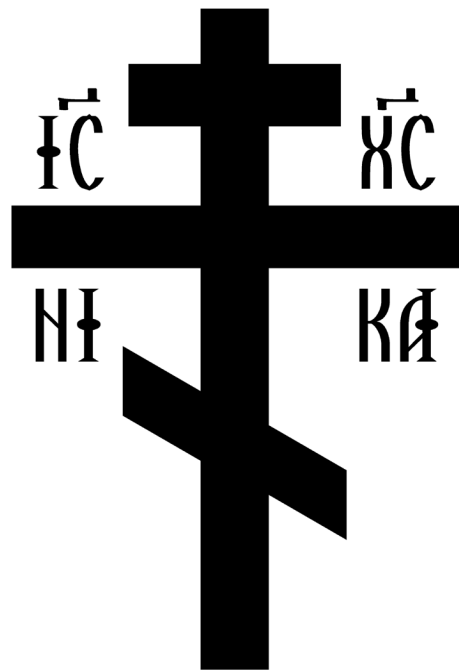




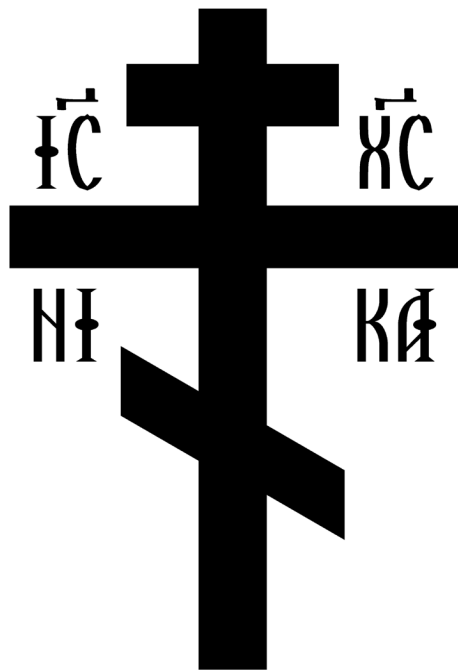
AUGUST 15

**Music for the Dormition of Our Most-Holy Lady,
the Theotokos and Ever-Virgin Mary**

Δόμναι εἰκόχαι γενναίαι μύροφόροι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ϠΒΚϚ.
MMXXV



AUGUST 15

**Music for the Dormition of Our Most-Holy Lady,
the Theotokos and Ever-Virgin Mary**

Δόμναι εἰκόχαι ζήναι μύροφόροναι

Holy Myrrh-bearers

Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚϞ.

MMXXV

The Menaion of the Orthodox Church, Volume XII
© 2010 Isaac E. Lambertsen

Choral arrangements from
Music for the Dormition of our All-Holy, Glorious Mistress, the Theotokos & Ever-Virgin Mary
© 1998 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2025 Meeting of Our Lord Jesus Christ
2025 г. Сретение Господа Нашего Иисуса Христа.

Music for the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary

Contents

Great Vespers	1
Lord, I Have Cried, in Tone I	1
Verses of Lord, I Have Cried	3
Stichera at Lord, I Have Cried, in Tone I	4
Prokeimenon	8
At Litya.....	12
Aposticha, in Tone IV.....	14
Troparion of the Feast, in Tone I	15
Matins.....	16
God is the Lord, in Tone I.....	16
Troparion of the Feast, in Tone I	16
The Polyeleos	18
Magnification.....	20
Hymn of the Ascents.....	23
Prokeimenon, in Tone IV	26
Let Every Breath Praise the Lord, in Tone IV.....	27
Stichera following Psalm 50, in Tone VI	28
Sticheron, in Tone VI	30
The Canon.....	31
Kontakion, in Tone II.....	48
Exapostilarion.....	61
Let Every Breath Praise the Lord, in Tone IV.....	63
Verses of the Psalms of Praise	64
Psalms of Praise, in Tone IV.....	65
Troparion of the Feast, in Tone I	67
Divine Liturgy.....	68
On the Beatitudes	68
Troparion of the Feast, in Tone I	68

Kontakion, in Tone II	68
Prokeimenon, in Tone III	69
Alleluia, in Tone II.....	70
Refrain and Irmos of Ode IX of Canon I.....	71
Appendix I.....	73
Lord, I Have Cried.....	73
Appendix II	76
Magnification.....	76
Appendix III.....	77
Refrain and Irmos of Ode IX	77
Refrain and Irmos of Ode IX	81
Appendix IV.....	83
Psalms of Praise.....	83
Appendix V	92
Prokeimenon, in Tone III	92

Great Vespers
Lord, I Have Cried, in Tone I

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

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and a bass staff. The treble staff begins with a whole rest, followed by a half note G, and then a series of quarter notes: A, B, C, D, E, F#, G. The bass staff begins with a whole note G, followed by a half note G, and then a series of quarter notes: A, B, C, D, E, F#, G.

Hear- ken un- to me, O Lord.

The second system of musical notation continues the melody. The treble staff has half notes G, A, B, C, D, E, F#. The bass staff has half notes G, A, B, C, D, E, F#.

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

The third system of musical notation continues the melody. The treble staff has half notes G, A, B, C, D, E, F#. The bass staff has half notes G, A, B, C, D, E, F#.

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

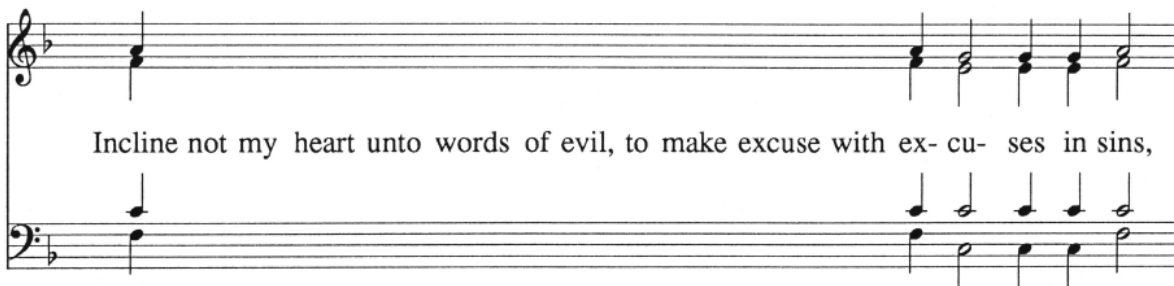
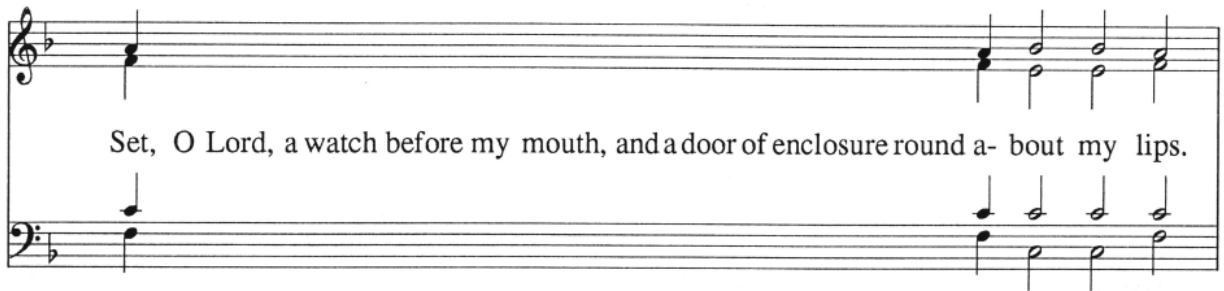
The fourth system of musical notation concludes the piece. The treble staff has half notes G, A, B, C, D, E, F#, followed by a whole rest, and then a half note G. The bass staff has half notes G, A, B, C, D, E, F#, followed by a whole rest, and then a half note G.

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



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.

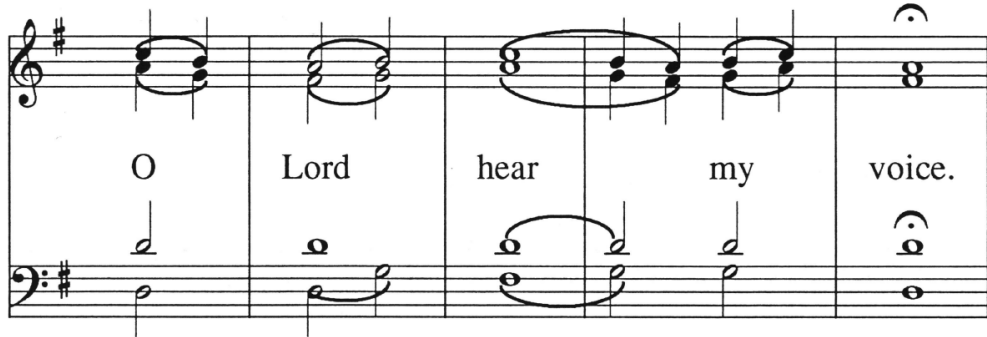
Deliver me from them that persecute me, for they are stronger than I.

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

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

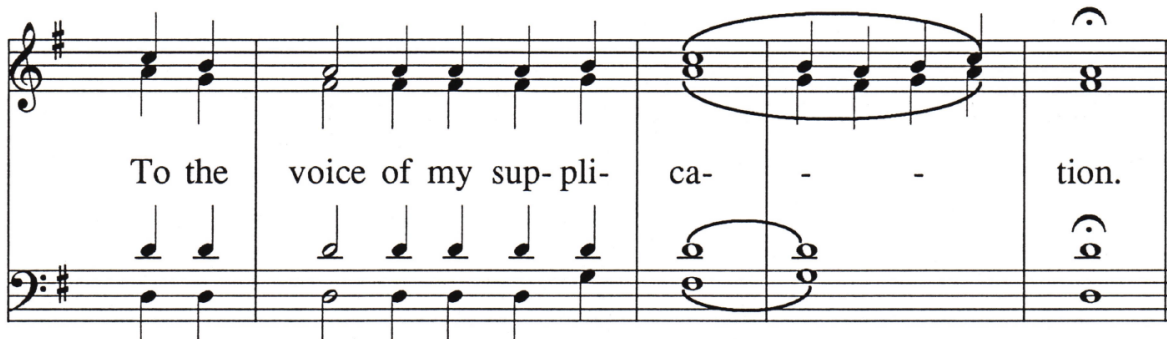
Stichera at Lord, I Have Cried, in Tone I

Stichos: Out of the depths have I cried unto Thee, O Lord:



O wondrous marvel!/ The wellspring of Life is laid in a tomb,/ and the grave becometh a ladder to the heavens!/ Be glad, O Gethsemane,/ thou holy dwelling-place of the Theotokos!/ O ye faithful, let us cry aloud,/ with Gabriel as our leader:/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

Stichos: Let Thine ears be attentive:



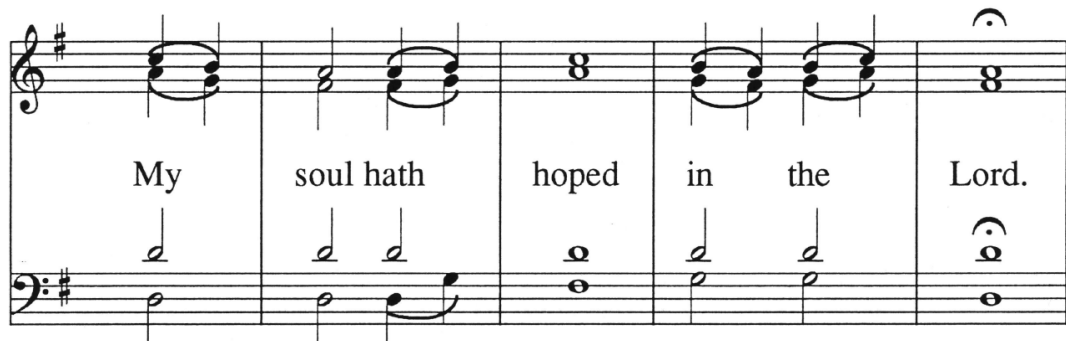
O wondrous marvel!/ The wellspring of Life is laid in a tomb,/ and the grave becometh a ladder to the heavens!/ Be glad, O Gethsemane,/ thou holy dwelling-place of the Theotokos!/ O ye faithful, let us cry aloud,/ with Gabriel as our leader:/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

