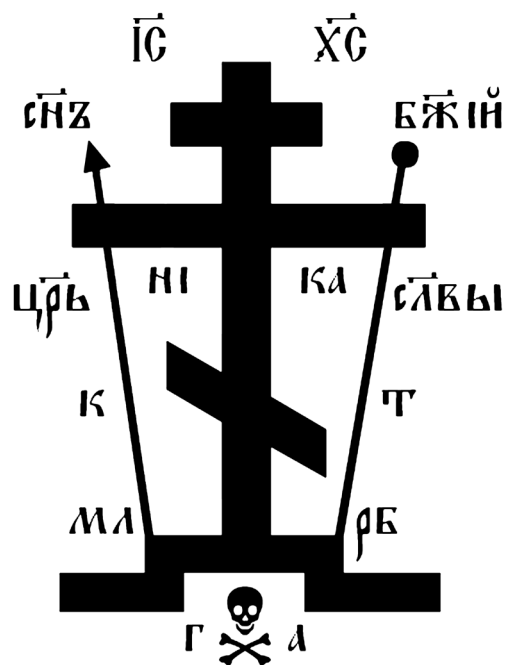


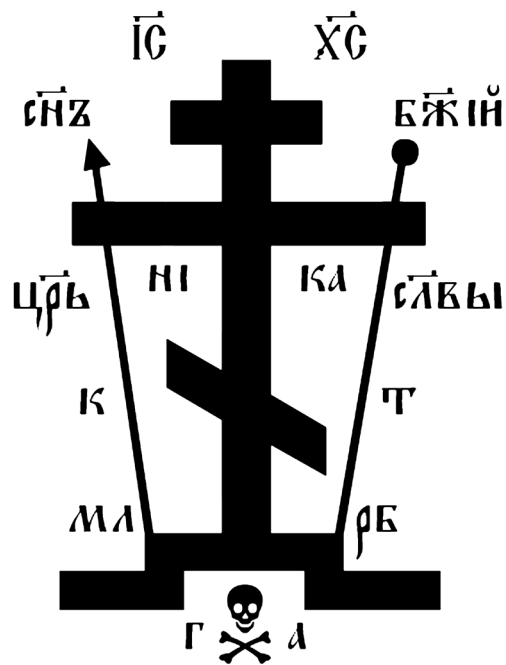


Music for the First Sunday of Great Lent Sunday of Orthodoxy

Δόμνι εἰκόνι жєнє мѣроноєицє
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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The Lenten Triodion
© 1977 Mother Mary of the Monastery of the Veil and Kallistos Ware

Choral arrangements from
Music for the First Sunday of Great Lent (The Sunday of Orthodoxy)
© 1996 Timothy J. Clader

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A.D. 2024 Saint Photios, Patriarch of Constantinople
2024 г. Свт. Фотия, Патриарха Константинопольского

Music for the Sunday of Orthodoxy

Contents

Great Vespers	1
Lord, I Have Cried	1
Aposticha	13
Matins	14
Troparion, Tone II	14
Theotokion, Tone II.....	14
Stichera Following Psalm 50	15
The Canon	20
Kontakion, Tone II	31
Exapostilarion	39
Psalms of Praise.....	40

Great Vespers

Lord, I Have Cried

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week, from the Octoechos, and the following four from the Triodion:

Tone VI

Special Melody: Having set all aside...

Stichos: From the morning watch until night, from the morning watch:

Let Is-ra-el hope in the Lord.

The first line of musical notation is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody in the treble staff begins with a half note G4, followed by a half note A4, then a half note B4, and a half note C5. The bass staff provides a simple accompaniment with half notes G2, A2, B2, and C3. The lyrics "Let Is-ra-el hope in the Lord." are written below the notes.

The pro-phets inspired by Thy Spir-it, O Lord

The second line of musical notation continues the melody. The treble staff has half notes G4, A4, B4, C5, D5, E5, and F#5. The bass staff has half notes G2, A2, B2, C3, D3, E3, and F#3. The lyrics "The pro-phets inspired by Thy Spir-it, O Lord" are written below the notes.

foretold that Thou, Whom nothing can con-tain or grasp,

The third line of musical notation continues the melody. The treble staff has half notes G4, A4, B4, C5, D5, E5, and F#5. The bass staff has half notes G2, A2, B2, C3, D3, E3, and F#3. The lyrics "foretold that Thou, Whom nothing can con-tain or grasp," are written below the notes.

and Who hast shown forth in e- ter- ni- ty

be- fore the mor- ning star

from the immaterial and bodiless womb of the Fath- er,

wast to be- come a child

tak- ing flesh from the Vir- gin

being joined to men and seen by those on earth

through the prayers of these Thy pro- phets,

in Thy compassion count us wor- thy of Thy light,

for we sing the prai- ses

of Thine ineffable and holy Re- sur- rec- - tion.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel out of all his in- i- - qui- ties.

The div- ine- ly- inspired prophets preached Thee in word

and hon-ored Thee in works,

and they re-ceived as their reward life with-out end.

