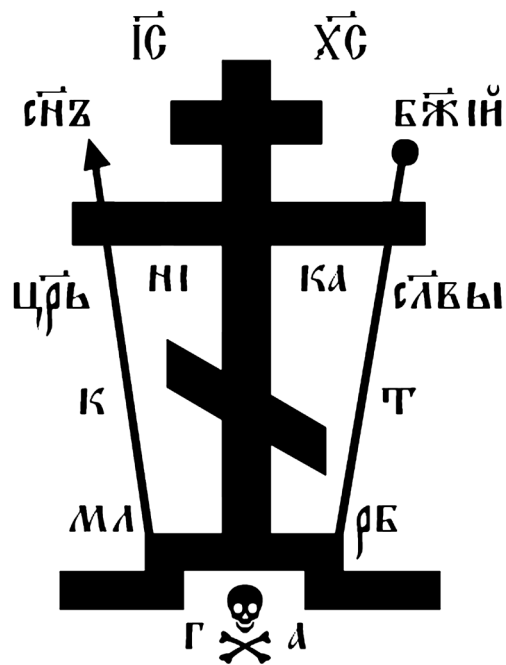


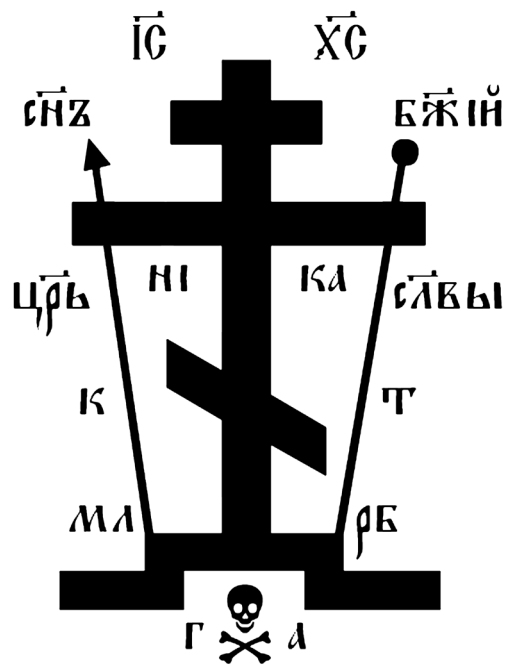


Music for Holy and Great Friday Small Compline

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

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MMXXIV

The Lenten Triodion

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Choral arrangements from

The Order of Small Compline for Holy & Great Friday

© 1996 Timothy J. Clader

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A.D. 2024 Great-martyr Eustathius Placidus, his wife Theopistes,
and their sons Agapius and Theopistus

2024 г. Вмч. Евстафия Плакиды, жены его Феопистии
и чад их Агапия и Феописта

Music for Holy and Great Friday: Small Compline

Contents

O Heavenly King	1
Trisagion	1
Psalm 50	1
Psalm 69	2
Psalm 142	2
The Doxology	2
Symbol of the Faith	3
The Canon	4
Ode I	4
Ode III	6
Ode IV	8
Ode V	10
Ode VI	12
Kontakion, Tone VIII	14
Ikos	14
Ode VII	15
Ode VIII	17
We Praise, We Bless	19
Ode IX	20
Trisagion	22
Kontakion	22
Prayer of the Hours	22
Supplicatory Prayer to the Most-Holy Theotokos	22
Prayer to our Lord Jesus Christ	23
Dismissal	23

The Order of Small Compline for Holy and Great Friday

Priest: Blessed is our God, always, now and ever and unto ages of ages.

Reader: Amen.

O Heavenly King

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of Life, come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

O Come let us worship God, our King!

O Come, let us worship and fall down before Christ, our King and our God!

O Come, let us worship and fall down before Christ Himself, our King and our God!

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 mightest 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.

Psalm 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

Psalm 142

O Lord, hear my prayer; give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

The Doxology

Glory to God in the highest, and on earth, peace and 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, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever 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 night 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 forever; disdain not the works 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.

