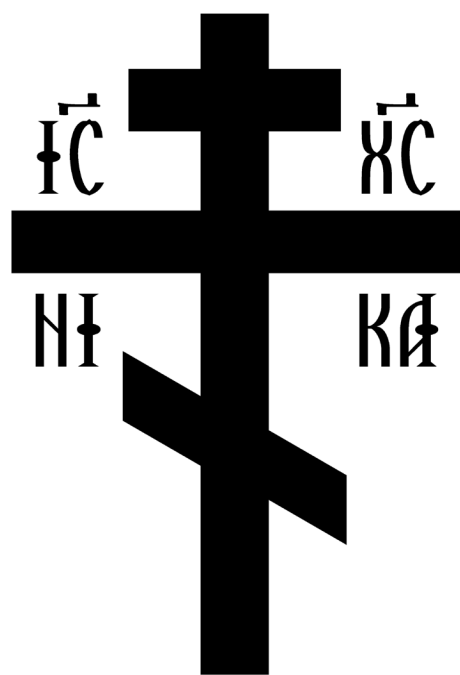


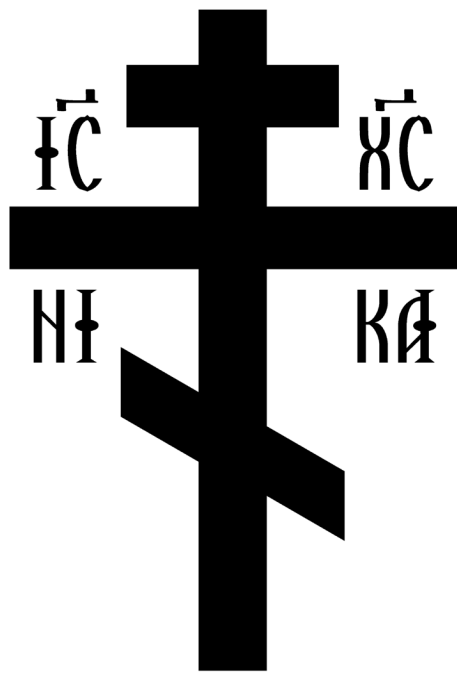


Sunday Octoechos
Tone VII
Music for All-Night Vigil and Divine Liturgy

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

www.myrrh-bearers.org

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MMXXIII



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The Octoechos, Volume IV
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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 VII

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

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

Hear- ken un- to me, O Lord.

This system of musical notation is for the second line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

This system of musical notation is for the third line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

This system of musical notation is for the fourth line of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

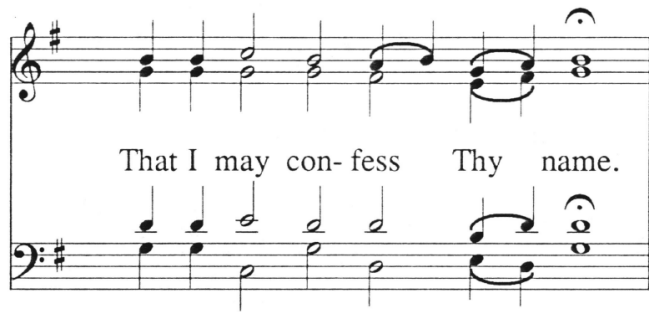
Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lif-ting up of my hands

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

Resurrectional Stichera, in Tone VII

Stichos: Bring my soul out of prison.



Come, let us rejoice in the Lord/ Who hath broken the might of death/ and enlightened the human race;/ and let us cry out with the incorporeal ones:// O our Creator and Savior, glory be to Thee!

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

For our sake, O Savior, Thou didst endure the Cross and burial./ And as God Thou didst slay death by death./ Wherefore, we bow down before Thy rising on the third day.// O Lord, glory be to Thee!

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

Beholding Thy resurrection, the apostles marvelled,/ chanting angelic praise./ This is the glory of the Church!/ These are the riches of the kingdom!/ O Lord Who suffered for our sake,// glory be to Thee!

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

Thou wast seized by iniquitous men, O Christ,/ yet Thou art my God, and I am not con-founded./ Thou wast beaten on the shoulders, yet I shun Thee not./ Thou wast nailed to the Cross, and I do not conceal it./ I boast in Thine arising; for Thy death is my life.// O almighty Lord Who lovest mankind, glory be to Thee!

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

Fullfilling the prophecy of David,/ Christ revealed His majesty to the disciples in Sion,/ showing Himself to be ever-laudable and glorious,/ with the Father and the Spirit,/ and to be the One Who, as the Word, was incorporeal in the beginning,/ was later incarnate for our sake,/ was slain as a man, and arose with power// as He Who loveth mankind.

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

Thou didst descend into hades as Thou didst will, O Christ;/ Thou didst overthrow death as God and Master;/ and Thou didst rise on the third day,/ raising up Adam with Thyself from the bonds of hades and corruption;/ and he cried out, saying:// Glory to Thy resurrection, O Thou Who alone loveth mankind!

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

Thou wast laid in the tomb as one asleep, O Lord,/ and didst rise on the third day as one powerful in might,/ raising up Adam with Thyself from the corruption of death,// in that Thou art almighty.

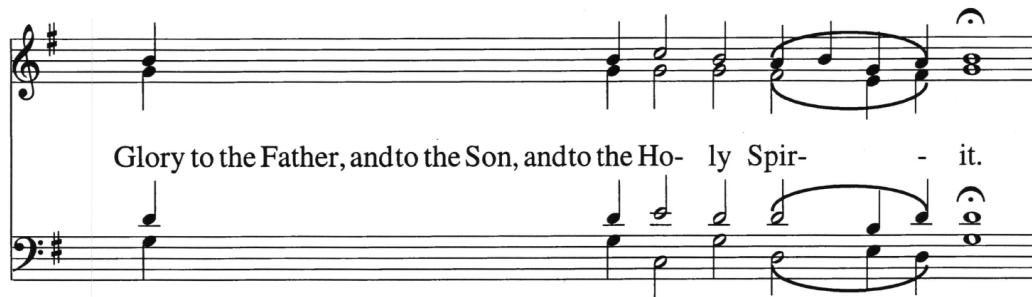
Then stichera for the saint from the Menaion.

