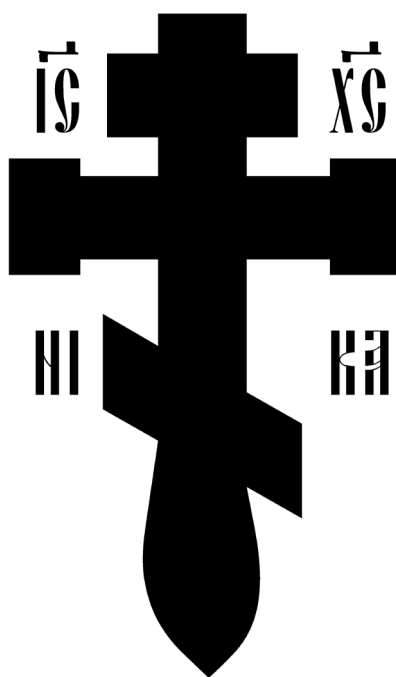




Sunday Octoechos
Tone VIII
Music for All-Night Vigil and Divine Liturgy

Δόμνις ἑγείχη ἡ ἑνὴς μύροφόρου
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΓ.
MMXXIII



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The Octoechos, Volume IV
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Choral arrangements from
Music for the All-Night Vigil, Tone VIII
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and
Music for the Divine Liturgy, Volume II
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A.D. 2023 Holy Great-Martyr Katherine
2023 г. Св. Великомученица Екатерина

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Great Vespers

Lord I Have Cried, in Tone VIII

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

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

Hear- ken un- to me, O Lord.

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

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

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

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

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

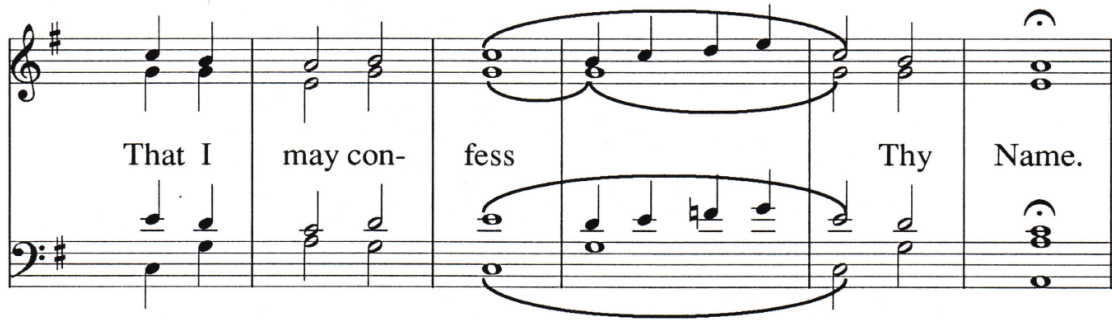
Hear- ken un- to me, O Lord. Let my prayer be set forth

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

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

Resurrectional Stichera, in Tone VIII

Stichos: Bring my soul out of prison.



We offer to Thee, O Christ,/ evening hymnody and rational sacrifice;/ for it was Thy good pleasure to have mercy upon us// by Thy resurrection.

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

O Lord, O Lord, turn us not away from Thy face,/ but be Thou well-pleased to have mercy upon us// by Thy resurrection.

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

Rejoice, O holy Sion,/ Mother of Churches,/ thou dwelling-place of God!/ For thou wast first to receive remission of sins,// through the resurrection.

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

The Word, Who was begotten of God the Father before the ages,/ and Who in latter times of His own will/ became incarnate of her who knew not wedlock,/ endured death by crucifixion;/ and by His resurrection He hath saved man// who was slain of old.

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

We glorify Thy resurrection from the dead, O Christ,/ whereby Thou hast freed the race of Adam/ from the tyranny of hades,/ and hast, as God, granted the world life everlasting// and great mercy.

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

Glory to Thee, O Christ our Savior,/ Thou only-begotten Son of God,/ Who wast nailed to the Cross and didst rise from the grave// on the third day!

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

We glorify Thee, O Lord,/ Who of Thine own will didst endure the Cross for our sake,/ and we worship Thee, O almighty Savior./ Turn us not away from Thy face,/ but hearken and save us by Thy resurrection,// O Thou Who lovest mankind.

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 VIII

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 in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staves. The phrase 'Spir-' is followed by a long note in the treble staff, and 'it.' is written below the final measure.

