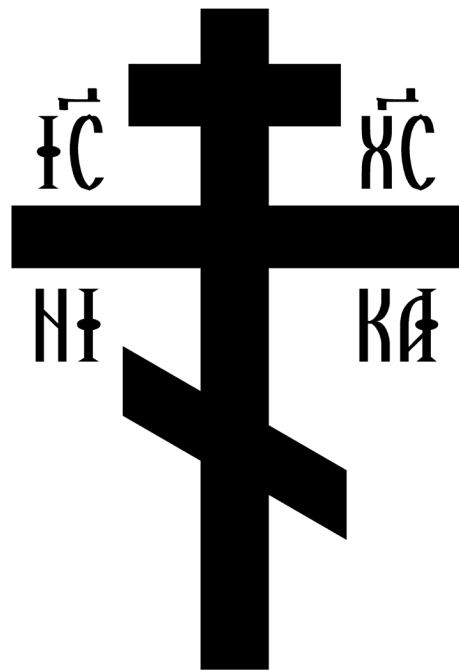




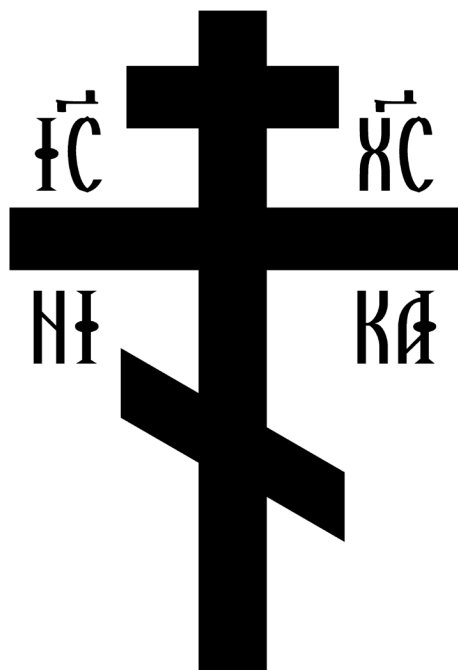
SEPTEMBER 8

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

Δόμναι εἰγίχαι γένειαι μύροφόραιαι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXV



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MMXXV

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Choral arrangements from
Music for the Feast of the Nativity of our
All-Holy Mistress, the Theotokos and Ever-Virgin Mary
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2024 г. Мироносицы равноап. Марии Магдалины

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

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Great Vespers
Lord, I Have Cried, in Tone VI

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

This system contains 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 staff provides a simple harmonic accompaniment. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This system contains the second line of the hymn. It continues the melody and accompaniment from the first system. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

This system contains the third line of the hymn. It continues the melody and accompaniment. The lyrics are written below the notes.

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

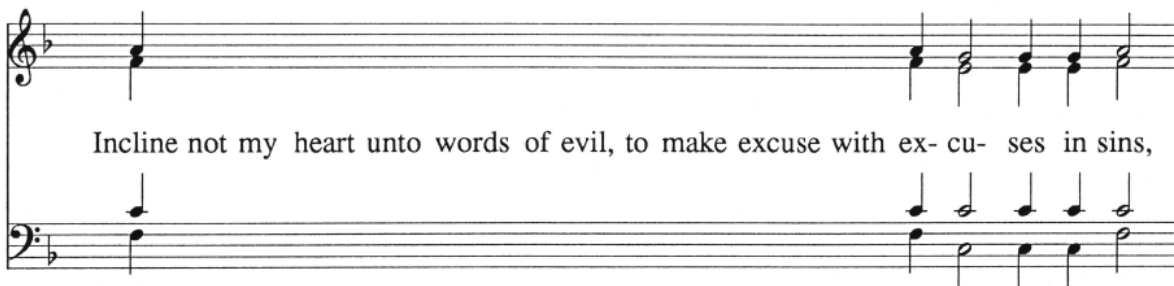
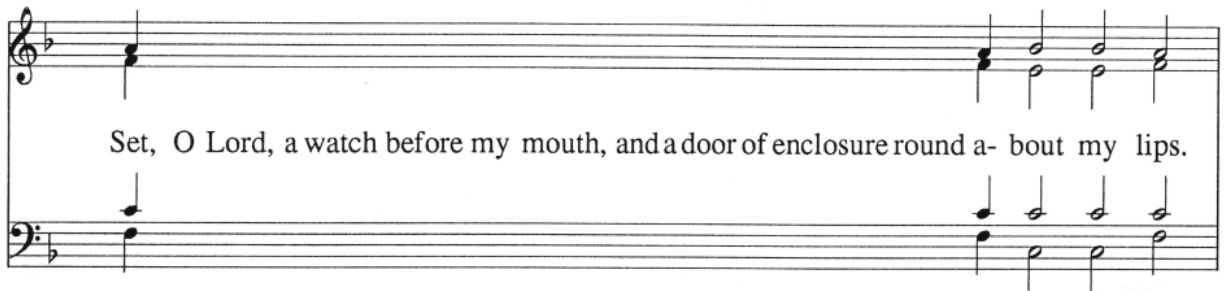
This system contains the fourth line of the hymn. It concludes the phrase with a final cadence in the treble staff. The lyrics are written below the notes.

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



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.

