

Tone I

Stichera of the Aposticha, in Tone I

V7 7th [D F# A C]

A B C D :|| F

By Thy Pas- - sion have we been freed from pas- sions, O Christ,

and by Thy Resurrection have we been delivered from cor- rup- - tion.

O Lord, glo- ry be to Thee!

Stichos: The Lord is King.

V7 7th [D F# A C]

He is clothed with maj- - jes- ty.

Let creation rejoice! Let the heavens make merry! / Let the nations clap their hands with gladness! / For Christ our Savior hath nailed our sins to the Cross; / having slain death, / He hath given life, having raised up fallen Adam, / the common ancestor of all, // in that He loveth mankind.

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

As King of heaven and earth, / O Unapproachable One, / Thou wast of Thine own will crucified in Thy love for mankind, / and Hades, encountering it below, / was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. / And Adam, beholding Thee, his Fashioner, / in the nethermost parts, arose. / O the wonder! / How is it that the Life of all hath tasted death? / Yet Thou didst desire to enlighten the world / which crieth aloud and saith: // O Lord, Who hast risen from the dead, glory be to Thee!

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

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, / bearing myrrh; and failing to find Thine all-pure Body, / yet learning from the angel of the new and all-glorious wonder, / they said to the apostles: // "The Lord is risen, granting the world great mercy!"

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

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

(Glory) Both Now, in Tone I

V7 7th [D F# A C]

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

Resurrectional Theotokion, in Tone I

Behold, the prophecy of Isaiah hath been fulfilled, / for a Virgin hath given birth, / and after giving birth hath remained a Virgin as before. / For God was born; / therefore He began nature anew. / O Mother of God, disdain not the supplications of thy servants, / which are offered unto thee in thy temple; / but as thou bearest the Compassionate One in thine arms, / have pity on thy servants, // and beseech Him that our souls be saved.

Tone II

Stichera of the Aposticha, in Tone II

V7 5th [D F# A C] A ||: B C :|| F

Thy Re- sur- rec- tion, O Christ our Sav- iour,

hath illumined the whole un- i- verse; and Thou hast called forth Thy cre- a- tion.

O Lord Al- migh-ty, glo- ry be to Thee!

Stichos: The Lord is King.

V7 5th [D F# A C]

He is clothed with maj- es- ty.

By the Tree, O Savior, hast Thou abolished the curse which began with the tree;/ by Thy burial hast Thou put the might of death to death;/ and by Thine arising Thou hast illuminated our race./ Wherefore, we cry out to Thee:// O Christ our God, Bestower of life, glory be to Thee!

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

Appearing, nailed to the Cross, O Christ,/ Thou didst alter the beauty of created things./ The soldiers, displaying their inhumanity, pierced Thy side with a lance,/ and the Jews, refusing to acknowledge Thine authority,/ asked that Thy tomb be sealed./ O Lord Who in the loving-kindness of Thy compassion/ didst accept burial and arose on the third day, // glory be to Thee!

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

O Christ, Bestower of life, Who of Thine own will/ endured suffering for the sake of mortal men,/ as One mighty Thou didst descend into hades,/ and there, having rescued from the hands of the mighty one/ those who awaited Thy coming,/ Thou gavest them to live in paradise instead of hades./ Wherefore, grant also cleansing from sins/ and great mercy unto us, // who glorify Thine arising on the third day.

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 II

V7 5th [D F# A C]

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

Resurrectional Theotokion, in Tone II

O new wonder greater than all the wonders of the past!/ For who hath ever known a mother to give birth without having known a man,/ and to bear on her arm Him Who sustaineth all creation?/ Yet it was the will of God to be born./ O all-pure one, who bore Him in thine arms as an infant/ and hast maternal boldness before Him:/ Cease not to pray in behalf of those who honor thee, // that He have compassion and save our souls.

Tone III

Stichera of the Aposticha, in Tone III

V 5th [D F# Δ] A B :|| F

O Christ, Who by Thy suffering didst dar- ken the sun,

and with the light of Thy Resurrection hast il- lu- mined all things:

accept Thou our evening hymnody, O Thou Who lov- est man-kind.

Stichos: The Lord is King.

I 3rd [G B D]

He is clothed with maj- es- ty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord,/ and restored corrupted creation./ Wherefore, loosed from the curse of Adam, we cry out:// O almighty Lord, glory be to Thee!