Doxasticon for the saint or commemoration of the day.

Both Now, in Tone VIII

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 in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staves. The phrase 'A-' is followed by a long note in the treble staff, and 'men.' is written below the final measure.

Dogmatic Theotokion, in Tone VIII

In His love for mankind, the King of heaven appeared on earth and dwelt among men;/ for He Who received flesh from the pure Virgin/ and came forth from her having received human nature,/ is the only Son of God,/ two in nature but not hypostasis./ Therefore, proclaiming Him to be truly perfect God/ and perfect man,/ we confess Christ our God./ Him do thou beseech, O Mother unwedded,// that our souls find mercy!

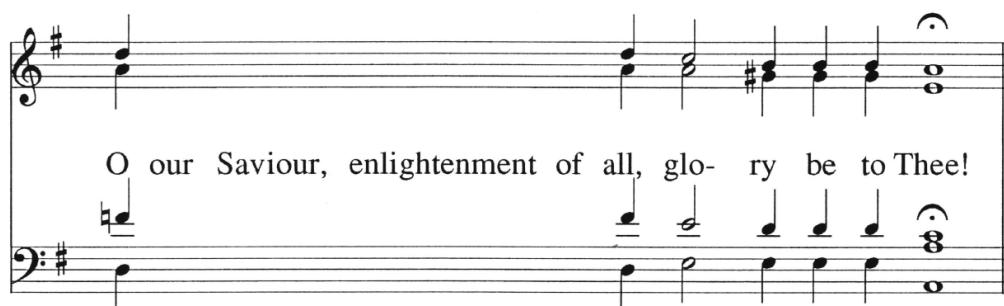
Stichera of the Aposticha, in Tone VIII

Hav- ing de- scen- ded from heaven, O Je- sus,

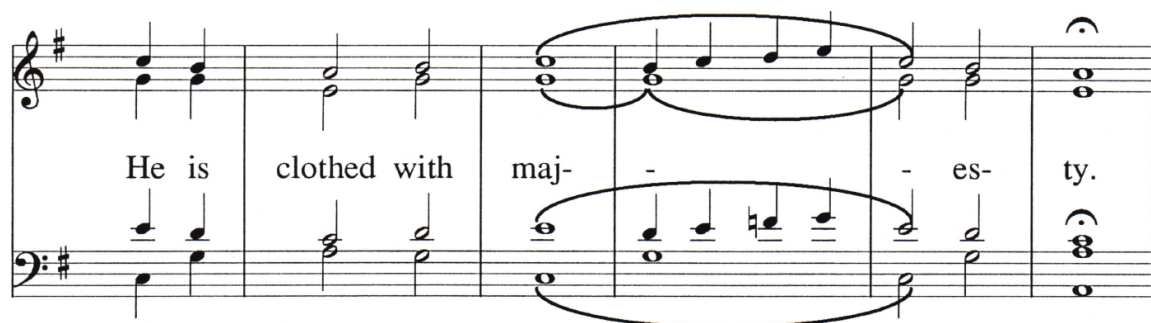
Thou didst mount the Cross, Thou didst come to death, O Im- mor- tal Life,

True Light for those in dark- ness,

Re- sur- rec- tion for the fal- len.



Stichos: The Lord is King.



We glorify Christ Who rose from the dead;/ for, having assumed a soul and body,/ He cut the passions off on either hand./ Therefore, when His all-pure soul descended into hades,/ He took it captive./ And in the tomb the body of the Deliverer of our souls// did not see corruption.

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

With psalms and hymns we glorify Thy resurrection from the dead, O Christ,/ whereby Thou didst free us from the tyranny of hades/ and, as God, didst grant us everlasting life// and great mercy.

