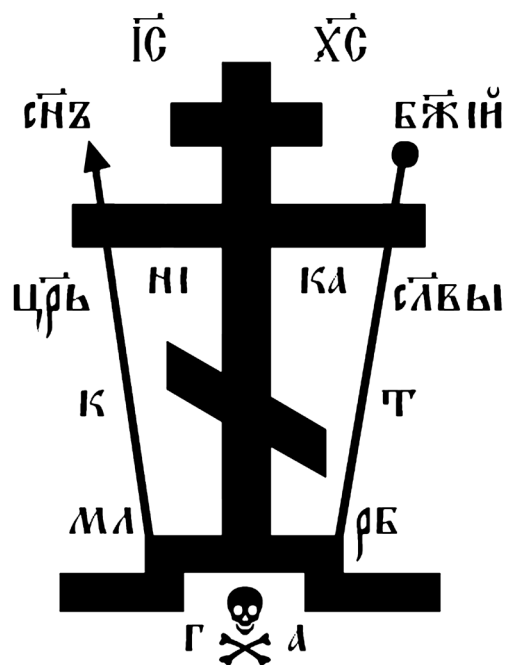


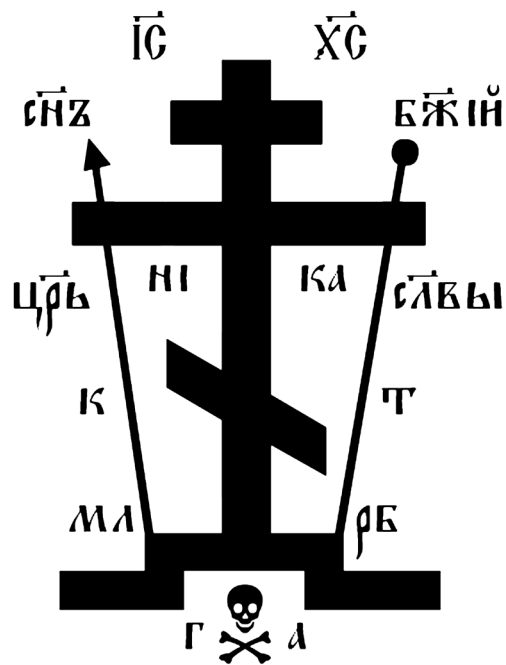


Music for Holy and Great Friday Vespers

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
*Music for the Office of Vespers of Holy and Great Friday:
The Bringing out of the Burial Shroud*
© 1995 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

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Music for Holy and Great Friday: Vespers

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**Holy and Great Friday Vespers
The Bringing Out of the Burial Shroud**

Lord, I Have Cried, Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

This system of musical notation is for the first line of the hymn. It features a treble and bass staff 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 written below the notes.

Hear- ken un- to me, O Lord.

This system of musical notation is for the second line of the hymn. It continues the melody and bass line from the first system. The lyrics are written below the notes.

Lord, I have cried unto Thee, hear- ken un- to me;

This system of musical notation is for the third line of the hymn. It continues the melody and bass line. The lyrics are written below the notes.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

This system of musical notation is for the fourth line of the hymn. It continues the melody and bass line. The lyrics are written below the notes.

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

Stichera at Lord, I Have Cried **Tone I**

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

The whole creation was changed by fear,/ when it saw Thee, O Christ, hanging on the Cross./ The sun was darkened and the foundations of the earth were shaken;/ all things suffered with the Creator of all./ Of Thine own will Thou hast endured this for our sakes:// O Lord, glory to Thee.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:

My soul hath hoped in the Lord.

The whole creation was changed by fear,/ when it saw Thee, O Christ, hanging on the Cross./ The sun was darkened and the foundations of the earth were shaken;/ all things suffered with the Creator of all./ Of Thine own will Thou hast endured this for our sakes:// O Lord, glory to Thee.

Tone II

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

Let Is- ra- el hope in the Lord

This musical score is for the Stichos 'Let Israel hope in the Lord'. It is written for a two-part setting (Soprano and Bass) in the key of D major (one sharp). The melody is simple and homophonic, with the Soprano part generally an octave above the Bass part. The lyrics are: 'Let Is- ra- el hope in the Lord'. The music consists of three measures. The first measure contains the lyrics 'Let Is-' and the second 'ra- el hope'. The third measure contains 'in the Lord' and features a final cadence with a fermata over the final note, which is an octave G (the '8' in the original image).