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.

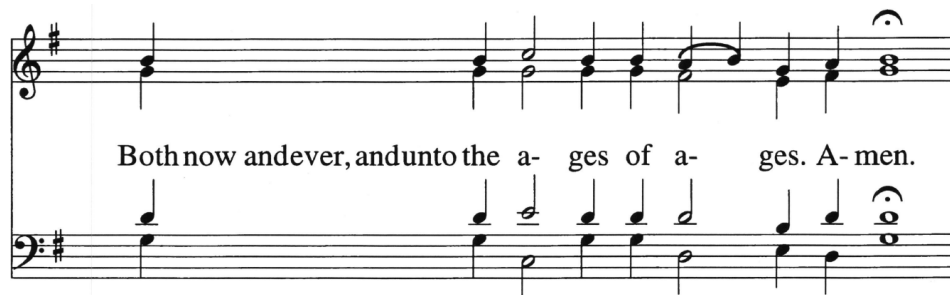
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone VII



Doxasticon for the saint or commemoration of the day.

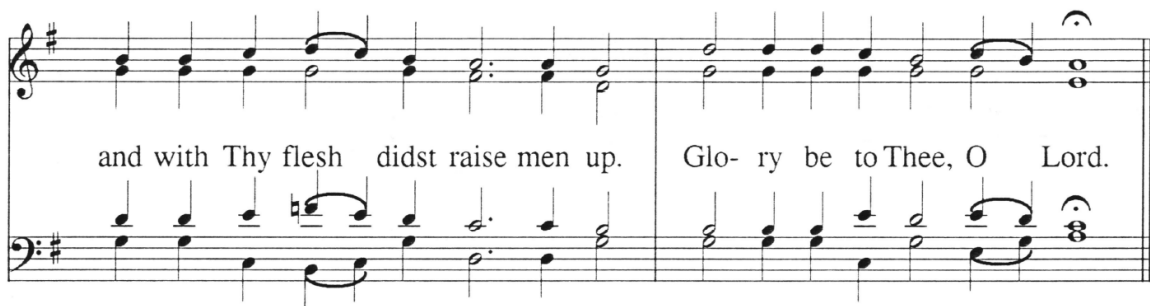
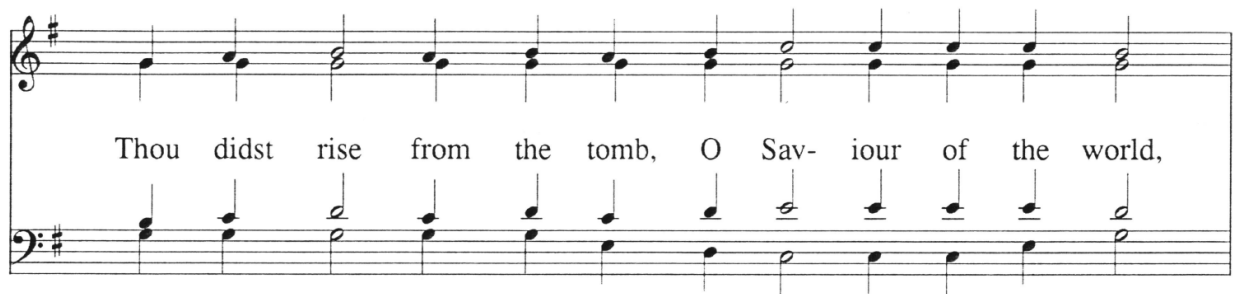
Both Now, in Tone VII



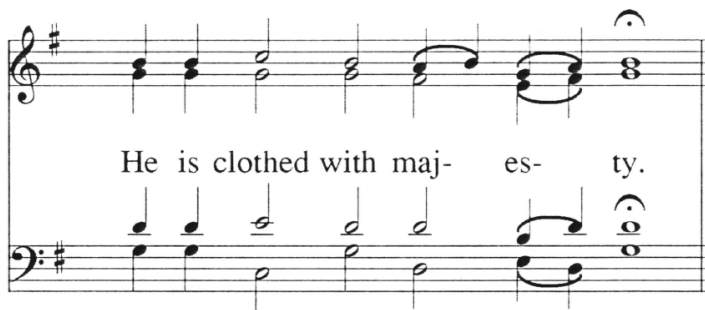
Dogmatic Theotokion, in Tone VII

Thou hast been known to have become a Mother in supernatural manner, O Theoto- kos,/ and hast remained a Virgin in manner past recounting and understanding;/ and no tongue can describe the wonder of thy birthgiving./ For as thy conceiving is all-glorious;/ so is the manner of thy birthgiving beyond comprehension;/ for where God so willeth, the order of nature is over-ruled./ Wherefore, knowing thee to be the Mother of God,/ we all earnestly entreat thee:// Pray thou that our souls be saved!

Stichera of the Aposticha, in Tone VII



Stichos: The Lord is King.



Come, let us worship Him Who hath risen from the dead and enlightened all;/ for He hath freed us from the tyranny of hades,/ and by His resurrection on the third day// hath granted us life and great mercy.

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

Thou didst descend into hades and make death captive, O Christ;/ and rising on the third day,/ Thou didst raise up with Thyself those who glorified Thine almighty arising,// O Lord Who lovest mankind.

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

Awesome wast Thou, lying in the tomb as one asleep, O Lord;/ and rising on the third day as One mighty,/ Thou didst raise up Adam, who cried:// Glory to Thy resurrection, O Thou Who alone lovest mankind!

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 VII

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 in a simple, homophonic style. The lyrics are: "(Glory...) Both now and ever, and unto the a- ges of a- ges. A- men." The melody starts on a whole note in the Treble staff and continues with a series of eighth and quarter notes, ending with a final whole note. The Bass staff provides a simple harmonic accompaniment with whole and half notes.

Resurrectional Theotokion, in Tone VII

Having recourse unto thy protection, O Mistress,/ all of us born of earth cry aloud to thee:/ O Theotokos, our hope, deliver us from our countless transgressions,// and save thou our souls.