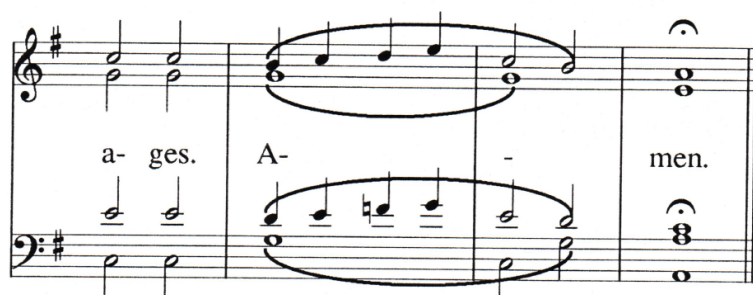
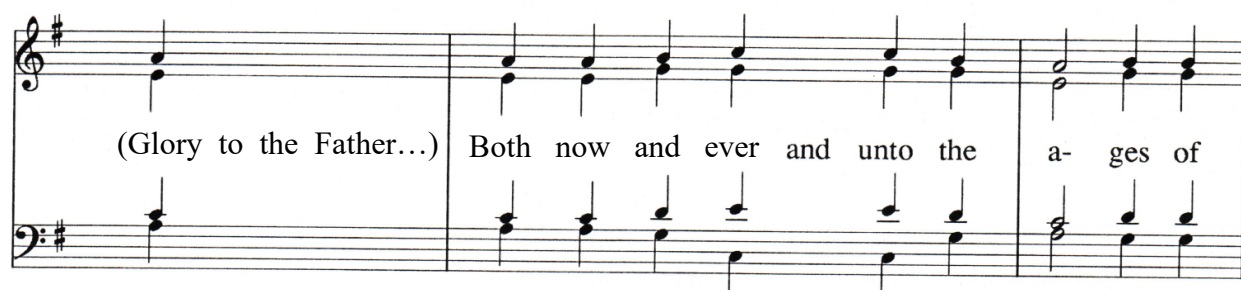
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

O Master of all, unapproachable Creator of heaven and earth,/ Who suffered on the Cross,/ Thou didst pour forth dispassion upon me./ Having accepted burial and risen in glory,/ Thou didst raise up Adam with Thyself/ by Thine almighty hand./ Glory to Thy rising on the third day,/ whereby Thou didst bestow upon us everlasting life and cleansing of sins,// in that Thou alone art compassionate!

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

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

(Glory) Both Now, in Tone VIII



Resurrectional Theotokion, in Tone VIII

O unwedded Virgin who didst ineffably conceive God in the flesh,/ Mother of God Most High:/ Accept the entreaties of thy servants,/ O most immaculate one,/ granting unto all cleansing of transgressions;/ and, accepting now our supplications,// pray thou that we all be saved.

Matins

God is the Lord, in Tone VIII

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 VIII

From on high didst Thou descend, O Immaculate One.

To burial of three days hast Thou submitted.



Resurrectional Theotokion, in Tone VIII

Good One, Who for our sake wast born of the Virgin/ and, having endured crucifixion, cast down death by death,/ and as God revealed the resurrection:/ Disdain not that which Thou hast fashioned with Thine own hand./ Show forth Thy love for mankind, O Merciful One;/ accept the Theotokos who gave Thee birth and prayeth for us;// and save Thy despairing people, O our Savior!

First Sessional Hymns, in Tone VIII

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: "Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

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

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy tomb and, beholding a light within the sepulchre, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!"

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

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

Second Sessional Hymns, in Tone VIII

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

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

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

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

All creation the assembly of angels and the human race rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

Hypacoï, in Tone VIII

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

Hymns of Ascent, in Tone VIII

Antiphon I

From my youth hath the enemy temp- ted me,

causing me to burn with plea- sures; //

but, trusting in Thee, O Lord, I van- quish him.

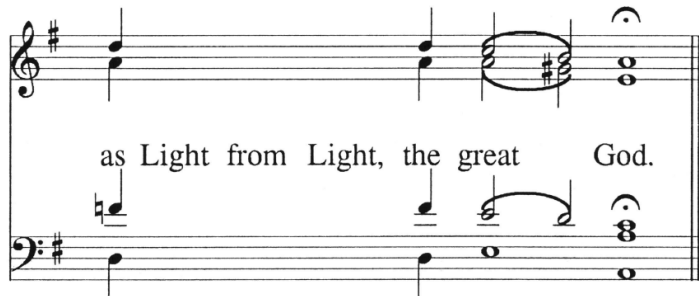
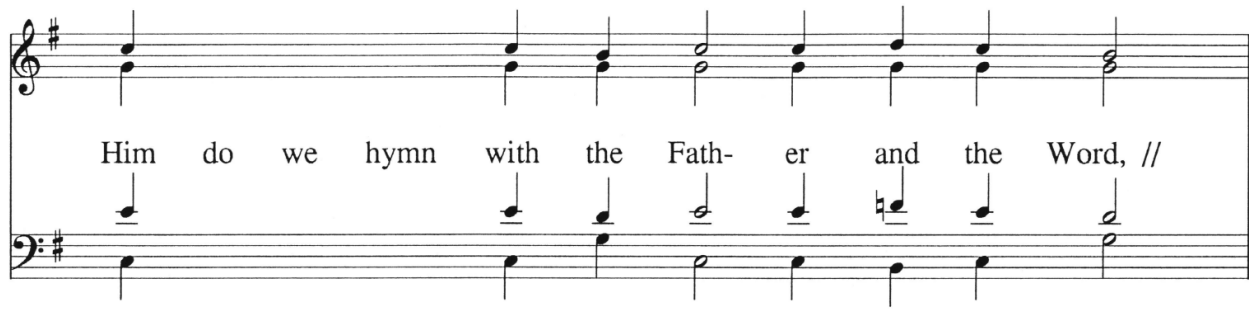
Let those who hate Si- on be as grass before it is up-root- ed; //

