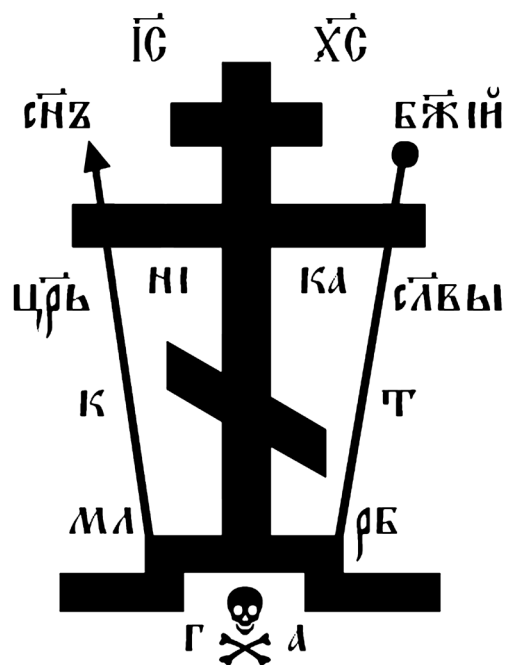


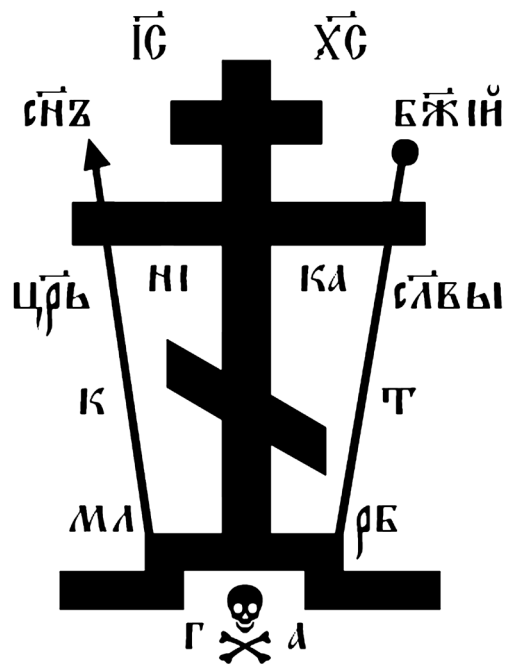


Music for Holy and Great Thursday Matins

Δόμνι εἰκόνι жєнє мѣроноєицѣ
Holy Myrrh-bearers
 Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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 MMXXV

The Lenten Triodion
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Choral arrangements from
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© 1995 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

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Music for Holy and Great Thursday: Matins

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Matins

Alleluia, Tone VIII

After the Six Psalms and the Great Litany we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses.

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

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

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon an uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

The Glorious Disciples

Trio

Thrice

The glor- - i- ous disciples were il- lu- - mined at the

Sup- per dur- ing the wash- ing of the feet, But

un- god -ly Ju- das was dark- - - ened by the dis- ease of

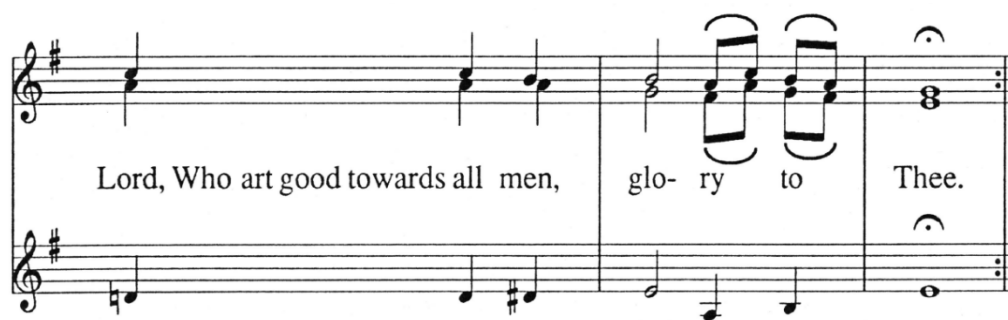
av- - - ar- ice, and he de- liv- ered Thee, the right- eous Judge, to

law- - less jud- - ges. See, O lov- er of mon-

-ey, how for mon- ey's sake he hanged him- self. Flee

from the greed which made him dare to

do such things a- - gainst his Mas- - -ter. O



Then at once the priest reads the Gospel: Luke 22:1-39.

Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightiest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

After Psalm 50, the Litany, O Lord, save Thy people...is omitted, and immediately we begin the Canon by St. Kosmas.

The Canon

In each canticle the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung at the end of each ode as katavasia.

Ode I

The Red Sea was parted by a blow from Mo- ses' staff,

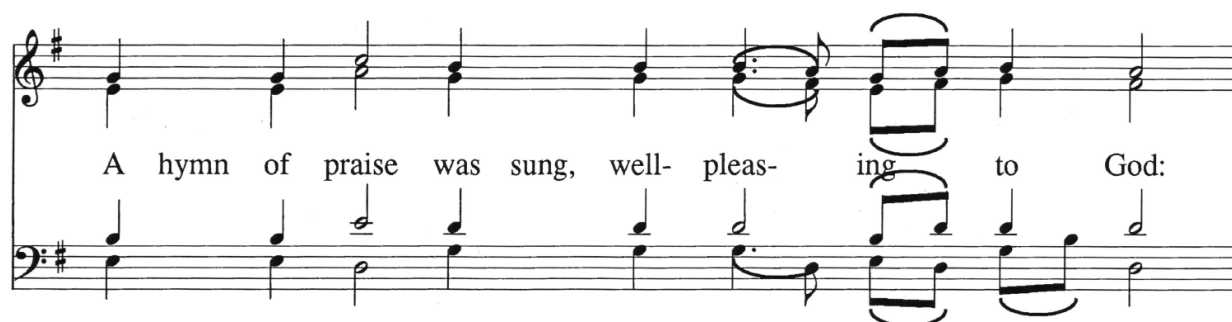
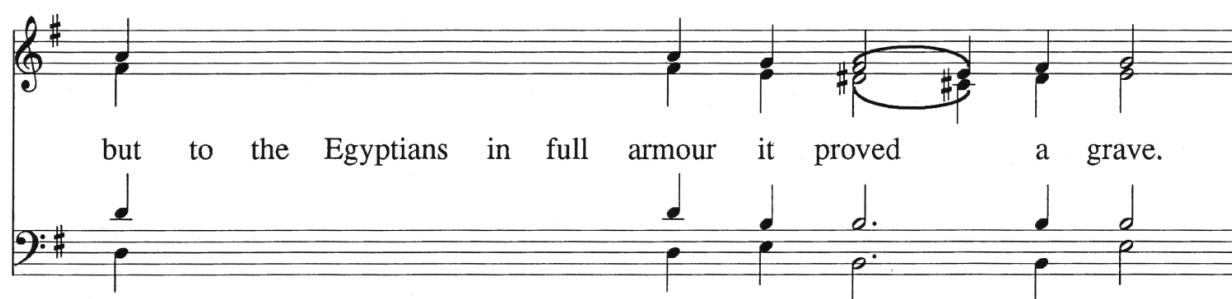
This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and quarter notes. The lyrics are written below the notes, with a hyphen under 'Mo-' indicating a long note.

and the deep with its waves grew dry.

