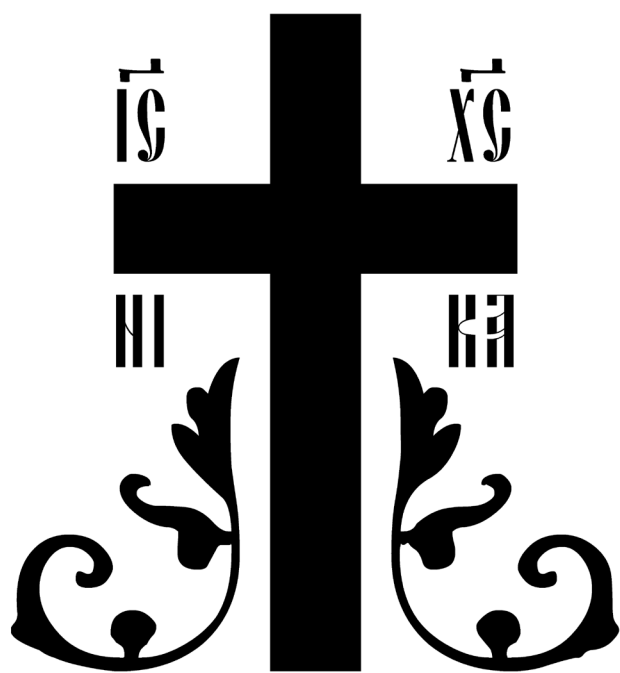


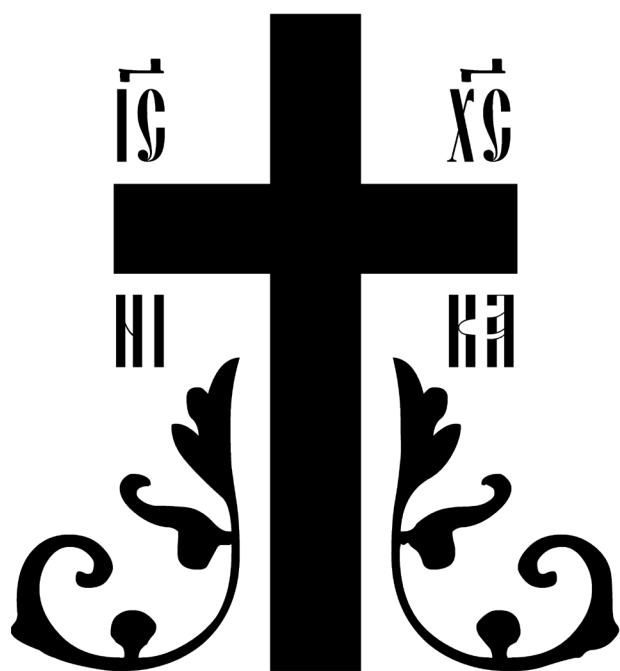


Sunday Octoechos
Tone VI
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἐγγίχῃ ζήνῃ μὴροπόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXIII



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

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Great Vespers

Lord I Have Cried, in Tone VI

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

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and bass line from the first system. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and bass line from the second system. The lyrics are written below the notes.

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

This musical system continues the melody and bass line from the third system. The lyrics are written below the notes.

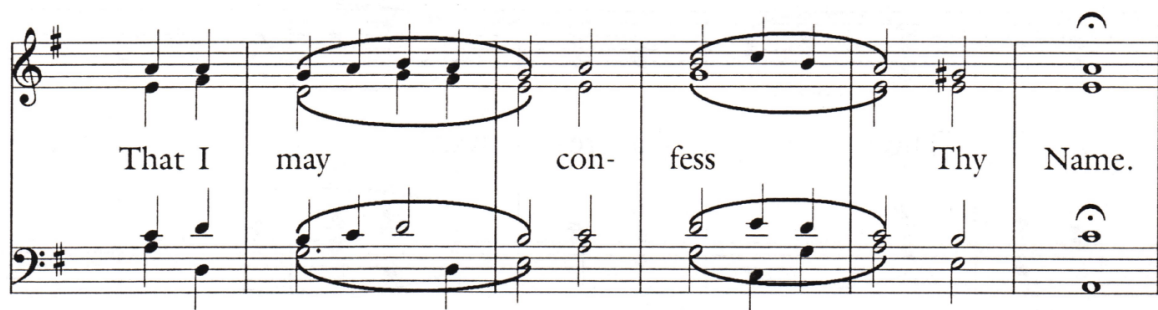
Hear- ken un- to me, O Lord. Let my prayer be set forth

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

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

Resurrectional Stichera, in Tone VI

Stichos: Bring my soul out of prison.