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



O wondrous marvel!/ The wellspring of Life is laid in a tomb,/ and the grave becometh a ladder to the heavens!/ Be glad, O Gethsemane,/ thou holy dwelling-place of the Theotokos!/ O ye faithful, let us cry aloud,/ with Gabriel as our leader:/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

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



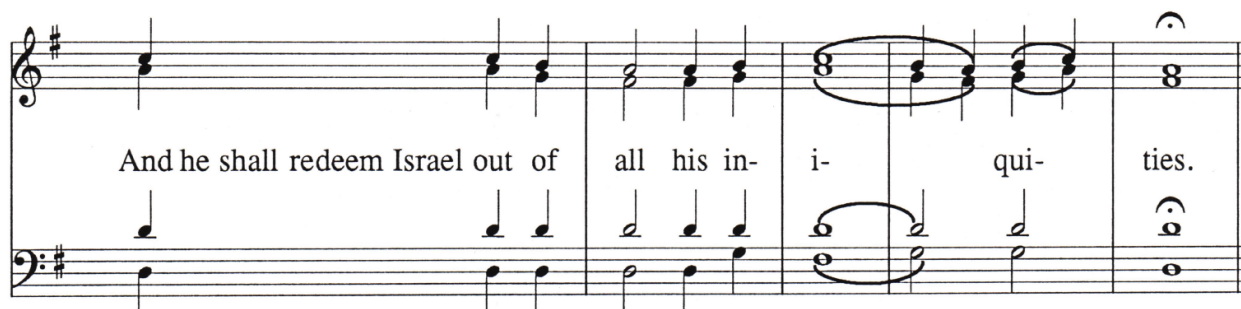
Wondrous are thy mysteries, O Theotokos!/ Thou hast been shown to be the throne of the Most High, O Mistress,/ and hast been translated from earth to heaven today./ Thy glory is majestic, shining with godly miracles!/ O ye virgins, ascend on high with the Mother of the King!/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

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



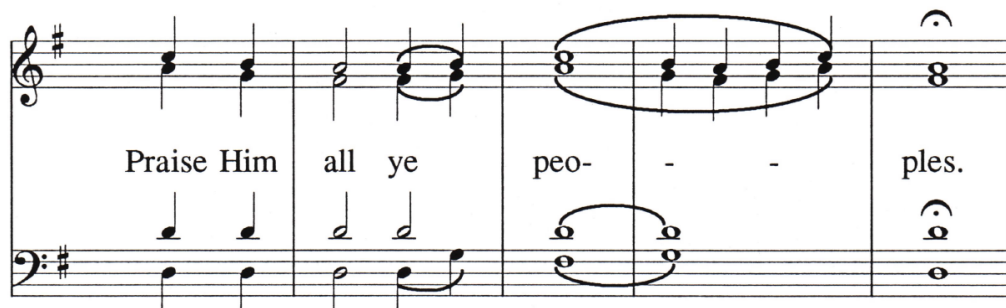
Wondrous are thy mysteries, O Theotokos!/ Thou hast been shown to be the throne of the Most High, O Mistress,/ and hast been translated from earth to heaven today./ Thy glory is majestic, shining with godly miracles!/ O ye virgins, ascend on high with the Mother of the King!/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

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



Wondrous are thy mysteries, O Theotokos!/ Thou hast been shown to be the throne of the Most High, O Mistress,/ and hast been translated from earth to heaven today./ Thy glory is majestic, shining with godly miracles!/ O ye virgins, ascend on high with the Mother of the King!/ Rejoice, O thou who art full of grace! The Lord is with thee,// granting great mercy to the world through thee!

Stichos: O praise the Lord, all ye nations:



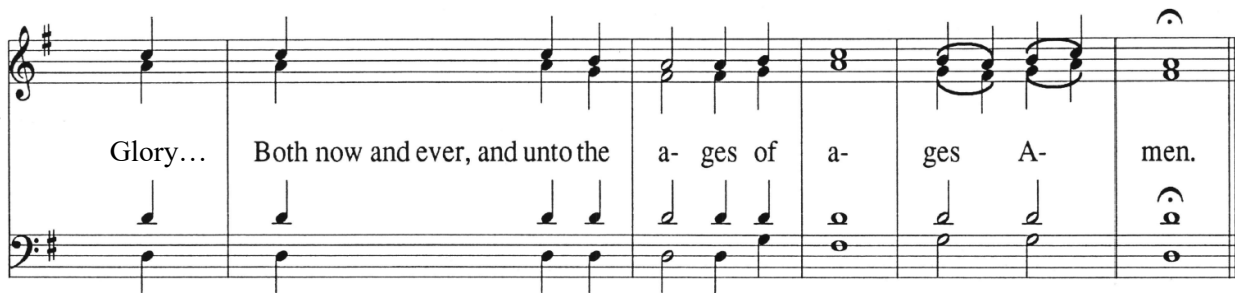
The authorities and thrones, the principalities and dominions,/ the powers, the cherubim and the awesome seraphim/ glorify thy dormition,/ and mortal men rejoice,/ adorned by thy divine glory./ Kings fall down in homage with the archangels and angels, and chant:/ Rejoice, O thou who art full of grace!/ The Lord is with thee,// granting great mercy to the world through thee!

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



The authorities and thrones, the principalities and dominions,/ the powers, the cherubim and the awesome seraphim/ glorify thy dormition,/ and mortal men rejoice,/ adorned by thy divine glory./ Kings fall down in homage with the archangels and angels, and chant:/ Rejoice, O thou who art full of grace!/ The Lord is with thee,// granting great mercy to the world through thee!

Glory, Both Now, Theotokion, in Tone I



At the divine behest, the God-bearing apostles/ were caught up from whence they were,/ and, coming to thine all-pure and life-creating body,/ they venerated it with love./ And the hosts of heaven above, arriving with their Master,/ were seized with awe/ as they accompanied the all-pure body which had received God;/ and they went forth in beauty/ and cried aloud invisibly to the hierarchies above:/ "Behold! the divine Maiden, the Queen of all, is come!/ Lift up your gates, and receive her above the world,/ who is the Mother of everlasting Light;/ for it is through her that salvation hath come to all the human race./ We cannot gaze upon her,/ we are unable to render her fitting honor;/ for her excellence passeth all understanding!" / Wherefore, O all-pure Theotokos,/ dwelling ever with thy life-bearing King and Offspring,/ pray thou without ceasing,/ that He preserve and save thy new people from every attack of the adversary;/ for we have acquired thine intercession,// manifestly blessing thee with splendor forever.

Prokeimenon

Saturday Evening, Tone VI

The Lord is King, He is clothed with maj- - - es- ty.

This musical score is for Saturday Evening, Tone VI. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "The Lord is King, He is clothed with maj- - - es- ty." The word "maj-" is followed by a long dash, indicating a sustained note. The piece ends with a double bar line and repeat dots.

Sunday Evening, Tone VIII

Behold now, bless ye the Lord, all ye ser- vants of the

This musical score is for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Behold now, bless ye the Lord, all ye ser- vants of the". The word "ser-" is followed by a long dash, indicating a sustained note. The piece ends with a double bar line and repeat dots.

Lord.

This musical score is a continuation of the previous one, for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Lord." The piece ends with a double bar line and repeat dots.

Prokeimenon

Monday Evening, Tone IV

The Lord will hearken unto me when I cry un- to Him.

This musical score is for Monday Evening, Tone IV. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is primarily composed of quarter and eighth notes. The lyrics are: "The Lord will hearken unto me when I cry un- to Him." The word "un-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Tuesday Evening, Tone I

Thy mercy, O Lord, shall pur- sue me all the days of my life.

This musical score is for Tuesday Evening, Tone I. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody features several long, horizontal lines, indicating sustained notes or a slow, melismatic style. The lyrics are: "Thy mercy, O Lord, shall pur- sue me all the days of my life." The word "pur-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Wednesday Evening, Tone V

O God, in Thy name save me, and in Thy strength do Thou judge me.

This musical score is for Wednesday Evening, Tone V. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody includes some longer notes and rests, particularly in the second half of the phrase. The lyrics are: "O God, in Thy name save me, and in Thy strength do Thou judge me." The word "judge" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Prokeimenon

Thursday Evening, Tone VI

My help cometh from the Lord, Who hath made hea- ven

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "My help cometh from the Lord, Who hath made hea- ven". The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "My help cometh from the Lord, Who hath made hea- ven".

and the earth.

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "and the earth.". The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "and the earth.".

Friday Evening, Tone 7

O God, my helper art Thou, and Thy mer- cy shall go be- fore me.

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "O God, my helper art Thou, and Thy mer- cy shall go be- fore me.". The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "O God, my helper art Thou, and Thy mer- cy shall go be- fore me.".

Paroemias

A Reading from Genesis

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A Reading from the Prophecy of Ezekiel

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A Reading from Proverbs

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litya

Tone I

It was fitting that the servants of the Word,/ who saw Him with their own eyes,/ see also the repose of His Mother in the flesh,/ inasmuch as it was the final mystery concerning her,/ that they might behold not only the Savior's ascension from the earth,/ but also witness the translation of her who gave Him birth./ Wherefore, assembled from all parts of the earth by the power of God,/ they reached Sion and bade farewell to her/ who is more highly exalted than the cherubim/ as she passed on to heaven.// And we also, with them, bow down to her as one who prayeth for our souls.

Tone II

The composition of Anatolius

As she was more exalted than the heavens,/ more glorious than the cherubim/ and higher in honor than all creation,/ and in her exceeding purity/ became the dwelling-place of the ever-existent Essence,/ she surrendereth her most holy soul into the hands of her Son to-day./ By her are all things filled with joy;// and He granteth us great mercy.

The composition of John

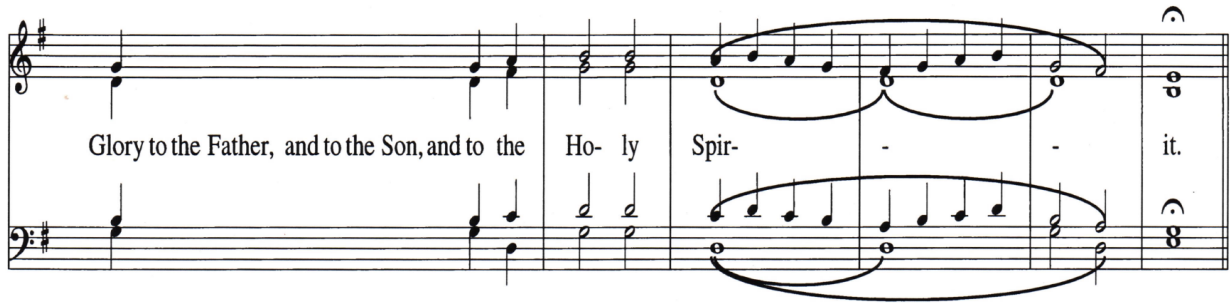
The all-immaculate Bride and Mother/ of Him in Whom the Father was well-pleased,/ who was foreordained by God to be the habitation of His unconfused Union,/ doth commit her all-pure soul to God the Creator./ Her do the hosts of the incorporeal ones bear aloft,/ and she passeth over to life, in that she is the Mother of the Life,/ the light of the Light unapproachable,/ the salvation of the faithful// and the hope of our souls.