Matins

God is the Lord, in Tone VII

Four times

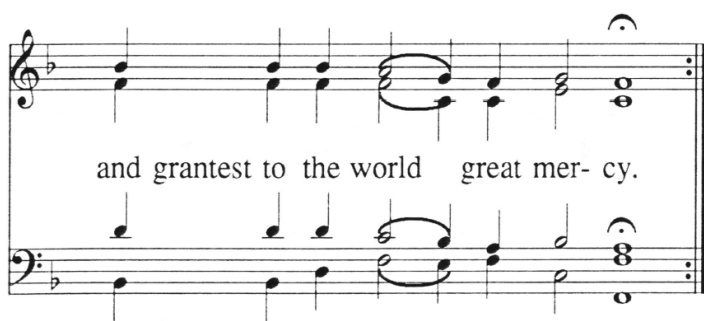
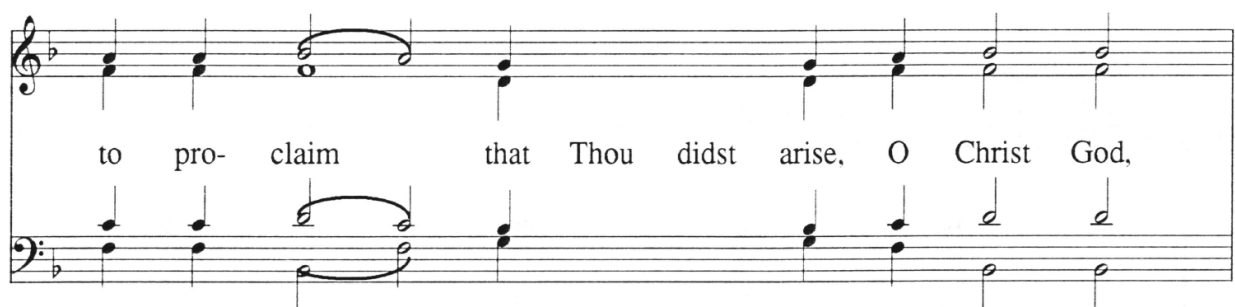
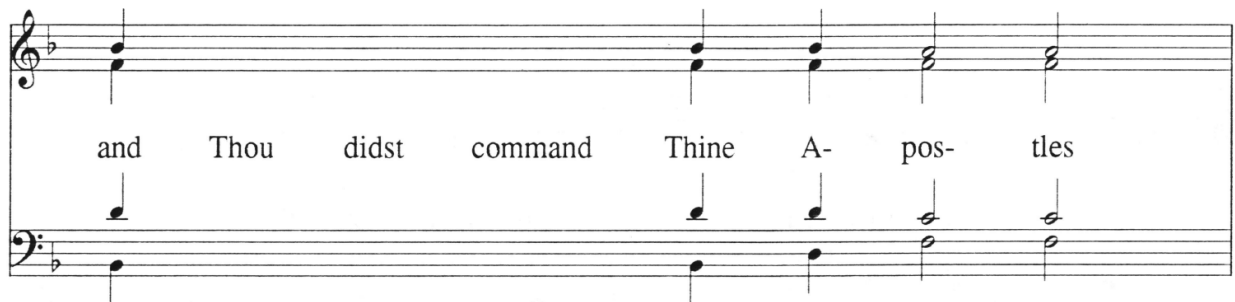
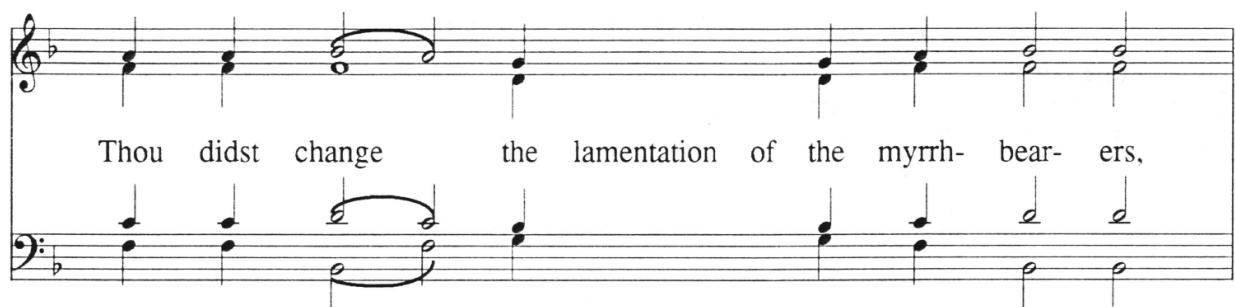
God is the Lord, and hath appeared unto us.

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

Troparion of the Resurrection, in Tone VII

Thou didst destroy death by Thy Cross,

Thou didst open paradise to the thief.



Resurrectional Theotokion, in Tone VII

As thou art the treasury of our resurrection, O all-hymned one,/ lead up from the pit and abyss of transgression those who trust in thee,/ for thou who gavest birth to our Salva-
tion/ hast saved those who are subject to sin./ O thou who before giving birth wast Virgin,/
and during thy birthgiving wast virgin,// thou remainest a Virgin even after giving birth.

First Sessional Hymns, in Tone VII

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

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

O Christ God, Who by Thy burial madest death captive, and Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

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

O Virgin Theotokos, unceasingly entreat Christ our God, Who for our sake was crucified, rose again, and cast down the dominion of death, that He save our souls.

Second Sessional Hymns, in Tone VII

While the tomb was sealed, Thou didst shine forth life from the grave, O Christ God; and while the doors were shut, Thou, the Resurrection of all, didst stand before the disciples, through them renewing an upright spirit for us, according to Thy great mercy.

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

The women ran to Thy tomb, bearing myrrh and tears; and while the soldiers were keeping watch over Thee, the King of all, they said to themselves: "Who will roll away the stone for us?" But the Angel of great Counsel had arisen, trampling down death. O Lord almighty, glory be to Thee!

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

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever-blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

Hypacoï, in Tone VII

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

Hymns of Ascent, in Tone VII

Antiphon I

O Sav- iour, Who turned the cap- ti- vi- ty of Si- on

The first line of musical notation for Antiphon I, featuring a treble and bass staff in G major. The melody is composed of quarter and eighth notes, with lyrics written below the staff.

a- way from false- hood, grant life un- to me, //

The second line of musical notation, continuing the melody and lyrics. It includes a double bar line after the first phrase and a repeat sign at the end of the second phrase.

rescuing me from en- slav- ing pas- sions.