Gaining victory over hades,/ Thou didst ascend the Cross,/ that Thou mightest raise up with Thyself those who sit in the darkness of death,/ O Christ Who art free among the dead./ O almighty Savior, Who pourest forth life from Thy light,// have mercy on us!

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

Today hath Christ risen as He said,/ having trampled down death;/ and He hath granted joy to the world,/ that all of us, crying out, may thus utter a hymn:/ O almighty Savior,/ Wellspring of life, unapproachable Light,// have mercy on us!

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

Whither can we sinners escape from Thee Who art over all creation, O Lord?/ Thou dwellest Thyself in heaven./ In hades Thou didst trample down death./ In the depths of the sea there is Thy hand, O Master./ To Thee do we flee, and falling down before Thee, we pray:/ O Thou Who art risen from the dead,// have mercy on us!

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

In Thy Cross do we boast, Christ,/ and we hymn and glorify Thy resurrection;/ for Thou art our God,// and we know none other than Thee.

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

Continuously blessing the Lord,/ we hymn His resurrection; for, having endured the Cross,// He destroyed death by death.

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.

Glory to Thy power, O Lord;/ for Thou didst set at naught him who hath the might of death./ By Thy Cross hast Thou renewed us, // granting us life and incorruption.

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

Thy burial, O Lord,/ breaking the bonds of hades,/ hath rent them asunder./ By Thy rising from the dead Thou hast enlightened the world.// O Lord, glory be to Thee!

Then stichera for the saint from the Menaion.

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

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

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

Glory, in Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily composed of half notes and whole notes, with some eighth notes in the Treble staff. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- it." The word "Spir-" is split across two lines, with "it." on the next line. The score ends with a double bar line and a repeat sign.

Doxasticon for the saint or commemoration of the day.

Both Now, in Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily composed of half notes and whole notes, with some eighth notes in the Treble staff. The lyrics are: "Both now and ever, and unto the a- ges of a- ges. A- men." The score ends with a double bar line and a repeat sign.

Dogmatic Theotokion, in Tone VI

Who doth not call thee blessed, O all-holy Virgin?/ Who will not hymn thine all-pure birthgiving?/ For the only-begotten Son who shone forth timelessly from the Father,/ came forth, ineffably incarnate, from thee,/ the pure one;/ and being God by nature, He became man by nature for our sake,/ not divided into two Persons,/ but known in two natures without confusion./ Him do thou beseech, O pure and most blessed one,// that our souls find mercy!

Stichera of the Aposticha, in Tone VI

The angels hymn Thy Resurrection in the hea- vens O Christ, Sav- iour,

and do Thou vouchsafe that we on earth,

may glor- i- fy Thee with a pure heart.

Stichos: The Lord is King.

He is clothed with ma- jes- ty.

Having broken down the gates of bronze/ and shattered the gates of hades,/ as God almighty Thou didst raise up the fallen human race./ wherefore, we cry out together:/ O Lord Who art risen from the dead,// glory be to Thee!

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

Desiring to lift us up from our ancient corruption,/ Christ was nailed to the Cross and laid in the tomb;/ and with tears the myrrh-bearing women sought Him, and weeping they said:/ "Alas, O Savior of all!/ How is it that Thou hast willed to make Thine abode in a tomb?/ And having desired to dwell there,/ how is it that Thou hast been stolen away?/ How hast Thou been moved?/ What place concealeth Thy life-bearing body?/ Yet, as Thou hast promised, reveal Thyself to us, O Master,/ and take from us the lamentation of tears!"/ And as they were weeping, an angel cried out to them:/ "Cease your weeping!/ Tell the apostles that the Lord is risen,// granting purification and great mercy to the world!"