for Christ will cut through their necks with the severing of tor-ments.

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

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

men. By the Ho-ly Spir-it are all things giv-en life.



Antiphon II

Let my heart, humble of mind, be covered with the fear of Thee,/ O most Compassionate One/, and let it not, exalting itself,// fall away from Thee.

May he who setteth his hope on the Lord/ not be terrified// when all things will be tried by fire and torment.

Glory..., Both now...

Through the Holy Spirit doth every godly man see and prophesy,/ working exalted miracles,/ and hymning the one God in Three Persons;// for though Three shine together, the Godhead ruleth as One.

Antiphon III

I have cried unto Thee: Hearken, O Lord,/ and incline Thine ear to me who cry out;// and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth,/ is released to receive torments or honors// for those things he did during life.

Glory..., Both now...

Through the Holy Spirit proceedeth the theology of the thrice-holy Unity:/ for the Father is unoriginate,/ and from Him hath the Son been begotten timelessly,/ and the Spirit is equally enthroned and hath the same image;// shining forth from the Father.

Antiphon IV

Behold now, what is so good or so beautiful/ as for brethren to dwell together?// For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field// doth warn that it is not fitting for man to give thought to his raiment.

Glory..., Both now...

By the Holy Spirit,/ the single Cause, are all things sustained through the bestowal of peace;/ for He is God, Who in dominion is consubstantial// with the Father and the Son.

Prokeimenon, in Tone VIII

The Lord shall be King unto eternity; thy God, O Si- on, un- to

gen- er- a- tion and gen- er a- tion.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.
Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Let Every Breath Praise the Lord, in Tone VIII

Let ev- ery breath praise the

Lord, praise the Lord.

The Canon, in Tone VIII

Ode I Canon of the Resurrection

The staff of Mo- ses, once work- ing a won- der

This system contains the first line of the musical score. It features a treble and bass staff in G major (one sharp). The melody is composed of half and quarter notes, with some notes beamed together. The lyrics are written below the staff.

strik- ing the sea in the form of a Cross and di- vi- ding it,

This system contains the second line of the musical score. It continues the melody from the first system. The lyrics are written below the staff.

drowned the mount- ed ty- rant Phar- aoh, and saved Is- ra- el

This system contains the third line of the musical score. It continues the melody from the second system. The lyrics are written below the staff.

who fled on foot, chan- ting a hymn un- to God.

This system contains the fourth line of the musical score. It concludes the piece with a final cadence. The lyrics are written below the staff.

Refrain: Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: Having traversed the water...

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

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Let us chant unto the Lord...

Refrain: O most holy Theotokos, save us.

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

Ode III
Canon of the Resurrection

O Christ, Who in the be- gin- ning

The first system of musical notation features a treble and bass staff in G major (one sharp). The melody is composed of half and quarter notes, with a final measure containing a half note and a whole note. The lyrics are written below the notes.