Symbol of the Faith

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

The Canon Ode I

Cros- sing the deep on foot as if it were dry land,

The first system of musical notation for 'The Canon Ode I'. 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 'Cros- sing the deep on foot as if it were dry land,' are written below the notes. The word 'Cros-' is split across the first and second measures. The word 'dry' is split across the eighth and ninth measures. The word 'land,' is split across the tenth and eleventh measures. The notation includes various note values, rests, and phrasing slurs.

the peo- ple of Is- ra- el

The second system of musical notation. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics 'the peo- ple of Is- ra- el' are written below the notes. The word 'peo-' is split across the first and second measures. The word 'Is-' is split across the fifth and sixth measures. The word 'ra-' is split across the eighth and ninth measures. The word 'el' is split across the tenth and eleventh measures. The notation includes various note values, rests, and phrasing slurs.

saw Pha- raoh their pur- su- er drown- ing in the waves,

The third system of musical notation. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics 'saw Pha- raoh their pur- su- er drown- ing in the waves,' are written below the notes. The word 'Pha-' is split across the first and second measures. The word 'raoh' is split across the third and fourth measures. The word 'pur-' is split across the fifth and sixth measures. The word 'su-' is split across the seventh and eighth measures. The word 'er' is split across the ninth and tenth measures. The word 'drown-' is split across the eleventh and twelfth measures. The word 'ing' is split across the thirteenth and fourteenth measures. The word 'in' is split across the fifteenth and sixteenth measures. The word 'the' is split across the seventeenth and eighteenth measures. The word 'waves,' is split across the nineteenth and twentieth measures. The notation includes various note values, rests, and phrasing slurs.

and they cried a- loud: "Let us sing a song

The fourth system of musical notation. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics 'and they cried a- loud: "Let us sing a song' are written below the notes. The word 'and' is split across the first and second measures. The word 'they' is split across the third and fourth measures. The word 'cried' is split across the fifth and sixth measures. The word 'a-' is split across the seventh and eighth measures. The word 'loud:' is split across the ninth and tenth measures. The word 'Let' is split across the eleventh and twelfth measures. The word 'us' is split across the thirteenth and fourteenth measures. The word 'sing' is split across the fifteenth and sixteenth measures. The word 'a' is split across the seventeenth and eighteenth measures. The word 'song' is split across the nineteenth and twentieth measures. The notation includes various note values, rests, and phrasing slurs.



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

When she beheld her Son and Lord hanging on the Cross, the pure Virgin was torn by grief and, weeping bitterly with the other women, she cried out: 'Woe is me!'

'I see Thee, dearest and beloved Child, hanging on the Cross and my heart is wounded bitterly', said the pure Virgin. 'But in Thy love speak some word to Thy handmaiden.'

'By Thine own will, my Son and Creator, Thou endurest a fearful death upon the Tree', said the Virgin, standing by the Cross with the Beloved Disciple.

'How am I deprived of Him who is my hope, my joy, my gladness, of my Son and God. Woe is me! My heart is filled with anguish', said the All-Pure weeping.

Katavasia: Crossing the deep on foot as if it were dry land, the people of Israel saw Pharaoh their pursuer drowning in the waves, and they cried aloud: 'Let us sing a song of victory to God.'

Ode III

O Lord my God, there is none ho- ly as Thou,

The first system of the musical score for 'Ode III'. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are 'O Lord my God, there is none ho- ly as Thou,'. The music features a mix of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. There are some ties and slurs over the melody.

Who in Thy love hast raised up the horn of Thy faith- - ful

The second system of the musical score. It continues the melody and bass line from the first system. The lyrics are 'Who in Thy love hast raised up the horn of Thy faith- - ful'. The music includes a repeat sign and a fermata over the final note of the phrase 'faith-ful'.

and established them up- on the rock of Thy true faith.

The third system of the musical score. It continues the melody and bass line. The lyrics are 'and established them up- on the rock of Thy true faith.'. The system ends with a double bar line and a repeat sign. The music includes a fermata over the final note of the phrase 'faith.'.

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

'For fear of the Jews, Peter has hid himself and all the faithful have fled, forsaking Christ', said the Virgin lamenting.

'By Thy strange and fearful birth, my Son, I have been magnified above all mothers; but woe is me! Inwardly I burn as I see Thee now upon the Cross.'

'I wish to take my Son down from the wood and to hold Him in my arms, as once I held Him when He was a little child', said the All-Pure. 'But alas! there is none to give Him to me.'

'See, my sweet Light, my Hope and Life, my Son and God, has been quenched upon the Cross, and because of Him I burn', said the Virgin shedding tears.