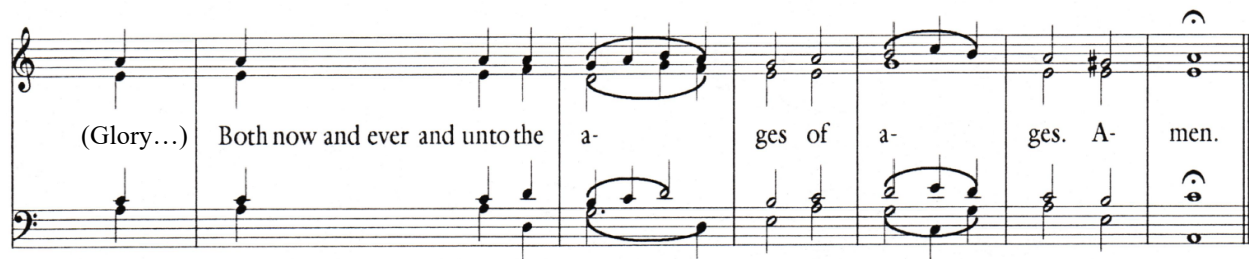
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

O Christ, Who wast crucified as Thou didst desire,/ and madest death captive by Thy burial,/ Thou didst rise on the third day as God in glory,// granting the world never-ending life and great mercy.

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

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

(Glory) Both Now, in Tone VI



Resurrectional Theotokion, in Tone VI

Christ the Lord, my Creator and Deliverer,/ Who came forth from thy womb, O all-pure one,/ and robed Himself in me,/ hath freed Adam from the primal curse./ Wherefore, like the angel do we unceasingly cry out to thee, O most pure one,/ who art truly the Mother of God and Virgin:/ Rejoice! Rejoice, O Mistress,// thou intercession, protection and salvation for our souls!

Matins

God is the Lord, in Tone VI

Four times

God is the Lord, and hath appeared unto us.

This musical notation is for the first line of the Matins chant. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. The lyrics are written below the treble staff. The bass staff provides a simple harmonic accompaniment with whole notes.

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

This musical notation is for the second line of the Matins chant. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. The lyrics are written below the treble staff. The bass staff provides a simple harmonic accompaniment with whole notes.

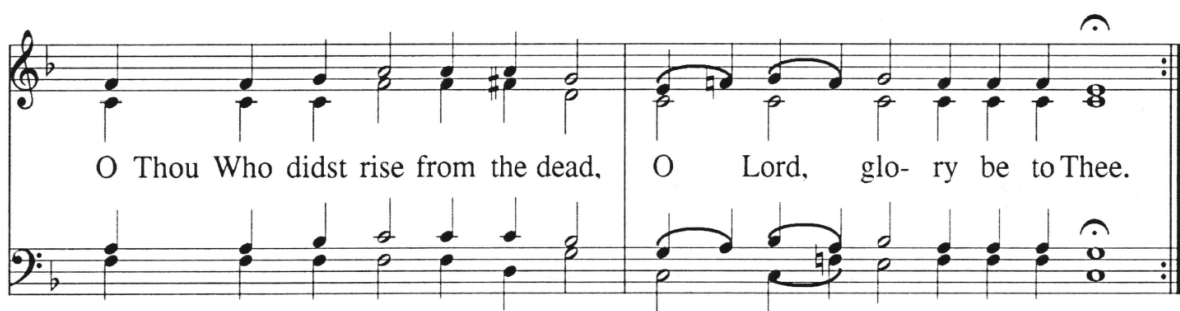
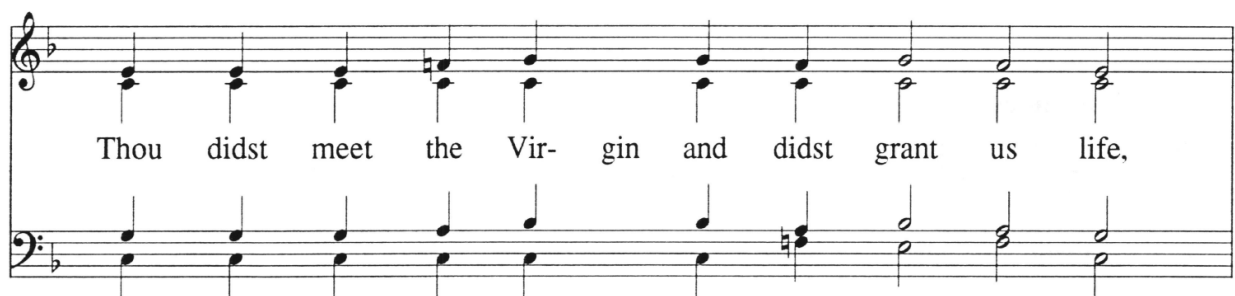
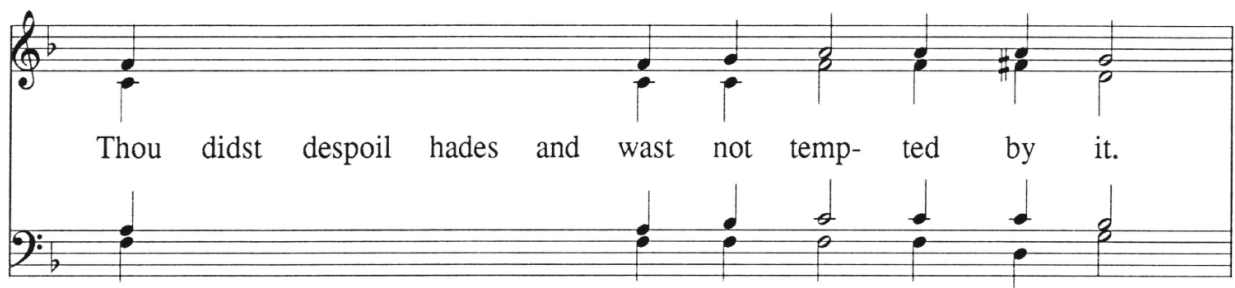
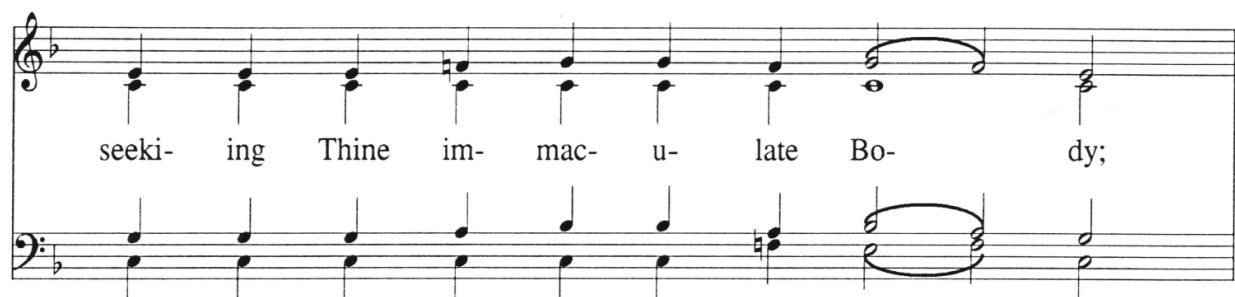
Troparion of the Resurrection, in Tone VI