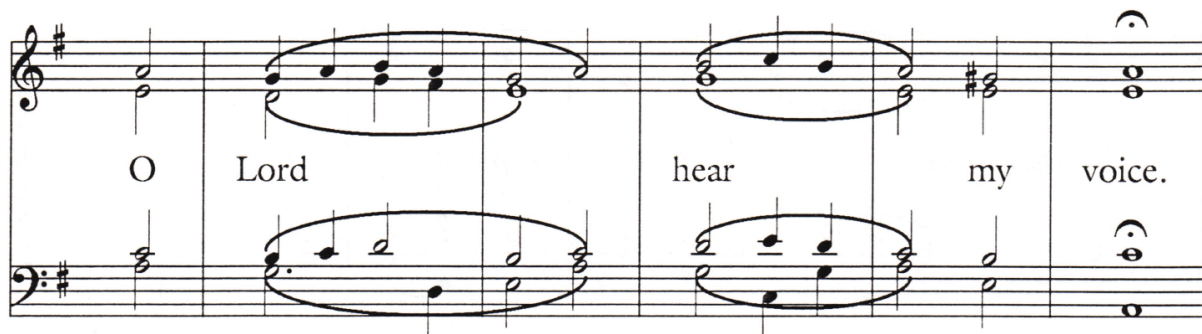
Deliver me from them that persecute me, for they are stronger than I.

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 VI

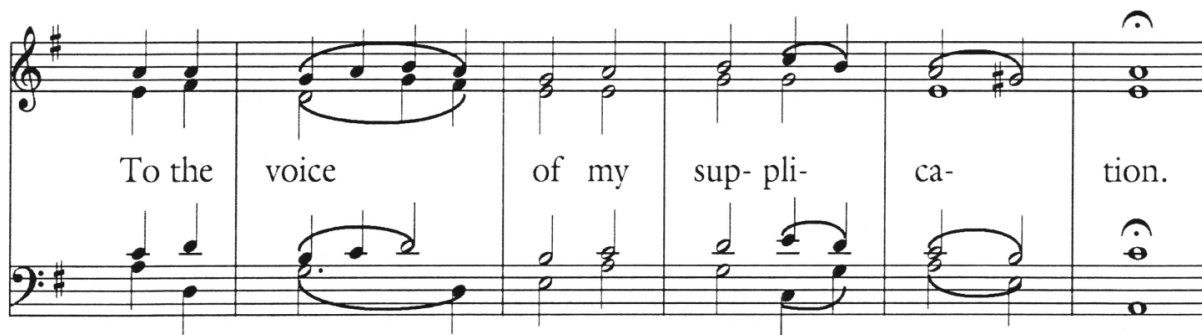
Stichos: Out of the depths have I cried unto Thee, O Lord:



The composition of Sergius the Patriarch

Today God, Who resteth on the noetic thrones,/ hath prepared for Himself a holy throne on earth./ He Who hath established the heavens by His wisdom/ hath in His loving-kindness/ created an animate heaven./ For the God of wonders, the Hope of the hopeless,/ hath caused His Mother to spring forth/ as a Life-bearing plant from a barren root.// Glory to Thee, O Lord!

Stichos: Let Thine ears be attentive:



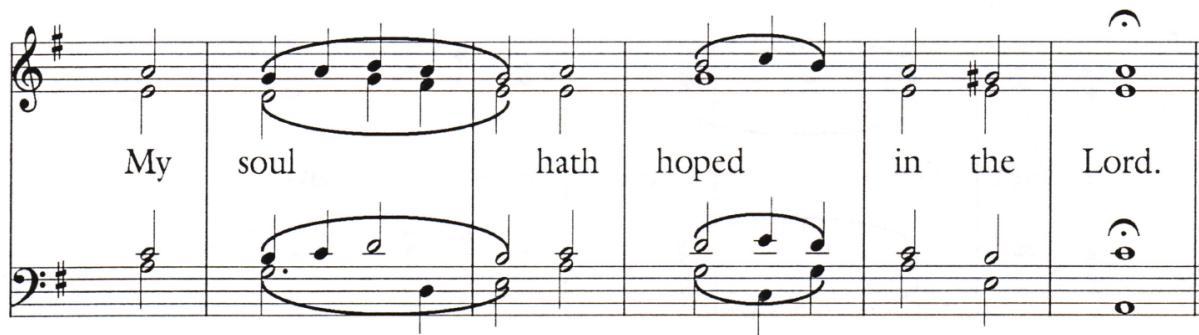
This is the day of the Lord!/ Rejoice, O ye people!/ For, lo! the bridal-chamber of the Light and the book of the Word of life/ hath issued forth from the womb,/ and the portal which faceth toward the east,/ having been born, awaiteth the entry of the great High Priest./ She alone leadeth the one Christ into the world,// for the salvation of our souls.