Why does the impious and transgressing people/ imagine vain things?/ Why have they condemned to death the Life of all?/ O mighty wonder!/ The Creator of the world is delivered into the hands of lawless men,/ and He who loves mankind is raised upon the Cross,/ that He may free the prisoners in hell, who cry:// O longsuffering Lord, glory to Thee.

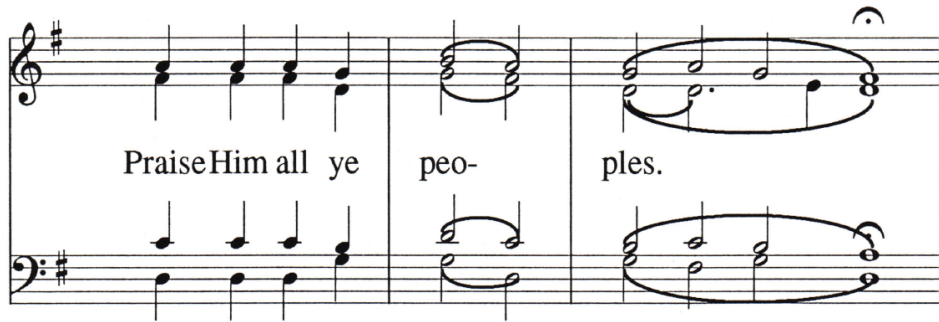
Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

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

This musical score is for the Stichos 'And He shall redeem Israel out of all his iniquities'. It is written for a two-part setting (Soprano and Bass) in the key of D major (one sharp). The melody is simple and homophonic, with the Soprano part generally an octave above the Bass part. The lyrics are: 'And He shall redeem Israel out of all his in- i- qui- ties.'. The music consists of three measures. The first measure contains the lyrics 'And He shall redeem Israel out of all'. The second measure contains 'his in- i-'. The third measure contains 'qui- ties.' and features a final cadence with a fermata over the final note, which is an octave G (the '8' in the original image).

Today the most pure Virgin saw Thee hanging on the Cross, O Word;/ and with a mother's love she wept/ and bitterly her heart was wounded./ She groaned in anguish from the depth of her soul,/ and in her grief she struck her face and tore her hair./ And, beating her breast she cried lamenting:/ 'Woe is me, my divine Child!/ Woe is me Thou Light of the world!/ Why dost Thou vanish from my sight, O Lamb of God?'/ Then the hosts of angels were seized with trembling and they said:// 'O Lord beyond our understanding, glory to Thee.'

Stichos: O praise the Lord, all ye nations:



Seeing Thee hanging on the Cross,/ O Christ the Creator and God of all,/ bitterly Thy Virgin Mother cried:/ 'O my Son, where is the beauty of Thy form?/ I cannot bear to look upon Thee crucified unjustly./ Make haste, then, to arise,// that I too may see Thy Resurrection on the third day from the dead.'

Tone VI

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



Today the Master of Creation stands before Pilate;/ today the Maker of all things is given, up to the Cross,/ and of His own will He is led as a lamb to the slaughter./ He who sent manna in the wilderness is transfixed with nails;/ His side is pierced,/ and a sponge with vinegar touches His lips./ The Deliverer of the world is struck on the face,/ and the Creator of all is mocked by His own servants./ How great is the Master's love for mankind!/ For those who crucified Him, He prayed to His Father, saying:/ 'Forgive them this sin,// for in their wickedness they know not what they do.'

Glory, Tone VI

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

Spir- it.

See how the lawless synagogue has condemned to death the King of the Creation! / They were not ashamed when He recalled His blessings, saying: / 'O My people, what have I done unto you? / Have I not filled Judaea with miracles? / Have I not raised the dead by My word alone? / Have I not healed every sickness and disease? / How then have ye repaid Me? / Why have ye forgotten Me? / In return for healing, ye have given Me blows; / in return for life, ye are putting Me to death. / Ye hang upon the Cross your Benefactor as an evildoer, / your Law-giver as a transgressor of the Law, / the King of all as one condemned.' // O longsuffering Lord, glory to Thee.