Katavasia: O Lord my God, there is none holy as Thou, who in Thy love hast raised up the horn of Thy faithful and established them upon the rock of Thy true faith.

Ode IV

First system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: 'Christ is my strength, my God and Lord'. The melody is composed of quarter and eighth notes, with a final cadence on 'God' and 'Lord'.

'Christ is my strength, my God and Lord',

Second system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: with reverence sings the Ho-ly Church. The melody features a half note on 'Ho-' and a half note on 'ly Church'.

with reverence sings the Ho-ly Church,

Third system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: rai-sing her voice in pur-i-ty. The melody features a half note on 'rai-sing' and a half note on 'pur-i-ty'.

rai-sing her voice in pur-i-ty

Fourth system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: and keep-ing feast in the Lord. The melody features a half note on 'and keep-' and a half note on 'ing feast in the Lord'.

and keep-ing feast in the Lord.

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

'Sun that never sets, O pre-eternal God and Creator of all things, how dost Thou endure suffering upon the Cross?' said the All-Pure weeping.

Lamenting, the Virgin Mother said to Joseph: 'O Joseph, go in haste to Pilate, and ask to take down the Master from the Tree.'

Seeing the Most-Pure shedding bitter tears, Joseph was troubled and came in sorrow to Pilate, crying aloud: 'Give me the body of my Lord.'

'I see Thee bruised and wounded, without glory, stripped upon the Cross, O my Child, and my heart burns', said the Virgin sorrowing with a mother's grief.

Katavasia: 'Christ is my strength, my God and Lord', with reverence sings the Holy Church, raising her voice in purity and keeping feast in the Lord.

Ode V

I en- treat Thee, gra- cious Lord, with Thy di- vine light

The first system of the musical score for Ode V. It consists of two staves, treble and bass, in the key of D major (indicated by two sharps). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "I en- treat Thee, gra- cious Lord, with Thy di- vine light". There are some musical ornaments or grace notes above the notes for "gra-" and "di-".

shine upon the souls of those who with love

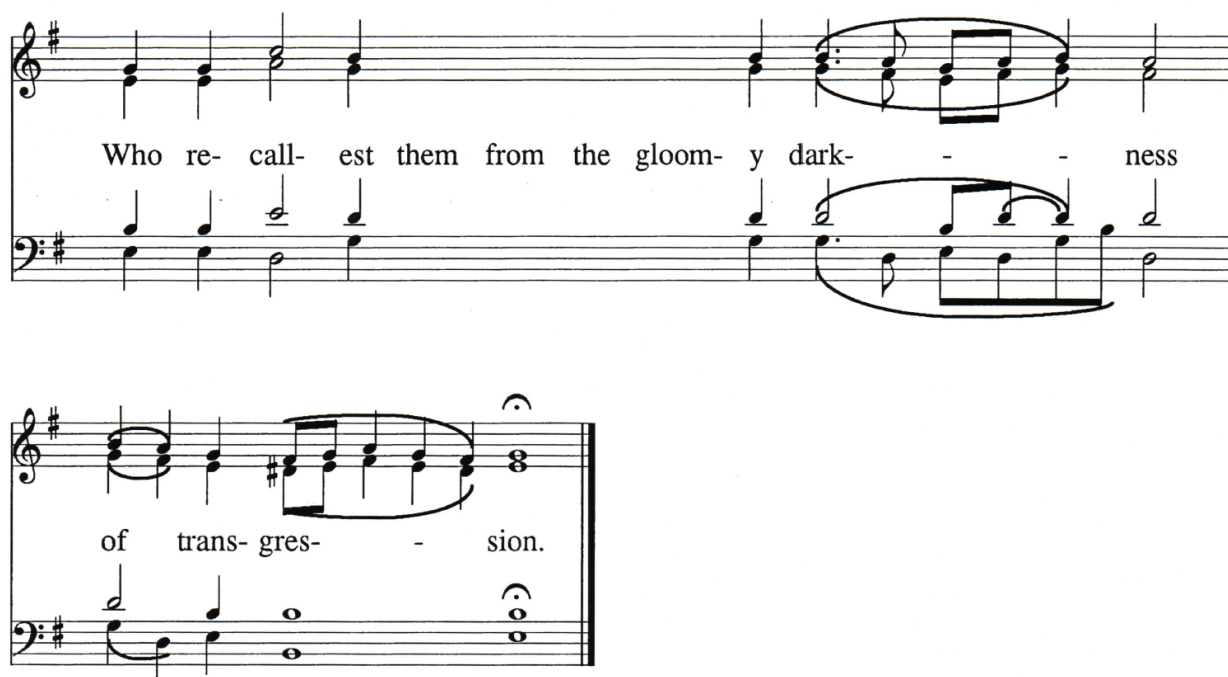
The second system of the musical score. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics are: "shine upon the souls of those who with love". There are some musical ornaments or grace notes above the notes for "souls" and "love".