This musical system continues the melody. It features a half note followed by a quarter note, then a half note with a sharp sign above it, and finally a quarter note. The lyrics are aligned with the notes.

It served as a path to the unarmed people of Is- ra- el,

This musical system concludes the line. It includes a half note, a quarter note, and a half note with a sharp sign above it. The lyrics are aligned with the notes, with hyphens under 'Is-' and 'ra-'.



Refrain: Glory to Thee, our God, glory to Thee.

Cause of all and Bestower of life, the infinite Wisdom of God has built His house, from a pure Mother who has not known man. For, clothing Himself in a bodily temple, Christ our God is greatly glorified.

Instructing His friends in the Mysteries, the true Wisdom of God prepares a table that gives food to the soul, and He mingles for the faithful the cup of the wine of life eternal. Let us approach with reverence and cry aloud: Christ our God is greatly glorified.

Ye faithful, let us all give ear to the exalted preaching of the Un-created and consubstantial Wisdom of God, for He cries aloud: 'O taste and see that I am good! O sing: Christ our God is greatly glorified.'

Ode III

O God the Lord and Cre-a-tor of all, Thou art be-come poor,

un-i-ting a created na-ture to Thy-self,

while remaining free from pas-sion.

Since Thou art the Pas-ov-er,

Thou hast offered Thyself to those for whose sake Thou wast soon to die;

and Thou hast cried: 'Eat My Bo- dy,

and ye shall be firm- ly es- tab- lished in the faith.'

Refrain: Glory to Thee, our God, glory to Thee.

Filling Thy cup of salvation with joy, O loving Lord, Thou hast made Thy disciples drink from it. For Thou offerest Thyself in sacrifice, crying: 'Drink My Blood, and ye shall be firmly established in the faith.'

'How foolish is the traitor in your midst!' in Thy forbearance Thou hast said to Thy disciples. 'He will not know or understand these things. But abide in Me, and ye shall be firmly established in the faith.'

Katavasia – Ode III

O God the Lord and Creator of all...

Small Litany

Sessional Hymns

Tone I

He who made the lakes and springs and seas, wishing to teach us the surpassing value of humility, girded Himself with a towel and washed the feet of the disciples, humbling Himself in the abundance of His great compassion and raising us from the depths of wickedness, for He alone loves mankind.

Glory to the Father...

Tone III

Humbling Thyself in Thy compassion, Thou hast washed the feet of Thy disciples, teaching them to take the path which as God Thou hast followed. And Peter, who at first refused to be washed, yielded then to the divine command, and earnestly entreated Thee that we may be granted Thy great mercy.

Both now...

Tone IV

Eating, O Master, with Thy disciples, Thou hast mystically revealed Thy holy death, which delivers us from corruption, who honour Thy sacred Passion.

Ode IV

Fore- see- ing Thy secret mystery, O Christ the Pro- phet cried:

'Thou hast manifested the mighty power of Thy love,

O mer- ci- ful Fath- er, for in Thy good- ness

Thou hast sent Thine only- be- got- ten Son



Refrain: Glory to Thee, our God, glory to Thee.

Going to Thy Passion that frees from passion all the posterity of Adam, Thou hast said, O Christ, to Thy friends: 'I have desired to eat this Passover with you; for the Father has sent Me, His only- begotten Son, to cleanse the world from sin.'

Partaking from the cup, O Lord Immortal, Thou hast cried to the disciples: 'In this present life I will no more drink with you from the fruit of the vine. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'

'In My Kingdom', Thou hast said, O Christ, to Thy friends, 'I shall drink a new drink beyond your understanding; I shall be with you as God among gods. For the Father has sent Me, His only- begotten Son, to cleanse the world from sin.'

Ode V

Un- i- ted by the bond of love

The first system of musical notation for 'Ode V'. It 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 'Un- i- ted by the bond of love' are written below the notes. The word 'bond' is under a triplet of eighth notes in the treble staff.

and offering them- selves to Christ the Lord,

The second system of musical notation. The melody continues in the treble staff. The lyrics 'and offering them- selves to Christ the Lord,' are written below. The word 'Christ' is under a half note in the treble staff.

the a- pos- tles were washed clean; and with feet made beau- ti- ful,

The third system of musical notation, which includes a bar line. The melody continues in the treble staff. The lyrics 'the a- pos- tles were washed clean; and with feet made beau- ti- ful,' are written below. The word 'clean;' is under a half note, and 'beau- ti- ful,' is under a half note in the treble staff.

they preached to all the Gos- pel of peace.

The fourth system of musical notation, which includes a bar line and ends with a double bar line. The melody continues in the treble staff. The lyrics 'they preached to all the Gos- pel of peace.' are written below. The words 'Gos- pel of peace.' are under a half note in the treble staff.

Refrain: Glory to Thee, our God, glory to Thee.

The Wisdom of God that restrains the untamed fury of the waters that are above the firmament, that sets a bridle on the deep and keeps back the seas, now pours water into a basin; and the Master washes the feet of His servants.

The Master shows to His disciples an example of humility; He who wraps the heaven in clouds girds Himself with a towel; and He in whose hand is the life of all things kneels down to wash the feet of His servants.

Ode VI

The ut- ter- most depths of sin have com- passed me a- bout;

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

and no longer able to endure its storm- y waves,

This system of musical notation is for the second line of the song. It consists of a treble and a bass staff, both in the key of D major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The phrase 'storm- y waves,' is written below a final cadence in the treble staff.

as Jo- nah I cry out to Thee, O Mas- ter:

This system of musical notation is for the third line of the song. It consists of a treble and a bass staff, both in the key of D major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The phrase 'O Mas- ter:' is written below a final cadence in the treble staff.

lead me up from cor- rup- tion.

This system of musical notation is for the fourth line of the song. It consists of a treble and a bass staff, both in the key of D major. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The phrase 'cor- rup- tion.' is written below a final cadence in the treble staff.

Refrain: Glory to Thee, our God, glory to Thee.

'O disciples, ye call Me Lord and Master, and so I am', Thou hast cried, O Saviour. 'Follow then the example that ye have seen in Me.'

'He who is free from defilement needs no washing of the feet. Now ye are clean, My disciples, but not all of you. For one of you inclines to wild folly in his heart.'

Katavasia – Ode VI

The uttermost depths of sin...

Small Litany

Kontakion

Tone II

The traitor takes the Bread in his hands,/ but stretches them out secretly to receive the price of Him/ who fashioned man with His own hands.// For Judas, slave and deceiver, still repented not.

Ikos

Let us all draw near in fear to the mystical table, and with pure souls let us receive the Bread; let us remain at the Master's side, that we may see how He washes the feet of the disciples and wipes them with a towel; and let us do as we have seen, subjecting ourselves to each other and washing one another's feet. For such is the commandment that Christ Himself gave to His disciples; but Judas, slave and deceiver, paid no heed.