For they steadfastly re-fused, O Mas-ter,

to worship creastion instead of Thee, the Cre-a-tor;

they re-nounced the whole world for the Gos-pel's sake,

and in their suffering they were conformed to

Thy Passion which they had fore-told. At their in-ter-ces-sions,

count us wor-thy to pass through

the period of the Fast with- out of- fense, for Thou a- lone

art rich in mer- - cy.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peo- - ples.

Thou, Who art uncircumscribed, O Mas- - ter,

in Thy di- vine na- - ture, wast pleased in the last times

to take flesh and be cir- cum- scribed; and in as- sum- ing flesh,

Thou hast also taken on Thyself all its distinctive pro- per- ties.

Therefore we depict the likeness of Thine out- ward form,

venerating it with an honor that is relative.

This musical system consists of a treble and bass staff in G major. The treble staff features a melody of half notes: G4, A4, B4, C5, B4, A4, G4. The bass staff provides a harmonic accompaniment with half notes: G2, A2, B2, C3, B2, A2, G2. The lyrics are centered under the notes.

So are we exalted to the love of Thee,

This musical system continues the melody. The treble staff has half notes: G4, A4, B4, C5 (with a whole note tie to the next measure), B4, A4, G4. The bass staff has half notes: G2, A2, B2, C3 (with a whole note tie to the next measure), B2, A2, G2. The lyrics are centered under the notes.

and fol- low- ing the ho- ly tra- di- tions

This musical system continues the melody. The treble staff has half notes: G4, A4, B4, C5 (with a whole note tie to the next measure), B4, A4, G4. The bass staff has half notes: G2, A2, B2, C3 (with a whole note tie to the next measure), B2, A2, G2. The lyrics are centered under the notes.

handed down by the a- pos- tles,

This musical system continues the melody. The treble staff has half notes: G4, A4, B4, C5 (with a whole note tie to the next measure), B4, A4, G4. The bass staff has half notes: G2, A2, B2, C3 (with a whole note tie to the next measure), B2, A2, G2. The lyrics are centered under the notes.

from Thine icon we receive the grace of heal- - ing.

This musical system features a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of quarter notes and half notes, with a final measure containing a whole note chord. The bass staff provides a simple harmonic accompaniment with quarter notes and half notes. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

Stichos: For He hath made His mercy to prevail over us:

And the truth of the Lord a- bi- deth for -ev- - er.

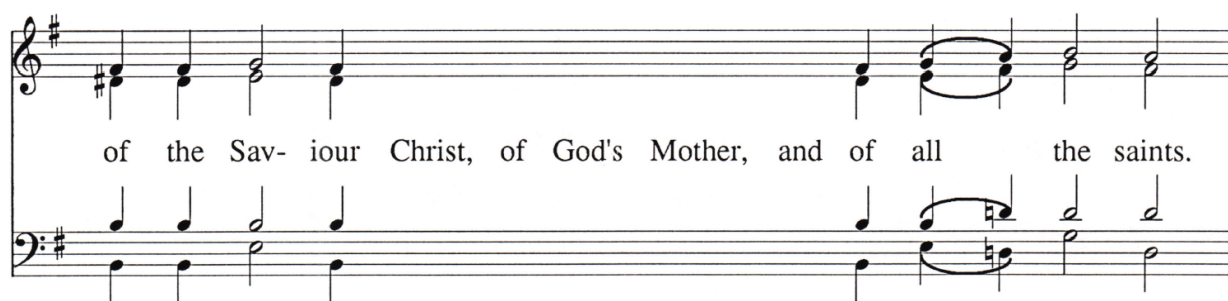
This musical system continues the melody from the previous system. It features a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of quarter notes and half notes, with a final measure containing a whole note chord. The bass staff provides a simple harmonic accompaniment with quarter notes and half notes. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

As a Pre- cious adornment the Church of Christ

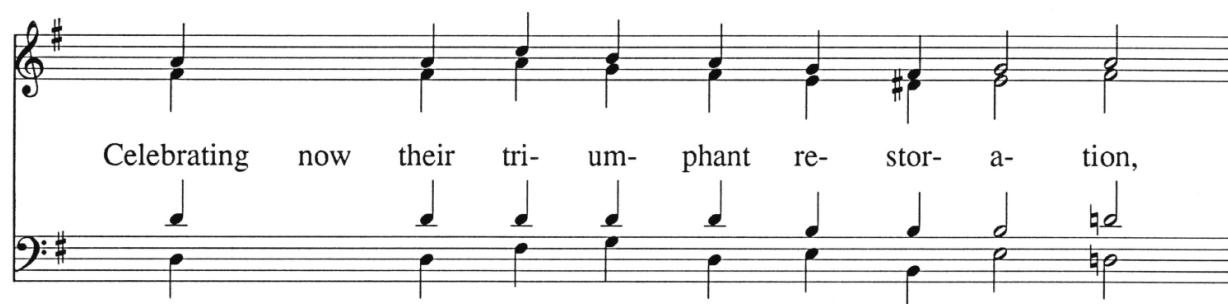
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has received the venerable and ho- ly i- cons