The third line of musical notation, concluding the phrase with a final cadence. The melody features a long note on the word 'rescuing'.

He who with tears soweth the af- flic- tions of fast- ing in the south //

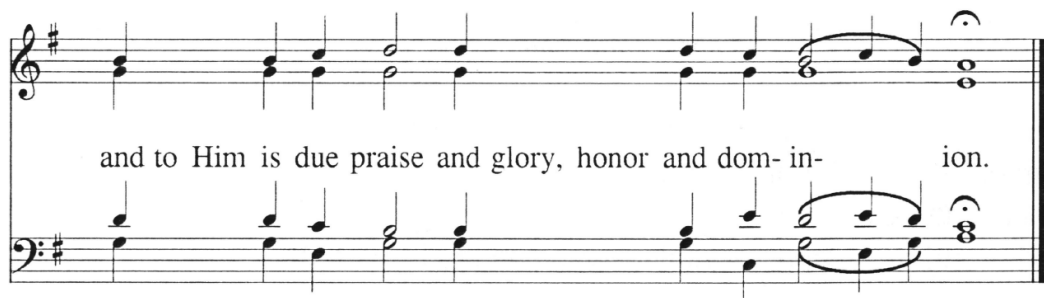
The fourth line of musical notation, continuing the melody and lyrics. It ends with a double bar line and a repeat sign.

shall reap sheaves of joy and ev-er-last-ing life.

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.

Through the Ho-ly Spir-it cometh the well-spring of div-ine trea-sures:



Antiphon II

If the Lord buildeth not the house of the soul,/ in vain do we labor;// for without Him is no work or word made perfect.

Moved by the Spirit,/ the saints, made true children through adoption by the Son,// have transmitted the teachings of the Father.

Glory..., Both now...

Through the Holy Spirit doth everything come into being;/ for, from before the beginning of time,/ He hath been the God of all,// the Lord of all, the unapproachable Light, and the Life of all.

Antiphon III

Having found the paths of life,/ they who fear the Lord are blessed, now and forever,// with incorruptible glory.

Seeing thine offspring like the trunks of trees round about thy table,/ rejoice and be glad,// leading them to Christ, the Chief Shepherd.

Glory..., Both now...

From the Holy Spirit come an abyss of gifts,/ a wealth of glory and great depths of judgment;/ for, equal in glory with the Father and the Son,// He is worshipped with Them.

Prokeimenon, in Tone VII

A- rise, O Lord my God, let Thy hand be lifted high;

The first line of the Prokeimenon in Tone VII. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is written in a simple, stepwise fashion. The lyrics are: "A- rise, O Lord my God, let Thy hand be lifted high;"

for- get not Thy pau- pers to the end.

The second line of the Prokeimenon in Tone VII. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody continues from the first line. The lyrics are: "for- get not Thy pau- pers to the end."

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.
Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Let Every Breath Praise the Lord, in Tone VII

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

The first line of the hymn "Let Every Breath Praise the Lord" in Tone VII. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is written in a simple, stepwise fashion. The lyrics are: "Let ev-ery breath praise the Lord, praise the Lord."

The Canon, in Tone VII

Ode I Canon of the Resurrection

By Thy hand was the na- ture of wat- er, which be- fore was fl- uid,

This system of musical notation is in the key of D major (two sharps) and 4/4 time. It consists of a treble and a bass staff. The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are written below the notes, with hyphens indicating syllables that span across notes or measures.

trans- formed in- to sol- id form, O Lord.

This system continues the melody from the first system. It features a mix of quarter and eighth notes. The lyrics 'trans- formed in- to sol- id form, O Lord.' are aligned with the notes.

Where- fore, having passed through it dry- shod,

This system continues the melody. It includes a measure with a whole note chord in the treble staff. The lyrics 'Where- fore, having passed through it dry- shod,' are written below the notes.

Israel chanteth to Thee a hymn of vic- to- ry.

This system concludes the piece. The melody ends with a final cadence, including a whole note chord in the treble staff. The lyrics 'Israel chanteth to Thee a hymn of vic- to- ry.' are written below the notes.

Refrain: Glory to Thy holy resurrection, O Lord!

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Savior, Thou didst arise on the third day.

Theotokion: The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: He Who crusheth battles...

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

On the Cross the Savior poured forth two life-bearing streams for us from His pierced side. Let us chant unto Him, for He hath been glorified.

Having dwelt in the tomb and arisen on the third day, Christ, the Expectation of the nations, granted incorruption unto mortals. Let us chant unto Him, for He hath been glorified.

Theotokion: Thou alone wast shown to be a virgin even after giving birth; for thou gavest birth unto the Creator for the world. Wherefore, we all cry out to thee: Rejoice!

Canon of the Theotokos

Ode 1, same tone.

Irmos: By Thy hand was the nature...

Refrain: O most holy Theotokos, save us.

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous effulgence, that I may hymn the abyss of thy wonders as is meet.

Seeing us wounded by the dart of sin, the Word took pity on us, as our Benefactor; wherefore, the All-divine One ineffably united Himself to flesh He had received from thee, O most pure one.

The corrupt and mortal nature of man was seized by death, O Mistress; but when thou didst conceive Life, thou didst lift it up from corruption unto life.

Ode III
Canon of the Resurrection

O Lord and Sav- iour, Who in the be- gin- ning established

The first system of the musical score for 'Ode III, Canon of the Resurrection'. It consists of a two-staff system (treble and bass clef) in D major (two sharps). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: 'O Lord and Sav- iour, Who in the be- gin- ning established'.

the heavens by Thine om- ni- po- tent Word

The second system of the musical score. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'the heavens by Thine om- ni- po- tent Word'.

and con- firmed all their power by the all-accomplishing and di- vine Spir- it:

The third system of the musical score. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'and con- firmed all their power by the all-accomplishing and di- vine Spir- it:'.

establish me upon the im-mov- a- ble rock of the con-fes- sion of Thee.

The fourth system of the musical score. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'establish me upon the im-mov- a- ble rock of the con-fes- sion of Thee.'

