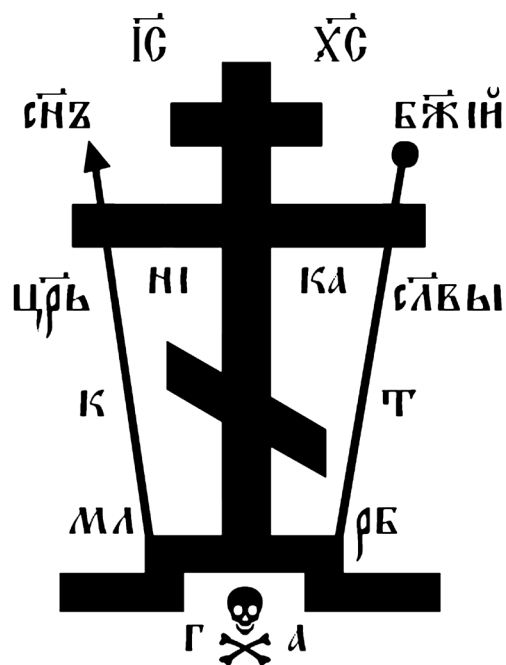


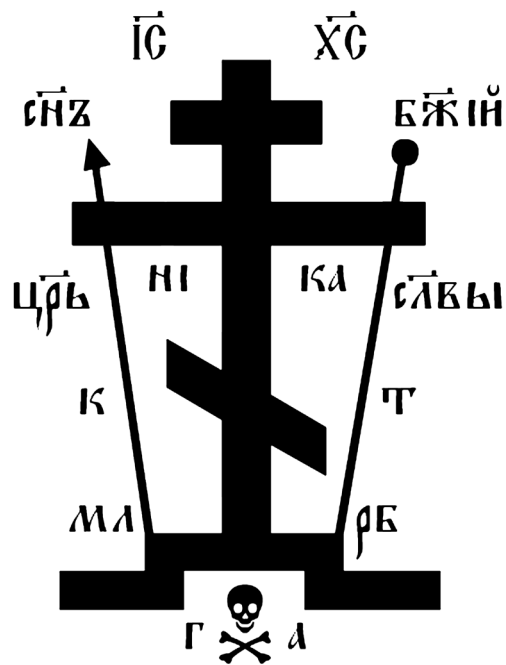


Music for the Third Sunday of Great Lent Adoration of the Precious and Life-Giving Cross

Δόμνι εἰκόνι τῆς ζωοδότου
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXIV

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

Choral arrangements from
Music for the Third Sunday of Great Lent
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**Music for the Third Sunday of Great Lent
Adoration of the Precious and Life-Giving Cross**

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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 V

Special Melody, Rejoice!

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

Let Is- ra- el hope in the Lord. Shine, Cross of the Lord,

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with some accompaniment in the bass. The lyrics are written below the notes. The first measure has a fermata over the word 'Lord.'.

shine with the light of thy grace upon those that hon- our thee,

The second line of musical notation continues the melody. It features a long note for 'hon-' in the treble staff and a corresponding long note in the bass staff. The lyrics are written below the notes.

with love in- spired by God, we em- brace thee, O de- sire of all the world.

The third line of musical notation concludes the Stichos. It features a long note for 'O de-' in the treble staff and a corresponding long note in the bass staff. The lyrics are written below the notes.

Through thee our tears of sor-row have been wiped a-way;

we have been delivered from the snares of death

and have passed over to un-end-ing joy.

Show us the glo-ry of thy beau-ty and grant to us thy ser-vants

the re- ward of our ab- sti- nence, for we en- treat with faith,

thy rich pro- tec- tion and great mer- cy.

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 first system of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "And He shall redeem Israel out of all his in- i- qui- ties." The word "in-" is split across the end of the first staff and the beginning of the second.

Re- joice, Life- giv- ing Cross, the fair Par- a- dise of the Church,

The second system continues the melody and accompaniment. The lyrics are: "Re- joice, Life- giv- ing Cross, the fair Par- a- dise of the Church,". The word "Re-" is split across the end of the first staff and the beginning of the second.

Tree of in- cor- rup- - tion

The third system continues the melody and accompaniment. The lyrics are: "Tree of in- cor- rup- - tion". The word "in-" is split across the end of the first staff and the beginning of the second.

that brings us the enjoyment of e- ter- nal glo- - ry:

The fourth system concludes the Stichos. The lyrics are: "that brings us the enjoyment of e- ter- nal glo- - ry:". The word "e-" is split across the end of the first staff and the beginning of the second.

through thee the hosts of demons have been driven back;

and the hierarchies of angels rejoice with one accord,

as the congregations of the faithful keep the feast.

Thou art an invincible weapon, an unbroken stronghold;

thou art the vic- t'ry of kings and the glo- ry of priests.

Grant us now to draw near to the Pas- sion of Christ

and to His Re- sur- rec- - tion.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peo- ples. Re- joice! life- giv- ing Cross,

The first system of the musical score for the Stichos. It consists of two staves, treble and bass, in G major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Praise Him all ye peo- ples. Re- joice! life- giv- ing Cross,". The music features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests and a fermata over the word "ples".

un- con- quer- a- ble tro- phy of the true Faith.

The second system of the musical score. The melody continues in the treble staff, with a notable chordal texture in the final measure. The lyrics are: "un- con- quer- a- ble tro- phy of the true Faith.".

Door to Paradise, succor of the faith- - ful, ram- part set a- bout the Church.

The third system of the musical score. The melody continues in the treble staff, with a fermata over the word "ful". The lyrics are: "Door to Paradise, succor of the faith- - ful, ram- part set a- bout the Church.".

Through thee the curse is ut- ter- ly de- stroyed,

The fourth system of the musical score. The melody continues in the treble staff, with a fermata over the word "destroyed". The lyrics are: "Through thee the curse is ut- ter- ly de- stroyed,".

the pow'r of death is swal- lowed up,

and we are raised from earth to hea- ven:

in- vin- ci- ble weapon, adversary of de- mons, glo- ry of mar- tyrs,

true or- na- ment of ho- ly monks, ha- ven of sal- va- tion

bestowing on the world great mer- - cy.

The musical score consists of two staves, treble and bass, in the key of G major (one sharp). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "bestowing on the world great mer- - cy." The melody features a series of eighth and quarter notes, with a final measure containing a half note and a whole note, both marked with a fermata. The bass line provides a simple accompaniment with quarter and half notes.

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

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

The first system of the musical score is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "And the truth of the Lord a- bi- deth for- ev- - er." The word "ev-" is followed by a long dash, indicating a sustained note.

Come, Ad- am and Eve, our first fath- er and moth- - - er,

The second system continues the melody. The lyrics are: "Come, Ad- am and Eve, our first fath- er and moth- - - er,". The word "moth-" is followed by three dashes, indicating a sustained note.

who fell from the choir on high through the en- vy of the mur- der- er of man,

The third system continues the melody. The lyrics are: "who fell from the choir on high through the en- vy of the mur- der- er of man,". The word "mur-" is followed by a dash, indicating a sustained note.

when of old with bitter pleasure ye tasted from the tree in Par- a- dise.

The fourth system concludes the Stichos. The lyrics are: "when of old with bitter pleasure ye tasted from the tree in Par- a- dise." The word "Par-" is followed by a dash, indicating a sustained note.

See, the Tree of the Cross, re- vered by all draws near!