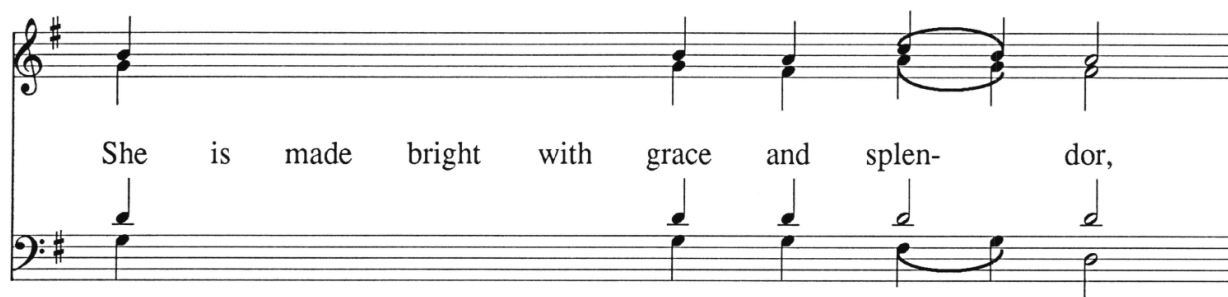
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of the Sav- iour Christ, of God's Mother, and of all the saints.



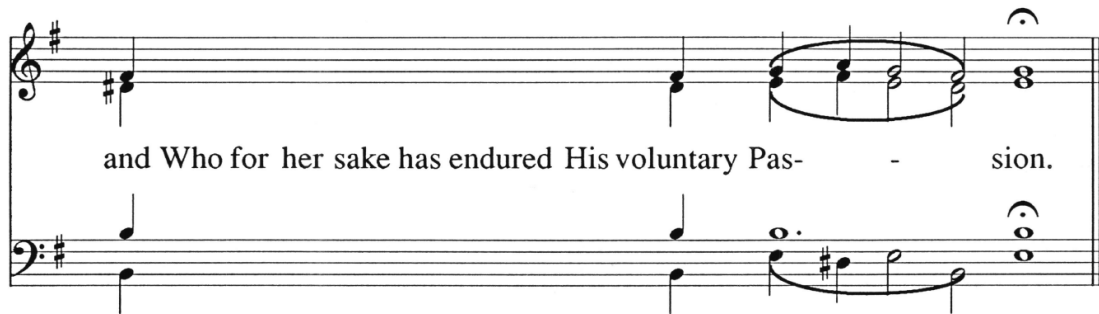
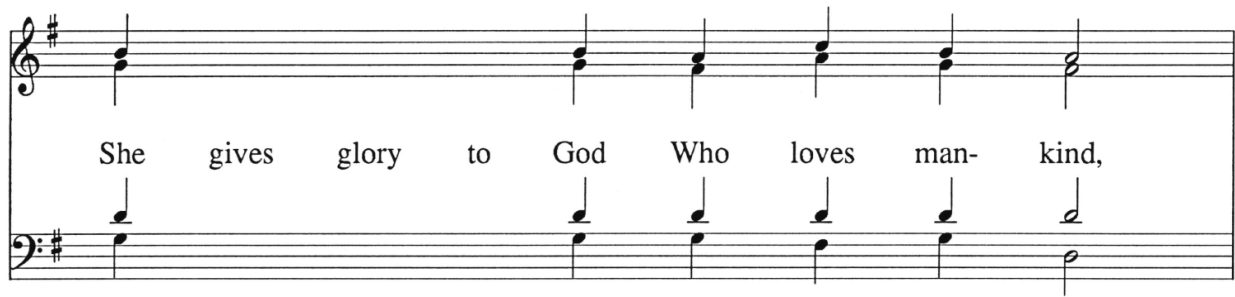
Celebrating now their tri- um- phant re- stor- a- tion,



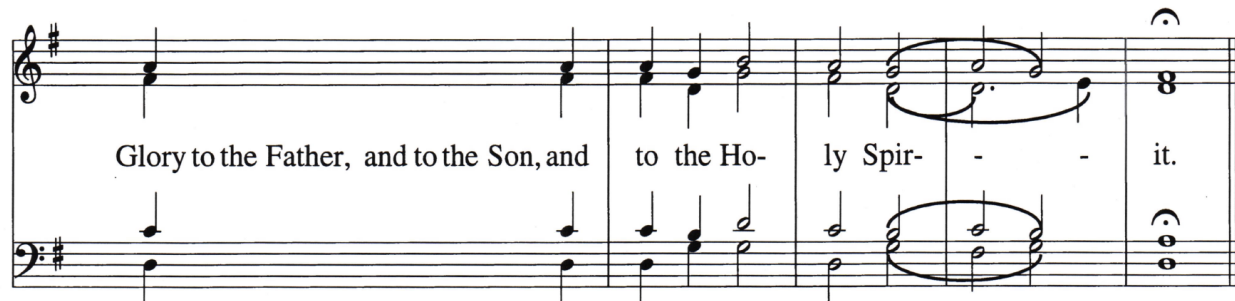
She is made bright with grace and splen- dor,



and drives a- way all her- e- tics. With great re- joi- - - cing



Glory, Tone II



The grace of truth has shone forth upon us;/ the mysteries darkly prefigured in the times of old have now been openly fulfilled./ For behold, the Church is clothed in a beauty that surpasses all things earthly,/ through the icon of the incarnate Christ that was foreshadowed by the ark of testimony./ This is the safeguard of the Orthodox faith;/ for if we hold fast to the icon of the Saviour whom we worship,/ we shall not go astray./ Let all who do not share this faith be covered with shame;/ but we shall glory in the icon of the Word made flesh,/ which we venerate but worship not as an idol./ So let us kiss it, and with all the faithful cry aloud:// O God, save Thy people and bless Thine inheritance.