Having ascended the Tree, O compassionate Savior, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

Theotokion: Through the entreaties of Thy Mother who knew not man, O Savior, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

Canon of the Cross and Resurrection

Irmos: O Thou Who lovest mankind...

O Thou Who alone lovest mankind, Who endured sufferings upon the Cross and, as God and Benefactor, opened paradise to the thief, make my mind firm in Thy will.

O Thou Who alone lovest mankind, Who arose from the grave on the third day and, as the Bestower of life and God, shone forth life upon the world, establish my mind in Thy will.

Theotokion: O Mary, Virgin and Mother, as thou didst conceive God without seed and hast delivered Eve from the curse, entreat God Who became incarnate of thee, that He save thy flock.

Canon of the Theotokos

Irmos: O Lord and Savior...

The serpent who slithered forth from Eden, beguiling me with a desire to become a god, hath cast me down to the ground; but He Who is merciful and compassionate by nature, having made His abode within thy womb and become like unto me, O Virgin Mother, hath taken pity and deified me.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all; for for the whole world thou gavest birth unto the Joy and Gladness which truly dispelleth the grief of sin, O Bride of God.

O Virgin Theotokos, thou didst truly give birth for us to eternal Life and Peace, causing men's ancient battle against God the Father to cease, through thy faith and confession of grace.

Ode IV
Canon of the Resurrection

O Christ God, Who without leaving the bosom of the Father, didst de-scend to earth:

I have heard the mystery of Thy dis-pen-sa-tion,

and have glor-i-fied Thee, Who a-lone lov-est man-kind.

Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God-formed man is smitten by a hand of clay.

Theotokion: In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

Canon of the Cross and the Resurrection

Irmos: In latter times, the prophet...

O Lord Who knowest not sin, yet because of it didst become that which Thou wast not: Thou takest form, receiving that which is alien to Thee, that Thou mightest save the world and slay the deceiving tyrant.

Thou wast uplifted upon the Cross and didst release our forefather Adam from his sin, for which cause I have heard of Thy power; for Thou didst come to save all Thine anointed ones.

Theotokion: When Thou didst die, O Thou Who wast born of the Virgin, Thou didst give life unto Adam who erred in mind; and death was terrified of Thy might, for Thou didst come to save all who had fallen under corruption.

Canon of the Theotokos

Irmos: O Christ God Who, without leaving...

O most hymned one, who even before creation appeared to God as wholly elect and beauteous in the splendor of thy radiance, enlighten those who hymn thee.

For man, O pure one, thou gavest birth unto God, Who became incarnate of thy pure blood, and delivereth from many offenses those who with love glorify and honor thee, O Mother and Virgin.

Reason-endowed nature, having now learned the ineffable mystery of thy birthgiving, O most hymned and all-blessed one, offereth priestly ministry unto Him Who shone forth from thee.

Ode V
Canon of the Resurrection

Night is bereft of light for those without faith, O Christ,

The first system of musical notation features a treble and bass staff in D major. The treble staff contains a series of chords, while the bass staff provides a simple harmonic accompaniment with single notes and rests.

but for the faithful there is enlightenment in the sweetness of Thy words;

The second system continues the musical setting. It includes a treble and bass staff. The treble staff has a longer note value (a half note) for the word 'faithful' before continuing with chords. The bass staff follows with a similar accompaniment.

wherefore, I rise early unto Thee and hymn Thy divinity.

The third system concludes the musical phrase. It consists of a treble and bass staff. The treble staff features a final chord with a fermata over it, indicating the end of the phrase. The bass staff concludes with a final note and a fermata.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Savior.

Theotokion: O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

Canon of the Cross and Resurrection

Irmos: Rising at dawn...

When Thou wast numbered with the outlaws, Thou didst ascend Golgotha. And the lights of heaven hid themselves, the earth quaked, and the veil of the temple was rent in twain, making manifest the apostasy of the Jews.

With hymns we glorify Thee, Who destroyed all the power of the tyrant with the might of Thine unapproachable divinity, and raised up the dead by Thy resurrection.

Theotokion: O most hymned Theotokos, Mother of our God and King, by thine entreaties send down cleansing of transgressions upon those who with faith and love ever praise thee in hymns.

Canon of the Theotokos

Irmos: Night is bereft of light...

Beholding the ladder set firmly in the highest, Jacob understood it to be an image of thee, O thou who knewest not wedlock; for through thee hath God come into fellowship with men, O most pure Mistress.

Having now found everlasting deliverance through thee, O Virgin, we earnestly cry out to thee, "Rejoice!" O Bride of God; and uplifted to joy by thy light, O most hymned one, we hymn thee in songs.

The Bridegroom found thee alone like a lily among thorns, shining with the radiance of purity and the light of virginity, O Virgin, and He took thee to be His Bride, O most immaculate one.

Ode VI
Canon of the Resurrection

Jo- nah cried out from the bel- ly of ha- des:

This musical system consists of a treble and bass staff in D major. The treble staff features a melody of eighth notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The bass staff provides a harmonic accompaniment with notes: D3, E3, F#3, G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3. The lyrics are written below the notes.

Lead up my life from cor- ruption! and we cry out to Thee:

This musical system continues the melody from the first system. The treble staff has notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, followed by a whole note chord of D4 and F#4. The bass staff has notes: D3, E3, F#3, G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, followed by a whole note chord of D3 and F#3. The lyrics are written below the notes.

O Al- migh- ty Sav- iour, have mer- cy on us!

This musical system concludes the piece. The treble staff has notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, followed by a whole note chord of D4 and F#4. The bass staff has notes: D3, E3, F#3, G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, followed by a whole note chord of D3 and F#3. The lyrics are written below the notes.

The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

The choir of the apostles despaired of ever seeing again Thine animate temple not made by man, which was destroyed by Thy sufferings; yet, beyond hope, they worshipped Thee and everywhere proclaimed Thee risen.

Theotokion: Who among men can explain the manner of thine ineffable birthgiving which took place for our sake, O Virgin Bride of God? For God the Word, Who is uncircumscribable, uniting Himself to thee, became flesh through thee.

Canon of the Cross and Resurrection

Irmos: Jonah cried out...