Both now, Tone VI

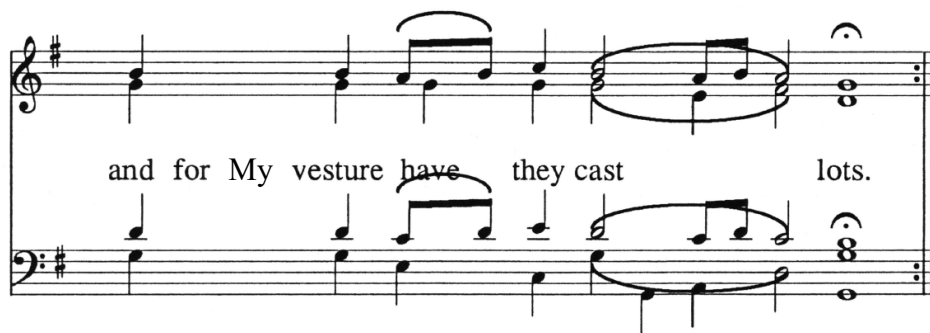
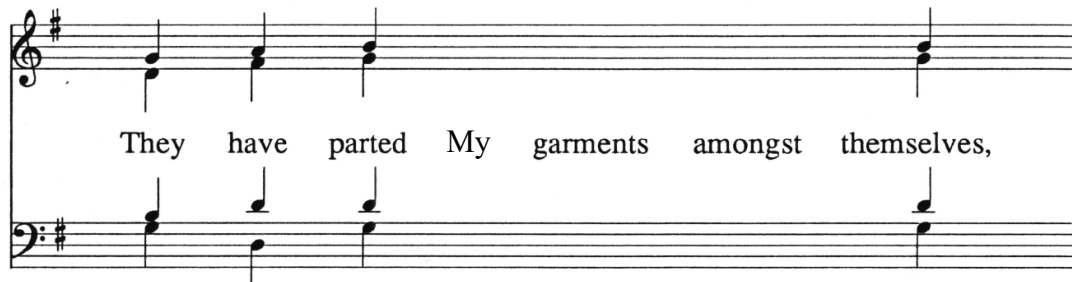
Both now and ever, and unto the a- ges of a- ges. A- men.

A dread and marvellous mystery we see come to pass this day./ He whom none may touch is seized;/ He who looses Adam from the curse is bound./ He who tries the hearts and inner thoughts of man is unjustly brought to trial./ He who closed the abyss is shut in prison./ He before whom the powers of heaven stand with trembling, stands before Pilate;/ the Creator is struck by the hand of His creature./ He who comes to judge the living and the dead is condemned to the Cross;/ the Destroyer of hell is enclosed in a tomb./ O Thou who dost endure all these things in Thy tender love,/ who hast saved all men from the curse,// O longsuffering Lord, glory to Thee.

Entrance with the Gospel, O Gentle Light...

Prokimenon, Tone IV

They have parted My garments amongst themselves, and for My vesture have they cast lots.



Stichos: O God, My God, look upon Me: why hast Thou forsaken Me?

Paroemias

First Old Testament Lesson

Exodus 33: 11-23

And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Nun, a young man, departed not forth from the tabernacle.

12 And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me. 13 If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation *is* thy people. 14 And he says, I myself will go before thee, and give thee rest. 15 And he says to him, If thou go not up with us thyself, bring me not up hence. 16 And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth. 17 And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all. 18 And *Moses* says, Manifest thyself to me. 19 And *God* said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity. 20 And *God* said, Thou shalt not be able to see my face; for no man shall see my face, and live. 21 And the Lord said, Behold, *there is* a place by me: thou shalt stand upon the rock; 22 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by. 23 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

Prokimenon, Tone IV

Judge them, O Lord, that do Me injustice; war against them that war against Me.



Stichos: They rewarded Me evil for good.

Second Old Testament Lesson

Job 42: 12-17

And the Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-
asses of the pastures. 13 And there were born to him seven sons and three daughters. 14 And
he called the first Day, and the second Cassia, and the third Amalthaea's horn. 15 And there
were not found in comparison with the daughters of Job, fairer women than they in all the
world: and their father gave them an inheritance among their brethren.

16 And Job lived after his affliction a hundred and seventy years: and all the years he lived
were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation.
17 And Job died, an old man and full of days: and it is written that he will rise again with those
whom the Lord raises up.