Run with haste and embrace it joy- - ful- ly,

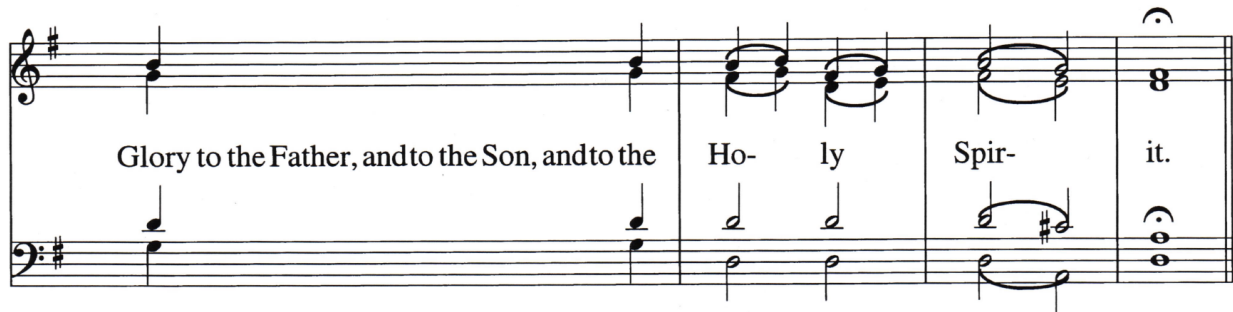
and cry to it with faith: O precious Cross, thou art our suc- - cour;

par- tak- ing of thy fruit, we have gained in- cor- rup- - tion;

we are restored once more to Ed- en,

and we have re- ceived great mer- cy.

Glory, Tone III



O Christ our God, of Thine own will Thou hast accepted Crucifixion,/ that all mankind might be restored to life./ Taking the quill of the Cross,/ out of love for man in the red ink' of royalty with bloody fingers Thou hast signed our absolution./ We are in danger once again of being parted from Thee;/ O forsake us not! Take pity on Thy people in distress,/ for Thou alone art longsuffering./ Rise up and fight against our enemies in Thine almighty power.

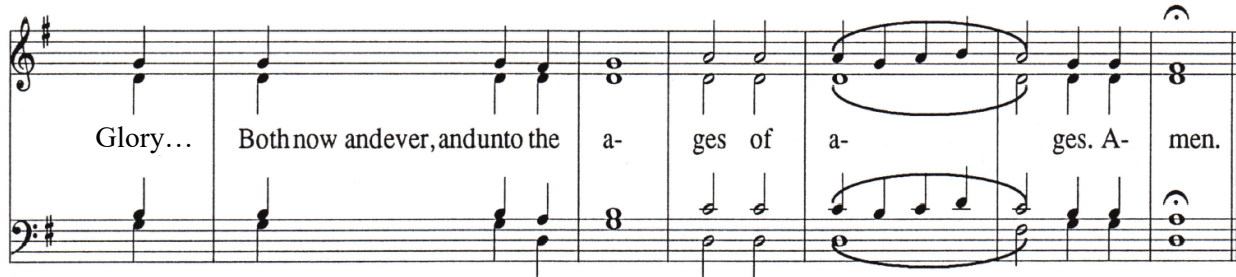
Both now...

Then the Dogmatic Theotokion in the Tone of the week.

Aposticha

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

Glory, Both Now, Tone IV



O Lord who hast helped gentle David/ in the combat and enabled him to overcome the Philistine,/ come to the aid of Thine Orthodox people,/ and by the weapon of the Cross cast down our enemies./ In Thy compassion show us Thy mercy as of old,/ and make them know in truth that Thou art God,/ and that we who put our trust in Thee shall conquer.// At the constant intercessions of Thy most pure Mother, grant us Thy great mercy.

Matins
Troparion, Tone I

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory unto Orthodox Christians/ over their adversaries,/ and by the power of Thy Cross// preserve Thou Thy commonwealth.

Theotokion, Tone I

When Gabriel announced to thee, "Rejoice!" O Virgin,/ the Master of all became incarnate within thee,/ the holy ark, at his cry,/ as the righteous David said./ Thou wast shown to be more spacious than the heavens,/ having borne thy Creator./ Glory to Him Who made His abode within thee!/ Glory to Him Who came forth from thee!// Glory to Him Who hath set us free by thy birthgiving!

Sessional Hymn
Tone VIII

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on earth, and the whole world is filled with boundless joy. Beholding it venerated, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.

Glory to the Father... Both now...

Repeat In Paradise of old...

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-". The system ends with a double bar line.

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

The second system of musical notation continues the melody from the first system. It features a treble and a bass staff. The lyrics are: "it. The doors of re- pen- tance do Thou". The system ends with a double bar line.

open to me, O Giv- er of life,

The third system of musical notation continues the melody. It features a treble and a bass staff. The lyrics are: "open to me, O Giv- er of life,". The system ends with a double bar line.

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

The fourth system of musical notation continues the melody. It features a treble and a bass staff. The lyrics are: "for my spirit waketh at dawn toward Thy ho- ly tem- ple,". The system ends with a double bar line.

bearing a temple of the body 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 treble staff has a melody starting on G4, moving to A4, then a half note G4-A4, and ending on G4. The bass staff provides a harmonic accompaniment, starting on G3, moving to A3, then a half note G3-A3, and ending on G3. The lyrics are placed below the notes.

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

This musical system continues the melody. The treble staff has a half note G4, followed by two half notes A4 and B4, then a half note C5, and finally a half note B4. The bass staff has a half note G3, followed by two half notes A3 and B3, then a half note C4, and finally a half note B3. The lyrics are placed below the notes.

blot out my trans- gres- sion.

This musical system continues the melody. The treble staff has a half note G4, followed by two half notes A4 and B4, then a half note C5, and finally a half note B4. The bass staff has a half note G3, followed by two half notes A3 and B3, then a half note C4, and finally a half note B3. The lyrics are placed below the notes.

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

This musical system consists of two measures. The first measure has a treble staff with a half note G4, followed by two half notes A4 and B4, then a half note C5, and finally a half note B4. The bass staff has a half note G3, followed by two half notes A3 and B3, then a half note C4, and finally a half note B3. The second measure has a treble staff with a half note G4, followed by two half notes A4 and B4, then a half note C5, and finally a half note B4. The bass staff has a half note G3, followed by two half notes A3 and B3, then a half note C4, and finally a half note B3. The lyrics are placed below the notes.

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 and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; and then the Canon of the Triodion with eight troparia, by St. Theodore the Studite:

Ode I

Refrain: Glory to Thy Precious Cross, O Lord.

This is a day of festival: at the A wakening of Christ, death has fled away and the light of life has dawned; Adam has arisen and dances for joy. Therefore let us cry aloud and sing a song of victory.

This is the day of the veneration of the Precious Cross. Now it is placed before us and shines with the brightness of Christ's Resurrection. Let us all draw near and kiss it with great rejoicing in our souls.

O mighty Cross of the Lord, manifest thyself: show me the divine vision of thy beauty, and grant me worthily to venerate thee. For I speak to thee and embrace thee as though thou wast alive.

Let heaven and earth give praise with one accord, for the all-blessed Cross is now set forth before us all, on which Christ's Body was nailed when He was offered in sacrifice. Let us venerate it with great rejoicing in our souls.

Glory to the Father...

O Trinity of Persons, O Unity of Essence, Father, Son and Spirit, equal in power, one in purpose and will, one in dominion and rule, watch over Thy world and grant it peace.

Both now...

Theotokion

O Virgin who hast not known a man, without seed thou hast conceived: pure and sinless is the birth, and the Child thou bearest is the Maker of all, Christ our God. Entreat Him to grant the whole world peace.

Katavasia - Ode I

Mo- ses the ser- vant of God pre- fig- ured Thy Cross in the days of old,

This system of musical notation is for the first line of the Katavasia. It consists of two staves, a treble staff (top) and a bass staff (bottom), both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "Mo- ses the ser- vant of God pre- fig- ured Thy Cross in the days of old,".

when he divided the Red Sea with his rod and let Israel across on dry land;

This system of musical notation is for the second line of the Katavasia. It consists of two staves, a treble staff (top) and a bass staff (bottom), both with a key signature of one sharp (F#). The melody continues from the first system. The lyrics are: "when he divided the Red Sea with his rod and let Israel across on dry land;".

and he sang a song of deliverance un- to Thee, O Christ our God.

This system of musical notation is for the third line of the Katavasia. It consists of two staves, a treble staff (top) and a bass staff (bottom), both with a key signature of one sharp (F#). The melody concludes with a final cadence. The lyrics are: "and he sang a song of deliverance un- to Thee, O Christ our God.".

Ode III

Refrain: Glory to Thy Precious Cross, O Lord.