Tone III

The composition of Germanus

Come, all ye ends of the earth,/ let us praise the honored translation of the Mother of God;/ for she hath placed her immaculate soul in the hands of her Son./ Wherefore, the world hath been given life through her holy dormition;/ and in psalms, hymns and spiritual songs// doth it celebrate splendidly with the incorporeal hosts and the apostles.

Glory, in Tone V



The composition of Theophanes

Come, ye assembly of those who love the feasts of the Church! / Come, let us form a choir! / Come, and let us crown the temple of the ark of God with hymns and repose! / For today heaven expandeth its bosom, / receiving her who gave birth to Him Who is invisible to all, / and the earth receiveth the wellspring of Life, / who imparteth blessing and is adorned with splendor. / The angels form a chorus with the apostles, / gazing with awe upon her who gave birth to the Author of life, / and who is translated from life to Life. / Let us all bow down before her, praying: // O Mistress, forget not thy kinship with those who celebrate thy most holy dormition with faith!

Both Now, Theotokion, in Tone V

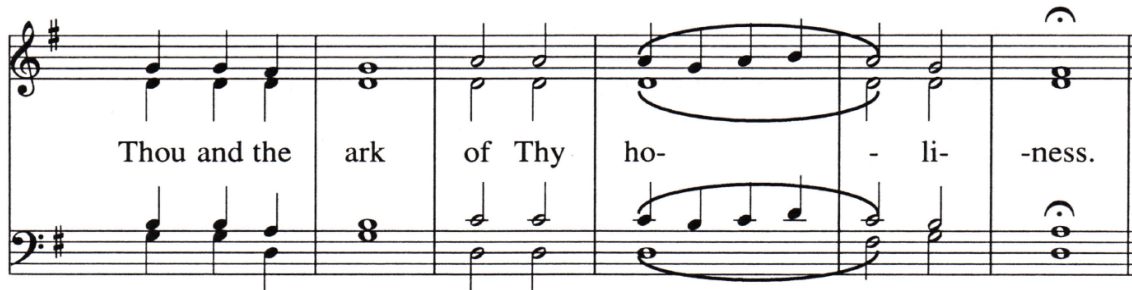


O ye people, hymn ye, hymn ye the Mother of our God! / For today she committeth her most radiant soul / into the all-pure hands of Him Who became incarnate of her without seed. / And she entreateth Him unceasingly, // that He grant peace and great mercy to the whole world.

Aposticha, in Tone IV

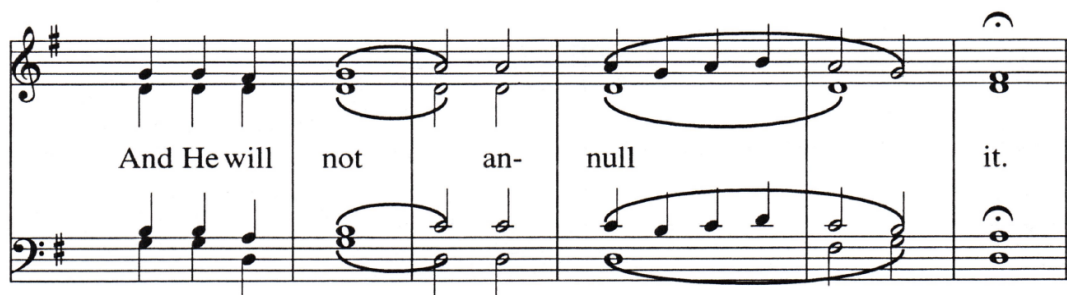
Come, O ye people,/ let us hymn the all-holy and pure virgin/ from whom the incarnate Word of the Father came forth ineffably;/ and let us cry aloud, saying:/ Blessed art thou among women,/ and blessed is the womb which contained Christ!/ Having surrendered thy soul into His holy hands,// O all-pure one, entreat Him, that our souls be saved.

Stichos: Arise, O Lord, into Thy rest:



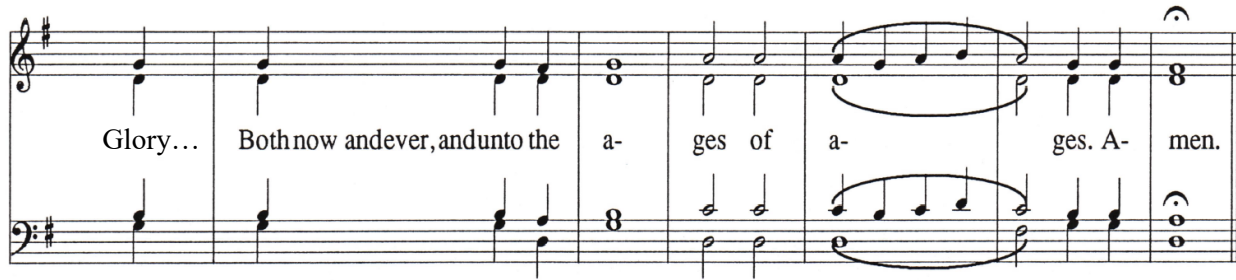
Let us chant today the hymn of David unto Christ God, O ye people:/ The virgins that follow after her, said he, shall be brought to the King,/ and those near her shall be brought in gladness and rejoicing;/ for she who is of the seed of David,/ for whose sake we have been deified,/ is gloriously and ineffably placed in the hands of her Son and Master./ Hymning her as the Mother of God,/ let us cry aloud and say:/ From every evil circumstance save us who confess thee/ to be the Theotokos,// and deliver our souls from misfortunes!

Stichos: The Lord hath sworn in truth unto David:



O all-holy and pure virgin,/ we, the multitude of angels in heaven and the generation of men on earth,/ bless thy most honored dormition,/ for thou wast the Mother of Christ God,/ the Creator of all./ We pray thee: Never cease to entreat/ in behalf of us who have set our hope on thee and God,// O most hymned Theotokos who knewest not wedlock.

Glory, Both Now, Theotokion, in Tone IV



When thou didst depart unto Him Who had been ineffably born of thee,/ O Virgin Theotokos,/ James the brother of God and first bishop was present,/ with Peter, the most honorable and preëminent,/ the foremost of theologians,/ and the whole divine choir of the apostles,/ hymning the divine and awesome mystery of God's dispensation with manifest theology;/ and, burying thy Life-giving and God-receiving body,/ they rejoiced, O most hymned one./ And regarding one another, they said,/ marvelling at the wonders of her who transcendeth the all-holy senior ranks of the angels:/ "Lift up your gates and receive her/ who gave birth to the Creator of heaven and earth,/ and with glorifications let us hymn the precious and holy body/ which contained the Lord Who is invisible to us."/ Wherefore, celebrating thy memory,/ we also cry out to thee, O all-hymned one:// Exalt the horn of Christians and save our souls!

Troparion of the Feast, in Tone I

In giving birth thou didst preserve thy virginity,/ and in thy falling asleep thou hast not forsaken the world, O Theotokos./ Thou hast been translated to life,/ as thou art the Mother of Life./ And by thy supplications// thou dost deliver our souls from death. *Thrice*

Matins

God is the Lord, in Tone I

Four times

God is the Lord, and hath appeared unto us.

Blessed is he that cometh in the name of the Lord.

Troparion of the Feast, in Tone I

In giving birth thou didst preserve thy virginity,/ and in thy falling asleep thou hast not forsaken the world, O Theotokos./ Thou hast been translated to life,/ as thou art the Mother of Life./ And by thy supplications// thou dost deliver our souls from death. *Thrice*

After the First Chanting of the Psalter, Sessional Hymn

The most honorable choir of the all-wise apostles was gathered together miraculously to bury thine all-pure body gloriously, O most hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

Glory..., Both now...: The foregoing is repeated.

After the Second Chanting of the Psalter, Sessional Hymn

Thy seedless conception in thy birthgiving and thine incorrupt mortality in thy dormition, a twofold wonder within a wonder, have merged in thee, O Theotokos. For how art thou who hast not known man a pure nourisher of an Infant? And how dost thou, the Mother of God, perfume with myrrh a mortal body? Wherefore, with the angel we cry to thee: Rejoice, O thou who art full of grace!

Glory..., Both now...: The foregoing is repeated.

The Polyeleos

Athonite Chant

Praise ye the name of the Lord.

The musical notation consists of a treble and bass staff in G major (one sharp). The melody is a simple, slow-moving line with a final cadence marked by a double bar line and a repeat sign. The lyrics are written below the notes.

O ye servants praise the Lord. Al- le- lu- i- a.

The musical notation continues from the first line. It features a treble and bass staff in G major. The melody is a simple, slow-moving line with a final cadence marked by a double bar line and a repeat sign. The lyrics are written below the notes.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.
O Lord, Thy name endureth forever, and Thy memorial unto generation and generation.
Alleluia.
Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good;

The musical notation continues from the second line. It features a treble and bass staff in G major. The melody is a simple, slow-moving line with a final cadence marked by a double bar line and a repeat sign. The lyrics are written below the notes.



To Him that established the earth upon the waters; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

With a strong hand and a lofty arm; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

O give thanks unto the God of Heaven; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

Magnification

First system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major (one sharp). The treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: 'We mag- ni -fy We mag- ni- fy thee,'. The melody is simple, with the treble staff using half notes and the bass staff using quarter notes.

We mag- ni -fy We mag- ni- fy thee,

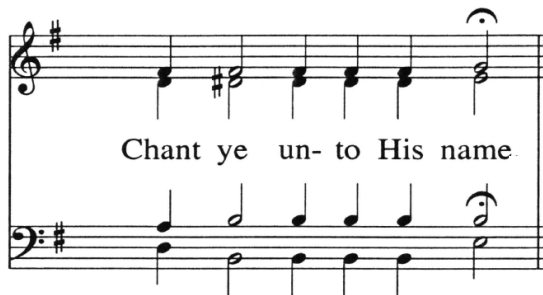
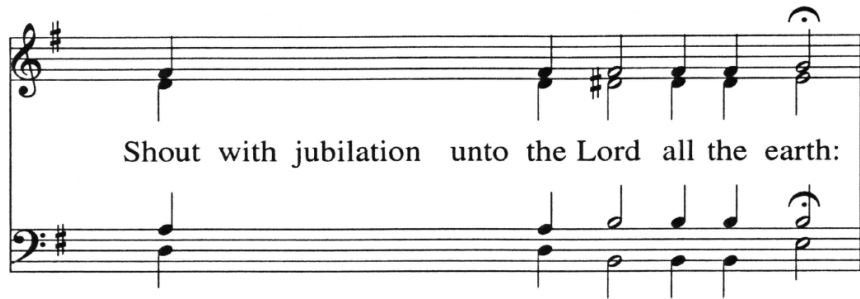
Second system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'O most blameless Mother of Christ our God,'. The melody continues with half notes in the treble and quarter notes in the bass.

O most blameless Mother of Christ our God,

Third system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'and we glor- i- fy thine all-glorious Dor- mi- - tion.' The system ends with a double bar line and repeat dots. The melody concludes with a half note in the treble and a quarter note in the bass.

and we glor- i- fy thine all-glorious Dor- mi- - tion.

Selected Psalm Verses



Shout with jubilation before the Lord our King. (*Psalm 97: 6*)

Give thanks unto Him; praise His name. (*Psalm 99: 4*)

In the city of the Lord of hosts, in the city of our God. (*Psalm 47: 9*)

His place hath been made in peace, and His dwelling in Sion. (*Psalm 75: 3*)

Glorious things are spoken of thee, O city of God. (*Psalm 86: 3*)

God hath laid her foundations unto eternity. (*Psalm 47: 9*)

The Most High hath hallowed His tabernacle. (*Psalm 45: 5*)

Holiness and majesty are in His sanctuary. (*Psalm 95: 6*)

I will sing and chant in my glory. (*Psalm 107: 1*)

I will take the cup of salvation, and I will call upon the name of the Lord. (*Psalm 115: 4*)

In peace in the same place I shall lay me down and sleep. (*Psalm 4: 9*)

Return, O my soul, unto thy rest, for the Lord hath dealt bountifully with thee.
(*Psalm 114: 6*)

The Lord is righteous; He hath cut asunder the necks of sinners. (*Psalm 128: 4*)

Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. (*Psalm 131: 8*)

Holiness becometh Thy house, O Lord, unto length of days. (*Psalm 92: 6*)

I shall commemoration thy name in every generation and generation. (*Psalm 44: 18*)

Glory..., Both now...