Both now...

Then the Dogmatic Theotokion in the Tone of the week from the Octoechos.

Aposticha

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory, Tone II

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

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line on a bass clef staff. The text is written below the notes. The melody features a long, flowing line with a fermata over the final note, which is a half note 'it.' The bass line provides a simple harmonic accompaniment with long notes and rests.

Advancing from ungodliness to the true faith,/ and illumined with the light of knowledge,/ let us clap our hands and sing aloud,/ offering praise and thanksgiving to God;/ and with due honour let us venerate the holy icons of Christ,/ of the all-pure Virgin and the saints,/ whether depicted on walls, on wooden panels or on holy vessels,/ rejecting the impious teaching of the heretics./ For, as Basil says, the honour shown to the icon passes to the prototype it represents./ At the prayers of Thine undefiled Mother and, of all the saints,/ we beseech Thee, Christ our God,// to bestow upon us Thy great mercy.

Both Now, Theotokion, Tone II

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

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line on a bass clef staff. The text is written below the notes. The melody features a long, flowing line with a fermata over the final note, which is a half note 'A-men.' The bass line provides a simple harmonic accompaniment with long notes and rests.

O new wonder, greater than all the wonders of old!/ For who has ever known a mother to give birth without a man,/ and to carry in her arms Him who carries all creation?/ The Child conceived by thee, pure Virgin,/ is the Counsel and Will of God./ Since thou hast held Him as a babe in thine arms/ and hast a mother's boldness before Him,/ cease not to intercede for those who honour thee,// that mercy and salvation may be granted to our souls.

Matins

Troparion, Tone II

We venerate Thy holy icon, loving Lord,/ asking Thee to pardon our transgressions,
Christ our God./ For Thou of Thine own will/ wast pleased in the flesh to ascend upon the
Cross,/ so to deliver from the bondage of the enemy those whom Thou hast fashioned./
Therefore in thanksgiving we cry aloud to Thee:/ Thou hast filled all things with joy, our
Saviour,// when Thou hast come to save the world.

Theotokion, Tone II

All of thy most glorious mysteries are beyond comprehension,/ O Theotokos;/ for, thy
purity sealed and thy virginity intact,/ thou art known to be a true Mother,/ having given
birth unto God.// Him do thou entreat, that our souls be saved.

Stichera Following Psalm 50

Obikhod, Tone VIII and VI

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

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 harmonic accompaniment. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir-".

it. The doors of re- pen- tance do Thou

The second system continues the melody. It includes a double bar line and a repeat sign. The lyrics are: "it. The doors of re- pen- tance do Thou".

open to me, O Giv- er of life,

The third system continues the melody. The lyrics are: "open to me, O Giv- er of life,".

for my spirit waketh at dawn toward Thy ho- ly tem- ple,

The fourth system continues the melody. The lyrics are: "for my spirit waketh at dawn toward Thy ho- ly tem- ple,".

bearing a temple of the bo- dy all de- filed.

But in Thy compassion, cleanse it

by the lov- ing kind- ness of Thy mer- cy. Both now and ever, and unto the

a- ges of a- ges. A- - men.

Guide me in the paths of salvation, O The- o- tok- os,

for I have defiled my soul with shame- ful sins,

and have wasted my life in sloth- ful- ness, but by thine in- ter- ces- sions

de- liv- er me from all un- clean- ness. Have mercy on me, O God,

according to Thy great mer- cy;

This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: 'according to Thy great mer- cy;'. The word 'mer-' is split across the two staves.

and according to the multitude of Thy com- pas- sions,

This musical system continues the melody and accompaniment. The lyrics are: 'and according to the multitude of Thy com- pas- sions,'. The word 'com-' is split across the two staves.

blot out my trans- gres- sion.

This musical system continues the melody and accompaniment. The lyrics are: 'blot out my trans- gres- sion.'. The word 'gres-' is split across the two staves.

When I think of the evil things I have done, I, a wretch- ed one,

This musical system continues the melody and accompaniment. The lyrics are: 'When I think of the evil things I have done, I, a wretch- ed one,'. The word 'wretch-' is split across the two staves.

I tremble at the fearful day of judge-ment;

but trusting in the mercy of Thy loving-kind-ness,

like David do I cry un-to Thee: Have mer-cy on me, O God,

ac-cor-ding to Thy great mer-cy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, and two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Theophanes.

Ode I

Refrain: Have mercy on me, O God, have mercy on me.