Third Old Testament Lesson

Isaiah 52: 13-54: 1

Behold, my servant shall understand, and be exalted, and glorified exceedingly. 14 As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory *shall not be honoured* by the sons of men. 15 Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

53:1 O Lord, who has believed our report? and to whom has the arm of the Lord been revealed? 2 We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. 3 But his form was ignoble, and inferior to that of the children of men; *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*: he was dishonoured, and not esteemed. 4 He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction. 5 But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed. 6 All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

7 And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. 8 In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. 9 And I will give the wicked for his burial, and the rich for his death; for he practiced no iniquity, nor craft with his mouth. 10 The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: 11 the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins. 12 Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

54:1 Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband.

Prokimenon, Tone VI

They laid Me in the lowest pit, in darkness and in the shadow of death.

Musical notation for the first line of the Prokimenon, Tone VI. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "They laid Me in the lowest pit, in dark- ness and in the". The melody consists of a series of eighth and quarter notes, with a repeat sign at the end of the first phrase.

Musical notation for the second line of the Prokimenon, Tone VI. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "sha- - - dow of death." The melody consists of a series of eighth and quarter notes, with a repeat sign at the end of the phrase.

Stichos: O Lord God of My salvation, I have cried day and night before Thee.

Epistle

I Corinthians §125B (1:18 - 2:2)

Brethren, the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Alleluia, Tone I

Save Me, O God: for the waters are come in, even unto My soul.

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

The first system of the musical score consists of two staves, treble and bass, in the key of D major. The treble staff features a melody of eighth and sixteenth notes, with a long horizontal slur over the final two measures. The bass staff provides a harmonic accompaniment with a steady eighth-note pattern. The lyrics 'Al- le- lu- ia' are written below the treble staff, and 'Al- le- lu- ia,' and 'Al- - - le-' are written below the treble staff in the subsequent measures.

lu- - - i- a.

The second system of the musical score continues the melody and accompaniment from the first system. It features a treble staff with a melody of eighth and sixteenth notes, and a bass staff with a harmonic accompaniment. The lyrics 'lu- - - i- a.' are written below the treble staff. The system concludes with a double bar line.

Stichos: They gave Me gall to eat: and in My thirst they gave me vinegar to drink.

Stichos: Let their eyes be darkened, that they see not.

Holy Gospel

*Matthew §110B (Matthew 27: 1-38; Luke 23: 39-43;
Matthew 27: 39-54; John 19: 31-37; Matthew 27: 55-61)*

Deacon: Wisdom! Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thy Passion, O Lord, glory to Thee.

Deacon: Let us attend.

Priest:

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his

right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Choir: Glory to Thy Longsuffering, O Lord, glory to Thee.

Aposticha, Tone II

Special Melody: When from the Tree...

Down from the Tree

Joseph of Arimathaea took Thee dead, Who art the Life of all,

and he wrapped Thee, O Christ,

in a linen cloth with spi-ces.

Moved in his heart by love, he kissed Thy most pure Body with his lips;

yet, draw- ing back in fear,

he cried to Thee re- joi- - - - cing:

'Glory to Thy self-abasement, O Thou Who lov- - - - est man- kind.'

Stichos: The Lord is King:

and has put on glor- i- ous ap- par- - - el.

This musical system features a treble and bass staff in D major. The melody is primarily in the treble staff, with a final measure containing a whole note chord (F#4, A4, C5) and a fermata. The bass staff provides a harmonic accompaniment with a whole note chord (D2, F#2, A2) in the final measure.

When Thou, the Re- deem- - er of all,

This musical system continues the melody. The treble staff has a fermata over the first measure (D4, F#4, A4) and a whole note chord (F#4, A4, C5) in the second measure. The bass staff has a whole note chord (D2, F#2, A2) in the first measure and a whole note chord (D2, F#2, A2) in the second measure.

wast laid for the sake of all in a new tomb,

This musical system continues the melody. The treble staff has a whole note chord (F#4, A4, C5) in the first measure and a whole note chord (F#4, A4, C5) in the second measure. The bass staff has a whole note chord (D2, F#2, A2) in the first measure and a whole note chord (D2, F#2, A2) in the second measure.