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

Though Thou art God immutable,/ yet suffering in the flesh Thou wast altered./ Creation, unable to bear the sight of Him hanging [on the Cross],/ fell prostrate in fear and groaned;/ and it hymneth Thy long-suffering./ Having descended into hades,/ Thou didst arise on the third day,// granting life and great mercy to the world.

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

Thou didst endure death, O Christ,/ that Thou mightest deliver our race from death;/ having risen from the dead on the third day,/ Thou didst raise with Thyself those who acknowledged Thee as God;/ and Thou hast enlightened the world.// O Lord, glory be to Thee!

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 III

I 3rd [G B D]

The musical notation is for a piece in Tone III, indicated by the key signature of one sharp (F#) and the mode I 3rd [G B D]. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with some notes in the bass staff. The lyrics are: (Glory) ... Both now and ever, and unto the a- ges of a- ges. A- men. The notation includes a fermata over the final 'men.' and a repeat sign at the end.

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

Resurrectional Theotokion, in Tone III

Through the divine Spirit,/ by the will of the Father,/ without seed thou didst conceive the Son of God/ Who hath existed without mother from before the ages,/ and for our sake thou gavest birth in the flesh unto Him/ Who came forth from thee without father;/ and thou didst nurture Him on milk as a babe./ Wherefore, cease not to pray// that our souls be delivered from tribulations.

Tone IV

Stichera of the Aposticha, in Tone IV

V 3rd [D F# A] ABCDE ||: C² D E :|| F

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

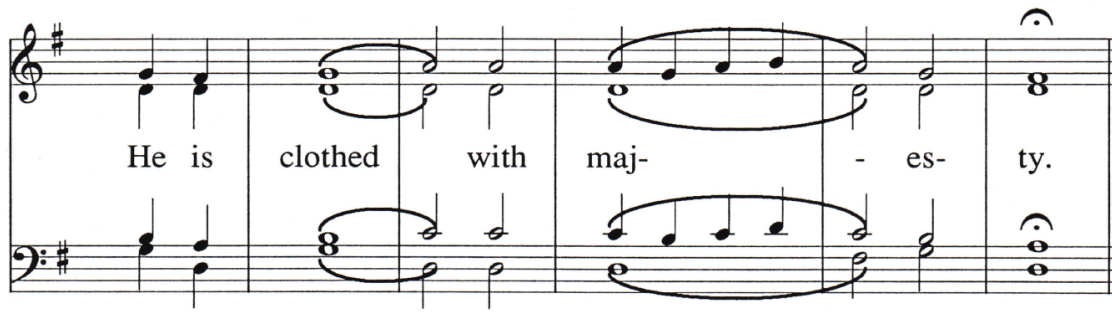
and de-scen-ding into hades Thou didst free the pri-son-ers of a-ges past,

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

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

Stichos: The Lord is King.

I root [G B D]



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

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

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

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

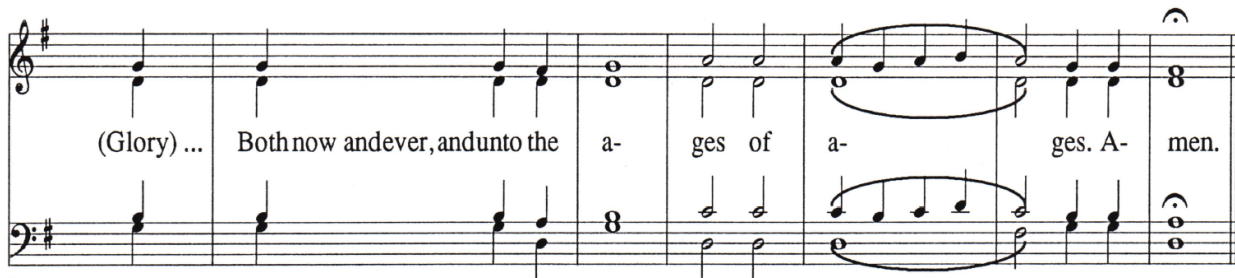
The women, arriving at the tomb in tears,/ sought thee; and finding Thee not, they said,
lamenting and crying out with weeping:/ "Woe to us, O our Savior, Thou King of all!/ How
is it that Thou hast been stolen?/ What place holdeth Thy life-bearing Body?" / And an angel
answered them:/ "Weep not," he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

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

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

(Glory) Both Now, in Tone IV

I root [G B D]