Ode VII

In Babylon the children did not fear the fiery furnace;

The first system of musical notation for Ode VII, featuring a treble and bass staff in G major. The melody is composed of half and quarter notes, with a fermata over the final note of the phrase.

but cast in- to the midst of the flames

The second system of musical notation, continuing the melody with half and quarter notes. The bass line provides a steady accompaniment.

they were re- freshed with dew and sang:

The third system of musical notation, featuring a treble and bass staff. The melody includes a fermata over the word 'dew'.

'O God of our fathers, blessed art Thou.'

The fourth system of musical notation, concluding the piece with a double bar line. The melody features a fermata over the final note.

Refrain: Glory to Thee, our God, glory to Thee.

With head bowed, Judas plotted evil, seeking opportunity to deliver for condemnation the Judge who is Lord of all and God of our fathers.

‘Among you there is one that shall betray Me,’ Christ cried to His friends; and they, forgetting their gladness, were seized with grief and anguish, saying: ‘Who shall this be? Tell us, O God of our fathers.’

‘He that dares to dip his hand with Me in the dish; and **it** had been good for that man if he had never passed through the gates of life.’ So did Christ, the God of our fathers, speak of the one who should betray Him.

Ode VIII

Ac- cep- ting danger for the sake of their fath- ers' laws,

The first system of musical notation for Ode VIII. 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: "Ac- cep- ting danger for the sake of their fath- ers' laws,". The word "fath-" is split across the bar line, with "ers'" continuing on the next line.

the blessed children in Babylon scorned the fool- ish or- der of the king.

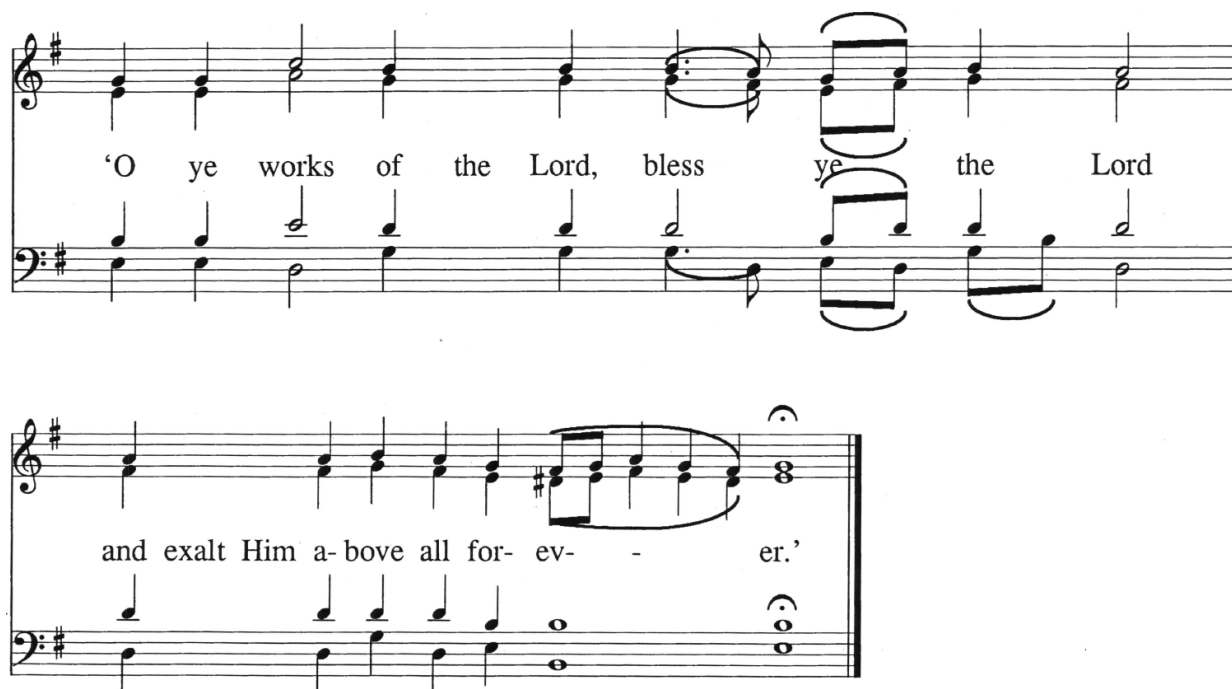
The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "the blessed children in Babylon scorned the fool- ish or- der of the king.".

Stand- ing to- geth- er in the fire which burnt them not,

The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "Stand- ing to- geth- er in the fire which burnt them not,". The word "burnt" is split across the bar line, with "them" continuing on the next line.

they sang a song fitting for God Al- migh- ty:

The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "they sang a song fitting for God Al- migh- ty:". The word "Al-" is split across the bar line, with "migh-" continuing on the next line.



Refrain: Glory to Thee, our God, glory to Thee.

Blessed guests in Zion, faithful companions of the Word, the apostles followed the Shepherd like sheep. Firmly united to Christ and feeding upon the divine Word, they cried in thanksgiving: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

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

Iniquitous Iscariot, forgetful of the law of friendship, hastened to the betrayal on the feet which Thou hadst washed. Eating Thy Bread, the divine Body, he lifted up his heel against Thee; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Both now and ever, and unto the ages of ages. Amen.

Lacking all conscience, he received the Body that delivers men from sin and the divine Blood that was shed for the world. He was not ashamed to drink what he had sold for money; he felt no anger against sin; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Katavasia – Ode VIII

Accepting danger...

We Praise, We Bless

First system of musical notation for the song "We Praise, We Bless". 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 "We praise, we bless, we wor- ship the Lord," are written below the notes. The word "wor-" is split across the two staves, with "wor-" on the bass staff and "ship" on the treble staff. The music features a series of eighth notes in the treble staff and quarter notes in the bass staff, with a final measure containing a half note and a whole note.

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

Second system of musical notation for the song "We Praise, We Bless". It consists of a treble and a bass staff, both in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics "praising and supremely exalting Him un- to all a- ges." are written below the notes. The word "un-" is split across the two staves, with "un-" on the bass staff and "to" on the treble staff. The music features a series of eighth notes in the treble staff and quarter notes in the bass staff, with a final measure containing a half note and a whole note. The system ends with a double bar line.

praising and supremely exalting Him un- to all a- ges.

Ode IX

We do not sing the Magnificat and More honorable than the cherubim...

Come, ye faithful, let us raise our minds on high

The first system of musical notation for Ode IX. It consists of a treble and bass staff in G major (one sharp). The lyrics are "Come, ye faithful, let us raise our minds on high". The melody is simple, with a slight rise in the final measure.

and enjoy the Master's hos-pi-tal-i-ty

The second system of musical notation. The lyrics are "and enjoy the Master's hos-pi-tal-i-ty". The melody continues with a slight rise in the final measure.

and the ta-ble of immortal life in the up-per room;

The third system of musical notation. The lyrics are "and the ta-ble of immortal life in the up-per room;". The melody continues with a slight rise in the final measure.

and let us hear the ex-al-ted teach-ing of the Word

The fourth system of musical notation. The lyrics are "and let us hear the ex-al-ted teach-ing of the Word". The melody continues with a slight rise in the final measure.