O come, let us sing a new song, celebrating the overthrow of hell, for Christ has risen from the tomb; death He has taken captive, and saved all the world.

O come, ye faithful, and let us drink, not from a well of earthly water that perishes, but from the fountain of light, as we venerate the Cross of Christ: for His Cross is our glory.

When now we venerate Thy Cross, which Moses once prefigured with his outstretched arms, we put to flight the invisible Amalek, a Christ our Master, and so we gain salvation.

O ye faithful, with pure eyes and lips let us venerate in joy the Cross of the Lord, singing a song of exultation.

Glory to the Father...

I honour one God without beginning, three in Persons but undivided in Essence, the Father, the Son and the Spirit of life, in whose Name we were baptized.

Both now...

Theotokion

In days of old Moses saw thy mystery prefigured in the bush, O hallowed Virgin: just as the flames did not consume it, so the fire of the Godhead has not consumed thy womb.

Katavasia – Ode III

Through Thy Cross, O Christ my Mast- er,

This musical system consists of a treble and bass staff in G major. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the notes.

set me firmly on the rock of faith: let not my mind be sha- ken

This musical system continues the melody and accompaniment from the first line. It includes a measure rest in the treble staff for the first part of the second line. The lyrics are written below the notes.

by the as- saults of the malicious en- e- my;

This musical system continues the melody and accompaniment. The lyrics are written below the notes.

for Thou a- lone art ho- - ly.

This musical system concludes the piece with a final cadence. The lyrics are written below the notes.

Sessional Hymns of the Cross

Tone VI

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before Thee: have mercy upon us.

Exalt ye the Lord our God: and worship at His footstool, for He is holy (*Psalms 98: 5*).

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, a Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.

Glory to the Father...

No sooner had the wood of Thy Cross been set up, O Christ our Lord, than the foundations of death were shaken. Hell swallowed Thee eagerly, but it let Thee go with trembling. Thou hast shown us Thy salvation, O Holy One, and we glorify Thee, O Son of God; have mercy upon us.

Both now...

Theotokion

O Virgin Theotokos, thy Son, Christ our God, was nailed of His own will upon the Cross, and He has risen from the dead. Pray to Him for the salvation of our souls.

Ode IV

Refrain: Glory to Thy Precious Cross, O Lord.

'Behold, Christ is risen', the Angel said to the women bearing sweet spices. 'Lament not, but go and say to the apostles: Rejoice, today is the salvation of the world; for through Christ's death the tyranny of the enemy has been destroyed.'

As we celebrate today the joyful veneration of Thy life-giving Cross, O Christ our Saviour, we prepare ourselves for Thy most holy Passion; for Thou in Thine almighty power hast brought to pass the salvation of the world.

There is joy today in heaven and on earth, for the sign of the Cross is made manifest to the world. The thrice-blessed Cross is set before us, and to all who show it veneration it is a fount of ever-flowing grace.

What shall we offer Thee, a Christ? For Thou hast given us Thy Precious Cross to venerate, on which Thy holy Blood was shed, to which Thy flesh was fixed by nails. With love we kiss it and give thanks to Thee.

Glory to the Father...

I sing the praises of the three Persons in one Godhead; I proclaim one simple Nature undivided: Father eternal, Son and Holy Spirit, one in throne and lordship, one single Kingdom, one everlasting Power.

Both now...

Theotokion

In thee alone among women, O pure Lady, there was revealed a marvellous and fearful thing: thou hast made nature new, conceiving without seed and still remaining as at first a virgin; for the Child that thou hast borne is the true God.

Katavasia – Ode IV

See- ing Thee, O migh- ty Lord, up- on the Cross,

the sun was seized with fear and hid its rays,

with dread the whole creation glorified Thy long- suf- fer- ing,

and the earth was filled with Thy praise.

Ode V

Refrain: Glory to Thy Precious Cross, O Lord.

From the tomb hast Thou arisen, O Light that never sets, and shone upon the world with the bright dawn of incorruption. In Thy compassion Thou hast driven out the dark sorrow of death from the farthest ends of the earth.

Cleansed by abstinence let us draw near, and with fervent praise let us venerate the all-holy Wood on which Christ was crucified, when He saved the world in His compassion.

Today the ranks of angels dance with gladness at the veneration of Thy Cross. For through the Cross, O Christ, Thou hast shattered the hosts of devils and saved mankind.

The Church has been revealed as a second Paradise, having within it, like the first Paradise of old, a tree of life, Thy Cross, O Lord. By touching it we share in immortality.

Glory to the Father...

I glorify three coeternal Persons in one Essence, Father, Son and Spirit, a single Light in threefold brightness, one Power and Kingdom in unconfused identity.

Both now...

Theotokion

Thou hast conceived by the law of nature, but above that law; for thou alone hast borne child without seed. We are afraid to think or speak of the manner of thy giving birth, O all-blameless Virgin.

Katavasia – Ode V

Ri- sing early in the morning we sing Thy prai- - ses,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes.

O Sav- iour of the world, for we have found peace through Thy Cross.

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

By it Thou hast renewed man- kind,

The third line of musical notation. It continues the melody. The lyrics are written below the notes.

and led us to the light that knows no eve- - ning.

The fourth line of musical notation. It concludes the piece with a final cadence. The lyrics are written below the notes.

Ode VI

Refrain: Glory to Thy Precious Cross, O Lord.

Thou hast crushed death, O Christ, and risen as a mighty King; Thou hast recalled us from the depths of hell and brought us to the land of immortality, granting us the joy of the Kingdom of Heaven.

O ye faithful, let us cry aloud with joy and sing triumphantly to God, as we greet the Cross of the Lord; for *it is* a fountain of holiness to all those in the world.

The words of the Psalmist are fulfilled: for see, we worship at the footstool of Thy most pure feet, O Lord all-powerful, at Thy Precious Cross, the thrice-blessed Wood.

The wood which the Prophet of lamentation saw placed in Thy bread—Thy Cross, O merciful Lord—we venerate, and we sing

in praise of Thy bonds and tomb, of the spear and nails..

We kiss the holy Cross, O Christ, which Thou wast pleased to bear upon Thy shoulders, on which Thou hast accepted to be lifted up and crucified in the flesh; and from it we receive strength against our invisible enemies.

Glory to the Father....

I praise the Unity in three Persons and the Trinity worshipped in one Nature, the Triune God, threefold Light, Father, Son and Holy Spirit.

Both now...

Theotokion

O Ewe free from blemish, the greatest wonder of all wonders was revealed in thee: for thou hast borne the Lamb that takes away the sin of the world. Entreat Him fervently for those who sing thy praises.

Katavasia – Ode VI

Jo- nah in the bel- ly of the whale

This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are placed below the notes.

fore- sha- dowed with his outstretched hands the fig- ure of the Cross;

This musical system continues the melody from the first line. It features a treble and a bass staff with a key signature of one sharp. The lyrics are placed below the notes.

and he lept out from the mon- - ster, saved by Thy pow'r, O Lord.

This musical system concludes the piece. It features a treble and a bass staff with a key signature of one sharp. The lyrics are placed below the notes. The system ends with a double bar line.

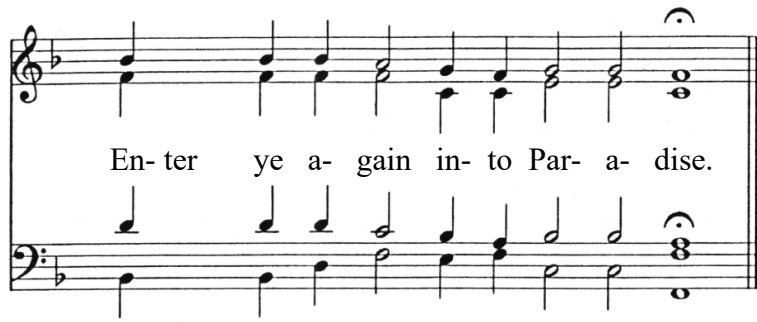
Kontakion, Tone VII

No long-er doth the flaming sword guard the gate of Ed-en,

for a strange extinction hath come upon it, even the Tree of the Cross.

The sting hath been taken from death, and the vic-t'ry from ha-des.