Angelic hosts were above Thy tomb,

This musical notation is for the first line of the Troparion. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. The lyrics are written below the treble staff. The bass staff provides a simple harmonic accompaniment with whole notes.

and they that guarded Thee became as dead, and Mary stood by the grave

This musical notation is for the second line of the Troparion. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and whole notes. The lyrics are written below the treble staff. The bass staff provides a simple harmonic accompaniment with whole notes.



Resurrectional Theotokion, in Tone VI

Calling Thy Mother blessed,/ Thou didst come to Thy Passion of Thine own will,/ shin-
ing forth upon the Cross,/ and desiring to seek out Adam./ Thou didst say unto the angels:/
Rejoice with Me, for the lost coin hath been found!// O our God Who has wisely arranged
all things,/ glory be to Thee!

First Sessional Hymns, in Tone VI

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

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

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

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

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

Second Sessional Hymns, in Tone VI

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

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

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

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

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

Hypacoï, in Tone VI

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Hymns of Ascent, in Tone VI

Antiphon I

I lift up mine eyes to hea- ven, to Thee, O Word. //

Have pi- ty, that I may live in Thee. Have mer- cy up- on us

who are down- cast, O Word, // mak- ing us ves- sels use- ful to Thee.

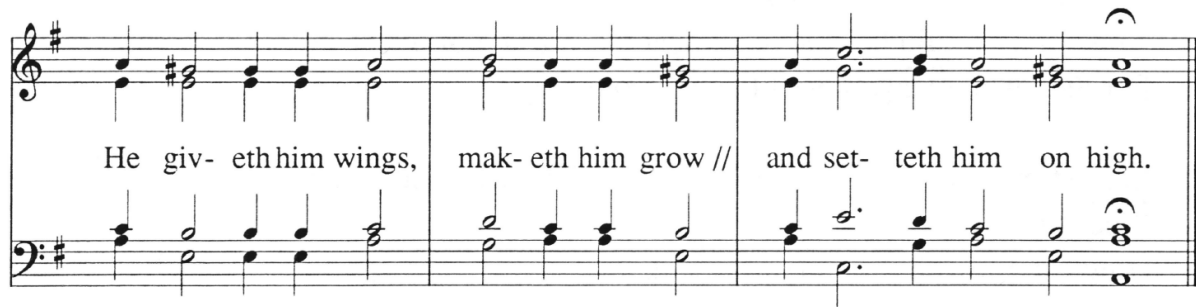
Glory to the Father, and to the Son, and to the Holy Spirit,

both now and ever, and unto the a- ges of a-

ges. A- men. The Holy Spirit is the Cause of all sal- va- tion.