Refrain: Glory to Thee, our God, glory to Thee.

'Go', said the Word to the disciples, 'and prepare the Passover for those whom I call to share in the Mystery: with the unleavened bread of the word of truth prepare the Passover in the upper room where the mind is established, and magnify the strength of grace.'

Before the ages the Father begat Me, who am Wisdom and Creator, and He established Me as the beginning of His ways. He appointed Me to perform the works which now are mystically accomplished. For though I am by nature the uncreated Word, I make My own the speech and qualities of the manhood that I have assumed.

Since I am man not merely in appearance but in reality, the human nature united to Me is made godlike through the exchange of attributes. Know Me, then, as one single Christ, who saves those among whom I have been born and whose nature I have taken.'

Katavasia – Ode IX

Come, ye faithful...

Exapostilarion

Tone III

I see Thy bridal chamber a-

dorned, O my Sav- - iour, and I

have no wed- ding gar- - - ment that

I may en- ter there Make the. robe

of my soul to shine, O Giv-

-ver of Light, and save

me.

Glory to the Father...

I see Thy bridal chamber...

Both now...

I see Thy bridal chamber...

Psalms of Praise

Reader: Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts; to Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgment that is written, this glory shall be to all His saints.

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

Stichera at the Psalms of Praise

Tone II

Stichos: Praise Him for His mighty acts:

Praise Him according to the multitude of His great- - ness.

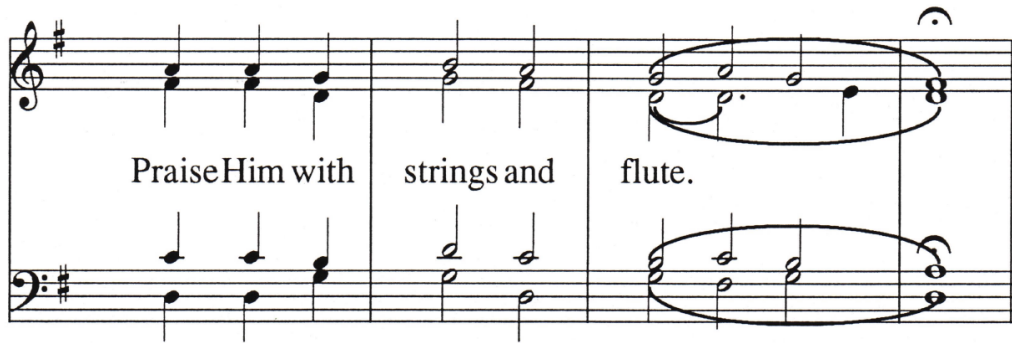
In haste the council of the Jews assembles,/ to deliver the Fashioner and Creator of all to Pilate./ O transgressors, O unbelievers!/ For they make ready to surrender unto judgement/ Him who comes to judge the living and the dead;/ they prepare the Passion of Him who heals the passions.// Great is Thy mercy, O longsuffering Lord: glory to Thee.

Stichos: Praise Him with the sound of trumpet:

Praise Him with psal- ter- y and harp.

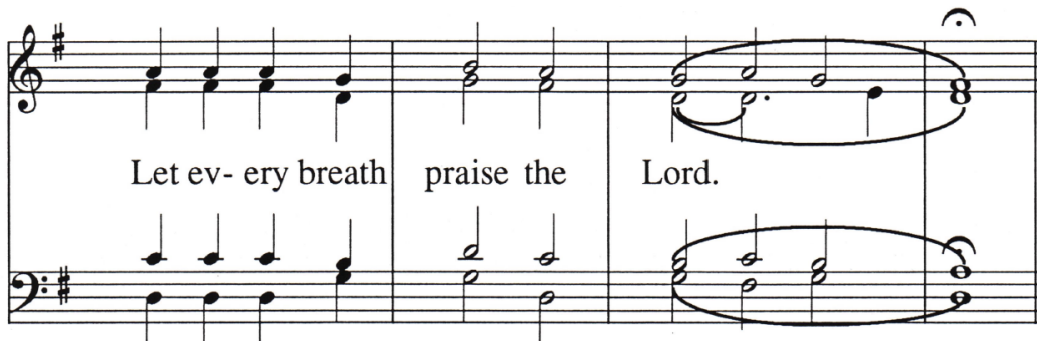
Judas the transgressor at the supper/ dipped his hand into the dish with Thee, O Lord,/ yet sinfully he reached out his hands to receive the money./ He reckoned up the value of the oil of myrrh,/ and yet was not afraid to sell Thee who art above all price./ He stretched out his feet to be washed,/ yet deceitfully he kissed the Master and betrayed Him to the breakers of the Law./ Cast out of the company of the apostles/, he threw away the thirty pieces of silver,/ and did not see Thy Resurrection on the third day.// Through this Thy Resurrection have mercy on us.

Stichos: Praise Him with timbrel and dance:



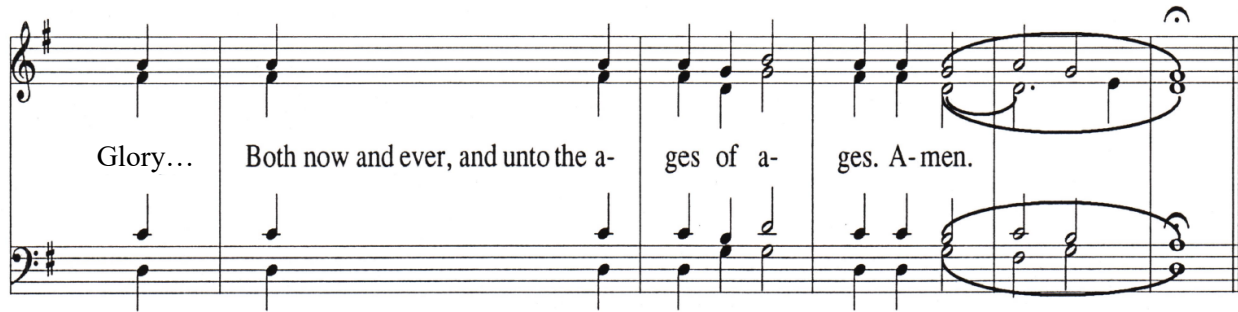
Judas, the deceitful traitor,/ with a deceitful kiss betrayed the Lord and Saviour;/ he sold the Master of all as a slave to the transgressors;/ the Lamb of God, the Son of the Father,/ went as a sheep to the slaughter:// for He alone is rich in mercy.

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



Judas, servant and deceiver,/ disciple and traitor,/ friend and false accuser, was revealed by his deeds./ For he followed the Master,/ yet inwardly he plotted to betray Him./ He said in himself:/ 'I shall deliver Him up and gain the money that is promised./ He desired the oil of myrrh to be sold and Jesus to be taken by deceit./ He gave a kiss and handed over Christ;/ and the Lord went as a sheep to the slaughter,// for He alone is compassionate and loves mankind.