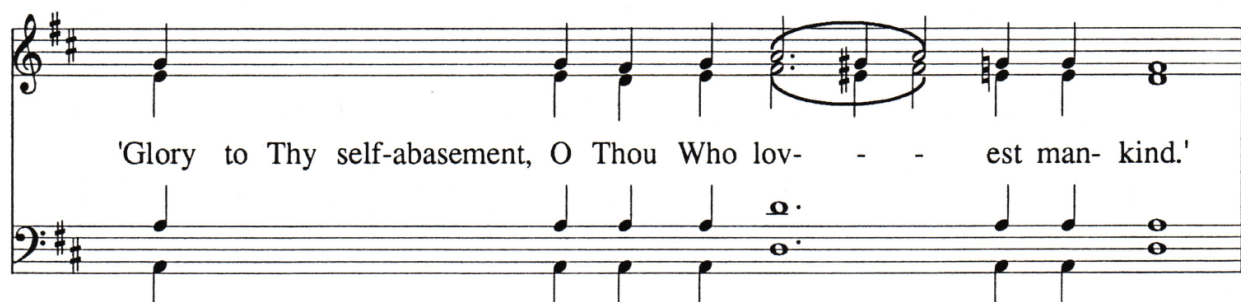
hell was brought to scorn and, see- - - ing Thee, drew back in fear.

This musical system continues the melody. The treble staff has a whole note chord (F#4, A4, C5) in the first measure and a whole note chord (F#4, A4, C5) in the second measure. The bass staff has a whole note chord (D2, F#2, A2) in the first measure and a whole note chord (D2, F#2, A2) in the second measure.

The bars were bro- - - ken and the gates were shat- - tered,

the tombs were op- - - ened and the dead a- rose.

Then A- - dam in thanksgiving and rejoicing cried to Thee:



'Glory to Thy self-abasement, O Thou Who lov- - est man- kind.'

Stichos: For He has made the world so sure:

That it can- not be moved.

The first system of musical notation for the Stichos. It consists of a treble and bass staff in D major (two sharps). The melody is in the treble staff, and the bass staff provides a simple accompaniment. The lyrics "That it can- not be moved." are written below the notes. There are two large oval markings: one in the treble staff over the final three notes, and one in the bass staff over the final two notes.

In the flesh Thou wast of Thine own will

The second system of musical notation. The melody continues in the treble staff, with the bass staff accompaniment. The lyrics "In the flesh Thou wast of Thine own will" are written below. There are two large oval markings: one in the treble staff over the first three notes, and one in the bass staff over the last three notes.

en- closed with- in the tomb, yet in Thy divine na- - - - ture

The third system of musical notation. The melody continues in the treble staff, with the bass staff accompaniment. The lyrics "en- closed with- in the tomb, yet in Thy divine na- - - - ture" are written below. There is one large oval marking in the treble staff over the last four notes.

Thou dost remain uncircumscribed and lim- - - it- less.

The fourth system of musical notation. The melody continues in the treble staff, with the bass staff accompaniment. The lyrics "Thou dost remain uncircumscribed and lim- - - it- less." are written below. There is one large oval marking in the treble staff over the last four notes.

Thou hast shut up the treasury of hell, O Christ,

and emptied all his pal-a-ces.

Thou hast honoured this Sabbath with Thy divine bles- - - sing,

with Thy glo-ry and Thy ra- - - di-ance.

Stichos: Holiness becometh Thy house:

O Lord, for- ev- - - er.

The first system of musical notation is in G major (one sharp) and 4/4 time. The treble staff contains a melody of quarter notes: G4, A4, B4, followed by a half note chord of G#4 and B4, and then a whole note chord of G#4 and B4. The bass staff contains a bass line of quarter notes: G3, A3, B3, followed by a half note chord of G3 and B3, and then a whole note chord of G3 and B3. The lyrics "O Lord, for- ev- - - er." are written below the notes, with hyphens indicating the continuation of the word "forever".