Alleluia, alleluia, alleluia! Glory to Thee, O God! *Thrice*

We magnify thee, O all-immaculate Mother of Christ our God, and we glorify thy most glorious dormition.

After the Magnification, Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

Cry aloud, O David! What is this feast of which thou didst sing of old in the book of psalms? For Christ, Who was born of her without seed, hath translated thy daughter, the divine Maiden and Virgin, to His mansions. Wherefore, mothers and daughters, and the brides of Christ rejoice, crying: Rejoice, O thou who hast been translated to the kingdom on high!

Glory..., Both now...: The foregoing is repeated.

Hymn of the Ascents

Tone IV, Antiphon I

From my youth have the many passions warred a- gainst me.

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the notes.

but do Thou help me and save me, O my Sav- iour.

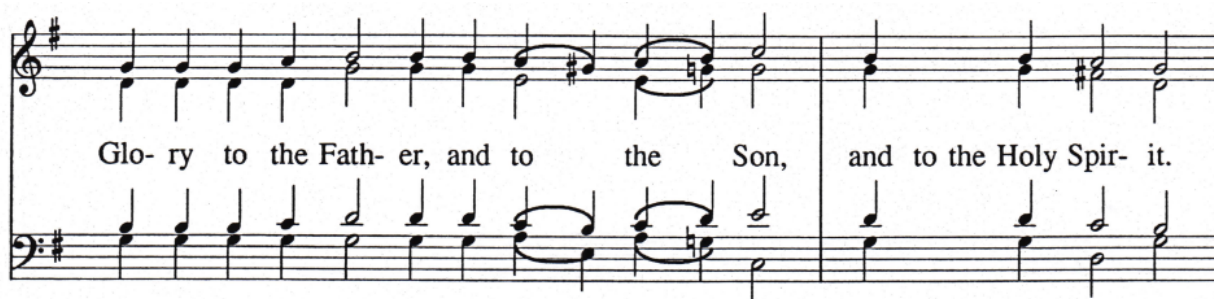
This musical system continues the melody and accompaniment from the first line. The lyrics are written below the notes.

O ye who hate Si- on, ye shall be put to shame by the Lord;

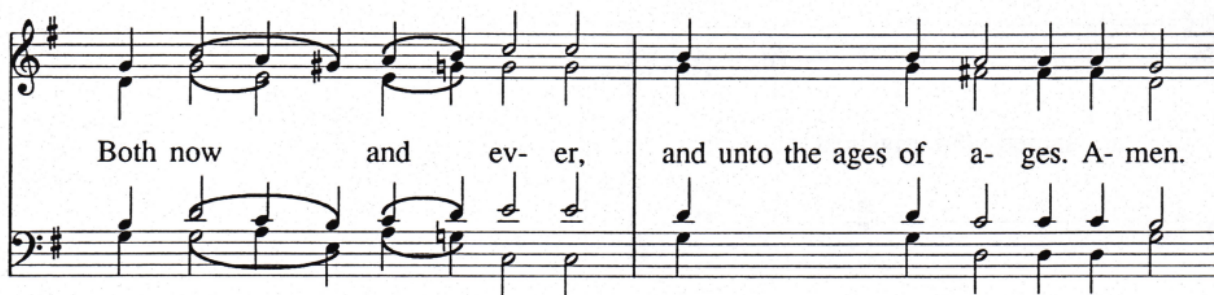
This musical system continues the melody and accompaniment. The lyrics are written below the notes.

for ye shall be with- ered up like grass by the fire.

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



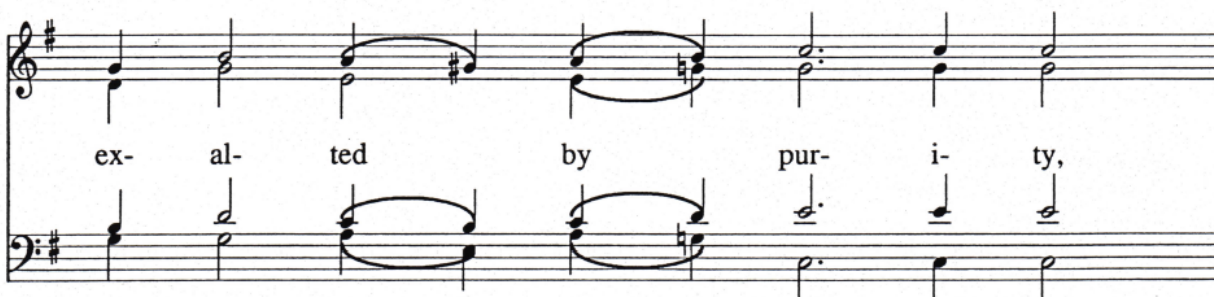
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



Both now and ev- er, and unto the ages of a- ges. A- men.



By the Ho- ly Spir- it, is every soul giv- en life,



ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

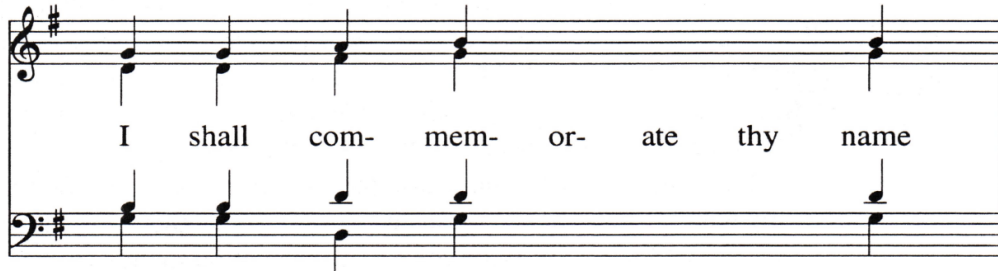
This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff begins with a half note G4. The bass staff begins with a half note F#3. The lyrics "and made radiant by the Unity of the Trinity in" are centered between the staves.

a sacred and mystical man-ner.

This musical system continues the hymn. The treble staff has three measures: a half note G4, a half note A4 with a sharp sign, and a whole note chord of G4 and B4 with a fermata. The bass staff has three measures: a half note F#3, a half note G3, and a whole note chord of F#3 and G3 with a fermata. The lyrics "a sacred and mystical man-ner." are centered between the staves.

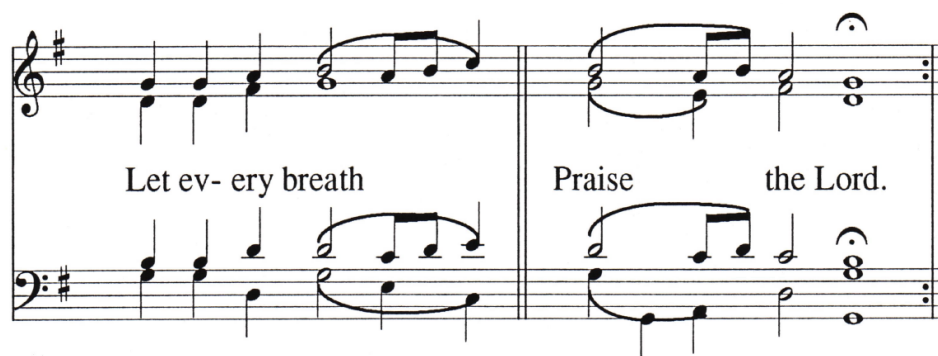
Prokeimenon, in Tone IV

I shall commemoration thy name in every generation and generation.



Stichos: Hearken, O daughter, and see, and incline thine ear.

Let Every Breath Praise the Lord, in Tone IV



Holy Gospel

Luke §4 (1:39-49, 56)

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months, and returned to her own house.

Stichera following Psalm 50, in Tone VI

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

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are written below the staves.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

The second system continues the melody. It features a measure rest in the treble staff for the first half of the line, followed by a melodic phrase. The bass staff continues with a steady accompaniment. The lyrics are aligned with the notes.

Blot out the multitude of our trans- gres- sions.

The third system features a long melisma on the word 'trans-gres-sions'. The treble staff has a long note with a fermata, and the bass staff has a corresponding long note with a fermata. The lyrics are written below the staves.

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

The fourth system concludes the Stichera. It features a final melodic phrase in the treble staff and a corresponding accompaniment in the bass staff. The lyrics are written below the staves.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

Blot out the multitude of our trans- gres- - sions.

Have mercy one me, O God, according to Thy great mer- cy,

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



Sticheron, in Tone VI

The composition of Byzantius

When the repose of thine all-pure body drew nigh,/ the apostles, standing about thy bed,/ looked upon thee with trembling;/ and, gazing at thy body, they were seized with awe./ And Peter cried aloud to thee, weeping:/ " O Virgin, I behold thee clearly stretched out, the life of all,/ and I am amazed,/ for in thy body/ the Delight of the life to come made His abode!" / O all-pure one,/ earnestly entreat thy Son and God,// that thy flock be saved unharmed.

The Canon

Ode I *Canon I*

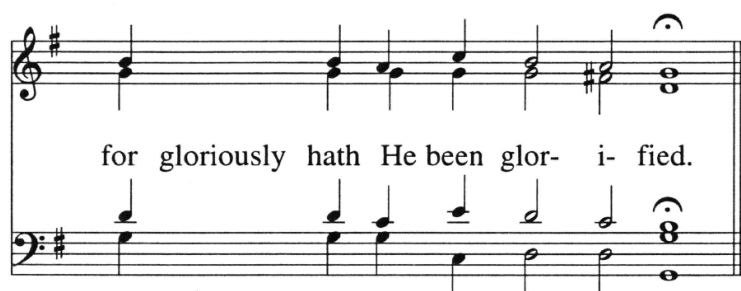
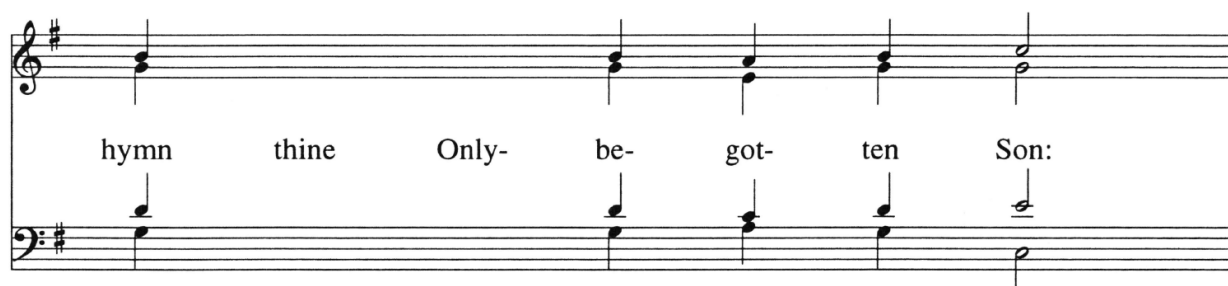
Tone I

Thy sac- red and glor- i- ous mem- o- ry,

all- ad- orned with divine glory, O Vir- gin,

hath gathered all the faithful in glad- ness,

who, led by Miriam with choirs and tim- brels,



Refrain: O Most-Holy Theotokos, save us.

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos. With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

Ode I
Canon II

I will open my mouth, and with the Spirit will it be filled;

and I will utter discourse unto the Queen and Mother.

I shall be seen keeping festival with splendor;

and, rejoicing, I shall hymn her Dormition.