Glory to the Father, Both Now, Tone II



The Lamb whom Isaiah proclaimed/ goes of His own will to the slaughter./ He gives His back to scourging,/ and His cheeks to blows,/ and turns not away His face from the shame of their spitting;/ He is condemned to a disgraceful death./ Though sinless, He accepts all these things willingly,// that He may grant to all men resurrection from the dead.

Priest: Glory to Thee Who hast showed us the light.

Small Doxology

Reader: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against 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.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

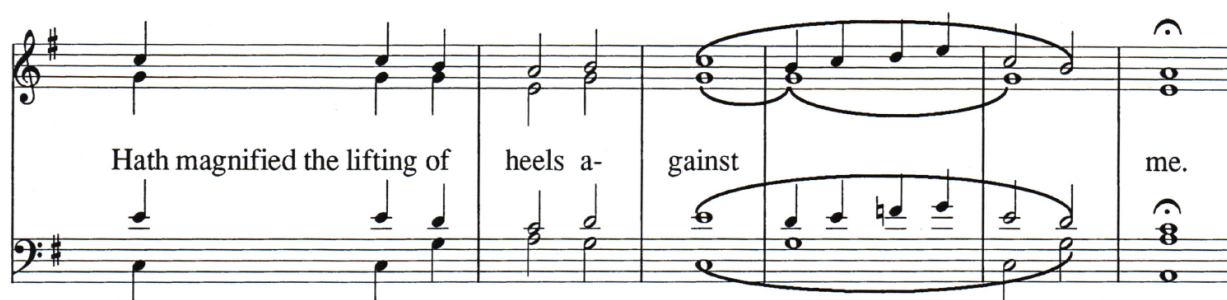
O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Aposticha

Tone VIII

Today the evil Sanhedrin has assembled against Christ/ and devised vain things against Him,/ plotting to deliver Him, though innocent, to Pilate to be put to death./ Today Judas places round his neck the noose of money,/ and deprives himself of life both temporal and divine./ Today Caiaphas prophesies against his will, saying:/ 'It is expedient that one man should perish for the people.'/ He came to suffer for our sins,/ that He might set us free from the bondage of the enemy:// for He is good and loves mankind.

Stichos: Yea, even the man of my peace in whom I hoped, who ate of my bread:



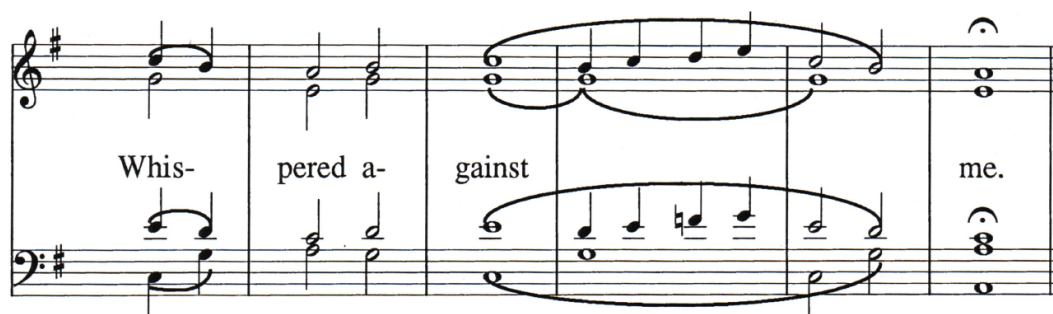
Today Judas lays aside his outward pretense of love for the poor,/ and openly displays his greed for money./ No longer does he take thought for the needy./ He offers now for sale, not the oil of myrrh brought by the sinful woman,/ but the Myrrh from heaven,/ and he takes the pieces of silver./ He runs to the Jews and says to the transgressors/ 'What will ye give me if I deliver Him up to you?'/ O avarice of the traitor/ He reckons the sale profitable,/ and, agreeing with the wishes of the purchasers,/ he concludes the transaction/ He does not dispute about the price but sells the Lord/ like a runaway slave;/ for it is the custom of thieves to throw away what is precious./ So the disciple casts that which is holy to the dogs,/ and the madness of avarice fills him with fury against his own Master./ Let us flee from such folly, and cry:// O longsuffering Lord, glory to Thee.

Stichos: He gathered iniquity unto himself:



Deceitful are thy ways, lawless Judas./ Sick with the love of money, thou hast come to hate mankind./ If thou lovest riches, why become disciple of Him who teaches poverty?/ But if thy love is for Him,/ why sell the Lord that is above all price/ and hand Him over to be murdered?/ Tremble, O sun; groan, earth, and quaking cry aloud:// O longsuffering Lord, glory to Thee.

Stichos: All mine enemies:



O ye faithful, let none who is uninstructed in the Mystery/ draw near to the table of the Lord's Supper;/ let none approach deceitfully as Judas./ For he received his portion,/ yet he betrayed the Bread./ In outward appearance he was a disciple,/ yet in reality he was present as a murderer./ He rejoiced with the Jews,/ though he sat at supper with the apostles./ He kissed in hatred, and with his kiss he sold the God and Saviour of our souls,// who has redeemed us from the curse.

Glory to the Father, Tone VIII



Deceitful are thy ways, lawless Judas./ Sick with the love of money, thou hast come to hate mankind./ If thou lovest riches, why become disciple of Him who teaches poverty?/ But if thy love is for Him,/ why sell the Lord that is above all price/ and hand Him over to be murdered?/ Tremble, O sun; groan, earth, and quaking cry aloud:// O longsuffering Lord, glory to Thee.

Both Now, Tone V



Instructing Thy disciples in the Mystery, O Lord,/ Thou hast taught them, saying:/ 'My friends, take care that fear does not separate you from Me./ For though I suffer, yet it is for the sake of the world./ Do not be scandalized because of Me;/ for I have come not to be ministered unto,/ but to minister,/ and to give My life as a ransom for the world./ If then ye are My friends, ye will do as I do./ He who will be first, let him be the last;/ let the master be as the servant./ Abide in Me, that ye may bear fruit:// for I am the vine of Life.

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

And the rest of Matins, as on days outside Lent.