Leaping up with joy, let us and all the faithful cry aloud today: How marvellous are Thy works, O Christ! How great is Thy might! For Thou hast made us of one mind and brought about our agreement.

O people of God, come and let us celebrate a day of joy; the heaven now makes glad, and earth with all the hosts of angels and the companies of mortal men, each in their different orders, keeps the feast.

Seeing this great blessing that we have received, how the divided members of Christ have been brought to unity, let us clap our hands for joy and praise God who has bestowed peace upon us.

Today a festival of victory has been given to the Church, through the divinely-inspired intention and will of our rulers Michael and Theodora, who in piety uphold the true Faith.

Theotokion

The swords of impious heresies have failed: for in deep reverence, pure and holy Virgin, we gaze now upon thy temple, adorned with icons, and we rejoice with holy joy.

Katavasia - Ode I

Is- ra- el of old, having traversed the depths

of the Red Sea with dry- shod feet, vanquished the might of Am- a- lek

in the wild- er- ness by Moses' hands up- lif- ted in the form of a Cross.

Ode III

Refrain: Have mercy on me, O God, have mercy on me.

No longer now are the impious heretics exalted in their pride: for the power of God has firmly established Orthodoxy.

Today, at the restoration of the faith, let the prophets sprinkle upon us life-giving dew from heaven.

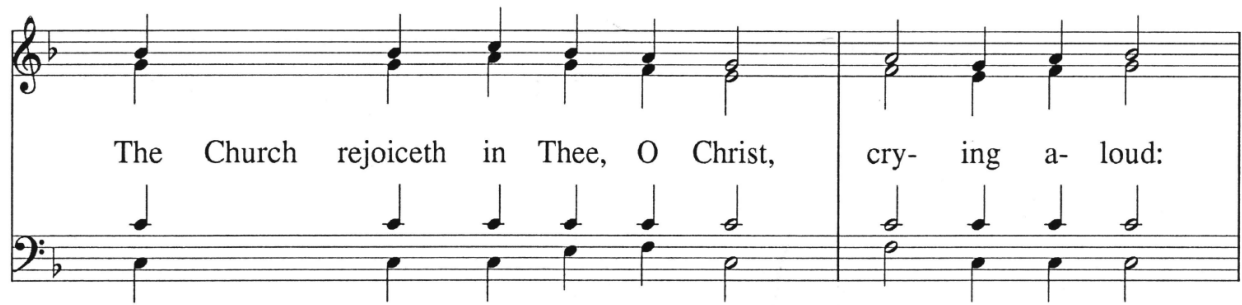
Let the mystical trumpets of Christ's apostles sound in God-given harmony, proclaiming the re-establishment of the precious icons.

Let us sing in praise of Christ, who has appointed a devout and pious Empress to rule over us, together with her son crowned by God.

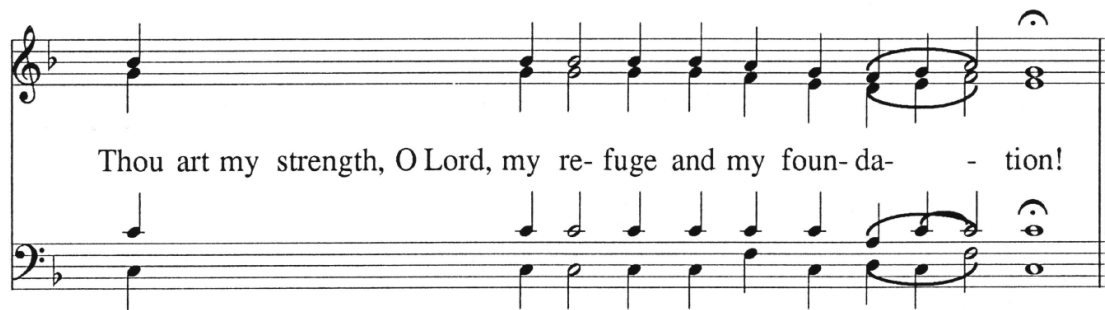
Theotokion

We pray thee, most pure Lady, with the light of grace shine now upon the faithful, who have gathered in thy holy house.

Katavasia – Ode III



The Church rejoiceth in Thee, O Christ, cry- ing a- loud:



Thou art my strength, O Lord, my re- fuge and my foun- da- - tion!

Sessional Hymn

Tone I

Depicting Thy divine form in icons, O Christ, we openly proclaim Thy Nativity, Thine ineffable miracles and Thy voluntary Crucifixion. So the devils are driven out in fear and the heretics, their fellow-workers, lament in shame and sorrow.

Glory to the Father...

The heavenly Sion, our mother, is made beautiful with the holy icons of the prophets, the apostles and the martyrs, and of all the saints: and she is brightly adorned with the glory of the spiritual Bridegroom and the Bride.

Both now...

Theotokion

With love, O honoured Virgin, we venerate thy holy icon; with one accord we proclaim thee as true Mother of God, and in faith we bow before thee. Since thou hast power to do all things, be our guardian and our strong protection, and drive far from us every tribulation.