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

Ode III
Canon I

O Christ, Thou cre- a- tive and almighty Wisdom and Pow- er of God,

es- tab- lish the Church immovable and un- sha- ken;

for Thou alone art ho- ly Who rest- est in the saints.

Refrain: O Most-Holy Theotokos, save us.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word became flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Ode III
Canon II

O The- o- tok- os, thou living and abundant foun- tain,

in thy divine glo- ry spiritually es- tab- lish those who hymn thee,

form- ing them- selves in- to a choir,

and vouchsafe unto them crowns of glo- - ry.

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Mistress.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

Hypacoï, in Tone VIII

All of us, the generations of men, bless thee, O Virgin Theotokos; for Christ our God, Who is infinite, was well-pleased to be contained within thee. Blessed are we to enjoy thine intercession; for thou prayest for us day and night, and by thy supplications are the scepters of kingdoms made steadfast. Wherefore, chanting, we cry aloud to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Ode IV
Canon I

The say- ings and images of the pro- phets

This musical system consists of a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G4, A4, B4, C5, D5, E5, and F#5. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G3, A3, B3, C4, D4, E4, and F#4. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

re- vealed Thine incarnation from a Vir- gin, O Christ.

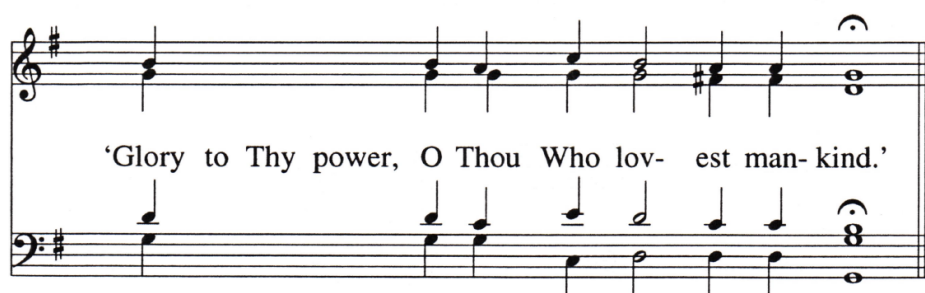
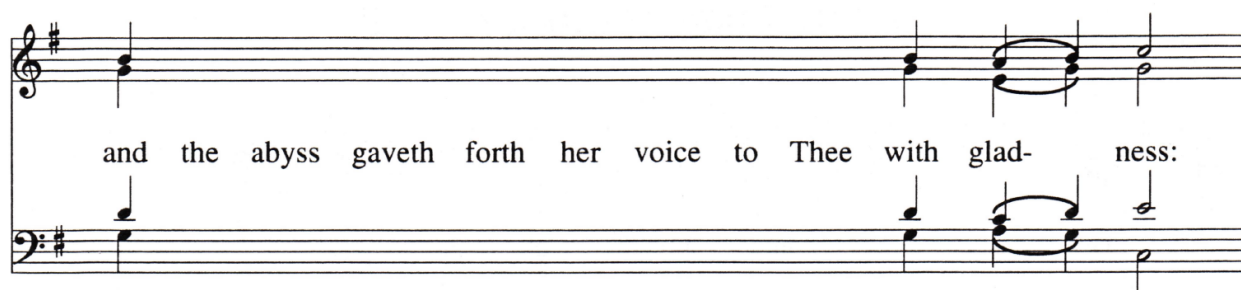
This musical system consists of a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G4, A4, B4, C5, D5, E5, and F#5. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G3, A3, B3, C4, D4, E4, and F#4. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

The splendor of Thine ef- ful- gence

This musical system consists of a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G4, A4, B4, C5, D5, E5, and F#5. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G3, A3, B3, C4, D4, E4, and F#4. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

go- eth forth unto the enlightenment of the na- tions

This musical system consists of a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G4, A4, B4, C5, D5, E5, and F#5. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G3, A3, B3, C4, D4, E4, and F#4. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.



Refrain: O Most-Holy Theotokos, save us.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death became a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Ode IV
Canon II

The Pro- phet Hab- ba- kuk, per- cei- ving the unfathomable coun- sel of God:

the in- car- na- tion of Thee, the Most High, from the Vir- gin, cried out:

'Glory to Thy pow- er, O Lord!'

Refrain: O Most-Holy Theotokos, save us.

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gave birth to Him without knowing wedlock, refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered with their sacred wings thy most spacious body, which had held God.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

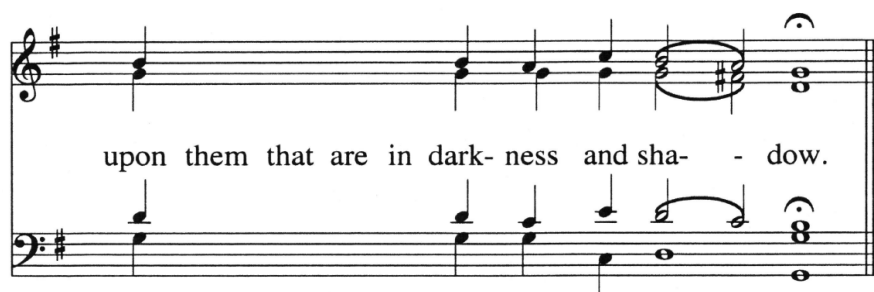
Ode V
Canon I

We con- fess the divine and ineffable beauty of Thy vir- tues, O Christ;

for hav- ing shone forth from eternal glo- ry

as the co-eternal and hypostatic Ef- ful- gence, in- car- nate of a vir- gin's womb

thou hast shone forth as the Sun,



Refrain: O Most-Holy Theotokos, save us.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the light cloud through whom God Most High, the Sun of righteousness, hath shone forth upon those who are in darkness and shadow.

More melodious than clarions, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Ode V
Canon II

All things are filled with awe at thine honored dor- mi- tion;

The first system of musical notation features a treble and bass staff in G major. The treble staff contains a series of chords: G4-B4, A4-B4, B4-C5, and a final G4-B4-C5 triad. The bass staff contains a series of chords: G2-B2, A2-B2, B2-C3, and a final G2-B2-C3 triad. The lyrics are aligned with the notes.

for thou, O Virgin who hast not known wed- - lock,

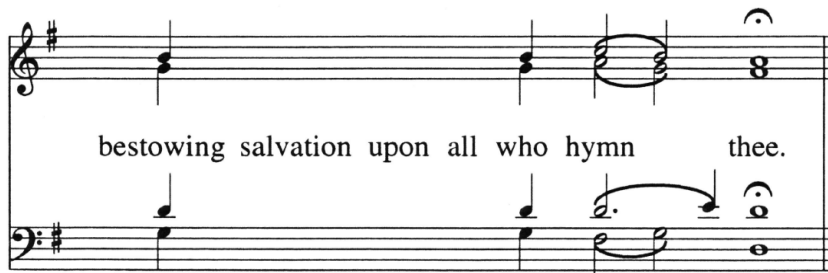
The second system of musical notation continues the melody. The treble staff has chords: G4-B4, A4-B4, B4-C5, and a final G4-B4-C5 triad. The bass staff has chords: G2-B2, A2-B2, B2-C3, and a final G2-B2-C3 triad. The lyrics are aligned with the notes.

hast passed from earth to the ev- er- las- ting man- sions,

The third system of musical notation continues the melody. The treble staff has chords: G4-B4, A4-B4, B4-C5, and a final G4-B4-C5 triad. The bass staff has chords: G2-B2, A2-B2, B2-C3, and a final G2-B2-C3 triad. The lyrics are aligned with the notes.

and to nev- er end- ing life,

The fourth system of musical notation continues the melody. The treble staff has chords: G4-B4, A4-B4, B4-C5, and a final G4-B4-C5 triad. The bass staff has chords: G2-B2, A2-B2, B2-C3, and a final G2-B2-C3 triad. The lyrics are aligned with the notes.



Let the clarions of the theologians trumpet forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded Virgin Theotokos, to be the chosen vessel, which is wholly marvelled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

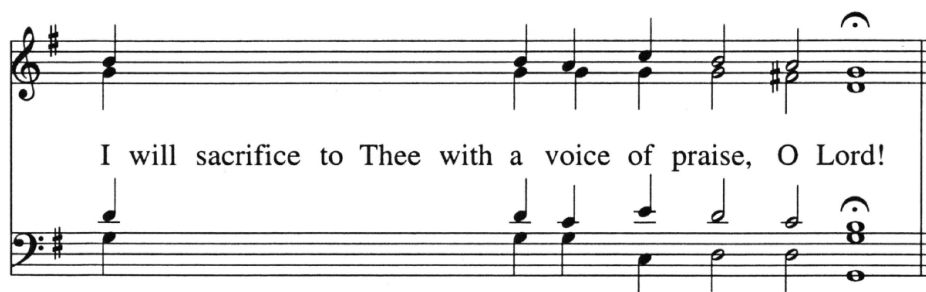
Ode VI
Canon I

The in- ner fire of the sea from the deep which giv- eth rise to the whales

was a prefiguring of Thy three-day bur- i- al,

where- of Jonah was shown to be the pro- claim- er

for, remaining unharmed as he was before he was sent forth, he cried:



Refrain: O Most-Holy Theotokos, save us.

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candlestick of the immaterial Light, the golden censer of the divine Coal, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Ode VI
Canon II

Cel- e- bra- ting this divine and most honored festival of the Moth- er of God,

come, ye di- vine- ly wise, let us clap our hands,

and glorify God Who was born of her.

From thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

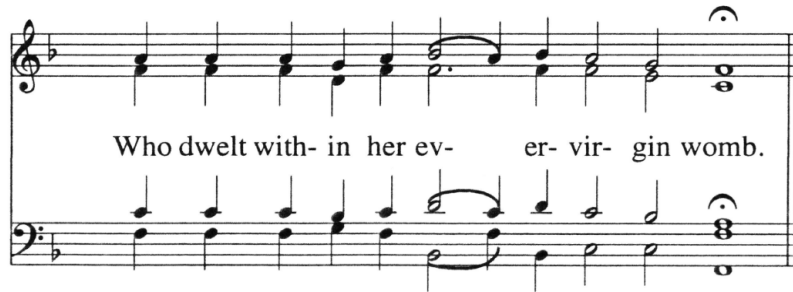
As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

Kontakion, in Tone II

The tomb and mortality could not hold the Theotokos,/ who is untiring in her supplications and our certain hope in her intercessions./ For, as the Mother of Life, she hath passed over to the Life// Who dwelt within her ever-virgin womb.

Ikos: Guard thou my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfilllest the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.



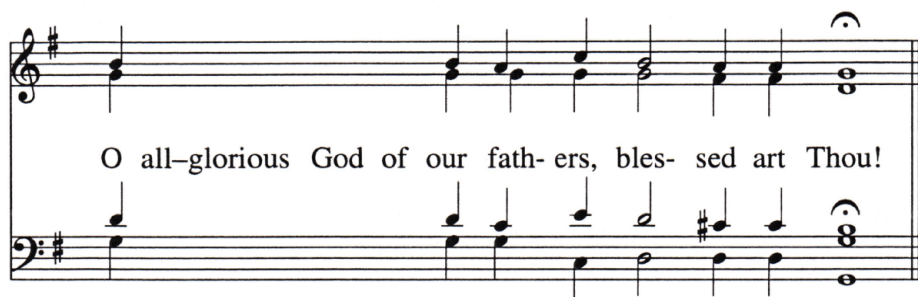
Ode VII
Canon I

The di- vine will, opposing the shame- less rage and the fire,

be- dewed the fire and put wrath to shame

by the divinely inspired three- stringed lyre of the ven- er- a- ble youths,

opposing the musical instruments amid the flames, chant- ing:



Refrain: O Most-Holy Theotokos, save us.

Enraged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gave birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O all-glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-sounding clarion of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O all-glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of those who keep festival, the voice of the unutterable rejoicing of those who cry out to Christ in gladness: O all-glorious God of our fathers, blessed art Thou!