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



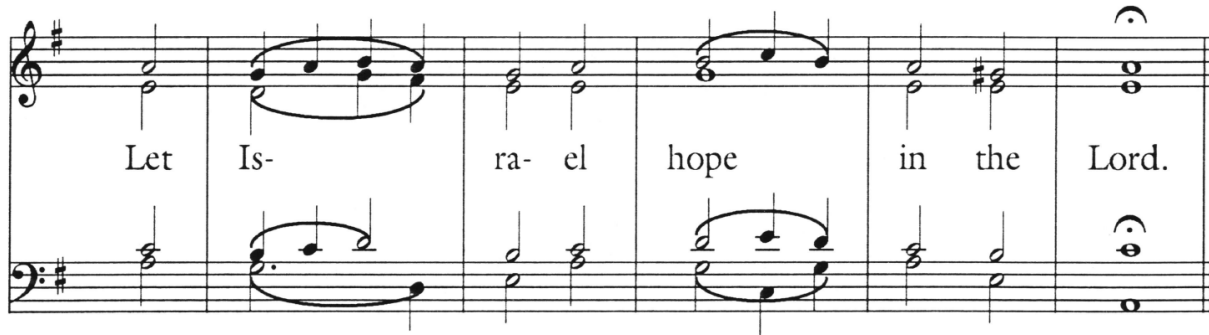
Even though, by the will of God,/ famous barren women have produced offspring,/ yet in divine majesty Mary hath outshone all who have been born;/ for, having been all-gloriously born of a barren mother,/ she supernaturally gave birth in the flesh to the God of all,/ from a womb which knew not seed./ She alone is the gate of the only-begotten Son of God;/ and He, passing through it,/ hath kept it closed,/ and, arranging all things wisely in accordance with His knowledge,// hath wrought salvation for all men.

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



Even though, by the will of God,/ famous barren women have produced offspring,/ yet in divine majesty Mary hath outshone all who have been born;/ for, having been all-gloriously born of a barren mother,/ she supernaturally gave birth in the flesh to the God of all,/ from a womb which knew not seed./ She alone is the gate of the only-begotten Son of God;/ and He, passing through it,/ hath kept it closed,/ and, arranging all things wisely in accordance with His knowledge,// hath wrought salvation for all men.

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



The composition of Stephen of Jerusalem

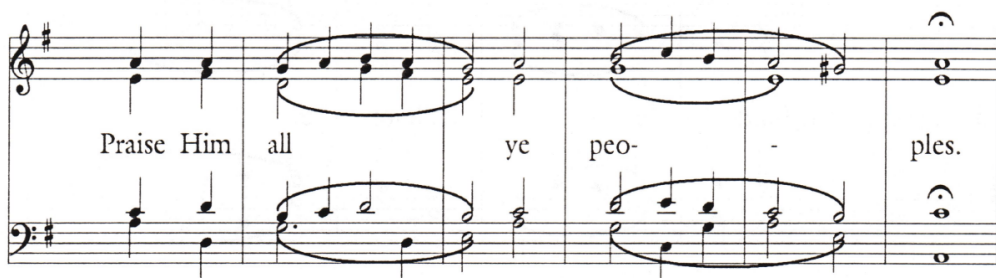
Today the gateway of the barren woman is opened,/ and the divine Virgin portal cometh forth!/ Today grace beginneth to bear fruit,/ revealing to the world the Mother of God,/ through whom those on earth are united to those in heaven,// for the salvation of our souls.

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



Today the gateway of the barren woman is opened,/ and the divine Virgin portal cometh forth!/ Today grace beginneth to bear fruit,/ revealing to the world the Mother of God,/ through whom those on earth are united to those in heaven,// for the salvation of our souls.

Stichos: O praise the Lord, all ye nations:



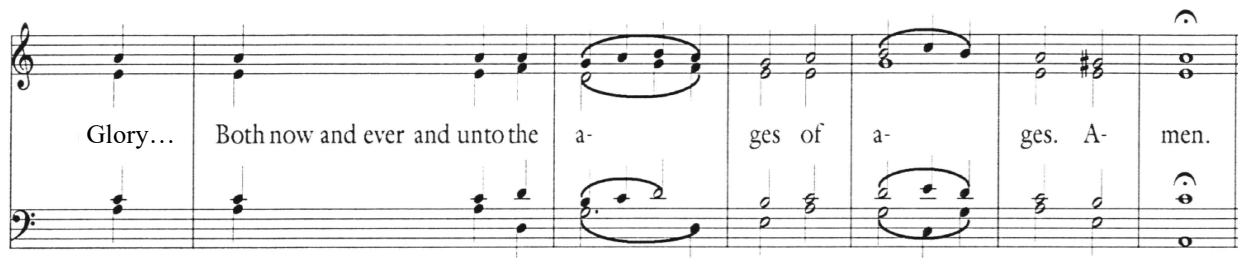
Today is the pronouncement of universal joy!/ Today the winds have blown which herald salvation,/ and our nature is released from barrenness!/ For the barren woman/ is shown to be the mother of her/ who remaineth virgin even after giving birth to the Creator,/ from whom God taketh to Himself/ that which is alien to Him by nature,/ and Christ, the Deliverer of our souls, Who loveth mankind,// doth accomplish salvation for the lost by means of flesh.

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



Today barren Anna giveth birth to the divine Maiden/ who was chosen beforehand out of all generations/ to be the dwelling-place of Christ our God,/ the King and Creator of all,/ in fulfillment of the divine dispensation./ Thereby, O ye mortals,/ have we been fashioned anew/ and restored from corruption// to life without end.

Glory, Both Now, Theotokion, in Tone VI



Today God, Who resteth on the noetic thrones,/ hath prepared for Himself a holy throne on earth./ He Who hath established the heavens by His wisdom/ hath created an animate heaven/ in His loving-kindness./ For the God of wonders, the Hope of the hopeless,/ hath caused His Mother to spring forth/ as a Life-bearing plant from a barren root.// Glory to Thee, O Lord!