Ode IV

Refrain: Have mercy on me, O God, have mercy on me.

Through the divine descent of the Comforter sanctify Thy temple, and by His coming banish the error of heresy, O most merciful Word of God.

Deliver Thy people from the violence of impiety, and kindle them with zeal for Orthodoxy, as they cry aloud to Thee in faith: Glory to Thy power, O Lord.

Seeing the churches of God bright with the sacred icons of Christ and the Theotokos, we rejoice with holy joy.

Adorned with her royal crown, the Empress, out of love for the true Kingdom of Christ, has restored in all the churches His most pure icon and the pictures of the saints.

Theotokion

O full of grace, who hast borne God the incarnate Word, thou wast sanctified as the holy temple of God: therefore we consecrate thy shrine, newly adorned with glory.

Katavasia – Ode IV

Beholding Thee, the Sun of right- eous- ness, lift- ed up up- on the Cross,

the Church stood root- ed in place, cry- ing out as is meet:

Glo- ry to Thy pow- er, O Lord!

Ode V

Refrain: Have mercy on me, O God, have mercy on me.

Firmly establish Thy Church, O Lord, that unto the ages of ages she may stand unshaken by the tempest of heresy.

The rejoicing granted to the faithful from on high and the help they have received from God has shone with glory over all the earth.

O Thou who alone art good and the source of goodness, raise up the horn of the Orthodox rulers who honour Thine icon.

The light of the true Faith that knows no evening has shone forth upon us, at the divinely-inspired commandment of our faithful monarchs.

Theotokion

Renew for us the ancient splendours, O most pure Mother of God, and sanctify this thy dwelling with thy grace.

Katavasia - Ode V

Thou camest into the world as a light, O my Lord: a ho- ly light

turning from the gloom of ignorance those who hymn Thee with faith.

Ode VI

Refrain: Have mercy on me, O God, have mercy on me.

Once more the Master's countenance is depicted, honoured with faith and venerated; once more the Church regains her boldness of approach to God, reverently glorifying the Saviour.

The Church of Christ is delivered from the dark despondency of heresy: she puts on a robe of gladness, and is clothed in the light of divine grace.

The Orthodox people has regained the light and glory which it had of old, through the decision of the Empress Theodora and her pious son the Emperor Michael.

Theotokion

He who of old commanded Moses to set up the ark of the testimony, came to dwell in thee, O Virgin, as in a spiritual ark: He alone is glorified, and He makes thy temple glorious with miracles.

Katavasia – Ode VI

'I will sac- ri- fice to Thee with a voice of praise, O Lord!'

the Church cri- eth out to Thee, having been cleansed of the blood of de- mons

by the blood which, for mer- cy's sake, flowed from Thy side.

Kontakion, Tone II

The uncircumscribed Word of the Father/ became circumscribed, taking flesh from thee, O Theotokos,/ and He has restored the sullied image to its ancient glory,/ filling it with the divine beauty./ This our salvation we confess in deed and word,// and we depict it in the holy icons.

Ikos

Enlightened by this mystery of God's providence, the divinely inspired prophets foretold it of old; and this they did for our sakes, who see the fulfillment of the ages. Receiving through this mystery divine knowledge, we know one Lord and God, glorified in three Persons, and Him alone we worship; we have one faith, one baptism, and we are clothed in Christ. This our salvation we confess in deed and word, and we depict it in the holy icons.

Ode VII

Refrain: Have mercy on me, O God, have mercy on me.

Let the hosts of angels share in the joy of the Church, and filled with the love of God let them cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

The triumphant assembly and Church of the firstborn rejoices as it now beholds the people of God cry aloud with one accord: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Delivered from the dark heresies of the past through the decision of the honoured Empress Theodora, we cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Theotokion

O most pure Virgin, thou art exalted above the choirs on high, for alone among women thou hast become Mother of the Creator of all. And so in joy we shout aloud: 'Blessed art thou among women, O Lady undefiled.'

Katavasia – Ode VII

The children of Abraham in the Per- sian fur- nace,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a series of chords: a B-flat major triad, followed by a B-flat major triad with a half note, then a B-flat major triad with a half note, and finally a B-flat major triad with a half note. The bass staff contains a series of single notes: a B-flat, followed by a B-flat, then a B-flat, and finally a B-flat. The lyrics are written below the notes.

afire with love of piety more than with the flame, cried out:

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a series of chords: a B-flat major triad, followed by a B-flat major triad with a half note, then a B-flat major triad with a half note, and finally a B-flat major triad with a half note. The bass staff contains a series of single notes: a B-flat, followed by a B-flat, then a B-flat, and finally a B-flat. The lyrics are written below the notes.

Blessed art Thou in the tem- ple of Thy glo- ry, O Lord!

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. It contains a series of chords: a B-flat major triad, followed by a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, then a B-flat major triad with a half note, and finally a B-flat major triad with a half note. The bass staff contains a series of single notes: a B-flat, followed by a B-flat, then a B-flat, then a B-flat, then a B-flat, then a B-flat, then a B-flat, then a B-flat, then a B-flat, and finally a B-flat. The lyrics are written below the notes.