Ode VII
Canon II

The div- ine- ly wise youths worshipped not a creation

This musical system consists of a treble and bass staff in G major. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G2, A2, B2, C3, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5.

rather than the Cre- a- tor,

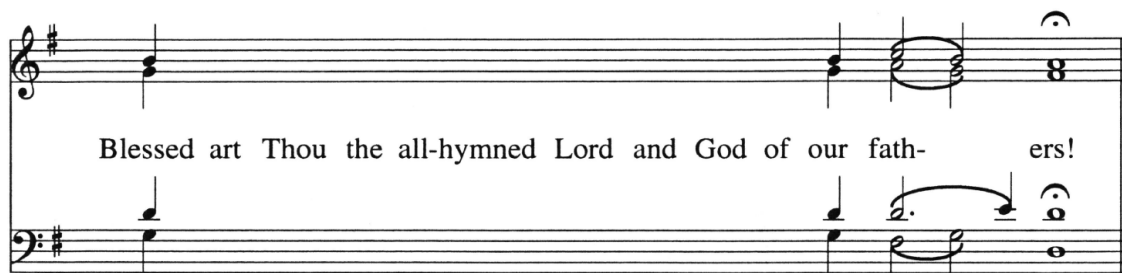
This musical system continues the melody from the first line. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G2, A2, B2, C3, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5.

but, manfully trampling the threat of the fire un- der- foot,

This musical system continues the melody from the second line. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G2, A2, B2, C3, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5.

they re- joiced, chan- ting:

This musical system continues the melody from the third line. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter notes: G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line is composed of quarter notes: G2, A2, B2, C3, D3, E3, F#3, G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5.



Refrain: O Most-Holy Theotokos, save us.

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him!

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

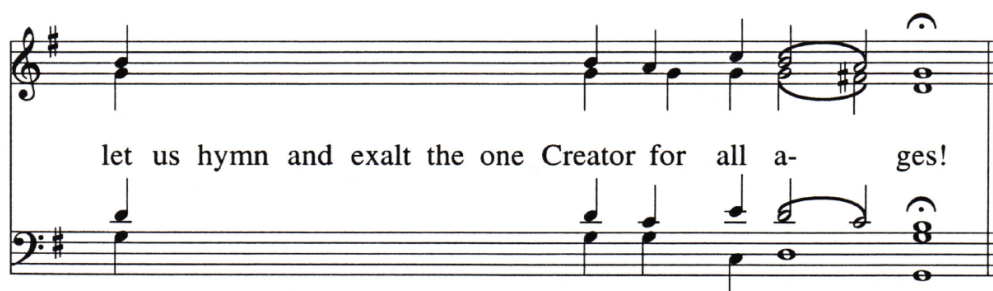
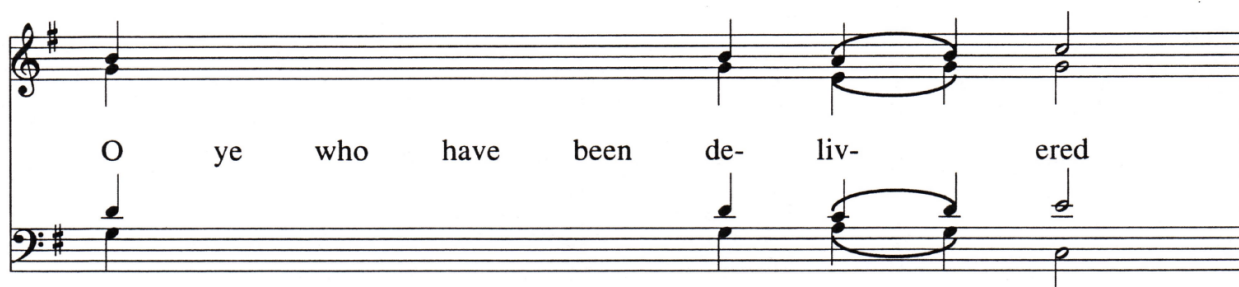
Ode VIII
Canon I

The all-mighty angel of God showed forth for the youths a flame

which bedewed the venerable and utterly consumed the ungodly;

and He made the Theotokos a life-creating well-spring

pouring forth destruction for death and life for them that chant:



Refrain: O Most-Holy Theotokos, save us.

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard those who chant with faith: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother thou didst with boldness say to Him Who was born of thee: Preserve Thou forever those whom Thou hast given to me, who cry out to Thee: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

Ode VIII
Canon II

The birth- giv- ing of the The- o- tok- os

saved the pious youths in the fur- - nace. then in fig- ure, but now in deed:

and it moveth the whole universe to chant to Thee: hymn the Lord, ye works,

and ex- alt Him su- preme- ly for all a- - ges!

Refrain: O Most-Holy Theotokos, save us.

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of men, hymn and exalt it supremely for all ages.

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

He Who, in manner strange, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and exalt thee supremely for all ages, O Virgin.

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

O the wonders of the Ever-virgin and Mother of God, which pass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

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). The melody is simple and homophonic, using mostly half and quarter notes. The lyrics are: "We praise, we bless, we wor- ship the Lord, prais- ing and su- preme- ly ex- al- ting Him un- to all a- - ges." The score ends with a double bar line and repeat signs.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

Ode IX
Canon I

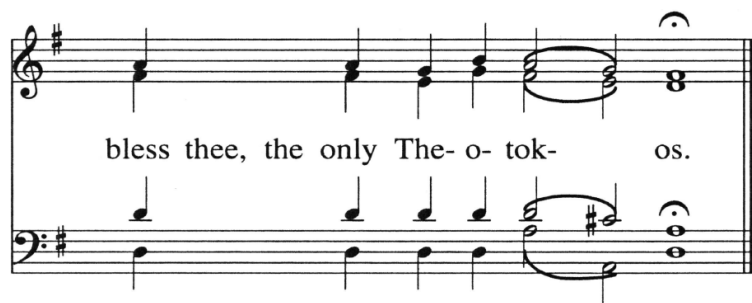
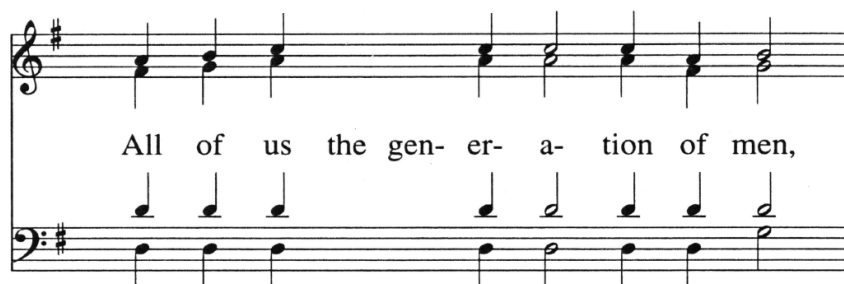
Beholding the dormition of the all-pure one, the angels were amazed that the Virgin ascended from earth to heaven.

In thee are the laws of na- ture ov- er- come O pure Vir- gin,

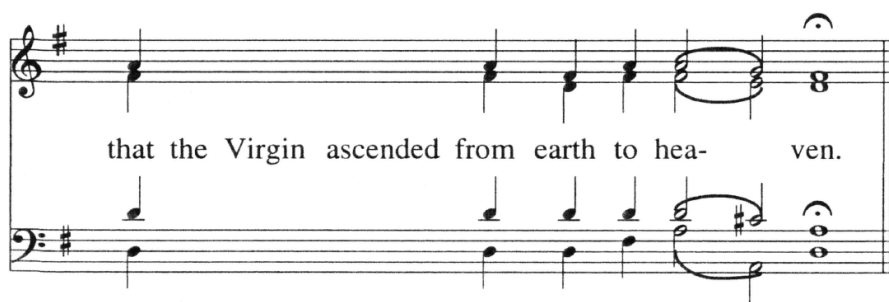
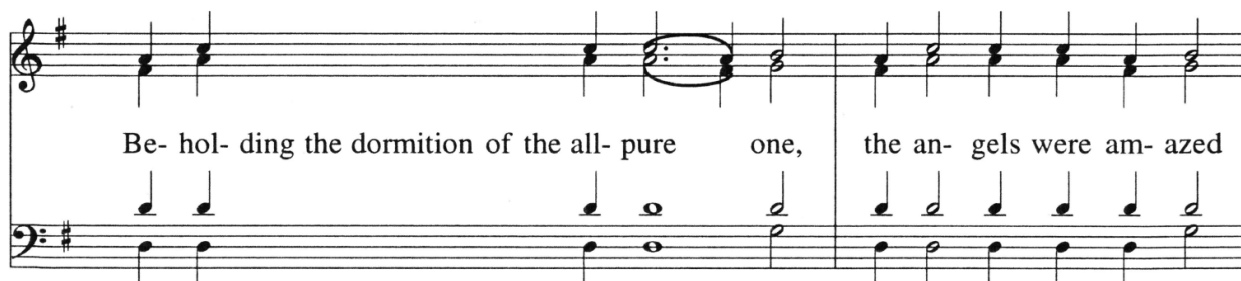
for thy birthgiving is vir- gi- nal and death is be- trothed to life.

A Virgin giving birth and a- live af- ter death, O The- o- tok- os,

thou hast saved thine in- her- i- tance.



The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in all-pure manner: Come, O pure one, and be glorified with thy Son and God!



The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Ode IX
Canon II

Refrain:

Mag- ni- fy, O my soul, the honored passing of the Moth- er of God

This musical system consists of two staves, treble and bass, in the key of D major. The melody is written in a simple, homophonic style with eighth and quarter notes. The lyrics are placed below the notes.

from earth to hea- ven.

This musical system continues the melody from the previous system, ending with a final cadence. It features a treble and bass staff with a key signature of one sharp (F#).

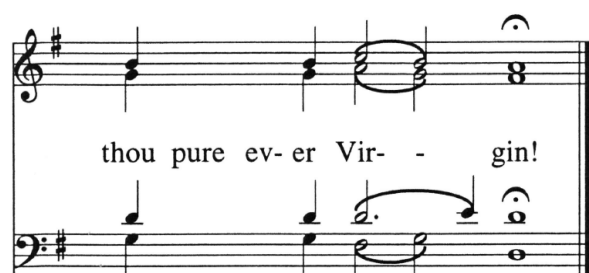
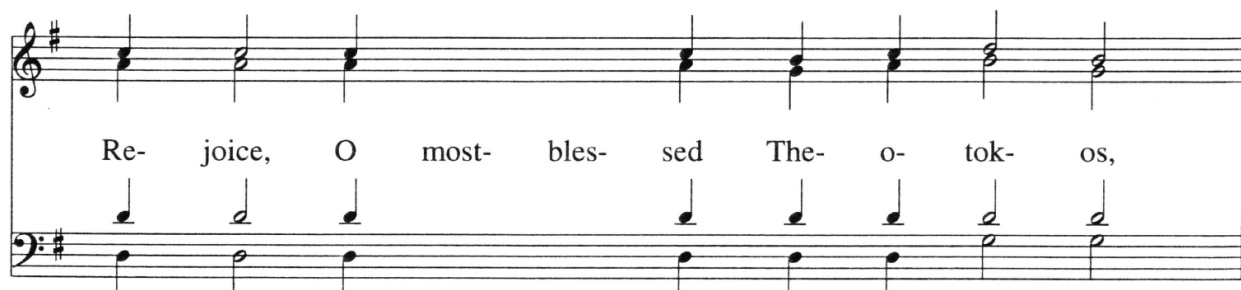
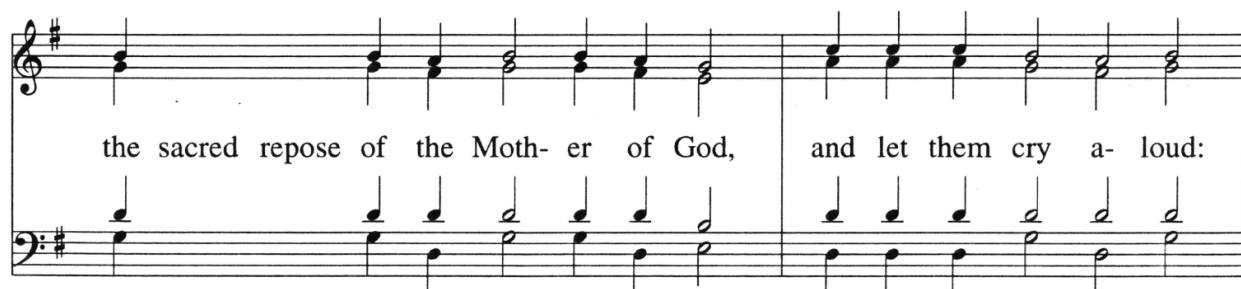
Irmos:

Let ev- ery earth- born man leap for joy, en- ligh- tened by the Spir- it;

This musical system consists of two staves, treble and bass, in the key of D major. The melody is written in a simple, homophonic style with eighth and quarter notes. The lyrics are placed below the notes.

and let the nature of the incorporeal in- tel- li- gen- ces keep fes- ti- val

This musical system continues the melody from the previous system, ending with a final cadence. It features a treble and bass staff with a key signature of one sharp (F#).