es- tab- lished the heavens in wis- dom

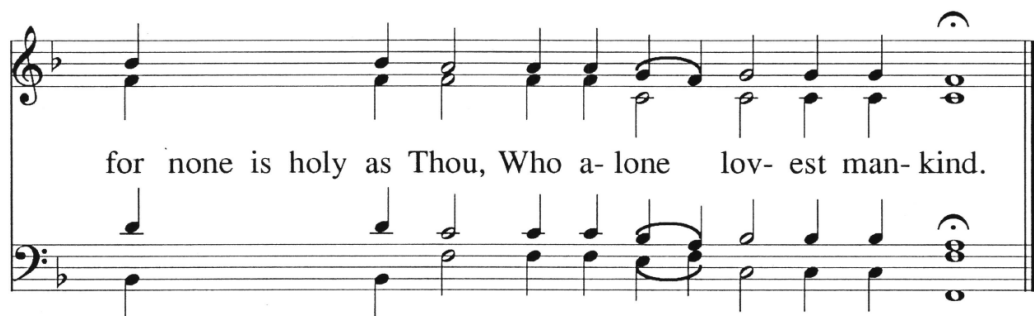
The second system continues the melody with half and quarter notes. The lyrics are written below the notes.

and founded the earth up- on the wat- ers,

The third system continues the melody with half and quarter notes. The lyrics are written below the notes.

make me steadfast upon the rock of Thy com- mand- ments;

The fourth system concludes the melody with half and quarter notes. The lyrics are written below the notes.



Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross and Resurrection

Irmos: O Lord, Fashioner of the vault...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

Canon of the Theotokos

Irmos: Thou art the confirmation...

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Gird me about with power, O most pure one, who hast truly given birth unto God in the flesh, the hypostatic Power of the Father.

Ode IV
Canon of the Resurrection

Thou art my strength, O Lord, Thou art my pow-er, Thou art my God,

This system contains the first two measures of the canon. The melody is written in a treble clef with a key signature of one flat (B-flat). The accompaniment is in a bass clef. The lyrics are: "Thou art my strength, O Lord, Thou art my pow-er, Thou art my God,".

Thou art my joy, Who with- out leaving the bosom of the Fath- er

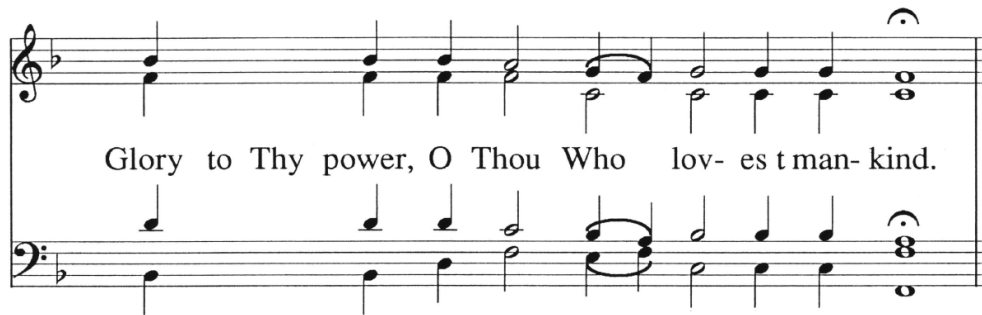
This system contains the next two measures. The melody continues in the treble clef. The lyrics are: "Thou art my joy, Who with- out leaving the bosom of the Fath- er".

hast vis- i- ted our low- li -ness.

This system contains the next two measures. The melody continues in the treble clef. The lyrics are: "hast vis- i- ted our low- li -ness."

Where- fore with the Pro- phet Hab- a- kuk, I cry un- to Thee:

This system contains the final two measures of the canon. The melody continues in the treble clef. The lyrics are: "Where- fore with the Pro- phet Hab- a- kuk, I cry un- to Thee:".



Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Cross and Resurrection

Irmos: I heard report of Thee, O Lord...

The children of the violators of the law nailed thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Theotokion: O all-pure Mary, entreat God Who was born of thee, that He grant thy servants forgiveness of offenses.

Canon of the Theotokos

Irmos: I heard report of Thee, O Lord...

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant that our ignorance may be washed away, in that Thou art sinless, and bring peace to Thy world, O God, through the prayers of her who gave Thee birth.

Ode V
Canon of the Resurrection

Where- fore hast Thou turned Thy face from me,

This musical system 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 composed of half notes and quarter notes, with a phrase of two beamed eighth notes ('Thy face') in the fifth measure. The bass staff begins with a bass clef and a key signature of one flat. It provides a harmonic accompaniment using half notes and quarter notes, with some measures containing dyads.

O Light nev- er wan- ing?