Ode VIII

Refrain: Have mercy on me, O God, have mercy on me.

Keeping the laws of the Church that we have received from the Fathers, we paint icons of Christ and His saints, and with our lips and heart and will we venerate them as we cry aloud: O all ye works of the Lord, bless ye the Lord.

The honour and veneration that we show to the icon we ascribe to the prototype it represents, following the teaching of the saints inspired by God, and with faith we cry aloud to Christ: O all ye works of the Lord, bless ye the Lord.

Her mind enlightened by the illumination of the Holy Spirit and filled with the wisdom of God, the honoured Empress has loved the beauty and splendour of Christ's Church, and with all the faithful she blesses Jesus, the God-Man.

Theotokion

Illumined by rays of spiritual light, Thy holy house overshadows all of us with the cloud of the Spirit, and sanctifies the faithful who sing with one accord: O all ye works of the Lord, bless ye the Lord.

We Praise, We Bless

First system of musical notation. The treble staff contains a melody of eighth and quarter notes with a half-note tie. The bass staff provides a simple harmonic accompaniment. The lyrics are: We praise, we bless, we wor- ship the Lord,

Second system of musical notation, continuing from the first. It includes a double bar line. The treble staff features more complex chords and ties. The lyrics are: praising and supremely ex- al- ting Him un- to all a- - ges.

Katavasia – Ode VIII

Stretch- ing forth his hands, Daniel shut the lions' mouths in the pit;

and the young lovers of piety, girded about with vir- tue,

quenched the power of the fire, cry- ing out:

Bless the Lord, all ye works of the Lord!

Ode IX

Refrain: Have mercy on me, O God, have mercy on me.

Seeing the Holy Church once more adorned with icons, let us make haste and with reverence cry aloud to Christ: We magnify Thee, O Thrice-Holy.

As a mark of glory and honour, the Church possesses Thy Cross and the holy icons of the saints, O Master, and with joy and gladness she magnifies Thee.

Shine upon our rulers with Thy divine glory, O compassionate Master, and fence them about with the protection of the angelic hosts, subjecting the proud heathen beneath their feet.

Theotokion

The condemnation of our first mother Eve has been abolished, since thou, pure Theotokos, in ways past all interpretation, hast given birth to the Master of all ; and now we kiss His likeness in the icons.

Katavasia – Ode IX

Christ, the Chief Cornerstone uncut by human hands,

Who united two disparate na- tures,

was cut from thee, the unquarried mountain, O Vir- gin.

Where- fore, in glad- ness we mag- ni- fy thee, O The- o- tok- - os.

Exapostilarion

The appointed Exapostilarion of the Resurrection, and then:

Glory to the Father...

Leap for joy and clap your hands with gladness, sing and cry aloud: How strange and wonderful are Thy works, O Christ! And who can tell of all Thy mighty acts, O Saviour, who hast united us in harmony and concord within one Church!

Both now...

Theotokion

The swords of hostile heresy now have failed, and every memory of it, with all its tumult, has vanished away. For we see thy temple, most pure Virgin, in all its splendour, adorned by the grace of the precious icons, and we all are filled with joy.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