Refrain: Magnify, O my soul, the honored passing of the Mother of God, from earth to heaven.

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation to their souls.

For the Katavasia, the right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

Exapostilarion

Special Melody: The heaven with stars...

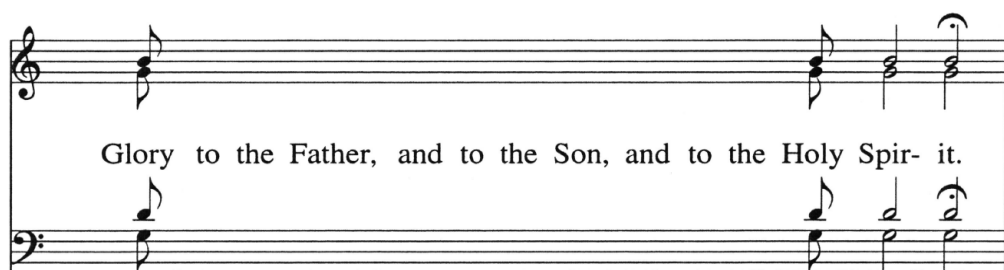
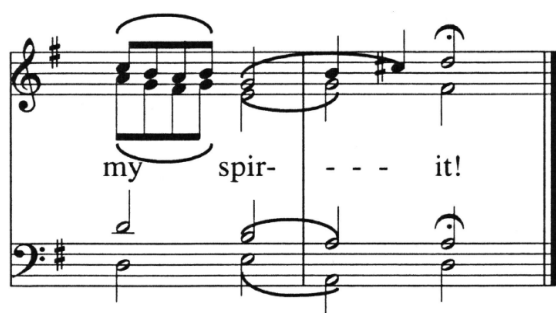
O ye Ap- os- - - - - tles, hav- ing gath- ered

here from the ends of the earth. Bu- ry my bo- -

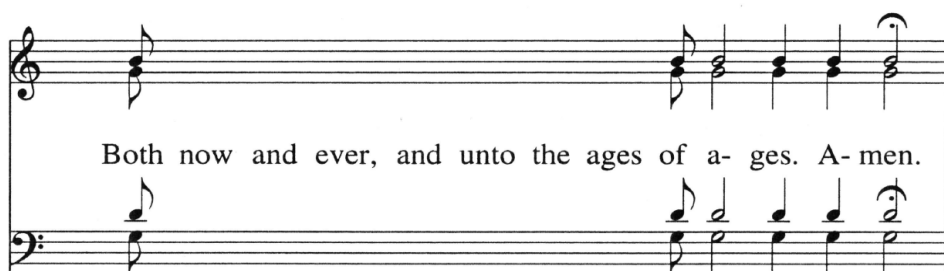
A tempo

dy in the Gar- den of Geth- sem- a- -ne. And do

Thou, O my Son and God Re- -ceive



O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!



O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

Let Every Breath Praise the Lord, in Tone IV

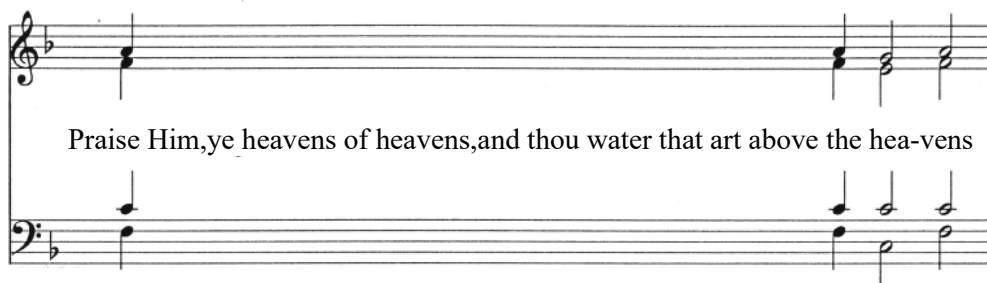
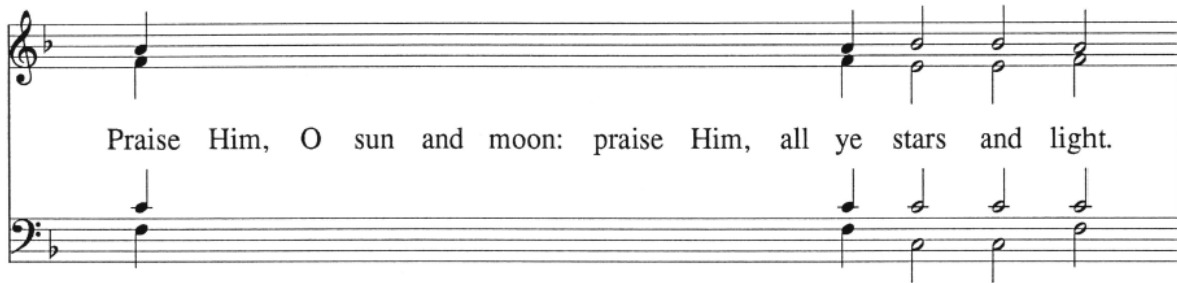
Let every breath praise the Lord. Praise the Lord from the heavens,

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.

Verses of the Psalms of Praise



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.

Psalms of Praise, in Tone IV

Stichos: Praise Him for His mighty acts.

Musical score for the Stichos. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him according to the mul- ti- tude of His great- ness." The music consists of a single melodic line with a final cadence marked by a fermata and a double bar line. The bass line is present but contains no notes.

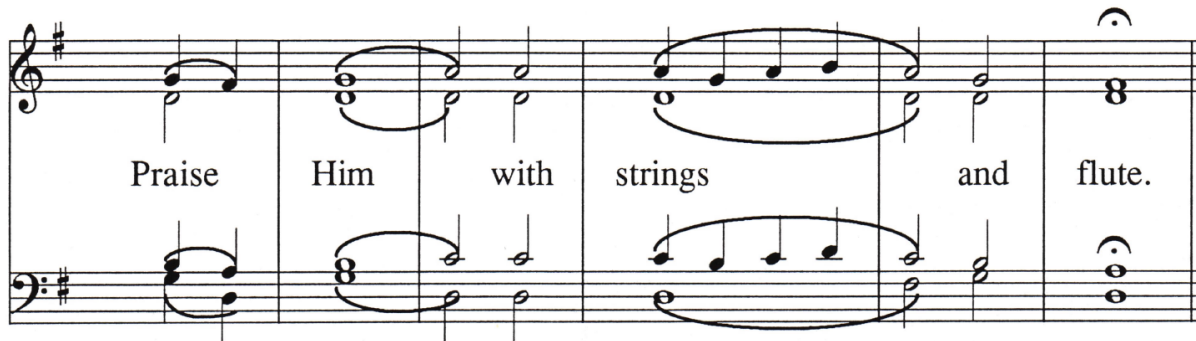
The heavens rejoice in thy glorious dormition,/ the armies of the angels are jubilant, and all the earth is glad,/ giving utterance unto a parting hymn for thee,/ the Mother of Him Who is Master over all,/ O all-holy Virgin who knewest not wedlock,/ and who hast delivered the human race// from its ancestral condemnation.

Stichos: Praise Him with the sound of trumpet.

Musical score for the Stichos. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him with psal- ter- y and harp." The music consists of a single melodic line with a final cadence marked by a fermata and a double bar line. The bass line is present but contains no notes.

The heavens rejoice in thy glorious dormition,/ the armies of the angels are jubilant, and all the earth is glad,/ giving utterance unto a parting hymn for thee,/ the Mother of Him Who is Master over all,/ O all-holy Virgin who knewest not wedlock,/ and who hast delivered the human race// from its ancestral condemnation.

Stichos: Praise Him with timbrel and dance.



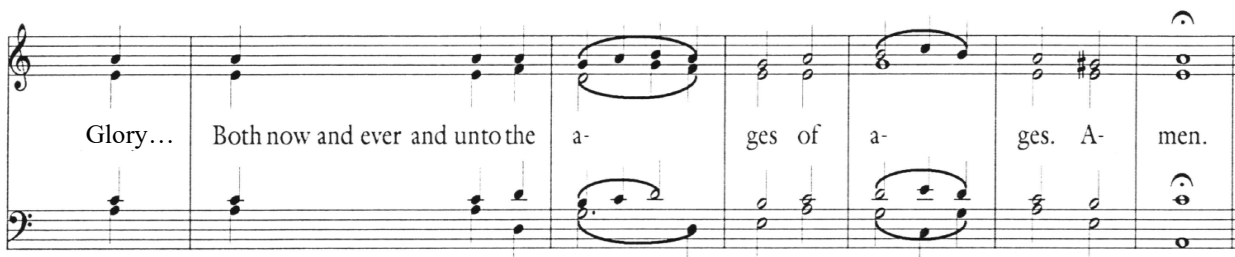
At the behest of God the foremost among the apostles/ hastened from the ends of the earth to bury thee;/ and, beholding thee taken up on high from the earth,/ with joy they cried to thee the words of Gabriel:/ Rejoice, O chariot of Him Who is God over all!/ Rejoice, O thou who alone hast joined together// those on earth with those in heaven.

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



O thou who gavest birth to Life,/ by thine honored dormition thou hast passed over to immortal life,/ the angels escorting thee,/ the principalities and powers, the apostles and prophets,/ and all creation,/ as thine immaculate soul was taken into the incorrupt hands of thy Son,// O Virgin Mother, Bride of God.

Glory, Both Now, Theotokion, in Tone VI



O Theotokos, Mother of Life,/ the apostles, who were scattered throughout the world,/ were caught up in the air by clouds and borne to thy dormition;/ and in a single choir they stood before thine all-holy body;/ and, burying it with honor,/ they sang, chanting to thee the cry of Gabriel:/ Rejoice, thou who art full of grace,/ Virgin Mother unwedded,/ the Lord is with thee!// With them entreat thou thy Son and our God, that our souls be saved.

Troparion of the Feast, in Tone I

In giving birth thou didst preserve thy virginity,/ and in thy falling asleep thou hast not forsaken the world, O Theotokos./ Thou hast been translated to life,/ as thou art the Mother of Life./ And by thy supplications// thou dost deliver our souls from death.

Divine Liturgy

On the Beatitudes

8 Troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

The glorious apostles, seeing thee to be a mortal woman, yet, in manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God. *Twice*

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word became flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands. *Twice*

From thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death? *Twice*

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life. *Twice*

Troparion of the Feast, in Tone I

In giving birth thou didst preserve thy virginity,/ and in thy falling asleep thou hast not forsaken the world, O Theotokos./ Thou hast been translated to life,/ as thou art the Mother of Life./ And by thy supplications// thou dost deliver our souls from death.

