than the cherubim, O pure one, having borne within thy womb Him Who is upborne upon them. And with the incorporeal ones, we men glorify Him for all ages.

Canon of the Theotokos

Irmos: The children, forming a universal...

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

The Lord of all, the limpid Stream of immortality, hath issued forth from thee, O Maiden, washing away the defilement of those who with faith hymn and exalt thee supremely for all ages.

O Virgin, we confess thee to be the truly divine and Light-bearing throne, and the tablets of grace, in that thou didst receive within thee the Word of the Father; and we exalt Him supremely for all ages.

Ode IX
Canon of the Resurrection

Re-joice, O Is-ai-ah! The Vir- gin hath con-ceived in her womb

and borne a son, Im-man- u- el, both God and man.

Or- i- ent is His name;

and magnifying Him, we call the Vir-gin bles- sed.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Cross and Resurrection

Irmos: With oneness of mind...

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.

In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

Canon of the Theotokos

Irmos: Rejoice, O Isaiah...

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

Holy is the Lord Our God, in Tone V

First system of the musical score. It consists of two staves, treble and bass, in the key of D major (one sharp). The lyrics are "Holy is the Lord our God, Holy is the Lord our God,". The melody is simple, with the treble staff having a half note on D4 for "Holy", a half note on F#4 for "is", a half note on A4 for "the", a half note on B4 for "Lord", and a half note on D5 for "our God,". The bass staff has a half note on D3 for "Holy", a half note on F#3 for "is", a half note on A3 for "the", a half note on B3 for "Lord", and a half note on D4 for "our God,". The second measure of the system repeats the same melody for the second phrase.

Second system of the musical score. It consists of two staves, treble and bass, in the key of D major. The lyrics are "Ho- ly is the Lord our God.". The melody is more complex, with the treble staff having a half note on D4 for "Ho-", a half note on F#4 for "ly", a half note on A4 for "is", a half note on B4 for "the", a half note on D5 for "Lord", and a half note on D5 for "our God.". The bass staff has a half note on D3 for "Ho-", a half note on F#3 for "ly", a half note on A3 for "is", a half note on B3 for "the", a half note on D4 for "Lord", and a half note on D4 for "our God.". The system ends with a double bar line and repeat dots.

Let Every Breath Praise the Lord, in Tone V

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

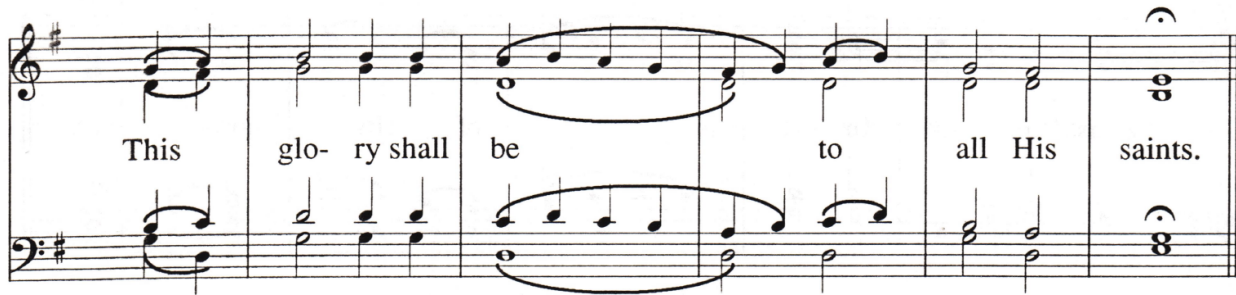
praise Him in the high- est. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalms of Praise, in Tone V

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



O Lord, when the tomb had been sealed by the iniquitous,/ Thou didst issue forth from the grave,/ as Thou hadst been born of the Theotokos./ Thine incorporeal angels did not understand how Thou hadst become incarnate,/ and the soldiers who guarded Thee did not sense when Thou didst arise./ For both things were sealed for those who would examine them;/ but the wonders were revealed to those who worshipped the mystery with faith.// Grant Thou joy and great mercy unto us who hymn it!

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

O Lord, Who broke asunder the everlasting chains/ and rent apart the bonds of hades,/ Thou didst rise from the tomb,/ leaving Thy grave-clothes behind as a witness to Thy true burial on the third day;/ and Thou didst go before Thy disciples into Galilee,/ O Thou Who wast guarded in the cave./ Great is Thy mercy, O unapproachable Savior!// Have mercy and save us!

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

The women, O Lord, hastened to the tomb/ to see Thee Who suffered for our sake, O Christ;/ and when they were come, they found an angel seated upon the stone,/ which had rolled away in fear;/ and he cried out to them, saying: "The Lord is risen!// Tell ye the disciples that He hath risen from the dead, saving our souls!"

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

O Lord, as Thou didst come forth from the sealed tomb,/ so didst Thou enter in unto Thy disciples while the doors were fast shut,/ showing them the bodily sufferings/ which Thou didst endure, O long-suffering Savior./ Thou didst undergo wounding as One from the seed of David,/ and didst free the world as the Son of God./ Great is Thy mercy, O unapproachable Savior!// Have mercy and save us!

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

O Lord, King of the ages and Creator of all,/ Who for our sake didst accept crucifixion and burial in the flesh,/ that Thou mightest free us all from hades:// Thou art our God, and we know none other than Thee.

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

O Lord, who can describe Thine all-radiant wonders?/ Or who can declare Thy dread mysteries?/ For, having become man for our sake, as Thou Thyself desired,/ Thou didst reveal the might of Thy power;/ for by Thy Cross Thou didst open paradise to the thief,/ and by Thy burial Thou didst break the chains of hades,/ and by Thy resurrection Thou hast enriched all things.// O compassionate Lord, glory be to Thee!