Lifted up upon the Cross of Thine own will, O Savior, Thou didst make captive the dominion of the enemy, nailing the record of our sins to it, O Good One.

Rising from the dead with power, O Savior, Thou didst raise up the human race with Thee, granting us life and incorruption, in that Thou lovest mankind.

Theotokion: O Theotokos, never cease to entreat our God, to Whom thou didst ineffably give birth, that those who hymn thee may be delivered from misfortunes, O pure Ever-virgin.

Canon of the Theotokos

Irmos: Sailing amid the tumult...

The images of the law and the foretellings of the prophets clearly proclaimed beforehand thee, O pure one, who wouldst give birth to the Benefactor of all creation, Who continually and in manifold ways hath benefited those who hymn thee with faith.

The first-created Adam, who of old was banished from the divine delight of Eden through the treachery of the slayer of man, didst thou restore when thou gavest birth unto Him Who hath delivered us from his transgression, O thou who knewest not wedlock.

He Who by His divine will and creative power brought all things into being out of nothingness, issued forth from thy womb, O pure one, and with divine lightning flashes He hath illumined those who are in the darkness of death.

Kontakion of the Resurrection, in Tone VII

No long-er will the dominion of death be able to keep men cap-tive;

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a style typical of Byzantine chant, using a four-line staff. The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment is written in a similar four-line staff style.

for Christ hath descended, demolishing and destroying the pow-ers there-of.

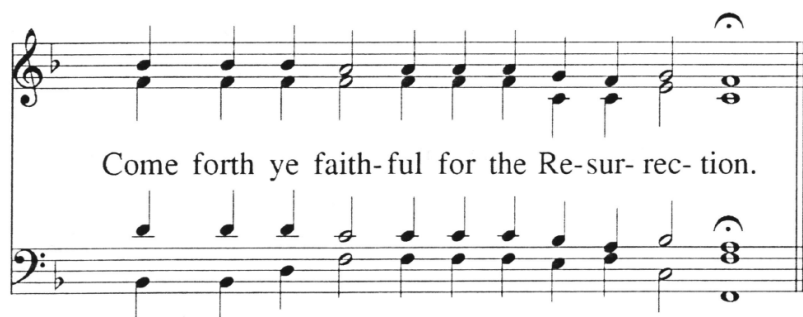
The second system of musical notation continues the melody and accompaniment from the first system. The treble staff continues with the same clef and key signature. The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The bass staff continues with the same clef and key signature.

Ha-des is bound; the prophets rejoice with one voice, say-ing:

The third system of musical notation continues the melody and accompaniment. The treble staff continues with the same clef and key signature. The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The bass staff continues with the same clef and key signature.

A Sav-iour hath come for them that have faith.

The fourth system of musical notation continues the melody and accompaniment. The treble staff continues with the same clef and key signature. The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The bass staff continues with the same clef and key signature.



Ikos

Below, the uttermost depths, hades and death trembled today before One of the Trinity; the earth quaked, and the gatekeepers of hades, beholding Thee, were horrified. And all creation, rejoicing with the prophets, singeth a hymn of victory to Thee, our Deliverer and God, Who hast now destroyed the power of death. Let us exult and cry out unto Adam and his descendents, in that the tree of the Cross hath restored him to paradise: Come forth, ye faithful, unto the resurrection!

Ode VII
Canon of the Resurrection

Of old, the children showed the fiery furnace to pour forth dew,

This musical system consists of a treble and bass staff in D major (two sharps). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are centered under the notes.

hymn- ing the one God and say- ing:

This musical system continues the melody. It features a treble and bass staff. A notable feature is a long, sustained note in the treble staff for the word 'hymn-' which is tied across the bar line. The lyrics are centered under the notes.

"Su- preme- ly ex- al- ted and all- glor- i- ous

This musical system continues the melody. It features a treble and bass staff. The melody is homophonic, with the lyrics centered under the notes.

is the God of our fath- - ers!"

This musical system concludes the phrase. It features a treble and bass staff. The melody ends with a final chord in the treble staff, marked with a fermata. The lyrics are centered under the notes.

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

Theotokion: Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

Canon of the Cross and Resurrection

Irmos: Cast into the fiery furnace...

Blessed art Thou, O Lord God of our fathers, who didst break the sting of sin on the tree of the Cross, and with the spear which pierced Thy side didst tear asunder the record of Adam's crime!

Blessed art Thou, O Lord God of our fathers, Who wast pierced in the side and with the sprinkling of Thy divine blood didst cleanse the earth, which had been defiled by the blood of idolatrous sacrifices!

Theotokion: O Theotokos, upon the world thou didst shine forth Christ, the Light Who existeth from before the sun, and Who delivereth from darkness and with divine knowledge enlighteneth all who cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: Of old, the children...

Thy Lord and Creator, O Virgin, loved thee, who art possessed of raiment embroidered with gold, wrought of many colors. Supremely exalted and all-glorious is the God of our fathers!

Receiving the burning coal of old, Isaiah was purified, O Maiden; and in signs he beheld thy giving birth to the supremely exalted and all-glorious God of our fathers.

Of old, the divine prophets, beholding images and signs of thy divine birthgiving, joyously cried out, chanting: Supremely exalted and all-glorious is the God of our fathers!

Ode VIII
Canon of the Resurrection

Em- u- la- ting the children in the fur- nace

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and a bass staff. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are: "Em- u- la- ting the children in the fur- nace".

who re- ceived the dew of the Spir- it, we say with faith:

The second system of musical notation continues the piece. It features a treble and a bass staff. The melody continues in the treble staff, with some phrasing slurs. The lyrics are: "who re- ceived the dew of the Spir- it, we say with faith:". The system ends with a repeat sign.

Bless the Lord, O ye works of the Lord!

The third system of musical notation is the final system on the page. It consists of a treble and a bass staff. The melody concludes in the treble staff with a final cadence. The lyrics are: "Bless the Lord, O ye works of the Lord!". The system ends with a double bar line.

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

Canon of the Cross and Resurrection

Irmos: The only unoriginate King of glory...