And if He blow upon any- one as is meet,

He quickly taketh him away from among the things of the earth:



Antiphon II

If the Lord were not among us,/ none of us would be able to combat the warfare of the enemy;// for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word./ Woe is me!// How shall I, who love sin, escape them?

Glory..., Both now...

From the Holy Spirit come deification,/ goodwill, understanding, peace and blessing for all;// for He worketh equally with the Father and the Word.

Antiphon III

They that hope in the Lord/ are fearsome to the enemy and wondrous to all;// for they direct their gaze on high.

He who hath Thee, O Savior,/ as his Helper,/ the Portion of the righteous,// doth not stretch out his hands toward iniquities.

Glory..., Both now...

The dominion of the Holy Spirit is over all./ Him do the armies on high worship,// as doth every creature here below.

O Lord, stir up Thy might and come to save us.

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

The Canon, in Tone VI

Ode I Canon of the Resurrection

Tra- ver- sing the deep on foot as though it were dry land,

This system contains the first four measures of the musical score. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Tra- ver- sing the deep on foot as though it were dry land,". The music features a series of eighth and sixteenth notes in the melody, with some rests and ties.

and be- hold- ing the ty- rant Pha- roah drowned, Is- ra- el

This system contains the next four measures. The melody continues with eighth and sixteenth notes. The lyrics are: "and be- hold- ing the ty- rant Pha- roah drowned, Is- ra- el". The music includes some rests and ties.

cried a- loud: Let us chant un- to God a hymn of

This system contains the next four measures. The melody continues with eighth and sixteenth notes. The lyrics are: "cried a- loud: Let us chant un- to God a hymn of". The music includes some rests and ties.

vic- - to- ry.

This system contains the final two measures of the musical score. The melody continues with eighth and sixteenth notes. The lyrics are: "vic- - to- ry.". The music includes some rests and ties.

Refrain: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Cross and Resurrection

Ode 1, same tone.

Irmos: The children of those who...

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

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Stavrotheotokion: Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Traversing the deep on foot...

Refrain: O most holy Theotokos, save us.

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

Ode III Canon of the Resurrection

There is none ho- ly as Thou, O Lord my God,

This musical system consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: 'There is none ho- ly as Thou, O Lord my God,'.

Who hast up- lif- ted the horn of Thy faith- ful and es- tab-lished

This musical system continues the melody and harmony. The lyrics are: 'Who hast up- lif- ted the horn of Thy faith- ful and es- tab-lished'.

us on the rock of the con- fes- sion of Thee, O

This musical system continues the melody and harmony. The lyrics are: 'us on the rock of the con- fes- sion of Thee, O'.

Good One.

This musical system concludes the phrase with a double bar line. The lyrics are: 'Good One.'.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Cross and Resurrection

Irmos: Creation, beholding Thee...

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

Theotokion: Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

Canon of the Theotokos

Irmos: There is none as holy as Thee...

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Bestower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

Ode IV
Canon of the Resurrection

Christ is my pow'r, my God and my Lord, the hon-ored Church doth sing,

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'Christ is my pow'r, my God and my Lord,' and the second staff contains 'the hon-ored Church doth sing,'.

cry- ing out in god- ly man- ner with a pure mind,

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'cry- ing out in god- ly man- ner' and the second staff contains 'with a pure mind,'.

keep- ing fes- ti- val in the Lord.

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'keep- ing fes- ti- val' and the second staff contains 'in the Lord.'.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Cross and Resurrection

Irmos: Foreseeing Thy divine condescension...

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.

Canon of the Theotokos

Irmos: Christ is my power...

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

Ode V
Canon of the Resurrection

With Thy div- ine light il- lum- mine the souls of those who with love

This system consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across bar lines.

rise at dawn un- to Thee, O Good One,

This system continues the melody from the first system. It features a melodic line in the treble staff and a supporting line in the bass staff. The lyrics are aligned with the notes, showing a continuation of the hymn's text.

that they may know Thee, O Word of God, to be the True God, Who cal-

This system shows the continuation of the hymn. The musical notation includes a treble staff with the main melody and a bass staff with accompaniment. The lyrics are placed below the staves, with a hyphen at the end of the line indicating it continues in the next system.

leth them forth from the dark- ness of sin.