And Thou, my Sav-iour, didst appear unto those in ha-des, say-ing:



Ikos

Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, hell cried to those below: 'O my ministers and powers! Who is this that has fixed a nail in my heart? A wooden spear has pierced me suddenly, and I am tom apart. Inwardly I suffer; anguish has seized my belly and my senses. My spirit trembles, and I am constrained to cast out Adam and his posterity. A tree brought them to my realm, but now the Tree of the Cross brings them back again to Paradise.'

Ode VII

Refrain: Glory to Thy Precious Cross, O Lord.

Thou hast risen on the third day from the tomb as one awakening from sleep, O Lord, and by Thy divine power Thou hast struck down the gatekeepers of hell; Thou hast raised up all our ancestors 'from the beginning, O God of our fathers, who alone art blessed and greatly glorified.

This day, ye peoples, let US dance and sing to the music of the harp, and greatly rejoice at the veneration of the Cross, giving glory to Christ who was nailed upon it, the God of our fathers, who alone is blessed' and greatly glorified.

Thy Cross, O Lord all-merciful, is honoured by the whole world, for Thou hast made the instrument of death into a source of life. Sanctify those who venerate it, O God of our fathers, who alone art blessed and greatly glorified.

Thou alone, O only Jesus, art merciful and tenderhearted: illumine and sanctify those "who venerate with faith Thy Cross and Thy divine Passion, O God of our fathers, who alone art blessed and greatly glorified.

Glory to the Father...

I praise the Godhead, Unity in three Persons: for the Father is Light, the Son is Light, and the Spirit is Light, but the Light remains undivided, shining forth in oneness of Nature, yet in the three rays of the Persons.

Both now...

Theotokion

Under many different names thou wast proclaimed by all the prophets: for thou hast been revealed as the gateway of God, the golden vessel of manna, the holy land, O Virgin Bride of God who hast conceived in the flesh Jesus Christ, the God of our fathers who is greatly glorified.

Katavasia - Ode VII

The Lord Who de-liv-ered the Chil- dren from the flames

took flesh and came up- on the earth: nailed to the Cross,

He has granted us sal- va- tion, the God of our fath- - ers,

Who alone is blessed and great- ly glor- i- fied.

Ode VIII

Refrain: Glory to Thy Precious Cross, O Lord.

'Why do ye hold sweet-smelling spices in your hands? Whom are ye seeking?' cries the young man at the tomb. 'Christ our God is risen, raising up the nature of mortal men from the hidden depths of hell.'

Rejoice, O Cross, thrice-blessed and divine Wood, a light to those in darkness. Shining on the four comers of the earth, thou dost prepare us for the dawn of Christ's Resurrection. O grant to all the faithful that they may come to the festival of Easter.

On this day the Wood anointed with life, the Cross of Christ, fills all things with the perfume of divine grace. Let us smell its God-given fragrance, venerating it with faith for ever.

Come, Elisha the prophet, and tell us plainly: What was the wood that thou hast cast into the water? 'It was the Cross of Christ, which draws us up from the depths of corruption: and we venerate it with faith for ever.'

Jacob prefigured Thy Cross in days of old, O Christ, when he venerated the top of Joseph's holy staff, in which he saw foreshadowed the dread sceptre of Thy Kingdom; and now we venerate Thy Cross in faith for ever.

We bless the Lord, Father, Son and Holy Spirit.

I glorify one Substance in three beings: Father, Son and Spirit, neither confused in Persons nor divided in Essence; for there is one God in Trinity, ruling over all for ever.

Both now...

Theotokion

Alone among mothers, Mary Bride of God, thou hast remained a virgin. Without knowing man thou hast given birth to the Saviour Christ, yet kept the seal of thy purity unbroken; and with all the faithful we shall call thee blessed for ever.

We Praise, We Bless

First system of musical notation for 'We Praise, We Bless'. It consists of a treble and bass staff in G major (one sharp). The melody is a simple, ascending and then descending line of eighth notes. The lyrics are: 'We praise, we bless, we wor- ship the Lord,'.

We praise, we bless, we wor- ship the Lord,

Second system of musical notation for 'We Praise, We Bless'. It continues the melody from the first system. The lyrics are: 'prai- sing and su- preme- ly ex- al- ting Him un- to all a- - ges.'.

prai- sing and su- preme- ly ex- al- ting Him un- to all a- - ges.

Katavasia – Ode VIII

Dan- iel great a- mong the pro- - phets, was cast into the li- on's den;

The first system of musical notation for the Katavasia. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

but, stretching out his hands in the form of a Cross,

The second system of musical notation. It continues the melody from the first system. The lyrics are "but, stretching out his hands in the form of a Cross,".

he was de- liv- ered from their mouths and kept un- harmed,

The third system of musical notation. The melody continues with the lyrics "he was de- liv- ered from their mouths and kept un- harmed,".

blessing Christ our God for- ev- - er.

The fourth and final system of musical notation. It concludes the piece with a final cadence. The lyrics are "blessing Christ our God for- ev- - er.".

Ode IX

Refrain: Glory to Thy Precious Cross, O Lord.

Thou hast gone down into the tomb, O God the Giver of Life, and Thou hast broken all the bolts and bars, raising up the dead who cry aloud: Glory to Thy Resurrection, O Christ, the Saviour all-powerful.

Thy tomb, O Christ, has brought me life: for Thou, the Lord of life, hast come and cried to those who were dwelling in the grave: 'O all who are in bonds, be loosed: for I am come, the Ransom of the world.'

Let all the trees of the forest dance and sing, as they behold their fellow-tree, the Cross, today receiving veneration: for Christ, as holy David prophesied, has exalted it on high.

I died through a tree, but I have found in thee a Tree of Life, O Cross of Christ. Thou art my invincible protector, my strong defense against the demons. Venerating thee this day, I cry aloud: Sanctify me by thy glory.

Rejoice and be exceeding glad, O Church of God, as thou dost venerate today the thrice-blessed wood of the most holy Cross of Christ, that is: attended by the ranks of angels, and with fear they stand before it.

Glory to the Father...

I worship Thee, O holy, God, as Trinity of Persons in Unity of Essence, Father, Son and Holy Spirit, one Power and Kingdom, sovereign over all.

Both now...

Theotokion

Thou art the great mountain, O Virgin, wherein Christ dwelt, as holy David says. By thee we are raised up to heaven, all-blessed Lady, regaining through the Spirit the adoption of sons.

Katavasia – Ode IX

O Vir- gin Mother and true The- o- tok- - os,

The first line of the Katavasia is written on a grand staff (treble and bass clefs) with a key signature of one sharp (F#). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "O Vir- gin Mother and true The- o- tok- - os,".

with- out seed thou hast borne Christ our God,

The second line continues the melody and accompaniment. The lyrics are: "with- out seed thou hast borne Christ our God,".

Who was lifted in the flesh up- on the Cross.

The third line continues the melody and accompaniment. The lyrics are: "Who was lifted in the flesh up- on the Cross.".

We and all the faith- ful, as is right, mag- ni- fy thee with thy Son.

The fourth line concludes the Katavasia. It features a double bar line after the first phrase, followed by a repeat sign. The lyrics are: "We and all the faith- ful, as is right, mag- ni- fy thee with thy Son.".