seek Thee early in the mor- - ning:

The third system of the musical score. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics are: "seek Thee early in the mor- - ning:". There are some musical ornaments or grace notes above the notes for "mor-".

may they know Thee, Word of God, as God in ve- ry truth,

The fourth system of the musical score. The melody continues in the treble staff, with the bass staff providing harmonic support. The lyrics are: "may they know Thee, Word of God, as God in ve- ry truth,". There are some musical ornaments or grace notes above the notes for "Word" and "ve-".



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

Broken and distraught by grief, Joseph and Nicodemus took down the all-pure temple of the Master, His body, from the Cross; and they...made lamentation and sang His praises as their Lord.

The pure Virgin Mother wept as she took Him on her knees; her tears flowed down upon Him, and with bitter cries of grief she kissed Him.

'My Son, my Lord and God, Thou wast the only hope of Thine handmaiden, my life and the light of mine eyes; and now, alas, I have lost Thee, my sweet and most beloved Child.'

'Woe is me! Anguish and affliction and sighing have taken hold of me'; cried the pure Virgin, bitterly lamenting, 'for I see Thee, my beloved Child, stripped, broken, anointed for burial, a corpse.'

Katavasia: I entreat Thee, gracious Lord, with Thy divine light shine upon the souls of those who with love seek Thee early in the morning: may they know Thee, Word of God, as God in very truth, who recallest them from the gloomy darkness of transgression.

Ode VI

When I be- hold the swel- ling sea of life

The first system of the musical score for 'Ode VI'. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The lyrics 'When I be- hold the swel- ling sea of life' are written below the notes. The melody for 'swel- ling sea' is highlighted with a large, ornate bracket.

and the tempest of temp- ta- tion,

The second system of the musical score. The lyrics 'and the tempest of temp- ta- tion,' are written below the notes. The melody for 'ta- tion,' is highlighted with a large, ornate bracket.

I run to Thy calm haven and I cry to Thee:

The third system of the musical score. The lyrics 'I run to Thy calm haven and I cry to Thee:' are written below the notes. The melody for 'I cry to Thee:' is highlighted with a large, ornate bracket.

Bring up my life from cor- rup- tion,

The fourth system of the musical score. The lyrics 'Bring up my life from cor- rup- tion,' are written below the notes. The melody for 'rup- tion,' is highlighted with a large, ornate bracket.



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

'In my arms I hold Thee as a corpse, O loving Lord, who hast brought the dead to life; grievously is my heart wounded and I long to die with Thee', said the All-Pure, 'for I cannot bear to look upon Thee lifeless and without breath.'

'O God supreme in love, O Lord all-merciful, I am filled with horror as I see Thee dishonoured, lifeless, without beauty, stripped, and I weep as I hold Thee. Woe is me! I never thought to look upon Thee thus, my Son.'

'O Word of God, hast Thou no word for Thy handmaiden? Hast Thou no pity, O Master, for Thy Mother?' said the All-Pure, lamenting and weeping and kissing the sinless body of her Son.

'I reflect, O Master, how never again shall I hear Thy voice; never again shall Thy handmaiden see the beauty of Thy face as in the past; for Thou, my Son, hast sunk down before mine eyes.'

Katavasia: When I behold the swelling sea of life and the tempest of temptation, I run to Thy calm haven and I cry to Thee: Bring up my life from corruption, O Most Merciful.

Kontakion, Tone VIII

Come, and let us all sing the praises of Him who was crucified for us./ For Mary said, when she beheld Him on the Tree:// 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Ikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved my virginity, and Thou art my Son and God.'