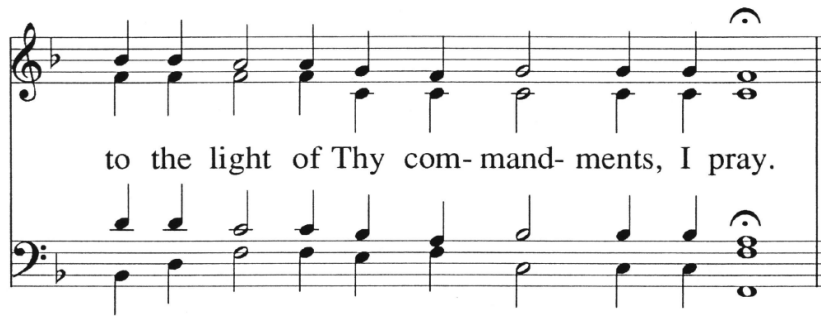
This musical system continues the composition. The treble staff features a half note 'O' followed by a half note 'Light', and then a phrase of two beamed eighth notes ('nev- er') in the fifth measure. The bass staff continues the accompaniment with half notes and quarter notes, including a dyad in the fifth measure.

And why hath a strange darkness covered me wretch that I am?

This musical system continues the composition. The treble staff features a half note 'And' followed by a half note 'why', and then a phrase of two beamed eighth notes ('hath a') in the fifth measure. The bass staff continues the accompaniment with half notes and quarter notes, including a dyad in the fifth measure.

But turn me, and guide my steps

This musical system concludes the page. The treble staff features a half note 'But' followed by a half note 'turn', and then a half note 'me,' in the third measure. The bass staff continues the accompaniment with half notes and quarter notes, including a dyad in the third measure.



Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, dismiss not the thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master, to obtain merciful purification.

Canon of the Cross and Resurrection

Irmos: Enlighten us...

Guide us by the power of Thy Cross, O Christ, for through it do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Theotokion: O pure one who knewest not wedlock, beseech Thy Son and our God, that He send down upon us, the faithful, great mercy, O all-pure Mary.

Canon Of the Theotokos

Irmos: Waking at dawn...

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

O Mary Theotokos, who knewest not wedlock, show forth the hopes of the enemy as vain, and fill with gladness those who hymn thee.

Ode VI
Canon of the Resurrection

Cleanse me, O Sav- iour, for many are my trans- gres- sions;

This system consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: 'Cleanse me, O Sav- iour, for many are my trans- gres- sions;'. The music features a mix of quarter and eighth notes, with some rests.

and lead me up from the abyss of ev- ils, I pray;

This system continues the melody and bass line from the first system. The lyrics are: 'and lead me up from the abyss of ev- ils, I pray;'. The musical notation includes quarter and eighth notes, with a final measure containing a whole note chord.

for un- to Thee have I cried,

This system continues the melody and bass line. The lyrics are: 'for un- to Thee have I cried,'. The melody features a long, sweeping line that spans across the measures, with a final measure containing a whole note chord.

and Thou hast hearkened to me, O God of my sal- va- tion.

This system concludes the Canon of the Resurrection. The lyrics are: 'and Thou hast hearkened to me, O God of my sal- va- tion.' The melody and bass line end with a final cadence, marked by a double bar line and a repeat sign.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross and Resurrection

Irmos: I pour forth my prayer...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath saved those who hymn His resurrection, in that He is powerful.

Theotokion: Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

Canon of the Theotokos

Irmos: Grant me a robe of light...

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

Kontakion of the Resurrection, in Tone VIII

Ha- ving ri- sen from the tomb, Thou didst raise up the dead

and didst resurrect A- dam. Eve al- so danc- eth at Thy Re- sur- rec- tion,

and the ends of the world cel- e- brate Thine arising

from the dead, O greatly Mer- ci- ful One.

Ikos

O my long-suffering Savior, Bestower of life who lovest mankind, who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation, wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

Ode VII
Canon of the Resurrection

Once in Bab- y- lon

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody for the words 'Once in Bab- y- lon' is written on the treble staff, with a long note on 'in' and a long note on 'y-'. The bass staff provides a harmonic accompaniment with a steady rhythm.

the fire stood in awe of the con- de- scen- sion of God;

The second system of musical notation continues the melody and accompaniment. The treble staff features a series of eighth and sixteenth notes for the words 'the fire stood in awe of the con- de- scen- sion of God;'. The bass staff continues with a steady harmonic accompaniment.