Him Who of His own will endured sufferings, Who was nailed to the Cross at His own desire, and destroyed the power of hades, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Him Who abolished the dominion of death, Who arose from the tomb in glory, and saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: The only Compassionate One, the preëternal Word, Who was born of the Virgin in the latter days, and annulled the ancient curse, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The bush on Sinai...

With the light of thy birthgiving thou didst strangely enlighten the whole world, O Theotokos; for in thine arms thou dost bear Him Who is truly God, Who enlighteneth the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

O pure one, we piously hymn thy womb, which ineffably contained the incarnate God, Who hath given the enlightenment of the knowledge of God unto all the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

With the splendors of thy light thou hast rendered those who hymn thee luminous, O pure Theotokos, bearer of the Light; for thou wast shown to be the habitation of the Light, illumining with light those who cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

Ode IX
Canon of the Resurrection

O ye faith- ful, with hymns let us magnify the The- o- tok- os,

who be- came a mother in manner transcending na- ture,

is a Vir- gin by na- ture, and is bles- sed a- mong wo- - men.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

Triadicon: Worshipping a Trinity of Hypostases, not of Godheads, a Oneness of divinity, not of Persons, we cut off those who divide It; moreover, we confound those who dare to confuse that which we magnify.

Canon of the Cross and Resurrection

Irmos: O Mother of God and Virgin...

Christ, the Light from Light, the Effulgence of the Father's glory which shone forth timelessly, shone forth upon human life like Light in the darkness, and drove away the tormenting gloom. O ye faithful, let us magnify Him without ceasing.

Beholding in Christ sufferings of the flesh and the might of divinity, let those who reason that He is a single, commingled Being be put to shame; for as man He dieth, but as the Creator of all He riseth again.

"Myrrh is suitable for the dead, while hymnody is fitting for one who is alive. Tears are proper for the dying, but offer hymns O ye women, to the Life of all!" the herald of the resurrection cried out, announcing the glad tidings of Christ's arising.

Theotokion: "I know none other God than Thee," the Church crieth out to Thee, "O Word Who hast chosen me from among the unbelieving nations as Thy bride, grant salvation unto the faithful, through the supplications of her who gave Thee birth, in that Thou art compassionate."

Canon of the Theotokos

Irmos: O Mother of God and Virgin...

Thou hast been the Mediatress of everlasting joy and gladness for us, O Ever-virgin Maiden, having given birth to the Deliverer who delivereth those who worship Him as God in truth and by the divine Spirit.

David, thine ancestor, O all-pure one, hymning thee, calleth thee the ark of divine holiness, which supernaturally contained God Who sitteth in the bosom of the Father. O ye faithful, let us magnify Him without ceasing.

Thou art truly more exalted than all creation, O Maiden, for thou didst give birth bodily to the Creator of all for us; wherefore, as the Mother of the one Master, with authority thou dost carry the victory against all enemies.

Holy is the Lord Our God, in Tone VII

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

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains two measures of music, each with a half note followed by a quarter note. The lower staff is in bass clef with a key signature of one sharp (F#). It contains two measures of music, each with a half note followed by a quarter note. The lyrics 'Ho- ly is the Lord our God, Holy is the Lord our God,' are written below the staves, with the first measure of the first staff corresponding to 'Ho- ly is the Lord our God,' and the second measure of the first staff corresponding to 'Holy is the Lord our God,'.

Ho- ly is the Lord, our God.

The second system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains two measures of music, each with a half note followed by a quarter note. The lower staff is in bass clef with a key signature of one sharp (F#). It contains two measures of music, each with a half note followed by a quarter note. The lyrics 'Ho- ly is the Lord, our God.' are written below the staves, with the first measure of the first staff corresponding to 'Ho- ly is the Lord, our' and the second measure of the first staff corresponding to 'God.'.

Let Every Breath Praise the Lord, in Tone VII

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

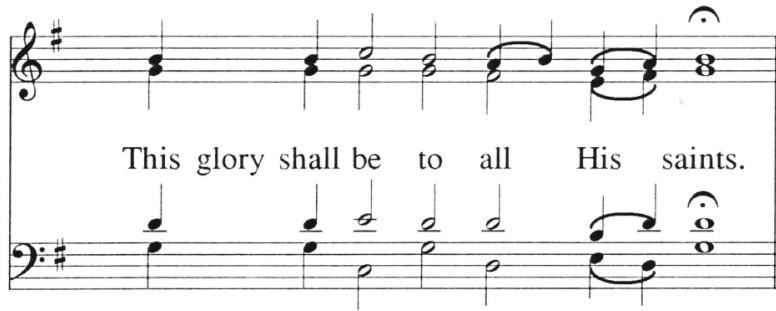
Praise Him in the high- est. To Thee is due praise, O Lord.

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

To Thee is due praise, O Lord.

Psalms of Praise, in Tone VII

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



Christ hath risen from the dead,/ bursting the bonds of death!/ O earth, proclaim great joy!// Ye heavens, sing the glory of God!

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

Having beheld the resurrection of Christ,/ let us worship the holy Lord Jesus,// Who alone is sinless.

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

Let us not cease worshipping the resurrection of Christ;/ for the holy Lord Jesus,/ revealing His resurrection,// hath saved us from our iniquities.

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

What shall we render unto the Lord for all that He hath rendered unto us?/ God the Word, for the sake of us and our corrupted nature,/ took flesh, and dwelt among us men./ To the thankless He came as Benefactor;/ to the captive as Liberator;/ to those sitting in darkness as the Sun of righteousness./ On the Cross, He was dispassionate;/ in hades, He was light;/ in death He was life and resurrection for the fallen./ Let us cry aloud to Him:// O our God, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord;/ with Thy mighty power Thou didst abolish the dominion of death;/ and by Thy glorious resurrection Thou didst raise up with Thyself/ the dead who slept in darkness from ages past,// as King of all and almighty God.

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

Come, let us rejoice in the Lord/ and be glad in His resurrection; for with Himself He hath raised the dead up from the indissoluble bonds of hades,/ and as God He hath granted the world life everlasting// and great mercy.

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

The radiant angel sat upon the stone of the Life-receiving tomb/ and announced to the myrrh-bearing women, saying:/ "The Lord is risen, as He told you before!/ Proclaim ye to His disciples that He goeth before you into Galilee,// and granteth the world life everlasting and great mercy!"