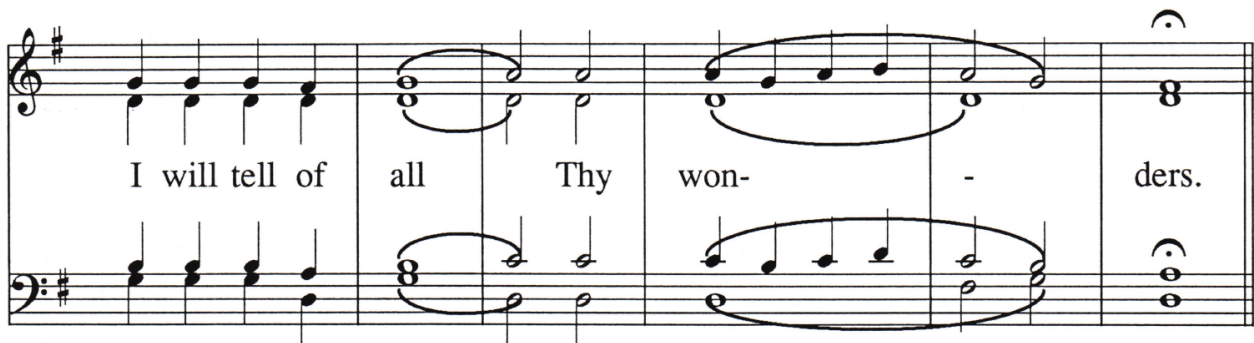
Tone IV

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



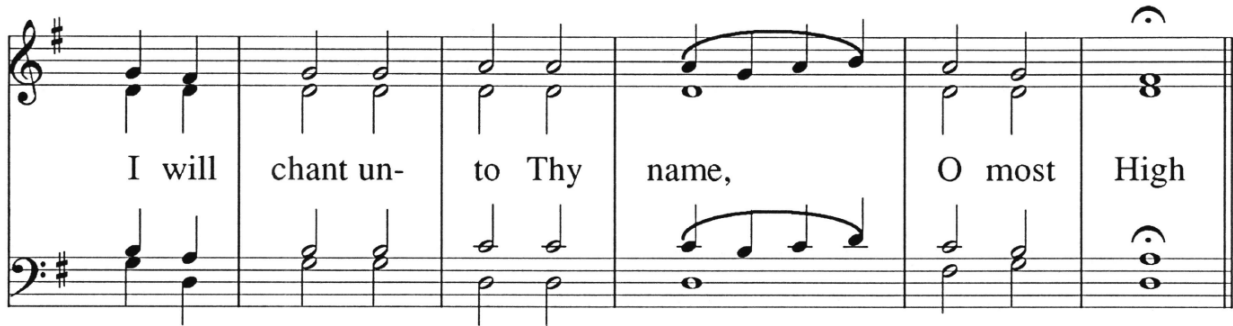
O Lord who lovest mankind,/ the Church rejoices now in Thee,/ her Bridegroom and her Founder,/ for by Thy divine will Thou hast delivered her from the error of idolatry,/ and by Thy precious Blood Thou hast betrothed her to Thyself./ With joy she accepts the holy restoration of the icons,// and with faith she sings in praise of Thee and gives Thee glory.

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



Restoring to the churches the representations of Thy flesh, O Lord,/ we ascribe to them an honour that is relative,/ and so express the great mystery of Thy dispensation./ For Thou hast not appeared to us, O loving Lord,/ merely in outward semblance,/ as say the followers of Mani, who are enemies of God,/ but in the full and true reality of the flesh;// and so the icons that depict Thy flesh lead us to the desire and love of Thee.

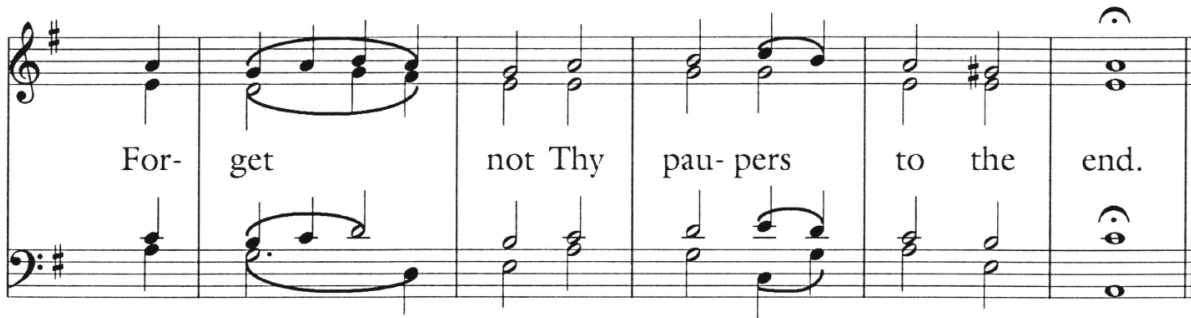
Stichos: I will be glad and rejoice in Thee:



A feast of joy and gladness is revealed to us today./ For, the teachings of the true Faith shine forth in all their glory,/ and the Church of Christ is bright with splendour,/ adorned with the holy icons which now have been restored;// and God has granted to the faithful unity of mind.

Tone VI

Stichos: Arise, O Lord my God, let Thy hands be lifted high:



Moses, in the season of abstinence,/ received the Law and proclaimed it to the people./ Elijah by fasting closed the heavens;/ and the three children of Abraham/ through fasting overcame the lawless tyrant./ Count us also worthy, O Christ,/ through fasting to attain the Feast of Thy Resurrection,/ as we cry aloud:// Holy God, Holy and Strong, Holy and Immortal, have mercy on us.

Glory, Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The melody is primarily composed of half notes and quarter notes, with some longer phrases marked by horizontal lines. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- it." The word "Spir-" is on the Treble staff and "it." is on the Bass staff. The score ends with a double bar line and a fermata over the final note.

Moses, in the season of abstinence,/ received the Law and proclaimed it to the people./ Elijah by fasting closed the heavens;/ and the three children of Abraham/ through fasting overcame the lawless tyrant./ Count us also worthy, O Christ,/ through fasting to attain the Feast of Thy Resurrection,/ as we cry aloud:// Holy God, Holy and Strong, Holy and Immortal, have mercy on us.

Both Now, Theotokion, Tone II

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 (indicated by two sharps). The melody is primarily composed of half notes and quarter notes, with some longer phrases marked by horizontal lines. The lyrics are: "Both now and ever, and unto the a- ges of a- ges. A- men." The word "A- men." is on the Treble staff. The score ends with a double bar line and a fermata over the final note.

Most blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of Thee is hades led captive,/ Adam recalled, the curse annulled, Eve set free,/ death slain, and we are given life./ Wherefore, we cry aloud in praise:/ Blessed is Christ God// Who hast been so pleased, glory to Thee.

КОНЕЦЪ, И БГ҃Ъ НАШЕМ҃У СЛА́ВА.
The end, and to our God be the glory!

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

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MMXXIV