This is the final system on the page. It concludes the hymn with a final cadence in the treble staff and a sustained bass line. The lyrics are completed in this system, ending with a period.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Cross and Resurrection

Irmos: Isaiah, rising at dawn...

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

Canon of the Theotokos

Irmos: With Thy divine light...

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

Ode VI
Canon of the Resurrection

Be- hold- ing the sea of life surg- ing with the tempest of temp-

This system consists of two staves, treble and bass. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of quarter and eighth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

ta- tions, flee- ing to Thy calm haven I cry un- to Thee:

This system continues the musical piece. The treble staff features a melodic line with some ties and a final cadence. The bass staff continues the accompaniment, ending with a whole note chord.

Lead up my life from cor- rup- tion, O Great- ly Mer-

This system continues the musical piece. The treble staff has a melodic line with ties. The bass staff continues the accompaniment, ending with a whole note chord.

- ci- ful One!

This system concludes the musical piece. The treble staff has a melodic line with a final cadence. The bass staff continues the accompaniment, ending with a whole note chord.

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Cross and Resurrection

Irmos: Jonah was swallowed...

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

Canon of the Theotokos

Irmos: Beholding the sea of life...

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

Kontakion of the Resurrection, in Tone VI

Hav- ing by His life- be- stow- ing hand

The first line of the musical score is written on a grand staff (treble and bass clefs). The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The lyrics are: "Hav- ing by His life- be- stow- ing hand".

raised up all the dead out of the dark a- bys- ses,

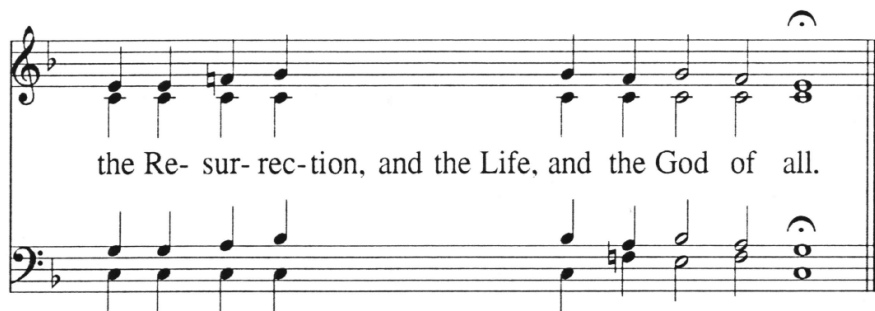
The second line of the musical score continues the melody and bass line. The lyrics are: "raised up all the dead out of the dark a- bys- ses,".

Christ God, the Giv- er of Life,

The third line of the musical score continues the melody and bass line. The lyrics are: "Christ God, the Giv- er of Life,".

hath bestowed the Re- sur- rec- tion upon the fal- len hu- man race;

The fourth line of the musical score continues the melody and bass line. The lyrics are: "hath bestowed the Re- sur- rec- tion upon the fal- len hu- man race;".



Ikos

We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

Ode VII
Canon of the Resurrection

The Angel caused the fur- nace to pour forth dew up- on the pi- ous youths

and the com- mand of God which consumed the Chal- de- ans,

pre- vailed up- on the ty- rant to cry out: Bles- sed art Thou, O God of our

fath- - ers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Cross and Resurrection

Irmos: O ineffable wonder...

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

Canon of the Theotokos

Irmos: The Angel caused the furnace...

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

Ode VIII
Canon of the Resurrection

From the flame didst Thou pour forth dew up- on the ven- er- a- ble ones,

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

and didst consume the sacrifice of the righteous one with wa- ter;

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

for Thou, O Christ, dost do all things soever Thou de- sir- est.

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

Thee do we ex- alt su- preme- ly for all a- ges!

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Cross and Resurrection

Irmos: Fall back in awe and fear, O heaven...

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

Canon of the Theotokos

Irmos: From the flame didst Thou pour...