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

Arriving at Thy tomb very early in the morning,/ the myrrh-bearing women sought to anoint God the immortal Word with myrrh;/ but, informed by the words of the angel,/ they returned with joy and declared openly to the apostles/ that Thou hadst arisen, O Life of all,// and granted the world cleansing and great mercy.

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

The guards of the God-receiving tomb said to the Jews:/ "O your vain-minded counsel!/ In attempting to confine Him Who is uncontainable,/ ye labored in vain; desiring to conceal the resurrection of the Crucified,/ ye showed it forth clearly!/ O your vain-minded assembly!/ Do ye again advise us to hide what cannot be hid?/ Hearken, rather, to us, and believe in those things which have truly happened:/ A lightning-bearing angel, descending from heaven,/ rolled away the stone,/ and in fear of him we became as dead;/ and as herald to the myrrh-bearing women of steadfast mind he said:/ 'See ye not the guards lying as dead,/ and the seals broken, and the emptying of hades?/ Why seek ye Him Who hath set at naught the victory of hades/ and broken the sting of death, as though He were dead?/ Going forth quickly,/ proclaim the resurrection without fear to the apostles, crying out:// Truly the Lord is risen, Who hath great mercy!"

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

Divine Liturgy

On the Beatitudes, in Tone V

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator!

Triadicon: O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son and Holy Spirit: thee do we hymn as our true God and Savior!

Theotokion: Rejoice, O animate temple of God and impassable gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

Troparion of the Resurrection, in Tone V

Let us, O faithful, praise and worship the Word,

The first line of the troparion is written in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are: "Let us, O faithful, praise and worship the Word,".

Who is co-unoriginate with the Father and the Spirit,

The second line continues the melody. It features a more active melodic line in the treble staff, including some eighth notes. The bass staff continues with a steady accompaniment. The lyrics are: "Who is co-unoriginate with the Father and the Spirit,".

and Who was born of the Virgin for our salvation;

The third line features a melodic phrase that spans across the bar line, indicated by a slur. The treble staff has a more complex melody with some eighth notes and a final half note. The bass staff follows with a similar pattern. The lyrics are: "and Who was born of the Virgin for our salvation;".

for He was pleased to ascend the Cross in the flesh, and to endure death,

The fourth line is divided into two measures by a bar line. The melody in the treble staff is more active in the first measure and then becomes more static in the second. The bass staff provides a consistent accompaniment throughout. The lyrics are: "for He was pleased to ascend the Cross in the flesh, and to endure death,".



and to raise the dead by His glor- i- ous Re- sur- rec- - tion.

The image shows a musical score for two staves, likely for a choir or piano. The key signature is one sharp (F#), indicating G major. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are written below the staves. The music consists of a series of chords and single notes, with a final cadence. The lyrics are: "and to raise the dead by His glor- i- ous Re- sur- rec- - tion." The word "glor-" is split across the two staves, and "i- ous" is on the next staff. The word "Re-" is split across the two staves, and "sur- rec-" is on the next staff. The word "tion." is on the final staff.

Kontakion of the Resurrection, in Tone V

Un- to ha- des, O my Sav- iour, didst Thou de- scend,

and having broken its gates as One om- ni- po- tent,

Thou, as Creator, didst raise up the dead to- geth- er with Thy- self.

And Thou didst break the sting of death

and didst deliver Adam from the curse, O Lov- er of man- kind.

Wherefore, we all cry unto Thee: Save us, O Lord.

Prokeimenon, in Tone V

Thou, O Lord, shalt keep us and shalt preserve us, from this gen- er- a- tion,

and for- ev- er- more.

Thou, O Lord, shalt keep us and shalt preserve us from this generation and for ever-more.

Stichos: Save me, O Lord, for a righteous man there is no more.

Alleluia, in Tone V

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

This musical score is for the first four measures of the Alleluia in Tone V. It is written for a two-part setting (Soprano and Bass) in the key of D major (one sharp). The time signature is not explicitly shown but is 4/4. The melody is a simple, homophonic setting of the word 'Alleluia'. The first measure contains 'Al- le- lu- ia,', the second 'Al- le- lu- ia,', the third 'Al- le-', and the fourth 'lu- -' with a long note. The bass line provides a simple harmonic accompaniment.

i- a.

This musical score is for the fifth and sixth measures of the Alleluia in Tone V. The fifth measure contains 'i-' and the sixth 'a.'. The melody continues the simple homophonic setting. The bass line continues the harmonic accompaniment. The piece ends with a double bar line.

Of Thy mercies, O Lord, will I sing forever; unto generation and generation will I declare Thy truth with my mouth.

Stichos: For Thou hast said: Mercy shall be built up for ever; in the heavens shall Thy truth be established.

It is Truly Meet, in Tone V

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 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 staves. The first line of the hymn is: "It is truly meet to bless thee, the The- o- tok- os,".

ev- er- bles- sed and most blame- less, 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 D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "ev- er- bles- sed and most blame- less, and Moth- er of our God.".

More hon- or- a- ble 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 D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "More hon- or- a- ble than the Cher- u- bim".

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 D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "and beyond compare more glorious than the Ser- a- phim,".

who without corruption gavest birth to God the Word,

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The treble staff contains a series of chords, primarily triads, corresponding to the lyrics. The bass staff provides a harmonic accompaniment with a mix of single notes and chords. The lyrics are written in a simple, sans-serif font below the staves.

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

This musical system continues the composition with a treble and a bass staff in D major. The treble staff features a melodic line with some notes beamed together and a final note with a fermata. The bass staff continues the accompaniment. The lyrics are aligned with the notes. The system concludes with a double bar line.

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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