Exapostilarion

The appointed Exapostilarion of the Resurrection, and then:

Glory to the Father...; and then the exapostilarion of the Cross:

See- ing the Pre- - cious Cross of Christ placed this day be- fore us,

The first system of musical notation for the Exapostilarion of the Cross. 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: "See- ing the Pre- - cious Cross of Christ placed this day be- fore us,".

let us venerate it and re- joice in faith;

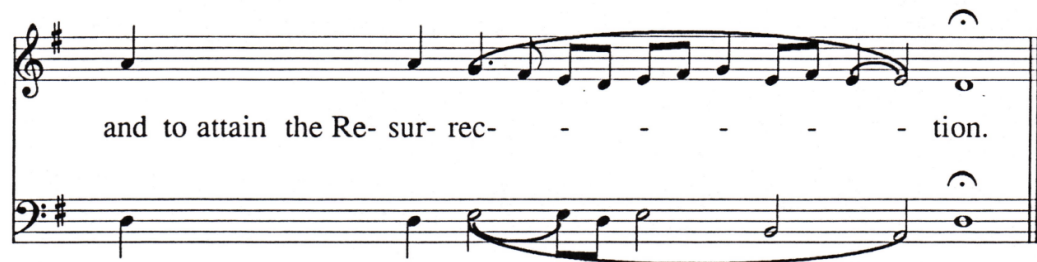
The second system of musical notation. The melody continues in the treble staff, featuring a long note with a slur over it. The bass line continues in the bass staff. The lyrics are: "let us venerate it and re- joice in faith;".

with love let us greet the Lord Who by His own free choice

The third system of musical notation. The melody continues in the treble staff. The bass line continues in the bass staff. The lyrics are: "with love let us greet the Lord Who by His own free choice".

was cru- - ci- fied up- on it,

The fourth system of musical notation. The melody continues in the treble staff. The bass line continues in the bass staff. The lyrics are: "was cru- - ci- fied up- on it,".



Both now...

Theotokion

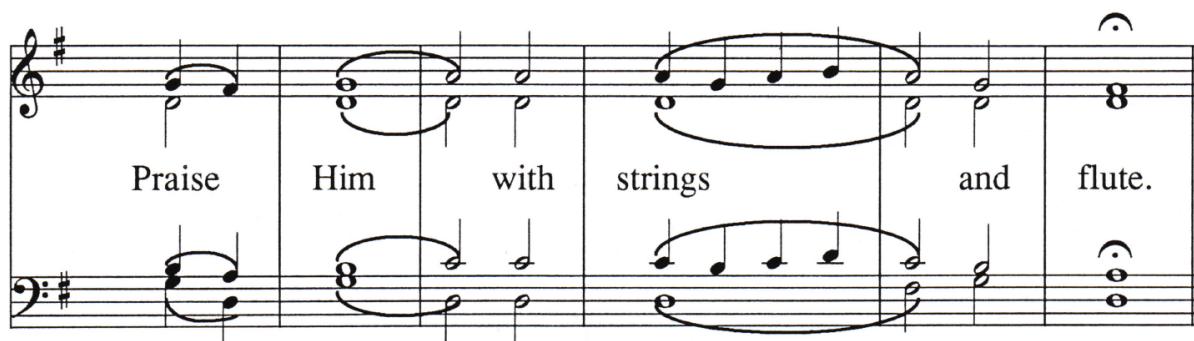
All-hallowed Lady, with true devotion now we venerate the Wood on which thy Son stretched out His most pure hands and for our sakes was nailed. Give us peace and grant that we may come to the Holy Passion that has saved the world; and may we worship at the radiant Festival of Easter, the Lord's Day that brings light and joy to all creation.

Psalms of Praise

Four stichera of the Resurrection in the Tone of the week from the Octoechos, and then the following stichera of the Cross:

Tone IV

Stichos: Praise Him with timbrel and dance:



With our voices let us shout and magnify in. songs the Precious Cross;/ let us kiss it and cry out: O honoured Cross,/ sanctify our souls and bodies by thy power,/ and keep unharmed from all malice of the enemy// those who venerate thee with true reverence.

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



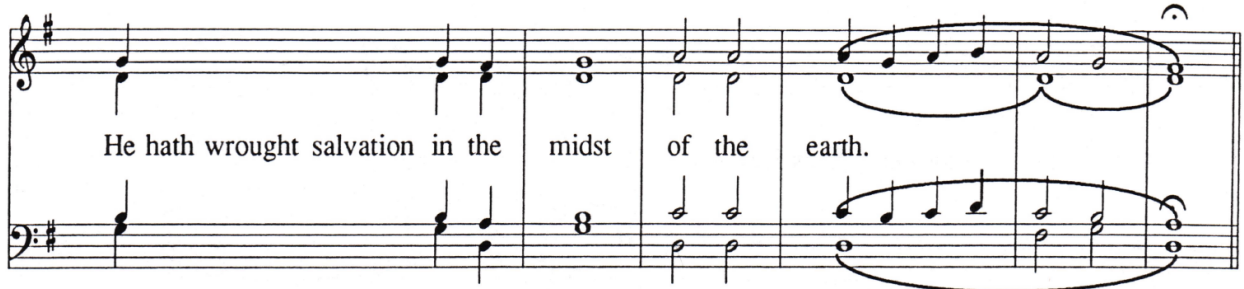
Approach and draw waters-that shall never fail,/ flowing from the grace of the Cross./ See now set before you the holy Wood,/ source of divine gifts,/ on which there fell blood and water/ from the wounded side of the Lord of all./ Of His own will He was raised upon the Cross,/ and with. Himself He has raised up mortal man.

Stichos: Exalt ye the Lord our God:



O honoured Cross, thou art the firm foundation of the Church,/ the strength of kings, the glory and defense of monks./ Venerating thee today, we are filled with light in heart and soul,/ through the divine grace of the Lord who was nailed upon thee/ and overthrew the power of our deceitful enemy;// bringing the curse to naught.

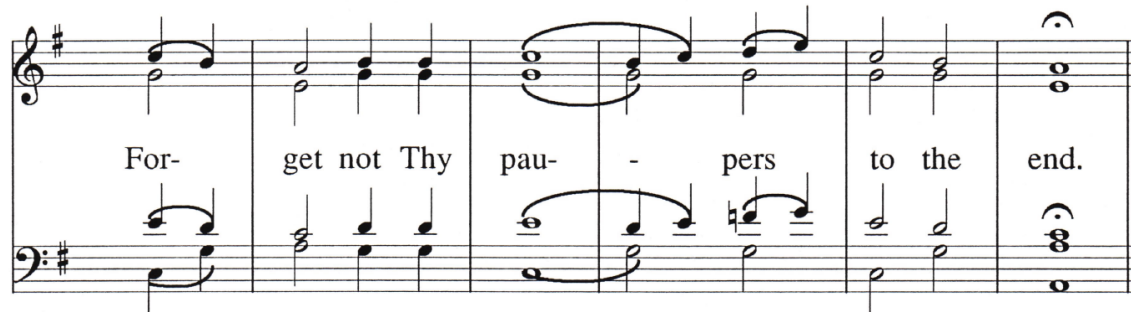
Stichos: But God is our king before the ages:



With our voices let us shout and magnify in. songs the Precious Cross;/ let us kiss it and cry out: O honoured Cross,/ sanctify our souls and bodies by thy power,/ and keep unharmed from all malice of the enemy// those who venerate thee with true reverence.

Tone VIII

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



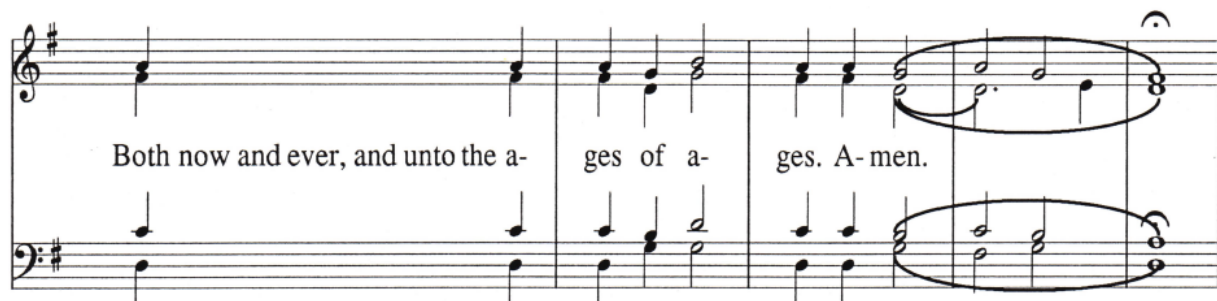
The Lord of all has taught us in a parable/ to shun the boastful thoughts of the evil Pharisees;/ and He has instructed all of us/ not to think more highly than we should./ He Himself became our pattern and example,/ for He emptied Himself even unto death upon the Cross./ Let us therefore render thanks with the Publican and say:/ O God who hast suffered for us and yet remained impassible,// deliver us from the passions and save our souls.