Resurrectional Theotokion, in Tone IV

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

Tone V

Stichera of the Aposticha, in Tone V

V 5th [D F# Δ]

A B C :|| F

A

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

B

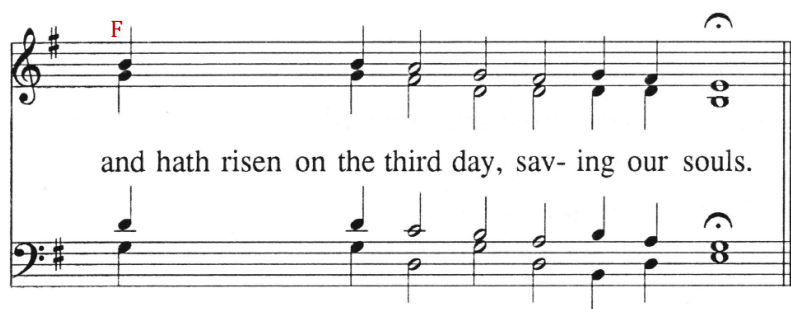
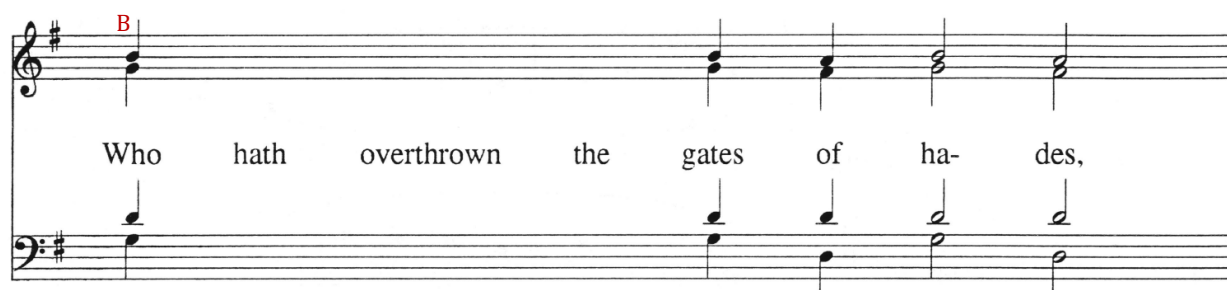
Who hath not been separated from the hea- vens;

C

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

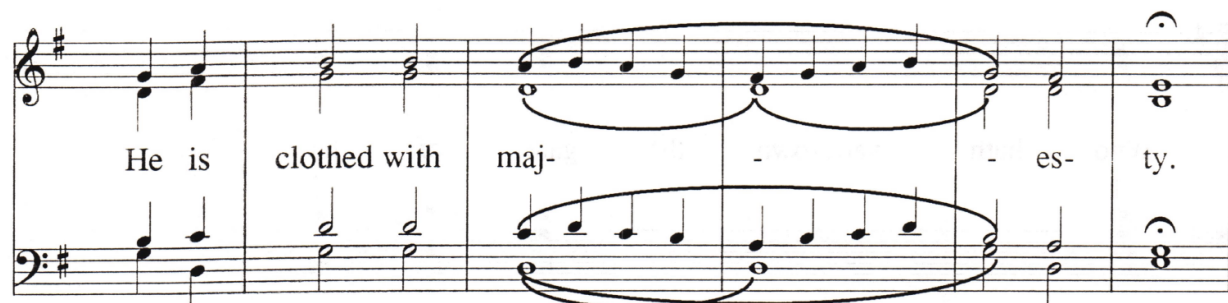
A

As the Lord Who lov- eth man- kind.



Stichos: The Lord is King.

I root [G B D]



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

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

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

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

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

*Glory..., from the Menaion, if there is a doxasticon provided.
If not, Glory..., Both now..., Theotokion in the same tone.*

(Glory) Both Now, in Tone V

I root [G B D]

The musical score is written for two staves, treble and bass, in the key of D major (indicated by two sharps). The time signature is not explicitly shown but appears to be common time. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "(Glory) ... Both now and ever, and unto the a- ges of a- ges. A- men." The word "a-" is split across two measures, and "ges." is split across two measures. There are fermatas over the final notes of the melody in the treble staff.