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Ode IX
Canon of the Resurrection

It is not pos- si- ble for men to be- hold God

This musical system consists of a treble and bass staff. The treble staff begins with a C-clef and contains a series of chords and single notes. The bass staff begins with an F-clef and contains corresponding chords and single notes. The lyrics are written below the bass staff, aligned with the notes.

up- on Whom the ranks of an- gels dare not gaze; but through thee, O most

This musical system continues the composition with treble and bass staves. The treble staff features a key signature change to one sharp (F#) in the second measure. The lyrics are written below the bass staff.

pure one, hath the Word ap- peared in- car- nate un- to men;

This musical system continues the composition with treble and bass staves. The lyrics are written below the bass staff.

and mag- ni- fy- ing Him with the ar- mies of hea- ven, we call thee

This musical system concludes the page with treble and bass staves. The lyrics are written below the bass staff.



While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Cross and Resurrection

Irmos: Lament Me not, O Mother...

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

Stavrotheotokion: Thou bearest Him who beareth all things, and holdest as a babe in thine arms Him who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross who hath raised us up from the pit of evil.

Canon of the Theotokos

Irmos: It is not possible for men to behold...

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasures, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

Holy is the Lord Our God, in Tone VI

First system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, A4, G4, F#4, E4, D4. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, A3, B3, A3, G3, F#3, E3, D3. The lyrics "Holy is the Lord our God," are written below the treble staff.

Second system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, A4, G4, F#4, E4, D4. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, A3, B3, A3, G3, F#3, E3, D3. The lyrics "Ho- - ly is the Lord our God." are written below the treble staff.

Let Every Breath Praise the Lord, in Tone VI

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

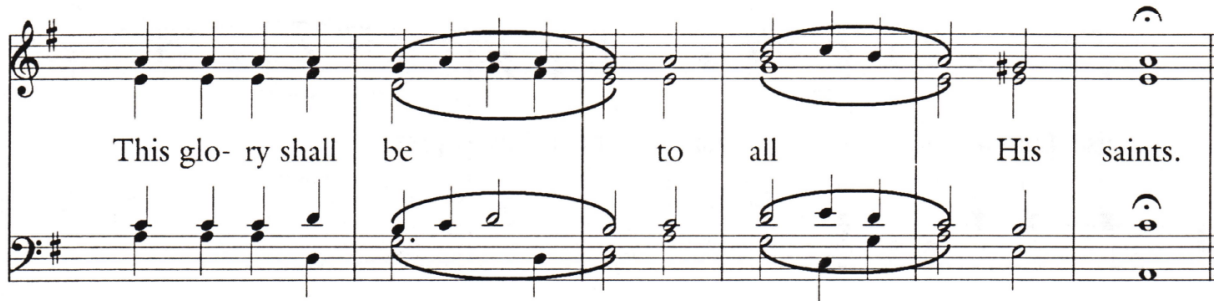
praise Him in the highest. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalm of Praise, in Tone VI

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



Thy Cross, O Lord,/ is the life and resurrection of Thy people;/ and we who set our hope thereon/ hymn Thee, our risen God.// Have mercy upon us!

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

Thy burial hath opened paradise to the human race, O Master;/ and, delivered from corruption, we hymn Thee,/ our risen God.// Have mercy upon us!

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

Let us hymn Christ Who is risen from the dead,/ with the Father and the Spirit;/ and let us cry out to Him:/ Thou art our life and resurrection!// Have mercy upon us!

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

Thou didst rise from the tomb on the third day,/ as it is written, O Christ,/ raising up our forefather with Thyself./ Wherefore, the human race glorifieth Thee// and hymneth Thy resurrection.

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

Great and awesome is the mystery of Thy resurrection, O Lord;/ for thus Thou didst issue forth from the tomb,/ like a bridegroom from a wedding chamber;/ having destroyed death by death,/ that Thou mightest free Adam./ Wherefore, the angels join chorus in the heavens;/ and on earth men glorify Thy loving-kindness toward us,// O Thou Who lovest mankind.

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

O ye most iniquitous Jews,/ where are the seals, and the silver coins which ye gave to the soldiers?/ The Treasure hath not been stolen, but is risen, as One mighty./ Ye are filled with shame, who rejected Christ, the Lord of glory;/ Who suffered, was buried, and rose from the dead.// Let us worship Him!

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

While the tomb was sealed,/ how were the remains stolen;/ O ye Jews who set the watch and affixed the seals?/ The King issued forth through doors which were closed./ Either show Him as one dead,/ or worship Him as God, chanting with us.// Glory, O Lord, to Thy Cross and resurrection!