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 notes and half 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 specific melisma. 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 various note values, including quarter, eighth, and sixteenth notes, as well as some rests. 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 the second has a bass clef. The music is divided into three measures by a double bar line. The first measure contains the words "My help cometh from the Lord,". The second measure contains "Who hath made". The third measure contains "hea- ven". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and phrasing slurs in the original image.

and the earth.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The lyrics are: "and the earth.". The first staff has a treble clef and the second has a bass clef. The music is divided into two measures by a double bar line. The first measure contains the word "and". The second measure contains "the earth.". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and phrasing slurs in the original image.

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 the second has a bass clef. The music is divided into two measures by a double bar line. The first measure contains the words "O God, my helper art Thou,". The second measure contains "and Thy mer- cy shall go be- fore me.". The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and phrasing slurs in the original image.

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 said: "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

The composition of Stephen of Jerusalem

Today is the beginning of our salvation,/ O ye people!/ For, lo! the Virgin Mother,/ who was foretold from generations of old as the receptacle of God,/ cometh forth to be born of a barren woman./ The flower of Jesse and the rod of his root have sprung forth./ Let Adam our forefather rejoice,/ and let Eve revel in jubilation!/ For, behold! she who was fashioned of the rib of Adam/ manifestly blesseth her daughter and descendant, saying:/ "Deliverance hath been born in me,/ for which cause I am freed of the bonds of hades!" / Let David rejoice, striking his harp, and let him bless God:/ for, lo! the Virgin issueth forth from the womb of the barren woman,// unto the salvation of our souls!

Tone II

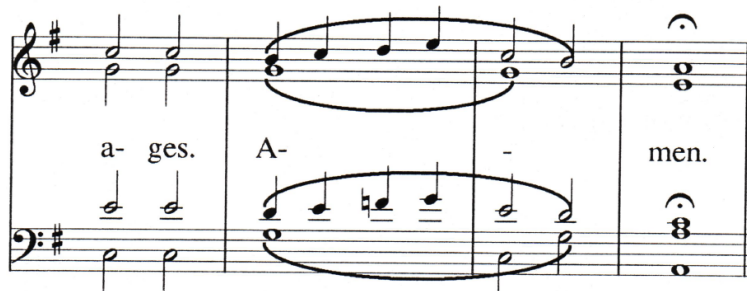
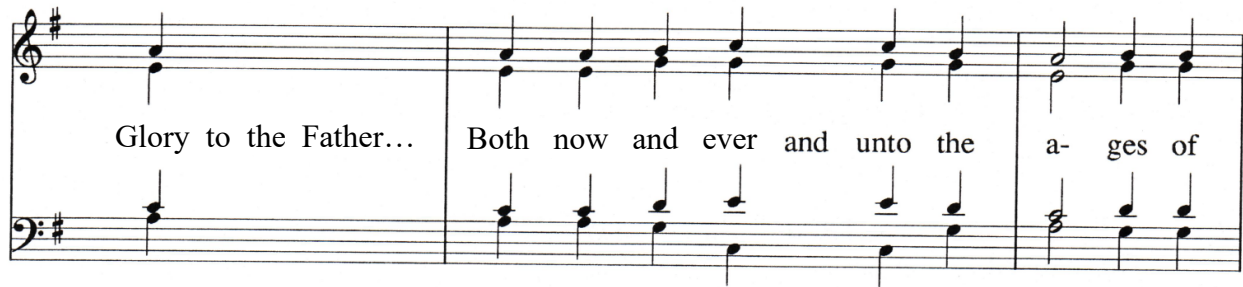
Come, all ye who love virginity, ye zealots of purity!/ Come, and with love take up the praise of the Virgin:/ the wellspring of Life which floweth from a hard rock,/ the bush which grew from barren ground,/ unconsumed by the immaterial Fire,// which doth purify and illumine our souls.

The composition of Anatolius the Patriarch

What is this noise of revelers?/ Joachim and Anna keep festival mystically, saying:/ "Rejoice with us today, O Adam and Eve!" / For by their transgression was paradise shut,/ but a right glorious fruit is now given unto us:/ Mary, the divine Maiden,// who throweth open its gates unto all.

The Queen of all who hath been foretold,/ the habitation of God,/ the divine dwelling place of the eternal Essence,/ hath come forth today from the barren womb of the glorious Anna,/ and by her shameless hades hath been trampled down,/ and Eve, the mother of our race,/ is led into everlasting life./ To her do we cry out, as is meet:/ Blessed art thou among women,// and blessed is the fruit of thy womb!

Glory, Both Now, Theotokion, in Tone VIII



The composition of Sergius the Patriarch

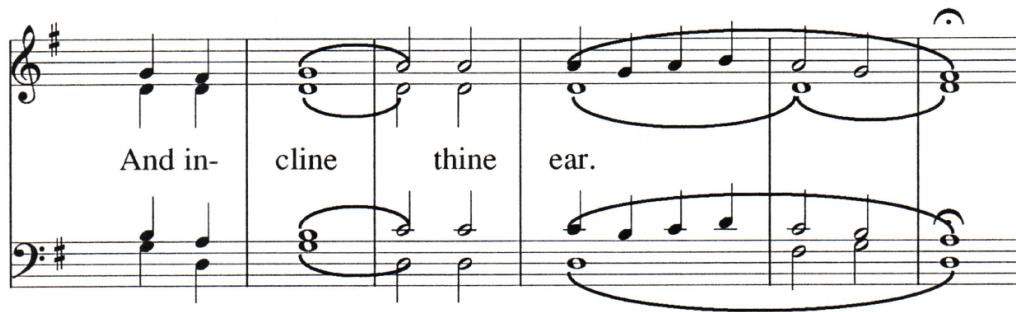
On the right excellent day of our feast/ let us strike the spiritual harp;/ for the Mother of Life is born today of the seed of David,/ dispelling the darkness:/ the renewal of Adam, the restoration of Eve,/ the Well-spring of incorruption,/ our release from corruption./ Because of her we have been deified and delivered from death./ And we, the faithful, cry out to her with Gabriel:/ Rejoice, thou who art full of grace,/ the Lord is with thee,// granting us great mercy for thy sake!