Glory, Tone VIII



The Lord of all has taught us in a parable/ to shun the boastful thoughts of the evil Pharisees;/ and He has instructed all of us/ not to think more highly than we should./ He Himself became our pattern and example,/ for He emptied Himself even unto death upon the Cross./ Let us therefore render thanks with the Publican and say:/ O God who hast suffered for us and yet remained impassible,// deliver us from the passions and save our souls.

Both Now, Theotokion, Tone II



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.

The Great Doxology

Glory to God in the high- est, and on earth peace good will a- mong men.

This musical system consists of two staves, treble and bass, in G major (one sharp). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

We praise Thee, we bless Thee. We wor- ship Thee, we glor- i- fy Thee.

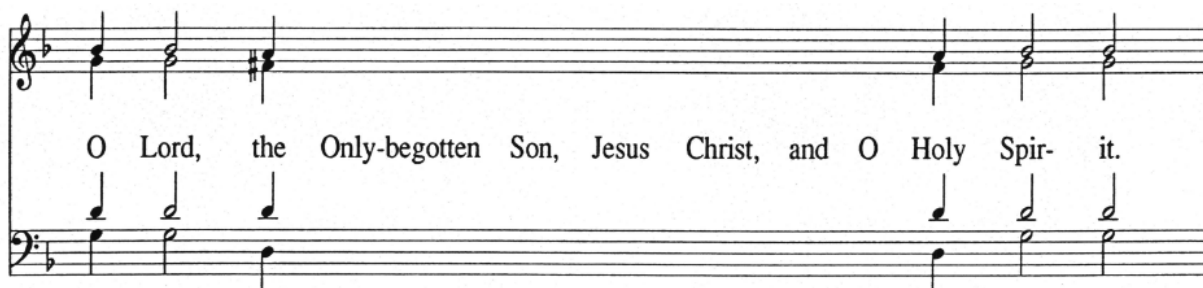
This musical system continues the melody and bass line from the first system. The lyrics are written below the notes.

We give thanks to Thee for Thy great glo- ry.

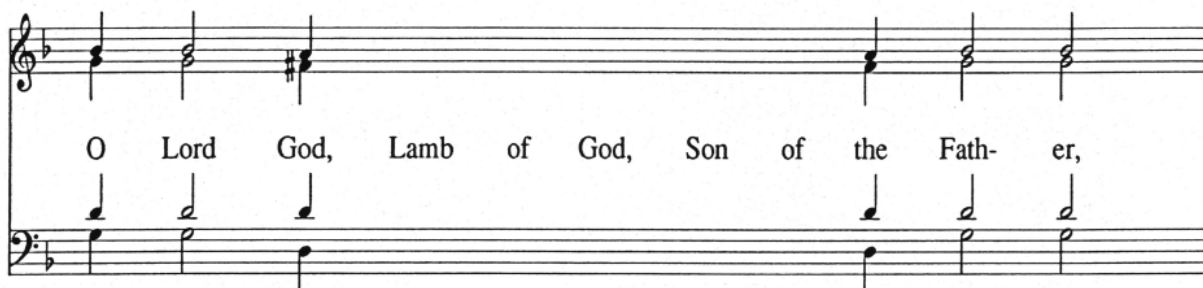
This musical system continues the melody and bass line. The lyrics are written below the notes.

O Lord, heavenly King, God the Father Al- migh- ty;

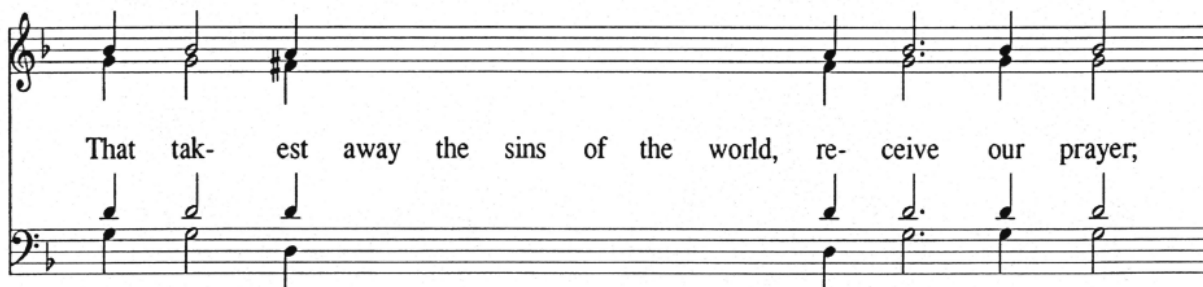
This musical system concludes the fourth line of the doxology. The lyrics are written below the notes.



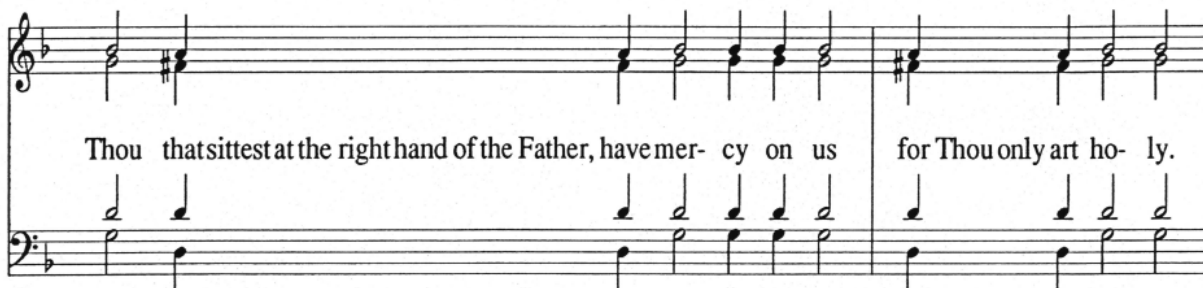
O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spir- it.



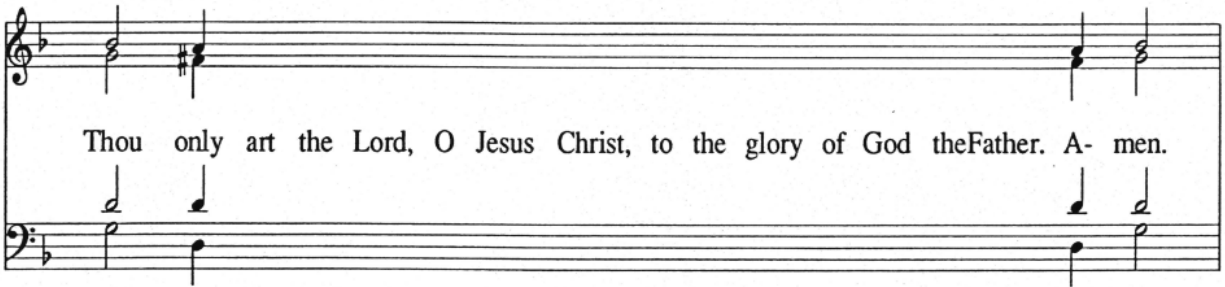
O Lord God, Lamb of God, Son of the Fath- er,



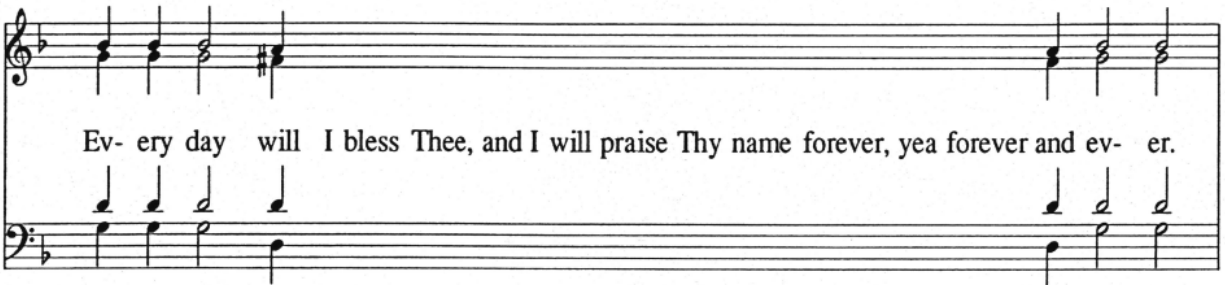
That tak- est away the sins of the world, re- ceive our prayer,