Where- fore the youths, dancing with joyous steps in the fur- nace,

The third system of musical notation continues the melody and accompaniment. The treble staff features a series of eighth and sixteenth notes for the words 'Where- fore the youths, dancing with joyous steps in the fur- nace,'. The bass staff continues with a steady harmonic accompaniment.

as in a mea- dow, chant- ed: Blessed art Thou, O God of our fath- ers!

The fourth system of musical notation concludes the piece. It is divided into two measures. The first measure contains the words 'as in a mea- dow, chant- ed:' and the second measure contains 'Blessed art Thou, O God of our fath- ers!'. The treble staff features a series of eighth and sixteenth notes, and the bass staff continues with a steady harmonic accompaniment.

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross and Resurrection

Irmos: Once, in Babylon, the youths...

Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon...

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

Ode VIII
Canon of the Resurrection

Mad- ly did the Chal- de- an ty- rant

The first system of musical notation for 'Ode VIII' consists of a treble and 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, with a final measure containing a half note and a whole note. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern. The lyrics are written below the notes.

heat the fur- nace sev- en fold for the pi- ous ones;

The second system of musical notation continues the melody and accompaniment. It features a treble and bass staff with the same key signature and time signature. The melody includes a half note and a whole note, with a fermata over the final measure. The lyrics are written below the notes.

but, be- hol- ding them saved by a high- er Pow- er,

The third system of musical notation continues the melody and accompaniment. It features a treble and bass staff with the same key signature and time signature. The melody includes a half note and a whole note, with a fermata over the final measure. The lyrics are written below the notes.

he cried out to the Cre- a- tor and De- liv- er- er:

The fourth system of musical notation continues the melody and accompaniment. It features a treble and bass staff with the same key signature and time signature. The melody includes a half note and a whole note, with a fermata over the final measure. The lyrics are written below the notes.

ye chil- dren bless, ye priests hymn;

This musical system consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "ye chil- dren bless, ye priests hymn;". The music features a mix of eighth and quarter notes, with some notes beamed together. There are some rests and a few tied notes.

ye people, exalt Him su-preme- ly for all a- ges!

This musical system also consists of two staves, treble and bass, in the same key as the first system. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "ye people, exalt Him su-preme- ly for all a- ges!". The music features a mix of eighth and quarter notes, with some notes beamed together. There are some rests and a few tied notes. The system ends with a double bar line.

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them—ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross and Resurrection

Irmos: Becoming vanquishers of the tyrant...

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

Theotokion: Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

Canon of the Theotokos

Irmos: The King of heaven...

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp for all ages.

Ode IX
Canon of the Resurrection

Hea- ven was strick- en with awe,

The first line of musical notation for the Canon of the Resurrection. It consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'Hea- ven was strick- en with awe,'. The word 'strick-' is split across the two staves, with 'en' on the treble staff and 'with awe,' on the bass staff. The music features a series of half notes and quarter notes, with a melisma on the word 'strick-' indicated by a long horizontal line.

and the ends of the earth were a- mazed,

The second line of musical notation. The melody continues from the first line. The lyrics are 'and the ends of the earth were a- mazed,'. The word 'a-' is split across the two staves, with 'mazed,' on the treble staff and 'were' on the bass staff. The music features a series of half notes and quarter notes, with a melisma on the word 'a-' indicated by a long horizontal line.

that God hath ap- peared in the flesh,

The third line of musical notation. The melody continues from the second line. The lyrics are 'that God hath ap- peared in the flesh,'. The word 'ap-' is split across the two staves, with 'peared' on the treble staff and 'in the flesh,' on the bass staff. The music features a series of half notes and quarter notes, with a melisma on the word 'ap-' indicated by a long horizontal line.

and that thy womb became more spa- cious than the hea- vens.

The fourth line of musical notation. The melody continues from the third line. The lyrics are 'and that thy womb became more spa- cious than the hea- vens.' The word 'spa-' is split across the two staves, with 'cious' on the treble staff and 'than the hea- vens.' on the bass staff. The music features a series of half notes and quarter notes, with a melisma on the word 'spa-' indicated by a long horizontal line.

Where- fore, the ranks of men and an- gels

mag- ni- fy thee as the The- o- tok- os.

Being simple in Thy divine and beginning-less nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross and Resurrection

Irmos: Every ear trembleth to hear...