Glory..., Both now...

Kontakion, in Tone II

The tomb and mortality could not hold the Theotokos,/ who is untiring in her supplications and our certain hope in her intercessions./ For, as the Mother of Life, she hath passed over to the Life// Who dwelt within her ever-virgin womb.

Prokeimenon, in Tone III

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

My soul doth magnify the Lord, and my spirit hath re-

joiced in God my Sav- -iour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Epistle

Philippians §240 (2: 5-11)

Brethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone II

Al- le- lu- ia, Al- le- lu- ia, Al- - le- lu- - i- - a.

Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Holy Gospel

Luke §54 (1-: 38-42; 11: 27-28)

At that time, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." But He said: "Yea, rather, blessed are they that hear the word of God, and keep it."

Refrain and Irmos of Ode IX of Canon I

Be- hol- ding the dormition of the all- pure one, the an- gels were am- azed

that the Virgin ascended from earth to hea- ven.

In thee are the laws of na- ture ov- er- come O pure Vir- gin,

for thy birthgiving is vir- gi- nal and death is be- trothed to life.

A Virgin giving birth and a- live af- ter death, O The- o- tok- os,

thou hast saved thine in- her- i- tance.

Communion Verse

I will take the cup of salvation, and I will call upon the name of the Lord.

Appendix I

Lord, I Have Cried

Special Melody: O wondrous marvel!

Stichos: Out of the depths have I cried unto Thee, O Lord:

O Lord hear my voice.

The first system of musical notation for the song 'Lord, I Have Cried'. It consists of a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a common time signature (C). The melody is written in a simple, hymn-like style with a final note marked with a fermata. The lyrics 'O Lord hear my voice.' are written below the treble staff.

O wondrous marvel! The well-spring of Life

The second system of musical notation. It continues the melody from the first system. The lyrics 'O wondrous marvel! The well-spring of Life' are written below the treble staff. The melody features a series of eighth and sixteenth notes, with a key signature change to two flats (Bb and Eb) indicated by a sharp sign on the F line.

is laid in a tomb,

The third system of musical notation. It continues the melody. The lyrics 'is laid in a tomb,' are written below the treble staff. The melody features a series of eighth and sixteenth notes, with a key signature change to two flats (Bb and Eb) indicated by a sharp sign on the F line.

and the grave becometh a ladder to the hea- - vens!

Be glad, O Geth-sem-a-ne,

thou ho-ly dwelling-place of the The-o-tok- - - os!

O ye faithful, let us cry a-loud,

with Gabriel as our leader:

Re-joice, O thou who art full of grace! The Lord is with thee,

grant-ing great mer-cy

to the world through thee!

Appendix II

Magnification

We mag- - ni- fy Thee, O most

blame- - less Moth- er of Christ

God, and we glor- - i- fy thine

all- glor- i- ous Dor- mi- tion.

Appendix III

Refrain and Irmos of Ode IX

Turchaninov

Be- hold- - -ing the Dor-

mi- - -tion of the all

pure one, the an- gels were

a- mazed that the Vir- gin a- scend-

-ed from earth to hea- - ven.

In thee are the laws of

na- ture ov- er- come O pure Vir- gin,

for thy birth- giv- ing is

vir- gin- al and death is be-

trothed to life. A vir- gin giv-

- ing birth and a- live af- ter death, O

The- o- tok- os, thou hast saved

thine in- her- i- tance.

The musical score is written for a single voice part on a grand staff (treble and bass clefs). The key signature has one flat (B-flat). The melody is as follows:

- Measure 1: Treble clef, B-flat 4, A 4, G 4 (half note). Bass clef, B-flat 3, A 3 (half note). Lyrics: "thine in-"
- Measure 2: Treble clef, G 4, F# 4, E 4 (half note). Bass clef, G 3, F# 3, E 3 (half note). Lyrics: "her-"
- Measure 3: Treble clef, D 5 (half note). Bass clef, D 3 (half note). Lyrics: "-"
- Measure 4: Treble clef, D 5 (half note). Bass clef, D 3 (half note). Lyrics: "-"
- Measure 5: Treble clef, E 5 (half note). Bass clef, E 3 (half note). Lyrics: "i-"
- Measure 6: Treble clef, F# 5 (half note). Bass clef, F# 3 (half note). Lyrics: "tance."

There are ties between measures 2 and 3, and between measures 3 and 4, in both the treble and bass staves. The final measure (6) ends with a fermata over the note.

Refrain and Irmos of Ode IX

Rozhnov

Be- hold- ing the Dor- mi- tion of the all- pure one,

the an- gels were a- mazed that the Vir- gin a- scen- ded

from earth to hea- ven.

In thee are the laws of na- ture o- ver- come

O pure Vir- gin, for thy birth- giv- ing is vir- - gin- al,

and death is be- trothed to life. A Vir- gin

giv- - ing birth and a- live af- ter death,

O The- o- tok- - os, thou hast saved thine in- her- i- tance.

Appendix IV

Psalms of Praise

Special Melody: As one valiant among the martyrs...

Stichos: Praise Him for His mighty acts.

Praise Him according to the multitude of His greatness.

The first system of musical notation for the Stichos. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, hymn-like style with eighth and quarter notes. The lyrics are: "Praise Him according to the multitude of His greatness." The word "greatness" is split across the end of the line and the beginning of the next line.

The heavens rejoice in thy glorious dormition,

The second system of musical notation. It continues the melody from the first system. The lyrics are: "The heavens rejoice in thy glorious dormition,". The word "dormition" is split across the end of the line and the beginning of the next line.

the armies of the angels are jubilant, and all the earth is glad,

The third system of musical notation. It continues the melody. The lyrics are: "the armies of the angels are jubilant, and all the earth is glad,". The word "jubilant" is split across the end of the line and the beginning of the next line.

giving utterance unto a parting hymn for thee,

The fourth system of musical notation. It concludes the Stichos. The lyrics are: "giving utterance unto a parting hymn for thee,".

the Moth- er of Him Who is Mas- ter ov- er all,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a series of half notes and quarter notes, with a repeat sign at the beginning. The bass staff provides a simple harmonic accompaniment with half notes and quarter notes.

O all- holy Virgin who knewest not wed- lock,

This musical system continues the melody and accompaniment. The treble staff includes a slur over the final two measures. The bass staff continues with its harmonic accompaniment.

and who hast de- liv- ered the hu- man race

This musical system continues the melody and accompaniment. The treble staff includes a slur over the final two measures. The bass staff continues with its harmonic accompaniment.

from its an- ces- tral con- dem- na- tion.

This musical system concludes the hymn. The treble staff ends with a final cadence marked by a double bar line and a fermata. The bass staff also concludes with a final cadence.

Stichos: Praise Him with the sound of trumpet.

Praise Him with psal-ter-y and harp.

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "Praise Him with psal-ter-y and harp." The word "psal-ter-y" is split across two measures, and "and harp." is split across the final two measures.

The hea-vens re-joice in thy glorious dor-mi-tion,

This musical system consists of a treble and bass staff in G major. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "The hea-vens re-joice in thy glorious dor-mi-tion,". The word "re-joice" is split across two measures, and "dor-mi-tion," is split across the final two measures.

the ar-mies of the an-gels are jub-i-lant, and all the earth is glad,

This musical system consists of a treble and bass staff in G major. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "the ar-mies of the an-gels are jub-i-lant, and all the earth is glad,". The word "jub-i-lant," is split across two measures, and "and all the earth is glad," is split across the final two measures.

giving utterance un-to a part-ing hymn for thee,

This musical system consists of a treble and bass staff in G major. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are: "giving utterance un-to a part-ing hymn for thee,". The word "un-to a part-ing" is split across two measures, and "hymn for thee," is split across the final two measures.

the Mother of Him Who is Master over all,

O all-holy Virgin who knewest not wedlock,

and who hast delivered the human race

from its ancestral condemnation.

Stichos: Praise Him with timbrel and dance.

Praise Him with strings and flute. At the be-hest of God

The first system of the musical score for the Stichos. 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 accompaniment is in the bass staff. The lyrics are "Praise Him with strings and flute. At the be-hest of God". The music features a mix of eighth and sixteenth notes, with some rests and a final measure containing a whole note.

the foremost among the a-pos-tles

The second system of the musical score. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are "the foremost among the a-pos-tles". The music features a mix of eighth and sixteenth notes, with some rests and a final measure containing a whole note.

has-tened from the ends of the earth to bu-ry thee;

The third system of the musical score. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are "has-tened from the ends of the earth to bu-ry thee;". The music features a mix of eighth and sixteenth notes, with some rests and a final measure containing a whole note.

and, beholding thee tak-en up on high from the earth,

The fourth system of the musical score. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are "and, beholding thee tak-en up on high from the earth,". The music features a mix of eighth and sixteenth notes, with some rests and a final measure containing a whole note.

with joy they cried to thee the words of Gabriel:

Rejoice, O chariot of Him Who is God over all!

Re-joice, O thou who alone hast joined together

those on earth with those in heaven.

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

Let ev- ery breath praise the Lord.

The first system of musical notation consists of a treble and bass staff joined by a brace. The key signature has one sharp (F#). The melody in the treble staff begins with a quarter note G4, followed by a quarter note A4, then a half note B4. The next measure contains a half note C5 and a half note B4. The final measure contains a half note A4 and a half note G4, with a fermata over the G4. The bass staff provides a harmonic accompaniment with notes G2, A2, B2, C3, and D3.

O thou who gav- est birth to Life,

The second system of musical notation continues the melody. The treble staff has notes G4, A4, B4, C5, B4, A4, and G4. The bass staff has notes G2, A2, B2, C3, and D3.

by thine honored dor- mi- tion

The third system of musical notation continues the melody. The treble staff has notes G4, A4, B4, C5, B4, A4, and G4. The bass staff has notes G2, A2, B2, C3, and D3.

thou hast passed over to im- mor- tal life,

The fourth system of musical notation continues the melody. The treble staff has notes G4, A4, B4, C5, B4, A4, and G4. The bass staff has notes G2, A2, B2, C3, and D3.

the angels es- cor- ting thee, the prin- ci- pal- i- ties and pow- ers,

the a- post- les and pro- phets, and all creation, as thine im- ma- cu- late soul

was tak- en into the in- cor- rupt hands of thy Son,

O Vir- gin Moth- er, Bride of God.

Glory, Both Now, Theotokion, in Tone VI

The musical score is written for two voices, Treble and Bass, on a grand staff. The melody is in a single line with a key signature of one sharp (F#) and a time signature of 6/8. The lyrics are: "Glory... Both now and ever and unto the a- ges of a- ges. A- men." The melody features several long notes, some with ties, and a final cadence. The bass line provides a simple harmonic accompaniment.

O Theotokos, Mother of Life,/ the apostles, who were scattered throughout the world,/ were caught up in the air by clouds and borne to thy dormition;/ and in a single choir they stood before thine all-holy body;/ and, burying it with honor,/ they sang, chanting to thee the cry of Gabriel:/ Rejoice, thou who art full of grace,/ Virgin Mother unwedded,/ the Lord is with thee!// With them entreat thou thy Son and our God, that our souls be saved.

Appendix V

Prokeimenon, in Tone III

During the Divine Liturgy

Reader: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

The musical score is written for a Reader and a Stichos. It consists of two systems of music, each with a treble and bass staff. The first system covers the text: "My soul doth mag- ni- fy the Lord, and my spir- it hath re-". The second system covers the text: "joiced in God my Sav- - -iour." The music is in a simple, homophonic style, typical of traditional church music. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The score ends with a double bar line.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐτίχη ἡ ἐκὼν μύροφόρων

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ϠΒΚϢ.
MMXXV