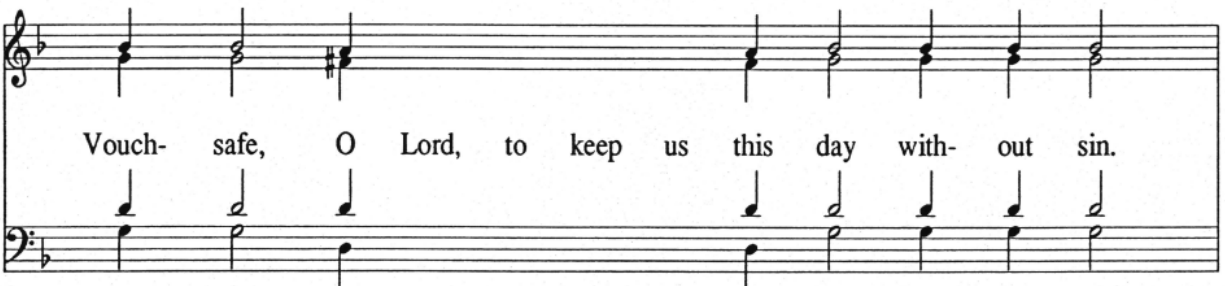
Thou that sittest at the right hand of the Father, have mer- cy on us for Thou only art ho- ly.



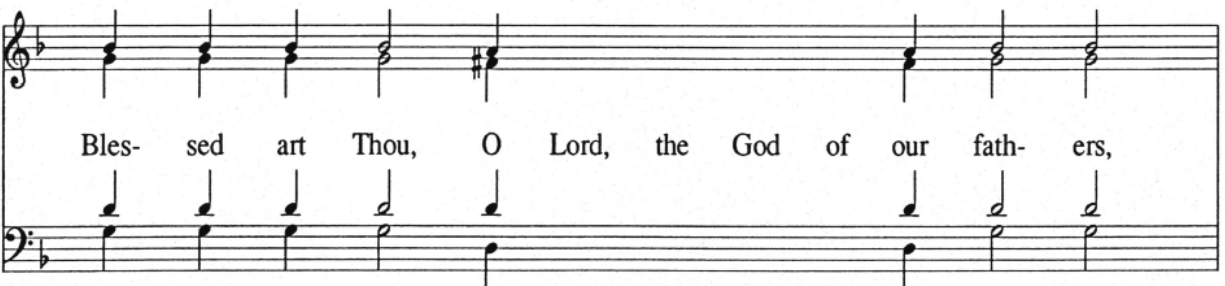
Thou only art the Lord, O Jesus Christ, to the glory of God the Father. A- men.



Ev- ery day will I bless Thee, and I will praise Thy name forever, yea forever and ev- er.



Vouch- safe, O Lord, to keep us this day with- out sin.



Bles- sed art Thou, O Lord, the God of our fath- ers,

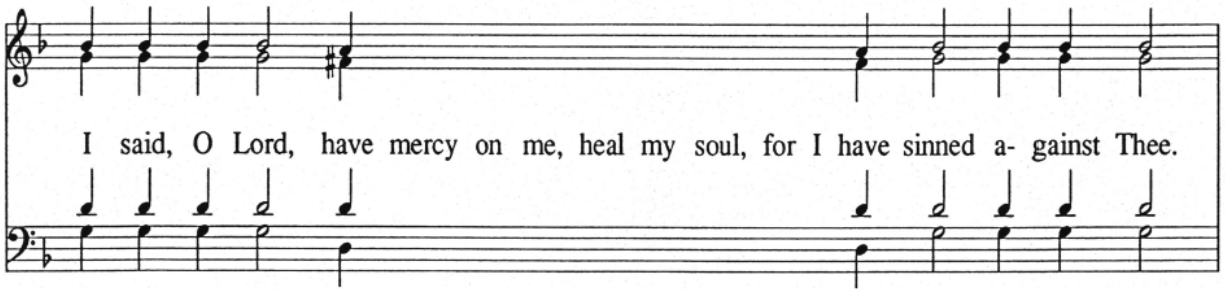
and praised and glorified is Thy name unto the ages. A- men.

Let Thy mer- cy, O Lord, be upon us, according as we have hoped in Thee.

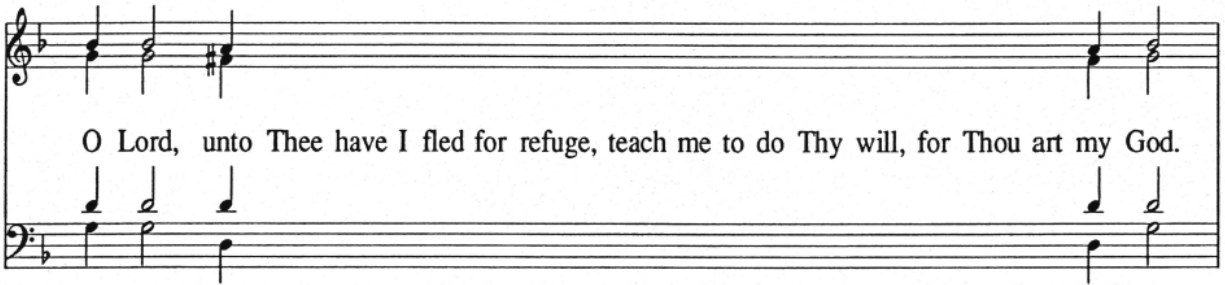
(Thrice)

Bles- sed art Thou, O Lord, teach me Thy sta- tutes.

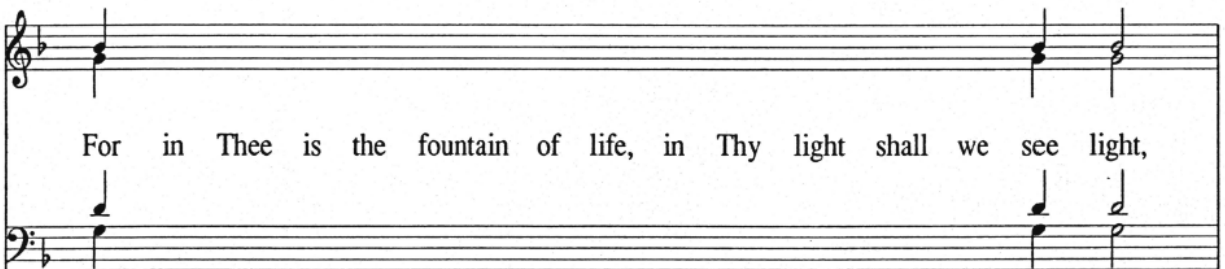
Lord, Thou hast been our refuge in generation and gen- er- a- tion.



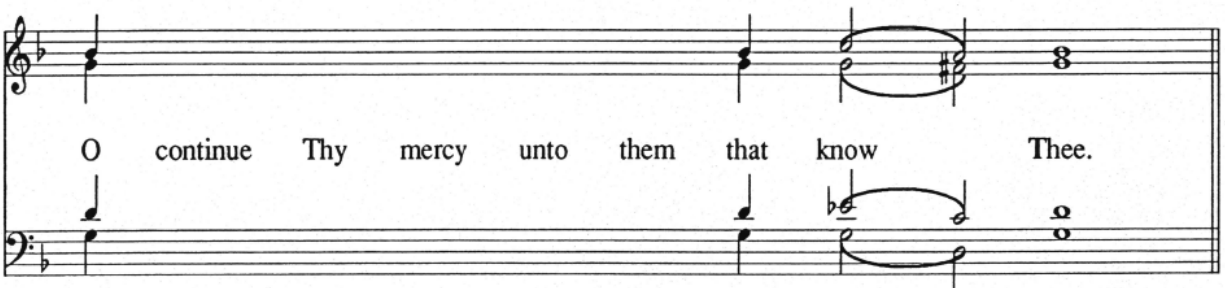
I said, O Lord, have mercy on me, heal my soul, for I have sinned a- gainst Thee.