Ode VII

An an- gel made the fur- nace moist with dew for the ho- ly chil- - dren,

The first system of musical notation for Ode VII, featuring a treble and bass staff in G major. The melody is primarily composed of chords, with some eighth-note passages. The lyrics are: "An an- gel made the fur- nace moist with dew for the ho- ly chil- - dren,".

but the Chal- dae- ans were consumed in flames by God's com- mand,

The second system of musical notation, continuing the melody and accompaniment. The lyrics are: "but the Chal- dae- ans were consumed in flames by God's com- mand,".

so that the ty- rant cried a- loud: 'O God of our fath- - - ers,

The third system of musical notation. The lyrics are: "so that the ty- rant cried a- loud: 'O God of our fath- - - ers,".

bles- sed art Thou.'

The fourth system of musical notation, concluding the piece. The lyrics are: "bles- sed art Thou.'".

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

'Where, O my Son and God, are the good tidings of the Annunciation that Gabriel brought me? He called Thee King and God and Son of the Most High; and now, O my sweet Light, I behold Thee naked, wounded, lifeless.'

'Release me from my agony and take me with Thee, O my Son and God. Let me also descend with Thee, O Master, into hell. Leave me not to live alone, for I cannot bear to look upon Thee, my sweet Light.'

With the other women bearing sweet spices, the holy Virgin lamented bitterly as she saw Christ carried to the sepulchre. 'Woe is me!' she cried. 'What do I see? Where art Thou going now, my Son? Hast Thou left me here alone?'

In her despair and grief, the all-blameless Virgin said to the women carrying sweet spices: 'Join with me to weep and bitterly lament: for see, my sweet Light and your Teacher is placed in the tomb.'

Katavasia: An angel made the furnace moist with dew for the holy Children, but the Chaldeans were consumed in flames by God's command, so that the tyrant cried aloud: 'O God of our fathers, blessed art Thou.'

Ode VIII

Thou hast made dew fall from the flames for the ho- ly chil- dren,

The first system of musical notation for Ode VIII. 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 a simple harmonic accompaniment. The lyrics are: "Thou hast made dew fall from the flames for the ho- ly chil- dren,". There are some musical ornaments or slurs over the notes for "from" and "ho- ly".

and Thou hast burnt up with wa- - - ter

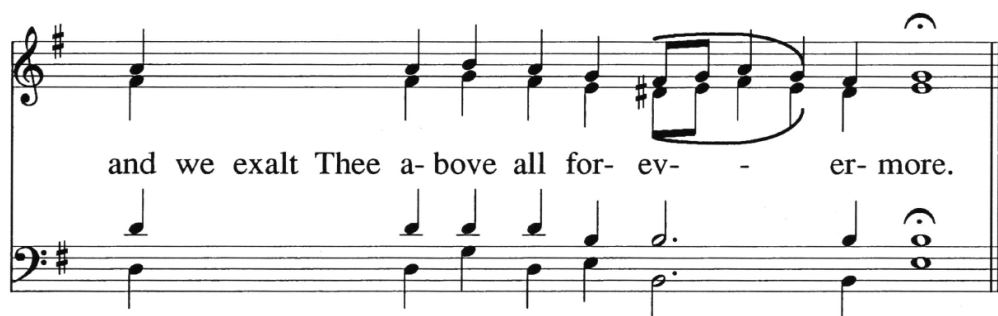
The second system of musical notation. The melody continues in the treble staff, with a long note for "wa-" followed by a dash and then "ter" in the bass staff. The lyrics are: "and Thou hast burnt up with wa- - - ter".

the sacrifice of Thy right- eous ser- - vant:

The third system of musical notation. The melody continues in the treble staff, with a long note for "ser-" followed by a dash and then "vant:" in the bass staff. The lyrics are: "the sacrifice of Thy right- eous ser- - vant:".

for Thou, O Christ, dost accomplish all things by Thy will a- lone,

The fourth system of musical notation. The melody continues in the treble staff, with a long note for "will" followed by a dash and then "a- lone," in the bass staff. The lyrics are: "for Thou, O Christ, dost accomplish all things by Thy will a- lone,".



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

Seeing the lamentation of the Virgin, Joseph was bitterly distressed and cried aloud in sorrow: 'How shall I Thy servant, O my God, prepare Thy body now for burial? How shall I wrap it in a winding-sheet?'

This strange sight is beyond our understanding: the Lord who upholds all creation is held as a lifeless corpse in the arms of Joseph and Nicodemus, and they prepare His body for burial.

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

'A dread and terrible mystery do I behold', the Virgin cried. 'My Son, how art Thou laid in a narrow tomb, who dost by Thy command raise all the dead from the tomb?'