Aposticha, in Tone IV

The composition of Germanus the Patriarch

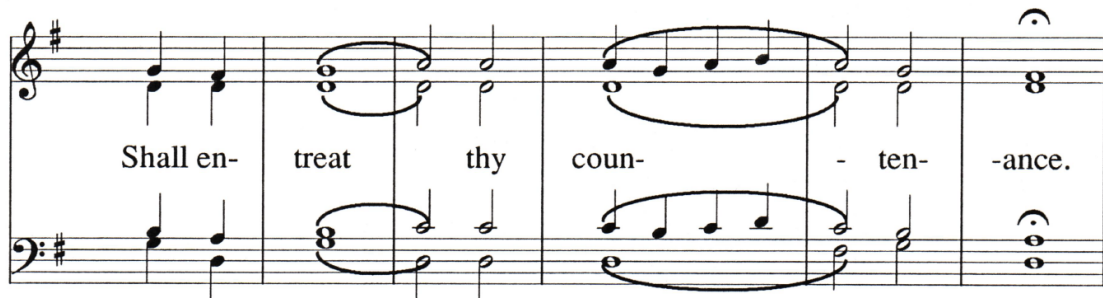
The joy of the whole world hath shone forth upon us/ from the righteous Joachim and Anna:/ the most laudable Virgin who, because of her surpassing purity,/ becometh the animate temple of God/ and is known as the one true Theotokos./ Through her prayers, O Christ God,/ send down peace upon the world// and great mercy upon our souls.

Stichos: Hearken, O daughter, and see.



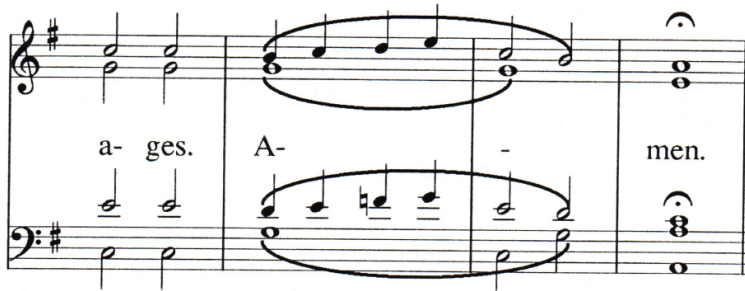
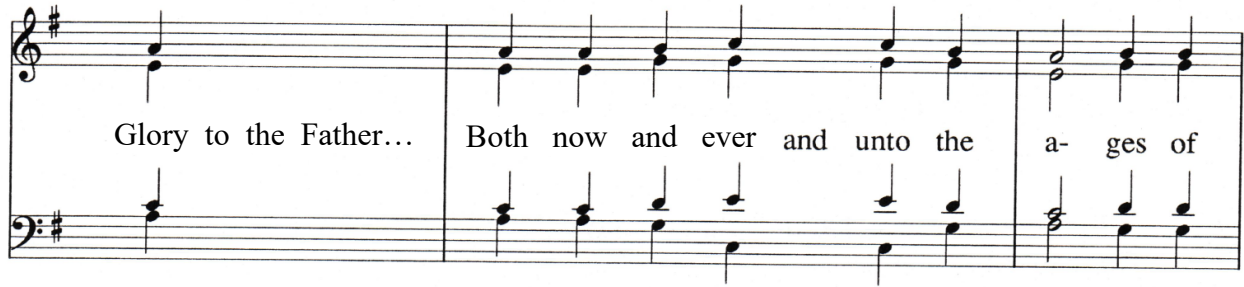
In accordance with the angel's prophecy,/ thou didst issue forth from the righteous Joachim and Anna,/ as an all-pure fruit, heaven and the throne of God,/ a receptacle of purity,/ heralding forth joy to all the world,/ O Virgin, mediatrix of our life,/ removal of the curse, bestowal of blessing./ Wherefore, on the feast of thy nativity,/ O divinely called Virgin,// ask peace for the world and great mercy for our souls.

Stichos: The rich among the people shall entreat thy countenance.



Today let the barren and childless Anna/ clap her hands with splendor,/ let those on earth bear lamps, let kings leap for joy,/ let hierarchs be glad in blessing,/ and let all the world keep festival;/ for, behold, the Queen, the immaculate Bride of the Father,/ hath sprung forth from the root of Jesse./ No longer will women bear children in grief,/ for Joy hath blossomed forth/ and Life shall live in the world for all men./ No longer will the offerings of Joachim be rejected,/ for the lamentation of Anna hath been changed to joy,/ and she saith: "Rejoice with me, all ye chosen Israel,/ for, lo! the Lord hath given me the animate palace of His divine glory,// for our common gladness and joy, and the salvation of our souls!"