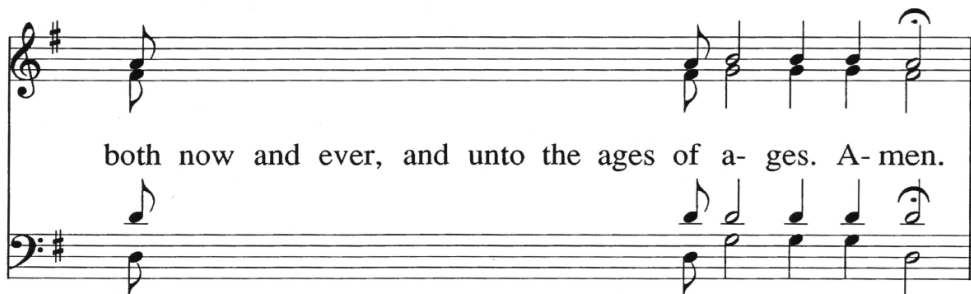
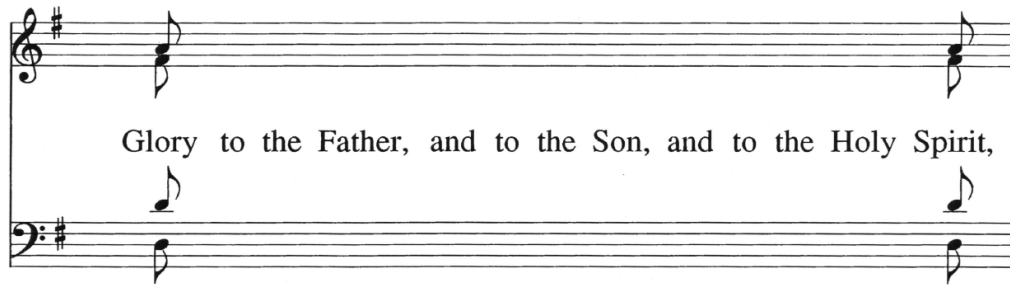
Troparion, Tone VIII

The glorious disciples were illumined at the Supper during the washing of the feet,/ but ungodly Judas was darkened by the disease of avarice,/ and he delivered Thee, the righteous Judge, to lawless judges./ See, O lover of money, how for money's sake he hanged himself./ Flee from the greed which made him dare to do such things against his Master.// O Lord, who art good towards all men, glory to Thee (*Thrice*).

First Hour
Troparion of the Prophecy

Tone III

Thou wast struck on the face for the sake of mankind, yet wast not moved to anger; deliver our life from corruption, O Lord, and save us.



Thou wast struck on the face for the sake of man-kind,

yet wast not moved to an-ger;

de-liv-er our life from cor-ruption, O Lord,

and save us.

Prokimenon, Tone I

Let the nations understand that the Lord is Thy Name.

The musical score is written on a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one sharp (F#). The melody in the treble staff begins with a half note G4, followed by a quarter rest, then a half note A4. A double bar line follows. The melody continues with a half note B4, a quarter note C5, a half note D5, a quarter note E5, a half note F#5, a quarter note G5, a half note A5, a quarter note B5, a half note C6, a quarter note B5, a half note A5, a quarter note G5, a half note F#5, a quarter note E5, a half note D5, a quarter note C5, a half note B4, a quarter note A4, a half note G4, and a quarter rest. The lyrics 'And let them know that Thy name is Lord.' are written below the treble staff, with vertical lines indicating the pitch of each syllable. The bass staff provides a harmonic accompaniment, starting with a half note G2, a quarter rest, then a half note A2. A double bar line follows. The bass staff continues with a half note B2, a quarter note C3, a half note D3, a quarter note E3, a half note F#3, a quarter note G3, a half note A3, a quarter note B3, a half note C4, a quarter note B3, a half note A3, a quarter note G3, a half note F#3, a quarter note E3, a half note D3, a quarter note C3, a half note B2, a quarter note A2, a half note G2, and a quarter rest. The lyrics 'And let them know that Thy name is Lord.' are written below the bass staff, with vertical lines indicating the pitch of each syllable. The score concludes with a double bar line and repeat dots.

Stichos: O God, who is like unto Thee?

Paroemia

Jeremiah 11:18-12:5; 12:9-11, 14-15

O Lord, teach me, and I shall know: then I saw their practices. 19 But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more. 20 O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance *taken* upon them, for to thee I have declared my cause.

21 Therefore thus saith the Lord concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of the Lord, but if thou dost, thou shalt die by our hands: 22 behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine: 23 and there shall be no remnant *left* of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

12:1 Righteous art thou, O Lord, that I may make my defence to thee, yea, I will speak to thee *of* judgments. Why *is it* that the way of ungodly *men* prospers? *that* all hat deal very treacherously are flourishing? 2 Thou hast planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins. 3 But thou, Lord, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter. 4 How long shall the land mourn, and the grass of the field wither, for the wickedness of them, that dwell in it? the beasts and birds are utterly destroyed; because *the people* said, God shall not see our ways.

5 Thy feet run, and they cause thee to faint; how wilt thou prepare *to ride* upon horses? and thou hast been confident in the land of thy peace? how wilt thou do in the roaring of Jordan?

9 Is not my inheritance to me a hyaena's cave, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

10 Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; 11 it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is none that lays *the matter* to heart.

14 For thus saith the Lord, concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I *will* draw them away from their land, and I will cast out Juda from the midst of them.

15 And it shall come to pass, after I have cast them out, *that* I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one is his land.

Prokimenon, Tone VI

Make a vow unto the Lord our God and keep it.

Make your vows and pay them to the Lord the

This musical score is for the first line of the Prokimenon in Tone VI. 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 the treble staff, and the bass line is in the bass staff. The lyrics are: "Make your vows and pay them to the Lord the". The music features a variety of note values, including quarter, eighth, and half notes, as well as rests. A double bar line is present after the first measure of the treble staff.

Lord the Lord our God.

This musical score is for the second line of the Prokimenon in Tone VI. 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 the treble staff, and the bass line is in the bass staff. The lyrics are: "Lord the Lord our God.". The music features a variety of note values, including quarter, eighth, and half notes, as well as rests. A double bar line is present at the end of the piece.

In Judah is God known: His Name is great in Israel.

Reader: My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. Deliver me from the false accusation of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us...

Kontakion, Tone II

The traitor takes the Bread in his hands,/ but stretches them out secretly to receive the price of Him/ who fashioned man with His own hands.// For Judas, slave and deceiver, still repented not.

Dismissal

May He who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...

The rest of the Hours are read each with the three fixed psalms, but without further readings from the Psalter and without the Lenten verses and prostrations. We use the troparion and the kontakion of the day, as at the First Hour.

After the Ninth Hour the Beatitudes are read (not sung) without prostrations; and we continue with the rest of the Typika, ending with the Dismissal.

Appendix I

Alleluia and The Glorious Disciples

Four-part Harmony

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

This system shows the first line of the musical score. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'Al- le- lu- - ia, Al- le- lu- ia, Al- le- lu- - - -ia.' The music is divided into four measures. The first measure contains the first 'Al- le- lu-', the second measure contains the second 'Al- le- lu-', the third measure contains the third 'Al- le- lu-', and the fourth measure contains the final '-ia.' The music ends with a double bar line and repeat dots.

The glor- - -i- ous disciples were il- lu- - -

This system shows the second line of the musical score. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'The glor- - -i- ous disciples were il- lu- - -'. The music is divided into four measures. The first measure contains 'The', the second measure contains 'glor- -', the third measure contains '-i- ous', and the fourth measure contains 'disciples were il- lu- - -'. The music ends with a double bar line and repeat dots.

-mined at the Sup- per dur- ing the wash- ing of the feet,

This system shows the third line of the musical score. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are '-mined at the Sup- per dur- ing the wash- ing of the feet,'. The music is divided into four measures. The first measure contains '-mined at the', the second measure contains 'Sup- per', the third measure contains 'dur- ing the wash- ing of the', and the fourth measure contains 'feet,'. The music ends with a double bar line and repeat dots.