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

Why did ye cause the Cornerstone to be rejected, O most iniquitous Jews?/ Behold, He is the One Whom God set in Sion,/ Who poured water forth from the stone in the wilderness,/ and poureth forth immortality upon us from His own side./ He is the Stone which was quarried from the mountain of the Virgin/ without desire of man,/ the Son of man Who goeth on the clouds of heaven/ to the Ancient of Days, as Daniel said,// and His kingdom is eternal.

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

Divine Liturgy

On the Beatitudes, in Tone VII

The fruit which slew me was beautiful and good to eat; but Christ is the Tree of life, and eating of Him I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

Thou didst nail our sins to the Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou Who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

The serpent once poured its venom into the ears of Eve; but on the tree of the Cross Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

Thou wast laid in the tomb as one dead, O Christ, Thou Life of all; and Thou didst break down the gates of hades; and having risen again in glory on the third day as One mighty, Thou hast illumined all. Glory to Thine arising!

Having risen from the dead on the third day, the Lord bestowed His peace upon His disciples; and having blessed them, He sent them forth, saying: Lead all into My kingdom!

Triadicon: The Father is light; the Son and Word is light; and the Holy Spirit is light. Yet the Three are one Light, for they are one God in three Persons, One in nature and origin, indivisible, unconfused and preëternal.

Theotokion: For our sake thou gavest birth in the flesh to the Son and Word of the Father, in a way that He Himself knoweth, O Theotokos. Wherefore, O Virgin Mother, we who are deified through thee cry out to thee: Rejoice, O hope of Christians!

Troparion of the Resurrection, in Tone VII

Thou didst de- stroy death by Thy Cross,

The first line of the troparion is written on a grand staff (treble and bass clefs). The melody is in a minor key, indicated by one flat (B-flat). The text is: "Thou didst de- stroy death by Thy Cross,". The music features a mix of eighth and quarter notes, with some phrases spanning across the bar lines.

Thou didst op- en par- a- dise to the thief.

The second line of the troparion continues the melody. The text is: "Thou didst op- en par- a- dise to the thief." The musical notation follows the same style as the first line, with a grand staff and a minor key signature.

Thou didst change the lamentation of the myrrh- bear- ers,

The third line of the troparion continues the melody. The text is: "Thou didst change the lamentation of the myrrh- bear- ers,". The musical notation follows the same style as the previous lines, with a grand staff and a minor key signature.

and Thou didst command Thine A- pos- tles

The fourth line of the troparion continues the melody. The text is: "and Thou didst command Thine A- pos- tles". The musical notation follows the same style as the previous lines, with a grand staff and a minor key signature.

to pro- claim that Thou didst arise, O Christ God,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half notes and quarter notes, with a slur over the first three notes. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of half notes and quarter notes, with a slur over the first three notes. The lyrics are written below the staves, aligned with the notes.

and grantest to the world great mer- cy.

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of half notes and quarter notes, with a slur over the first three notes. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of half notes and quarter notes, with a slur over the first three notes. The lyrics are written below the staves, aligned with the notes. The system ends with a double bar line and repeat dots.

Kontakion of the Resurrection, in Tone VII

No long- er will the dominion of death be able to keep men cap- tive;

for Christ hath descended, demolishing and destroying the pow- ers there- of.

Hades is bound; the prophets rejoice with one voice, say- ing:

A Sav- iour hath come for them that have faith

Come forth ye faithful for the Re- sur- rec- tion.

This musical score is written for two voices, likely Soprano and Alto, on a grand staff. The key signature has one flat (B-flat), and the time signature is common time (C). The lyrics are: "Come forth ye faithful for the Re- sur- rec- tion." The melody for both parts is identical, starting on a G4 in the Soprano part and a G3 in the Alto part. The Soprano part features a half note G4, a quarter note A4, a quarter note Bb4, a half note C5, a quarter note Bb4, a quarter note A4, and a final half note G4. The Alto part features a half note G3, a quarter note A3, a quarter note Bb3, a half note C4, a quarter note Bb3, a quarter note A3, and a final half note G3. The score concludes with a double bar line.

Prokeimenon, in Tone VII

The Lord will give strength un- to His peo- ple;

This musical notation is for the first line of the Prokeimenon in Tone VII. 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 eighth and quarter notes. The lyrics 'The Lord will give strength un- to His peo- ple;' are written below the treble staff, aligned with the notes. The bass staff provides a harmonic accompaniment with quarter and eighth notes.

the Lord will bless His peo- - ple with peace.

This musical notation is for the second line of the Prokeimenon in Tone VII. It continues the melody from the first line. The treble staff features a key signature of one flat and a common time signature. The melody includes a melisma on the word 'peo-' indicated by a long horizontal line. The lyrics 'the Lord will bless His peo- - ple with peace.' are written below the treble staff. The bass staff continues the harmonic accompaniment.

The Lord will give strength unto His people; the Lord will bless His people with peace.
Stichos: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone VII

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a.

This musical notation is for the Alleluia in Tone VII. It consists of a treble and a bass staff. The treble staff has a key signature of one sharp (F-sharp) and a common time signature. The melody is composed of quarter and eighth notes. The lyrics 'Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a.' are written below the treble staff. The bass staff provides a harmonic accompaniment with quarter and eighth notes.

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High.
Stichos: To proclaim in the morning Thy mercy, and Thy truth by night.

It is Truly Meet, in Tone VII

Obikhod

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

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

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

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

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

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

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

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

who with- out corruption gav- est birth to God the Word,

This musical system consists of a treble and bass staff in D major (two sharps). The treble staff features a melody of eighth notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The bass staff provides a harmonic accompaniment with notes: D3, F#3, A3, B3, C4, D4, E4, D4, C4, B3, A3, G3, F#3. The lyrics are aligned under the treble staff.

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

This musical system continues the hymn. The treble staff melody includes a half note D4, followed by eighth notes E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, and a final half note D4. The bass staff accompaniment includes notes: D3, F#3, A3, B3, C4, D4, E4, D4, C4, B3, A3, G3, F#3, and a final half note D3. The lyrics are aligned under the treble staff.

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

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

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