Glory, Both Now, Theotokion, in Tone VIII



The composition of Sergius the Patriarch

Come, all ye faithful,/ let us make haste to the Virgin!/ For, lo! she is born who was fore-seen before the womb as the Mother of our God,/ the vessel of virginity,/ the rod of Aaron which sprang forth from the root of Jesse,/ the proclamation of the prophets,/ the offspring of the righteous Joachim and Anna!/ She is born, and with her the world is restored!/ She is born, and the Church adorneth herself in her majesty!/ She is the holy temple and receptacle of the Godhead,/ the vessel of virginity,/ the bridal-chamber of the King,/ wherein was wrought the all-glorious and perfect mystery/ of the ineffable union of the natures/ which have come together in Christ!/ And worshipping Him,// we hymn the nativity of the most immaculate Virgin.

Troparion of the Feast, in Tone IV

Thy nativity, O Virgin Theotokos,/ hath proclaimed joy to all the world;/ for from thee hath shone forth Christ our God,/ the Sun of righteousness,/ Who, having annulled the curse,/ hath given His blessing,// and having abolished death, hath granted us life everlasting. *Thrice*

Matins

God is the Lord, in Tone IV

Four times

God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth

in the name of the Lord.

The musical score is written for two staves, Treble and Bass clef, in a key with one flat (B-flat). The melody is simple, using half and quarter notes. The lyrics are: 'God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth in the name of the Lord.' The score is marked 'Four times' at the beginning. The final note of the second system is a whole note with a fermata and a repeat sign.

Troparion of the Feast, in Tone IV

Thy nativity, O Virgin Theotokos,/ hath proclaimed joy to all the world;/ for from thee hath shone forth Christ our God,/ the Sun of righteousness,/ Who, having annulled the curse,/ hath given His blessing,// and having abolished death, hath granted us life everlasting. *Thrice*

After the First Chanting of the Psalter, Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

Cry aloud, O David! What hath God sworn unto thee? "That which He hath sworn unto me," saith he, "hath already been fulfilled! Of the fruit of my loins He hath given me the Virgin, from whom Christ the Creator hath been born: the new Adam, the King Who sitteth on my throne! And He Whose kingdom is invisible reigneth today! A barren woman giveth birth to the Theotokos, the nurturer of our Life!"

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

After the Second Chanting of the Psalter, Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

Today is Mary, the divine Maiden, born for us of the root of Jesse and the loins of David. All things rejoice with joy and are renewed. Rejoice together, O heaven and earth! Praise her, ye people of our native land! Joachim maketh merry, and Anna keepeth festival, crying aloud: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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 the melody from the first line. It includes a repeat sign after the first phrase and a final cadence at the end. 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 the melody. It includes a repeat sign after the first phrase and a final cadence at the end. 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,

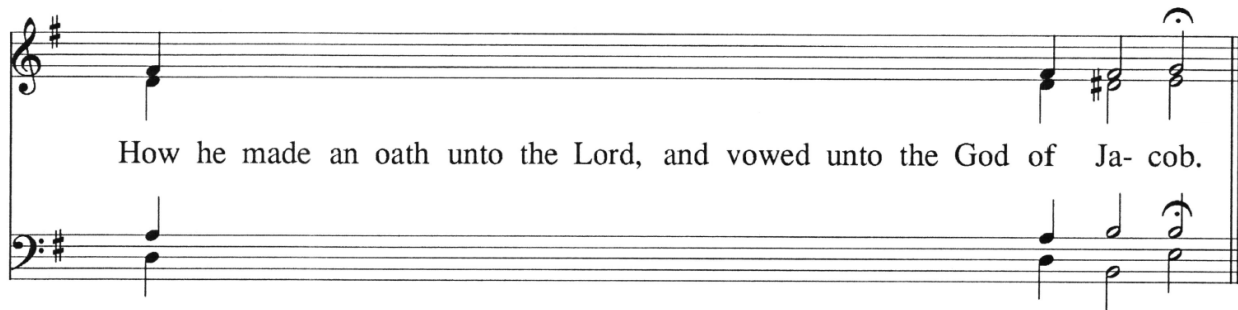
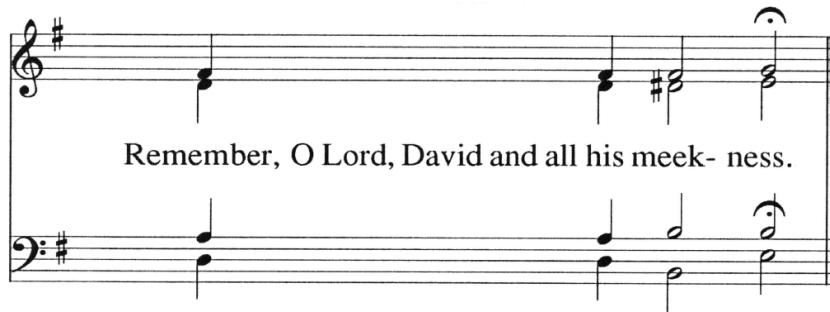
Second system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'O most ho- ly Vir- gin, and we hon- our thy ho ly par- ents,'. The melody is more complex, with the treble staff using eighth and sixteenth notes, and the bass staff using quarter notes.

O most ho- ly Vir- gin, and we hon- our thy ho ly par- ents,

Third system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'and glor- i- fy thine all- glorious Na- ti- vi- ty.' The melody is simple, with the treble staff using half notes and the bass staff using quarter notes. The system ends with a double bar line and repeat dots.

and glor- i- fy thine all- glorious Na- ti- vi- ty.