We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin...

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!"; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

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

Ho- ly is the Lord our God.

Let Every Breath Praise the Lord, in Tone VIII

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

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

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

To Thee is due praise, O God.

Psalms of Praise, in Tone VIII

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



O Lord, though Thou didst stand forth before the tribunal,/ to be judged of Pilate,/ yet didst Thou not cease to sit on the throne with the Father./ And having risen from the dead, Thou didst free the world from slavery to the alien,// in that Thou art compassionate and lovest mankind.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil,/ for he trembleth and quaketh,/ unable to bear the sight of its power,/ for it raiseth the dead and hath abolished death.// Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead,/ yet did the soldiers watch over Thee as a sleeping king,/ and like a treasure of life they sealed it with a seal./ But Thou didst arise// and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord,/ frightened the guards and declared to the women, saying:/ "Why seek ye the Living among the dead?/ He who is God hath risen// and granted life to the whole world!"

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

O Thou Who art dispassionate in Thy divinity,/ Thou didst suffer on the Cross/ and accept burial for three days,/ that Thou mightest free us from slavery to the enemy,/ and, having made us immortal,/ Thou givest us life by Thy resurrection,// O Christ God Who lovest mankind.

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

I worship, glorify and hymn Thy resurrection from the grave,/ O Christ, whereby Thou didst free us from the indissoluble bonds of hades,/ and, as God, didst grant 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 violators of the law,/ guarding Thy Life-receiving tomb,/ then sealed it and set a watch./ But as immortal and almighty God,// Thou didst rise on the third day.

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

When Thou, O Lord, didst arrive at the gates of hades/ and break them down,/ the captive cried out thus:/ "Who is this Who is not condemned to the uttermost depths of the earth,/ but hath dissolved the prison of death as it were a shadow?/ I have seized Him as one dead,/ and tremble because He is God!"// O Almighty, have mercy upon us!

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

Divine Liturgy

On the Beatitudes, in Tone VIII

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

Rejoice, O wise myrrh-bearing women, who were first to behold the resurrection of Christ, and who proclaimed to the apostles the glad tidings of the restoration of the whole world!

O ye apostles, who are manifestly the friends of Christ and are to be enthroned with Him in glory: Entreat Him with boldness, that He intercede for us, for ye are His disciples.

Triadicon: O unoriginate Trinity, indivisible Essence, Unity equally enthroned, equal in honor and glory, transcendent Nature and Kingship: Save us who praise Thee with faith!

Theotokion: Rejoice, spacious habitation of God! Rejoice, ark of the new covenant! Rejoice, jar whence the heavenly Manna is given unto all!

Troparion of the Resurrection, in Tone VIII

From on high didst Thou de- scend, O Im- mac- u- late One.

The first line of the troparion is written on a grand staff (treble and bass clefs) in a key signature of one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "From on high didst Thou de- scend, O Im- mac- u- late One."

To bur- i- al of three days hast Thou sub- mit- ted.

The second line of the troparion continues the melody. The lyrics are: "To bur- i- al of three days hast Thou sub- mit- ted."

That Thou migh- test free us from our pas- sions.

The third line of the troparion continues the melody. The lyrics are: "That Thou migh- test free us from our pas- sions."

O our life and Re- sur- rec- tion, O Lord, glo- ry be to Thee.

The fourth line of the troparion concludes the piece. It features a final cadence with a fermata over the final note. The lyrics are: "O our life and Re- sur- rec- tion, O Lord, glo- ry be to Thee."

Kontakion of the Resurrection, in Tone VIII

Ha- ving ri- sen from the tomb, Thou didst raise up the dead

and didst resurrect A- dam. Eve al- so danc- eth at Thy Re- sur- rec- tion,

and the ends of the world cel- e- brate Thine arising

from the dead, O greatly Mer- ci- ful One.

Prokeimenon, in Tone VIII

Make your vows and pay them to the Lord our God.

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

Alleluia, in Tone VIII

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

lu- - - i- a.

Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

It is Truly Meet, in Tone VIII

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 a bass staff, both in G-clef and F-clef positions. 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 blame- less, 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. The lyrics are written below the notes.

and bey- ond compare more glor- 'ious than the Ser- a- phim,

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

who without corruption gavest birth to God the Word,

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

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦρροφόρῃ
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Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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