But un- god -ly Ju- das was dark- ened by the

This system shows the fourth line of the musical score. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'But un- god -ly Ju- das was dark- ened by the'. The music is divided into four measures. The first measure contains 'But', the second measure contains 'un- god -ly', the third measure contains 'Ju- das was', and the fourth measure contains 'dark- ened by the'. The music ends with a double bar line and repeat dots.

dis- ease of av- - ar- - ice, and he de-

liv- ered Thee, the right- eous Judge, to law- - less jud- - ges. See,

O lov- er of mon- - ey, how for mon- ey's sake he

hanged him- self. Flee from the greed which

made him dare to do such things a- gainst his

Mas- - -ter. O Lord, Who art good towards all men,

glo- ry to Thee.

Appendix II

The Canon

Obikhod, Tone VI

Ode I

The Red Sea was parted by a blow from Mo- ses' staff,

and the deep sea with its waves grew dry.

It served as a path to the unarmed people of Is- ra- el,

but to the E- gyp- tians in full armor it proved a grave.

A hymn of praise was sung, well-pleasing to God: Christ our God is

greatly glorified.

Ode III

O God the Lord and Cre-a-tor of all, Thou art be-come poor,

un-i-ting a cre-a-ted na-ture to Thy-self, while re-main-ing

free from pas-sion. Since Thou art the Pass-ov-er,

Thou hast offered Thyself to those for whose sake Thou wast soon to die;

and Thou hast cried: 'Eat my Bo- dy, and ye shall be

firm- ly es- tab- lished in the faith.'

Ode IV

Foreseeing Thy secret mystery, O Christ, the Pro- phet cried:

'Thou hast manifested the migh- ty pow- er of Thy love,

O mer- ci- ful Fath- er, for in Thy good- ness Thou hast

sent Thine on- ly- be- got- ten Son to cleanse the

A musical score for two staves, likely a vocal duet or piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. The music is in 4/4 time. The lyrics are "world from sin." The melody in the top staff consists of a half note G4, a quarter note A4, a half note B4, and a half note C5. The melody in the bottom staff consists of a half note G3, a quarter note A3, a half note B3, and a half note C4. The lyrics are placed below the notes: "world" under the first two notes, "from" under the third note, and "sin.'" under the fourth note. The score ends with a double bar line.

Ode V

U- ni- ted by the bond of love and offering themselves to

This system contains the first three measures of the piece. The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "U- ni- ted by the bond of love and offering themselves to".

Christ the Lord, the a- pos- tles were washed clean;

This system contains the next four measures. The melody continues on the treble clef staff, and the bass line is on the bass clef staff. The lyrics are: "Christ the Lord, the a- pos- tles were washed clean;".

and with feet made beau- ti- ful, they preached to all the

This system contains the next four measures. The melody continues on the treble clef staff, and the bass line is on the bass clef staff. The lyrics are: "and with feet made beau- ti- ful, they preached to all the".

Gos- - pel of peace.

This system contains the final two measures of the piece. The melody concludes on the treble clef staff, and the bass line is on the bass clef staff. The lyrics are: "Gos- - pel of peace."

Ode VI

The ut-ter-most depths of sin have com-passed me a-bout;

and no long-er able to endure its storm-y waves,

as Jo-nah I cry out to Thee, O Mas-ter:

Lead me up from cor-rup-tion.

Ode VII

In Bab- y- lon the Chil- dren did not fear the fie- ry fur- nace;

but cast in- to the midst of the flames they were re-

freshed with dew and sang: 'O God of our fath- ers,

bles- - sed art Thou.'

Ode VIII

Accepting danger for the sake of their fath- ers' laws, the blessed Children in

This system of musical notation consists of a treble and bass staff. The treble staff features a series of chords, primarily triads, with some dyads. The bass staff provides a harmonic foundation with chords that often include a low octave note. The lyrics are positioned between the two staves.

Bab- y- lon scorned the fool- ish or- der of the king.

This system continues the musical composition. The treble staff shows a melodic line with some eighth-note movement, while the bass staff remains mostly chordal. The lyrics are centered under the notes.

Stan- ding to- geth- er in the fire which burnt them not,

The third system of notation shows a continuation of the harmonic and melodic themes. The treble staff has some longer note values, and the bass staff uses a variety of chordal textures. The lyrics are clearly legible between the staves.

they sang a song fitting for God Al- migh- ty: 'O ye

The final system of notation on this page concludes with a variety of chordal structures in both staves. The treble staff includes some half-note and whole-note chords, while the bass staff provides a steady harmonic support. The lyrics end with an ellipsis, indicating the text continues on the next page.

works of the Lord, praise ye the Lord and ex- alt Him

a- bove all for- ev- er.'

We Praise, We Bless

First system of musical notation. The treble staff contains a melody with a half note G4, a half note A4, a half note B4, and a whole note chord of G4 and B4. The bass staff contains a bass line with a half note G3, a half note A3, a half note B3, and a whole note chord of G3 and B3. The lyrics are: "We praise, we bless, we wor-ship the Lord,".

Second system of musical notation. The treble staff contains a melody with a half note G4, a half note A4, a half note B4, a half note C5, a half note D5, and a whole note chord of G4 and B4. The bass staff contains a bass line with a half note G3, a half note A3, a half note B3, a half note C4, a half note D4, and a whole note chord of G3 and B3. The lyrics are: "prai-sing and supremely ex-al-ting Him".

Third system of musical notation. The treble staff contains a melody with a half note G4, a half note A4, a half note B4, a half note C5, a half note D5, and a whole note chord of G4 and B4. The bass staff contains a bass line with a half note G3, a half note A3, a half note B3, a half note C4, a half note D4, and a whole note chord of G3 and B3. The lyrics are: "un-to all a-ges.".

Ode IX

Come, ye faithful, let us raise our minds on high and enjoy the Master's hos- pi-

This system contains the first line of the hymn. It features a treble and bass staff with a key signature of one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "Come, ye faithful, let us raise our minds on high and enjoy the Master's hos- pi-".

tal- i- ty and the ta- ble of immortal life in the up- per

This system contains the second line of the hymn. The melody continues from the first system. The lyrics are: "tal- i- ty and the ta- ble of immortal life in the up- per".

room; and let us hear the ex- al- ted teach- ing of the Word

This system contains the third line of the hymn. The melody continues. The lyrics are: "room; and let us hear the ex- al- ted teach- ing of the Word".

Whom we mag- - ni fy.

This system contains the fourth line of the hymn. The melody concludes with a final cadence. The lyrics are: "Whom we mag- - ni fy.".

Appendix III

The Canon

The Psalm-Singer's Companion

Ode I

The Red Sea was part- - ed by a blow from Mos- es' staff,

and the deep with its waves grew dry.

It served as a path to the unarmed people of Is- - ra- el,

but to the Egyptians in full ar- mour it proved a grave.