O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God.



For in Thee is the fountain of life, in Thy light shall we see light,



O continue Thy mercy unto them that know Thee.

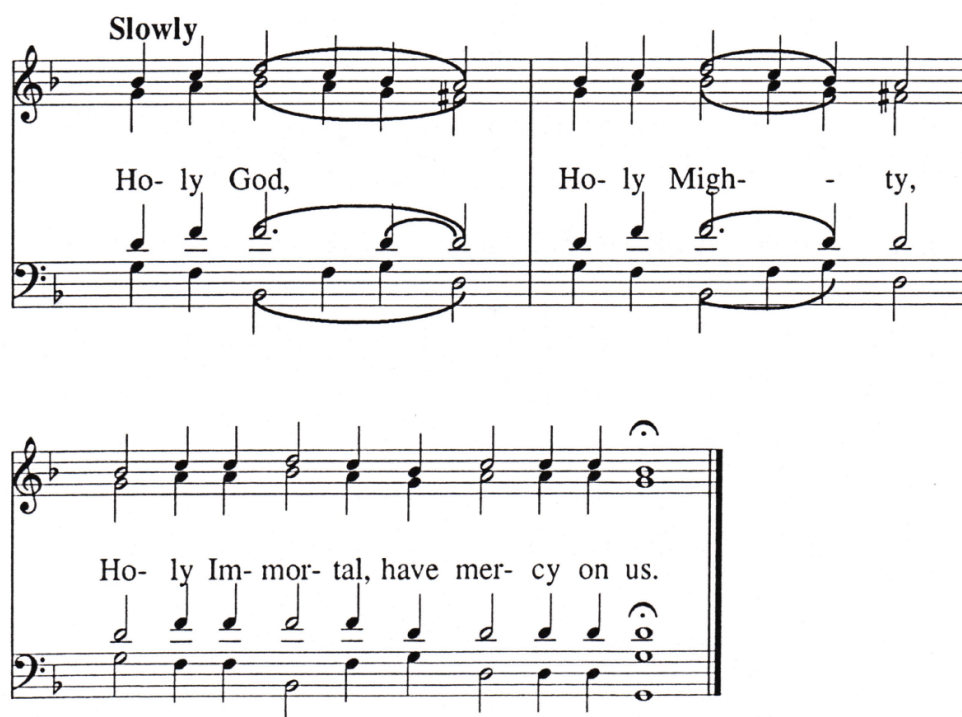
(Thrice)

Holy God, Holy Mighty, Holy Im-mor-tal, have mer-cy on us.

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

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

Ho-ly Im-mor-tal, have mer-cy on us.



While the choir sings the concluding Holy God to a slow and solemn melody, the priest takes the Cross with the tray and, placing it upon his head, he proceeds round the Holy Table and out of the sanctuary through the north door, preceded by candles and by the deacon with the incense. The priest stops in front of the Holy Doors, facing to the east, and when the final Holy God has ended, he says:

Wisdom, let us attend.

Then we sing the troparion of the feast.

Troparion, Tone I

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory unto Orthodox Christians/ over their adversaries,/ and by the power of Thy Cross// preserve Thou Thy commonwealth. (*Thrice*)

The priest proceeds to the center of the church, and places the Cross on a table or analogion specially prepared for it; and he censes the Cross from the four sides of the table, going round it three times.

Then the priest sings thrice:

Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify.

This is repeated three times by the choir and people.

Before Thy Cross

Thrice

Be- fore Thy Cross we bow down O Mas- ter

and Thy ho- ly Re-sur- rec- - tion do we glor- i- fy.

The musical score is written for two voices, Treble and Bass, in a key of one flat (B-flat major or D minor). The time signature is 4/4. The melody is primarily in the Treble clef, with some notes in the Bass clef for the lower voice. The lyrics are written below the notes. The score consists of two systems. The first system has six measures, and the second system has six measures. The final measure of the second system is a double bar line with repeat dots. The word 'Thrice' is written above the first measure of the first system. The lyrics are: 'Be- fore Thy Cross we bow down O Mas- ter' for the first system and 'and Thy ho- ly Re-sur- rec- - tion do we glor- i- fy.' for the second system.

Meanwhile the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the other clergy in order of rank and by all the faithful, each making two prostrations before venerating the Cross and one after. During the veneration of the Cross, the choir sings the following:

Tone II

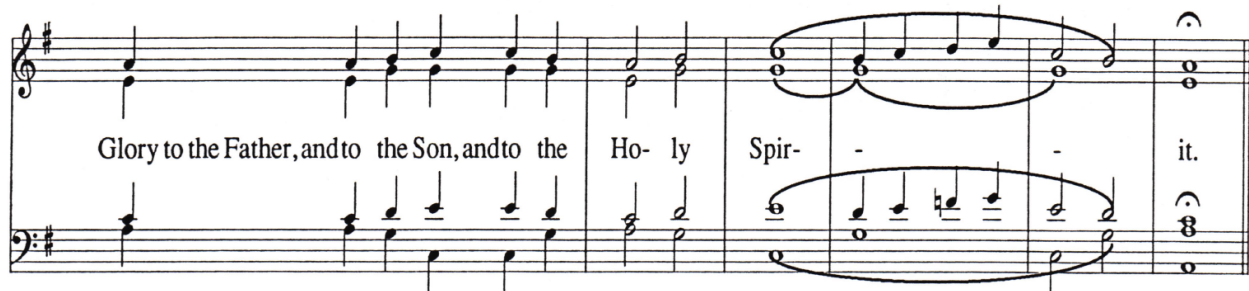
by the Emperor Leo

Come, ye faithful, and let us venerate the life-giving Wood,/ on which Christ, the King of Glory,/ stretched out His hands of His own will./ To the ancient blessedness He raised us up,/ whom the enemy despoiled of old through pleasure,/ making us exiles far from God./ Come, ye faithful, and let us venerate the Wood whereby we have been counted worthy to crush the heads of our invisible enemies./ Come, all ye kindred of the nations,/ and let us honour in hymns the Cross of the Lord./ Rejoice, O Cross, perfect redemption of fallen Adam./ Glorifying in thee, our faithful kings laid low by thy might the people of Ishmael./ We Christians kiss thee now with awe,/ and glorifying God who was nailed on thee, we cry aloud:// O Lord, who on the Cross wast crucified, have mercy upon us, for Thou art good and lovest mankind.

Tone VIII

Today the Master of the creation/ and the Lord of Glory/ is nailed to the Cross and His side is pierced;/ and He who is the sweetness of the Church tastes gall and vinegar./ A crown of thorns is put upon Him who covers the heaven with clouds./ He is clothed in a cloak of mockery,/ and He who formed man with His hands is struck by a hand of clay./ He who wraps the heaven in clouds is smitten upon His back./ He accepts spitting and scourging, reproach and buffeting;/ and all these things my Deliverer and God endures for me that am condemned,// that in His compassion He may save the world from error.

Glory, Tone VIII



Today He who is in essence unapproachable,/ becomes approachable for me and suffers His Passion,/ delivering me from passions./ He who grants light unto the blind is spat upon by the mouths of the transgressors,/ and He gives His back to scourging for the sake of those that are held captive./ When the pure Virgin His Mother saw Him on the Cross, she cried aloud in pain:/ 'Woe is me, my Child!/ What is this that Thou hast done?/ Thou who wast in beauty fairer than all mortal men,/ dost now appear without life and form,/ having neither shape nor comeliness./ Woe is me, my Light! I cannot bear to look upon Thee sleeping,/ and I am wounded inwardly,/ a harsh sword has pierced my heart./ I sing the praises of Thy Passion,/ I venerate Thy merciful kindness:// O longsuffering Lord, glory to Thee!'

Tone VI



Today the words of the Prophet are fulfilled:/ for see, we worship at the place on which Thy feet have stood, O Lord;/ and tasting from the Tree of salvation,/ we have been delivered from our sinful passions/ at the' intercessions of the Theotokos,// O Thou who alone lovest mankind.

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

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΔ.
MMXXIV