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

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord;/ and, bearing myrrh, they sought to embalm Thine all-pure body./ But they found a luminous angel seated upon the stone,/ who declared to them, saying:/ “Wherefore weep ye for Him from Whose side life poured forth upon the world?/ Why seek ye the Immortal One as though He were one dead in the grave?/ Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!”/ O Savior Who hast enlightened us thereby,// grant us cleansing and great mercy!

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

Divine Liturgy

On the Beatitudes, in Tone VI

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, who hath enlightened all things, is risen!

Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

Triadicon: The Father, the Son, and the Holy Spirit let us glorify, saying: O Holy Trinity, save Thou our souls!

Theotokion: O Virgin, who ineffably conceived in the latter days and gavest birth unto Thy Creator: Save those who magnify thee!

Troparion of the Resurrection, in Tone VI

Angelic hosts were above Thy tomb,

The first system of musical notation for the troparion. It consists of a treble and bass staff joined by a brace. The key signature has one flat (B-flat). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are: "Angelic hosts were above Thy tomb,".

and they that guarded Thee became as dead, and Mary stood by the grave

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are: "and they that guarded Thee became as dead, and Mary stood by the grave".

seeking Thine immaculate Body;

The third system of musical notation. It continues the melody and accompaniment. The lyrics are: "seeking Thine immaculate Body;".

Thou didst despoil hades and wast not tempted by it.

The fourth system of musical notation, which is the final line of the troparion. It continues the melody and accompaniment. The lyrics are: "Thou didst despoil hades and wast not tempted by it."

Thou didst meet the Vir- gin and didst grant us life,

O Thou Who didst rise from the dead, O Lord, glo- ry be to Thee.

Kontakion of the Resurrection, in Tone VI

Hav- ing by His life- be- stow- ing hand

raised up all the dead out of the dark a- bys- ses,

Christ God, the Giv- er of Life,

hath bestowed the Re- sur- rec- tion upon the fal- len hu- man race;

for He is the Sav- iour of all,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a melody of eighth and quarter notes. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the treble staff, aligned with the notes.

the Re- sur- rec- tion, and the Life, and the God of all.

This musical system continues the melody and accompaniment from the first system. It ends with a double bar line and a fermata over the final note. The lyrics are written below the treble staff, aligned with the notes.

Prokeimenon, in Tone VI

Save, O Lord, Thy people, and bless Thine in- her- i- tance,

This musical system consists of two staves, treble and bass, in a key signature of one flat (B-flat) and common time. The melody is primarily composed of half notes and whole notes. A vertical bar line is placed after the first measure of the treble staff, which corresponds to the end of the phrase 'Save, O Lord, Thy people,'.

Thine in- her- - i- tance.

This musical system continues the melody from the first system. It features a treble staff with a half note followed by a whole note, which is then tied to the next measure. The bass staff provides a harmonic accompaniment with half notes and whole notes. The system concludes with a final whole note in the treble staff and a half note in the bass staff, both marked with a fermata.

O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia, in Tone VI

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

The first system of the musical score is written for two staves, treble and bass, in the key of D major (indicated by two sharps). The melody is a simple, stepwise progression. The lyrics are 'Al- le- lu- ia, al- le- lu- ia, al- le-'. The first staff has a treble clef and the second staff has a bass clef. The notes are mostly quarter and eighth notes, with some rests.

lu- - - i- a.

The second system of the musical score continues the melody. The lyrics are 'lu- - - i- a.'. The first staff has a treble clef and the second staff has a bass clef. The notes are mostly quarter and eighth notes, with some rests. The system ends with a double bar line.

He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

It is Truly Meet, in Tone VI

Obikhod

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

The first system of musical notation for the Obikhod. It consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of half notes and quarter notes. The lyrics are written below the staff, with hyphens indicating syllables that span across measures. The bass staff provides a harmonic accompaniment with chords and single notes.

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

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics 'ever- blessed and most blameless, and' are followed by 'Moth- er of our God.' The musical notation includes various note values and rests, with the bass staff providing a steady accompaniment.

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

The third system of musical notation. The melody continues with the lyrics 'More hon- or- a- ble than the Cher- u- bim'. The musical notation features a variety of note values and rests, with the bass staff providing a consistent accompaniment.

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

The fourth system of musical notation. The melody concludes with the lyrics 'and beyond compare more glorious than the Ser- a- phim,'. The musical notation includes various note values and rests, with the bass staff providing a final accompaniment.

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

thee do we mag- - ni- fy.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦρροφόεινῃ
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