A hymn of praise was sung, well plea- sing to God:

Christ our God is great- ly glor- - i- fied.

Ode III

O God the Lord and Cre-a-tor of all,

Thou art become poor, uniting a cre-a-ted na-ture to Thy self,

while re-mai-ning free from pas-sion.

Since Thou art the Pas-ov-er, Thou hast of-fered Thy self

for those for whose sake Thou wast soon to die;

and Thou hast cried: 'Eat my Bo- dy,

and ye shall be firm- ly es- tab- lished in the Faith.'

Ode IV

Foreseeing Thy secret mys- ter- y O Christ, the Pro- phet cried:

'Thou hast man- ni- fes- - ted

the migh- ty pow'r of Thy love, O mer- ci- ful Fath- - er,

for in Thy good- ness,

Thou hast sent Thine on- ly- be- got- ten Son

to cleanse the world from sin.'

Ode V

Un- i- ted by the bond of love,

This musical system features a treble and bass staff in G major. The melody in the treble staff has a half note 'Un-' on G4, a half note 'i-' on A4, a half note 'ted' on B4, a half note 'by' on G4, a half note 'the' on F#4, a half note 'bond' on E4, a half note 'of' on D4, and a half note 'love,' on C4. The bass staff provides a simple accompaniment with half notes on G3, A3, B3, G3, F#3, E3, D3, and C3.

and offering them- selves to Christ the Lord,

This musical system continues the melody. The treble staff has a half note 'and' on G4, a half note 'offer-' on A4, a half note 'ing' on B4, a half note 'them-' on G4, a half note 'selves' on F#4, a half note 'to' on E4, a half note 'Christ' on D4, and a half note 'the Lord,' on C4. The bass staff accompaniment continues with half notes on G3, A3, B3, G3, F#3, E3, D3, and C3.

the a- pos- tles were washed clean;

This musical system continues the melody. The treble staff has a half note 'the' on G4, a half note 'a-' on A4, a half note 'pos-' on B4, a half note 'tles' on G4, a half note 'were' on F#4, a half note 'washed' on E4, and a half note 'clean;' on D4. The bass staff accompaniment continues with half notes on G3, A3, B3, G3, F#3, E3, D3, and C3.

and with feet made beau- ti- ful,

This musical system concludes the melody. The treble staff has a half note 'and' on G4, a half note 'with' on A4, a half note 'feet' on B4, a half note 'made' on G4, a half note 'beau-' on F#4, a half note 'ti-' on E4, and a half note 'ful,' on D4. The bass staff accompaniment continues with half notes on G3, A3, B3, G3, F#3, E3, D3, and C3.

they preached to all the Gos- - pel of peace.

The image shows a musical score for two staves, likely a piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The melody in the top staff consists of eighth and sixteenth notes, with a final measure containing a whole note chord. The bass staff provides a harmonic accompaniment with eighth and sixteenth notes. The lyrics 'they preached to all the Gos- - pel of peace.' are written below the top staff, with hyphens indicating that the words 'Gos-' and '- pel' are split across two measures.

Ode VI

The ut- ter- most depths of sin have com- passed me a- bout;

and no long- er a- ble to en- dure its storm- y waves,

as Jo- nah I cry out to Thee, O Mas- ter:

Lead me up from cor- rup- tion.

Ode VII

In Bab- - y- lon the Chil- dren did not fear the fie- ry fur- nace;

The first system of the musical score for Ode VII. 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: "In Bab- - y- lon the Chil- dren did not fear the fie- ry fur- nace;". The music features a mix of eighth and sixteenth notes, with some rests and ties.

but cast in- to the midst of the flames

The second system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "but cast in- to the midst of the flames". The music features a mix of eighth and sixteenth notes, with some rests and ties.

they were re- freshed with dew and sang:

The third system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "they were re- refreshed with dew and sang:". The music features a mix of eighth and sixteenth notes, with some rests and ties.

'O God of our fath- ers, bles- - sed art Thou.'

The fourth system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "'O God of our fath- ers, bles- - sed art Thou.'". The music features a mix of eighth and sixteenth notes, with some rests and ties.

Ode VIII

Ac-cep-ting dan-ger for the sake of their fath-ers' laws,

the bles-sed Chil-dren in Bab-y-lon

scorned the fool-ish or-der of the king.

Standing together in the fire which burnt them not,

they sang a song fitting for God Al-migh-ty:

O ye works of the Lord,

praise ye the Lord and ex-alt Him a-bove all for-ev-er.'

We Praise, We Bless

The musical score is written for two voices, Treble and Bass, in the key of D major (indicated by two sharps: F# and C#). The time signature is 4/4. The lyrics are: "We praise, we bless we wor- - ship the Lord, prais- ing and supremely exalting Him un- to all a- ges." The melody for the Treble part consists of half notes and quarter notes, with some phrases grouped by slurs. The Bass part provides a harmonic accompaniment with similar rhythmic values. The score is divided into two systems. The first system contains the first two measures of the song, and the second system contains the next two measures, ending with a double bar line.

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

prais- ing and supremely exalting Him un- to all a- ges.

Ode IX

Come, ye faith- ful, let us raise our minds on high

and en- joy the Mas- ter's hos- pi- tal- i- ty

and the ta- ble of im- mor- tal life

in the up- per room; and let us hear the ex- al- ted teach- ing

of the Word Whom we mag- ni- fy.

The image shows a musical score for two staves, likely for a choir or organ. The top staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords and single notes, with a long horizontal line spanning the first two measures. The bottom staff is in bass clef with a key signature of one sharp (F#). It contains a series of notes, mostly quarter and eighth notes, with a long horizontal line spanning the first two measures. The lyrics are written below the staves: "of the Word Whom we mag- ni- fy." The word "mag-" is split across the end of the first measure and the beginning of the second measure in the second staff.

Appendix IV

Exapostilarion

Johnson

Thy bri- dal cham- ber a- dorned I see,

O my Sav- iour, and no wed- ding gar- ment

have I that I may en- ter there.

Make the robe of my soul to shine, O Light- giv- er,



and save me.

The image shows a musical score for two staves, likely a piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The music features a melody in the right hand and a supporting bass line in the left hand. The lyrics 'and save me.' are written below the staves, corresponding to the vocal line. The score ends with a double bar line and repeat dots.

Exapostilarion

Bortniansky

Twice

Thy Bri- dal Cham- ber, I see a- dorned, O my Sav- iour

and I have no wed- ding gar- ment that I may

en- - ter there. Make the robe of my soul to shine,

O Giv- er of Light, and save me, and

Third Time

save me. Thy Bri- dal Cham-

ber a- dorned, I see, O my Sav- - iour, and I have no wed- ding

gar- ment that I may en- ter there.

Make the robe of my soul to shine,

A musical score for a hymn, featuring a treble and bass staff. The key signature is one sharp (F#), and the time signature is 8/8. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "O Giv- er of Light, and save me." The music concludes with a double bar line and a final chord in the treble staff.

O Giv- er of Light, and save me.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
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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ϠΒΚϢ.
MMXXV