Selected Psalm Verses



Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. (*Psalm 131: 6*)

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

God is in the midst of her, and she shall not be shaken. (*Psalm 45: 6*)

The Lord hath sworn in truth unto David, and He will not annul it. (*Psalm 131: 11*)

Of the fruit of thy loins will I set upon thy throne. (*Psalm 131: 11*)

For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. (*Psalm 131: 13*)

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

Holiness and majesty are in His sanctuary. (*Psalm 93: 6*)

Holy is Thy temple, wonderful in righteousness. (*Psalm 64: 5,6*)

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

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

Blessed is the Lord forever, and unto the ages of ages. (*cf. Ps. 88: 53*)

Glory..., Both now...

Alleluia, Alleluia, Alleluia, glory to Thee, O God. *Thrice*

We magnify thee, O all-holy Virgin, we honor thy holy parents, and we glorify thy most glorious nativity.

After the Magnification, Sessional Hymns, in Tone VIII

Let heaven rejoice, and let the earth be glad! For the divine heaven, the Bride of God, hath been born on earth according to His promise. The barren woman giveth suck to Mary as a babe, and Joachim rejoiceth in her birth, saying: "Unto me hath been born the staff from whence Christ shall spring forth as a flower, from the root of David! Truly all-glorious is this wonder!"

Glory..., Both now...

Be thou renewed, O Adam! Rejoice, O Eve! Make merry, O David! Be of good cheer, O Anna, for the Mother of thy Creator is born most gloriously! All the earth joineth chorus, renewed, and rejoiceth, clad in vesture of gladness. Let every tongue now cry out to thee, O Mary, in chorus: Blessed is the house of David, for it nurtureth her who nourisheth our Life!

Hymn of the Ascents

Tone IV, Antiphon I

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

The first line of the hymn is written on two staves, treble and bass, in G major (one sharp). The melody is in a simple, hymn-like style. The lyrics are: "From my youth have the many passions warred a- gainst me."

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

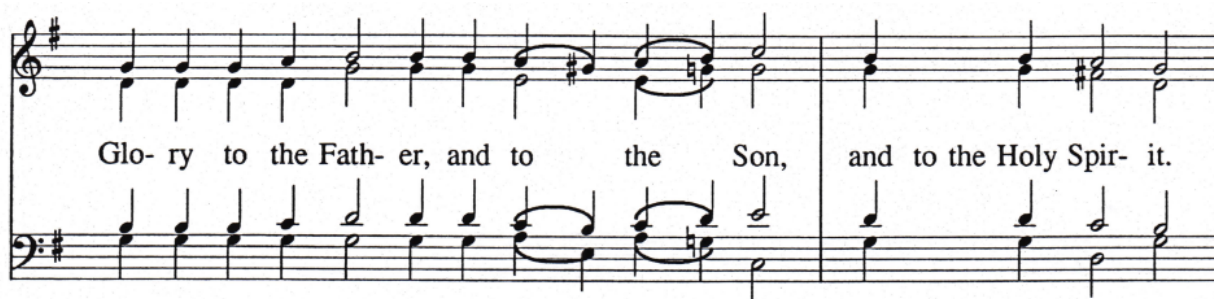
The second line of the hymn continues the melody. The lyrics are: "but do Thou help me and save me, O my Sav- iour."

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

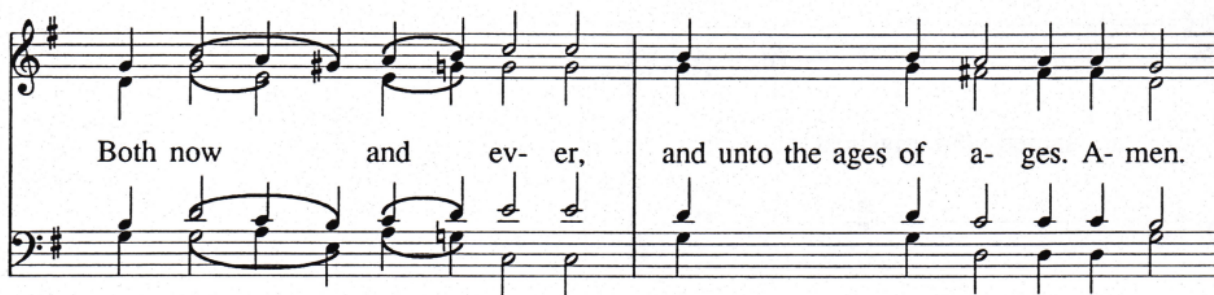
The third line of the hymn continues the melody. The lyrics are: "O ye who hate Si- on, ye shall be put to shame by the Lord;"

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

The fourth line of the hymn concludes the melody. The lyrics are: "for ye shall be with- ered up like grass by the fire."