The pow'rs of heaven be- held Thee, O Christ,

The second system of musical notation continues the melody. The treble staff has a half note chord of G#4 and B4, followed by quarter notes: A4, B4, G4, F#4, E4, D4, C4. The bass staff has a half note chord of G3 and B3, followed by quarter notes: A3, B3, G3, F#3, E3, D3, C3. The lyrics "The pow'rs of heaven be- held Thee, O Christ," are written below the notes.

falsely accused by lawless men as a de- cei- - ver,

The third system of musical notation continues the melody. The treble staff has a half note chord of G#4 and B4, followed by quarter notes: A4, B4, G4, F#4, E4, D4, C4. The bass staff has a half note chord of G3 and B3, followed by quarter notes: A3, B3, G3, F#3, E3, D3, C3. The lyrics "falsely accused by lawless men as a de- cei- - ver," are written below the notes.

and they saw the stone be- fore Thy tomb sealed by the hands

The fourth system of musical notation continues the melody. The treble staff has a half note chord of G#4 and B4, followed by quarter notes: A4, B4, G4, F#4, E4, D4, C4. The bass staff has a half note chord of G3 and B3, followed by quarter notes: A3, B3, G3, F#3, E3, D3, C3. The lyrics "and they saw the stone be- fore Thy tomb sealed by the hands" are written below the notes.

which had pierced Thy most pure side;

and they were filled with fear at Thine ineffable for- bear- - - - ance.

Yet, rejoicing at our sal- va- - - - tion,

They cried a- loud to Thee:

'Glory to Thy self-abasement, O Thou Who lov- - - est man- kind.'

Glory, Both now, Theotokion, Tone V

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

Both now and ever and un- to the a- ges of a-

ges. A- men. Jo- seph with Nicodemus took Thee down from the Tree,

Who deckest Thyself with light as with a gar-ment;

and look- ing upon Thee dead, stripped, and with- out bur- i- al,

in his grief and tender compassion he lamented, say- ing:

'Woe is me, my sweetest Je- sus! When but a lit- tle while a- go

the sun saw Thee hanging on the Cross, it wrapped itself in dark- ness:

the earth quaked with fear and the veil of the temple was rent in twain.

And now I see Thee for my sake sub- mit- ting of Thine own will to death.

How shall I bu- ry Thee, my God? How shall I wrap Thee in a wind- ing sheet?

How shall I touch Thy most pure body with my hands?

What song at Thy de-par- ture

shall I sing to Thee, O com-pas-sion- ate Sav-iour? I magnify Thy suf- fer- ings;

I sing the praises of Thy burial and Thy Re- sur- rec- tion, cry- ing:

A musical score for a hymn, consisting of two staves: a treble staff and a bass staff. Both staves are in the key of D major, indicated by two sharps (F# and C#). The time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics "O Lord, glo- ry to Thee.'" are written below the treble staff. The music features a series of chords and single notes, with a final cadence marked by a double bar line and a fermata over the final note. The bass staff includes a final chord marked with a fermata and the number 8 below it.

O Lord, glo- ry to Thee.'

Dismissal Troparion, Tone II

Special Melody: Noble Joseph

No-

-ble Jo-

-seph Tak- - - -ing down Thy

most pure Bo- - - -dy from

the Tree wrapped It in

clean lin- - - en with

sweet spi- ces and he

laid It in a new tomb

laid It in a new

tomb. Glo- - - -ry to the Fath- er

and to the Son, and to the Ho- ly

Spir- - - it. Both now and

ev- - - -er and un- - to the a- - ges of

a- ges. A- - -men. The an- -

-gel stood by the tomb and

to the wo- - -men bear- - -

- - -ing spi- ces he cried a- -loud:

'Myrrh is fit- - ting for the dead but

Christ has shown Him-

self to be a stran- ger to cor- - rup-



During the Aposticha the senior priest puts on all his vestments, while the other priests put on the epitachelion and phelonion. When the choir begins to sing Joseph with Nicodemus..., the senior priest goes three times round the Holy Table, censing the Epitaphion from the four sides. After the Lord's Prayer, when the choir begins Noble Joseph..., the senior priest (takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his head. (If there is only one priest, the Epitaphion may be held by members of the laity.) They go round the Holy Table on the south side and out of the sanctuary through the north door. The Epitaphion is preceded by processional candles and the exapteryga, and by the deacon with the incense. The procession proceeds to the centre of the church where there stands a table decorated with flowers and often. provided with a canopy.

Here the Epitaphion is placed, and on top of it the Gospel Book. The senior priest goes round the Epitaphion three times, censing it from the four sides. He may then sprinkle it with rose water and scatter flowers over it.

When the choir has finished the troparion The Angel stood by the tomb..., there follows the conclusion of Vespers.

At the Dismissal the priest says:

May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God, through the intercession 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.

The Epitaphion is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before kissing the Epitaphion and one after.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλπίς.
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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✠ΒΚΔ.
MMXXIV