Resurrectional Theotokion, in Tone V

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

Tone VI

Stichera of the Aposticha, in Tone VI

i root [A C E] A B C :|| (A B^b) F

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

and do Thou vouchsafe that we on earth,

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

Stichos: The Lord is King.

i root [A C E]

He is clothed with ma- jes- ty.

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

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

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

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

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

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

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

(Glory) Both Now, in Tone VI

i root [A C E]

Resurrectional Theotokion, in Tone VI

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

Tone VII

Stichera of the Aposticha, in Tone VII

Unstressed: I root [G B D] / Stressed: I 3rd [G B D]

A B :|| F

Thou didst rise from the tomb, O Sav- iour of the world,

and with Thy flesh didst raise men up. Glo- ry be to Thee, O Lord.

Stichos: The Lord is King.

I 3rd [G B D]

He is clothed with maj- es- ty.

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

I 3rd [G B D]

The musical score is written for two staves, Treble and Bass, in the key of G major (one sharp). The time signature is 3/4. The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: (Glory) ... Both now and ever, and unto the a- ges of a- ges. A- men. The score ends with a double bar line and a repeat sign.

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

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.

Tone VIII

Stichera of the Aposticha, in Tone VIII

2+ Unstressed: vi^{root} [A C E] / 1 Unstressed: V^{3rd} [G B D] / Stressed: I^{root} [C E G]

A B C ||: A² B C :|| F

A

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

B **C**

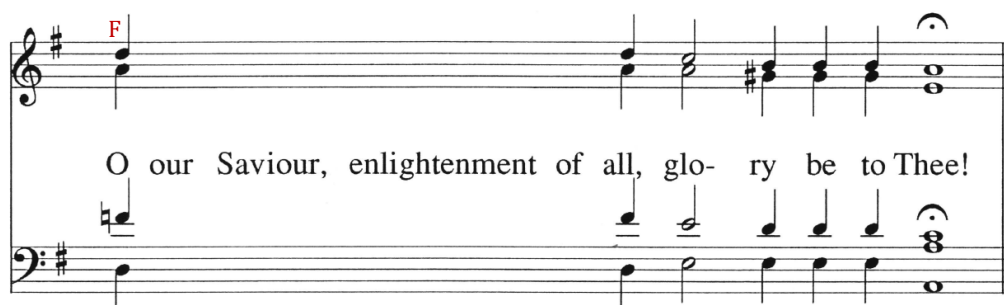
Thou didst mount the Cross, Thou didst come to death, O Im- mor- tal Life,

A²

True Light for those in dark- ness,

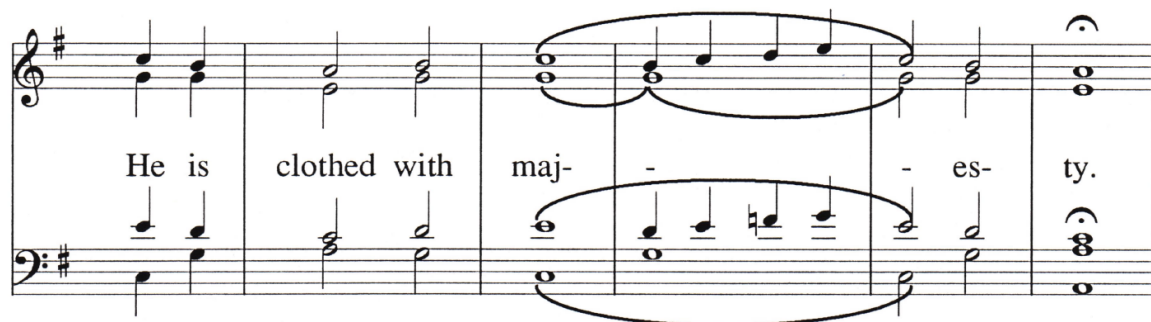
B

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



Stichos: The Lord is King.

Unstressed: I ^{root} [C E G] / Stressed: vi ^{root} [A C E]



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

Unstressed: I root [C E G] / Stressed: vi root [A C E]

First system of musical notation for 'Both Now, in Tone VIII'. It consists of a treble and bass staff in G major (one sharp). The lyrics are: (Glory to the Father...) Both now and ever and unto the a- ges of. The melody is a simple, stepwise progression.

Second system of musical notation for 'Both Now, in Tone VIII'. It continues the melody from the first system. The lyrics are: a- ges. A- - men. The melody features a melisma on the word 'A-' and ends with a fermata on the final note.

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.