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

'I shall not leave Thy tomb, my Child, nor shall I Thy handmaiden cease to shed tears, until I too descend into hell. For I cannot bear to be deprived of Thee, my Light.'

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 written in a simple, homophonic style. 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.

Second system of musical notation for 'We Praise, We Bless'. It continues the melody from the first system. 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 all a-' on the treble staff. The system ends with a double bar line.

Katavasia: Thou hast made dew fall from the flames for the holy Children, and Thou hast burnt up with water the sacrifice of Thy righteous servant: for Thou, O Christ, dost accomplish all things by Thy will alone, and we exalt Thee above all for evermore.

Ode IX

No man is a-ble to see God,

The first system of the musical score for Ode IX. It consists of a treble and bass staff in G major (one sharp). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are "No man is a-ble to see God,". The word "see" is followed by a long, sustained note in the treble staff, and the word "God," is followed by a long, sustained note in the bass staff.

upon Whom the ranks of an-gels dare not gaze;

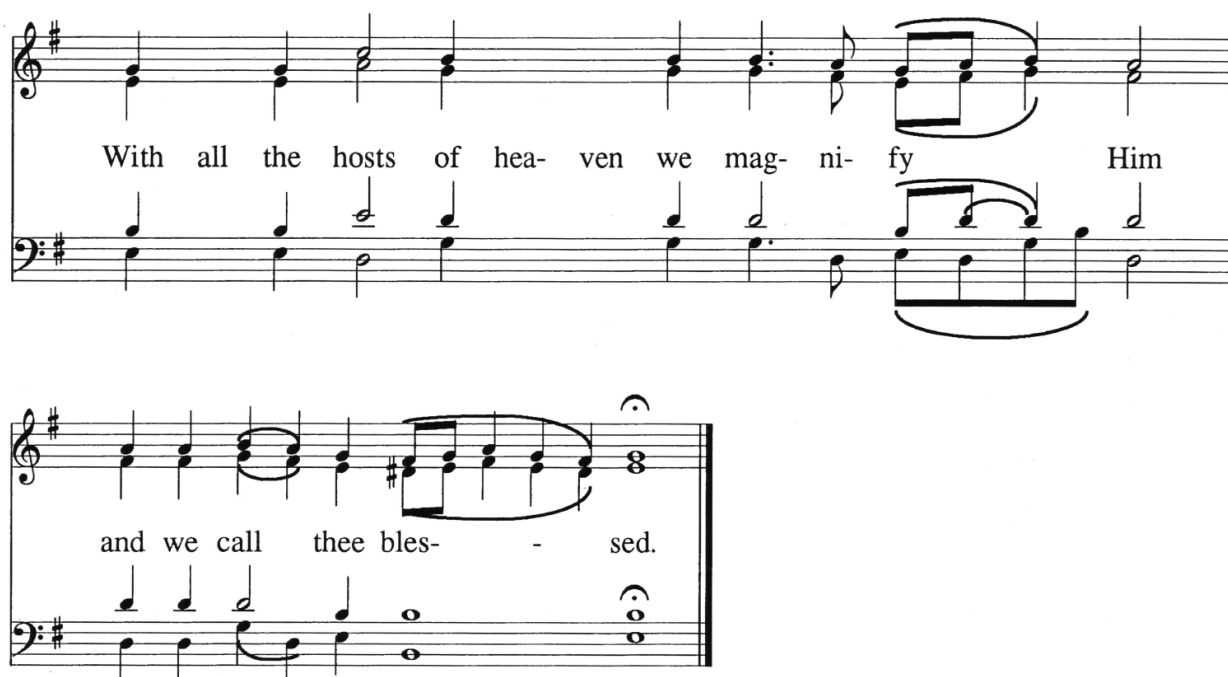
The second system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are "upon Whom the ranks of an-gels dare not gaze;". The word "gaze;" is followed by a long, sustained note in the treble staff.

yet through thee, all-pure Vir-gin, the Word took flesh

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 "yet through thee, all-pure Vir-gin, the Word took flesh". The word "flesh" is followed by a long, sustained note in the treble staff.

and showed Him-self to men.

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 "and showed Him-self to men.". The word "men." is followed by a long, sustained note in the treble staff.



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

'Never again shall joy be mine', cried the Undefined lamenting. 'The Light of my Joy has gone down into the grave. But I shall not leave Him alone: here shall I also die and be buried with Him.'

'Now heal the wound of my soul, O my Child', cried the Holy Virgin weeping. 'Rise and still my pain and bitter anguish. For Thou hast power, O Master, and canst perform. what Thou dost will. Even Thy burial is voluntary.'

'How hast thou not seen the depth of My tender love?' said the Lord to the Pure Virgin. 'Because I wish to save My creature, I have accepted to die. But I shall rise again and as God shall magnify thee in heaven and on earth,'

'I sing in praise of Thy compassion, loving Lord, and I worship the wealth of Thy mercy. for as God willingly Thou hast accepted to save Thy creation', said the all-pure Virgin. 'But, O Saviour, by Thy Resurrection have mercy on us all.'

Katavasia: No man is able to see God, upon whom the ranks of angels dare not gaze; yet through thee, all-pure Virgin, the Word took flesh and showed Himself to men. With all the hosts of heaven we magnify Him and we call thee blessed.

Trisagion

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Kontakion

Come, and let us all sing the praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Reader: Lord, have mercy. (*40 times*)

Prayer of the Hours

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who loveth the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, Father bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Lord, have mercy. (*12 times*)

Most holy Theotokos, save us.

Supplicatory Prayer to the Most-Holy Theotokos

O undefiled, untainted, uncorrupted, most pure, chaste Virgin, Thou Bride of God and Sovereign Lady, who didst unite the Word of God to mankind through thy most glorious birth giving, and hast linked the apostate nature of our race with the heavenly; who art the only hope of the hopeless, and the helper of the struggling, the ever-ready protection of them that

hasten unto thee, and the refuge of all Christians: Do not shrink with loathing from me a sinner, defiled, who with polluted thoughts, words, and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But as the Mother of God Who loveth mankind, show thy love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication, which is offered to thee out of my defiled mouth; and making use of thy motherly boldness, entreat thy Son and our Master and Lord that He may be pleased to open for me the bowels of His loving kindness and graciousness to mankind, and, disregarding my numberless offenses, will turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto me as merciful, compassionate and well disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of the evil demons; lastly, at the dreadful day of judgment delivering me from torment eternal and showing me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, in virtue of thine intercession and protection, through the grace and love to mankind of thine only begotten Son, our Lord and God and Savior, Jesus Christ, to Whom is due all glory, honor and worship, together with His unoriginate Father, and His Most Holy and good and life creating Spirit, now and ever, and unto ages of ages. Amen.

Prayer to our Lord Jesus Christ

And grant unto us, O Master, in the coming sleep, rest for body and soul, and preserve us from the gloomy slumber of sin, and from every dark and nocturnal sensuality. Subdue the impulses of passions, extinguish the fiery darts of the evil one that are cunningly hurled against us, assuage the rebellions of our flesh, and every earthly and fleshly subtlety of ours lull to sleep. And grant unto us, O God, a watchful mind, chaste thought, a sober heart, a sleep gentle and free from every satanic illusion. Raise us up at the time of prayer firmly grounded in Thy precepts and keeping steadfastly within us the memory of Thy judgments. All the night long grant us a doxology, that we may hymn and bless and glorify Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Dismissal

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*Thrice*)

Father, bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

Then making a prostration, the priest saith to the brethren:

Bless, holy fathers and brethren, and forgive me a sinner, all wherein I have sinned this day and all the days of my life in deed, word, and thought, and by all my senses.

People: May God forgive and have mercy on thee, holy father.

Bless me, holy father, and forgive all wherein I have sinned this day and all the days of my life in deed, word, and thought, and by all my senses, and pray for me a sinner.

Priest: Through His grace may God forgive and have mercy on us all.

Then the priest saith:

Let us pray for our Archbishop *Name* and all our brethren in Christ.

Repeated softly after each petition:

Choir: Lord, have mercy.

For this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have asked us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are absent.

For those sailing upon the sea.

For those bedridden in infirmities.

Let us pray for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings and right-believing queens.

Orthodox hierarchs, and the founders of this holy habitation.

Our parents, and all that have passed on before us, our fathers, brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Choir: Lord, have mercy. (*Thrice*)

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Choir: Amen.

Κοίνιζ, ἡ βῆδ ἡλῡημῶ ελῡκα.
The end, and to our God be the glory!

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

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MMXXIV