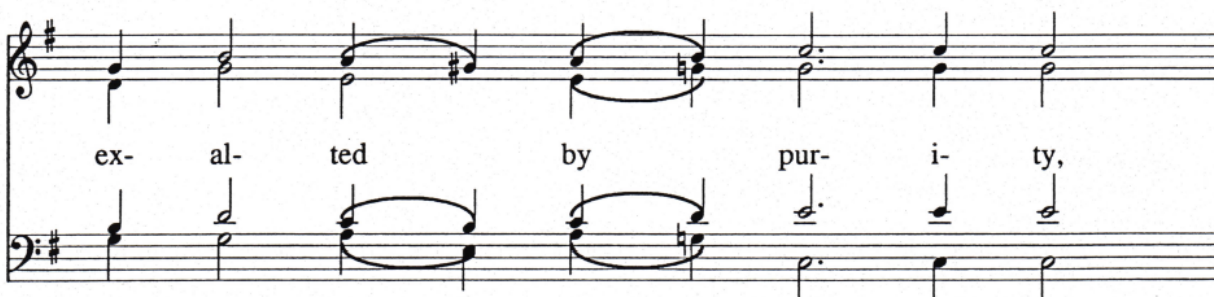
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



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

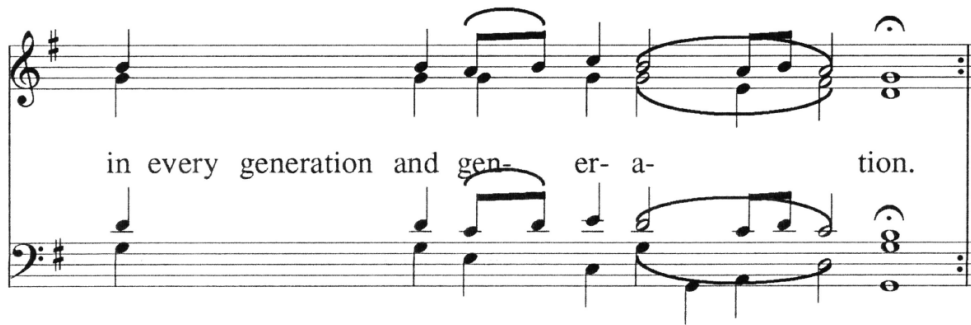
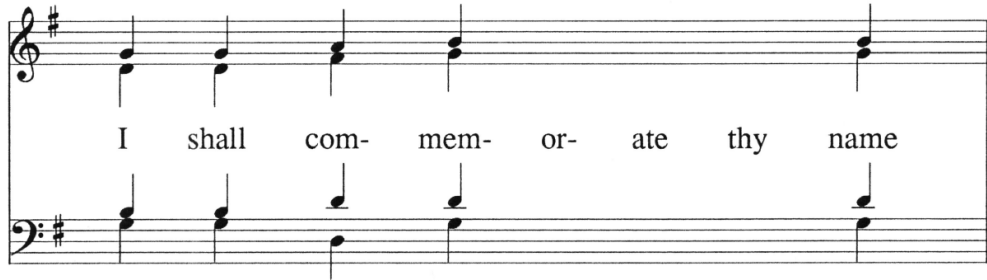
This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff begins with a half note chord of D4 and F#4. The bass staff begins with a half note chord of D3 and F#3. The lyrics "and made radiant by the Unity of the Trinity in" are centered between the staves.

a sacred and mystical man-ner.

This musical system continues the hymn. The treble staff has three measures: a half note chord of D4 and F#4, a half note chord of D#4 and F#4, and a whole note chord of D4, F#4, and A4 with a fermata. The bass staff has three measures: a half note chord of D3 and F#3, a half note chord of D3 and F#3, and a whole note chord of D3, F#3, and A3 with a fermata. The lyrics "a sacred and mystical man-ner." are centered between the staves.

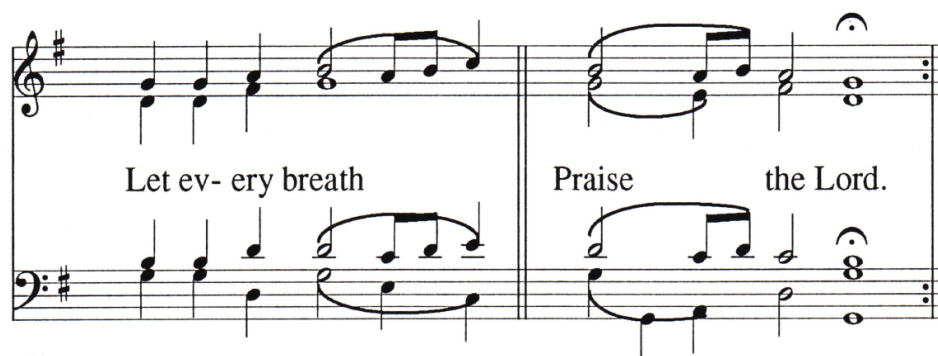
Prokeimenon, in Tone IV

I shall commemorate thy name in every generation and generation.



Stichos: My heart hath poured forth a good word; I speak of my works to the king.

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 Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth 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

Tone VI

Glory to the Father, and to the Son, and to the Holy Spir- it.

The first line of the Stichera is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is simple, with the treble staff carrying the main line and the bass staff providing a harmonic accompaniment. The lyrics are: "Glory to the Father, and to the Son, and to the Holy Spir- it."

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

The second line continues the melody. It features a melisma on the word "os," with a long note in the treble staff and a corresponding note in the bass staff. The lyrics are: "Through the prayers of the The- o- tok- os, O mer- ci- ful One:"

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

The third line continues the melody. It features a melisma on the word "gres-", with a long note in the treble staff and a corresponding note in the bass staff. The lyrics are: "Blot out the multitude of our trans- gres- - sions."

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

The fourth line concludes the Stichera. The melody is simple, with the treble staff carrying the main line and the bass staff providing a harmonic accompaniment. The lyrics are: "Both now and ever, and unto the ages of a- ges. A- men."

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

This is the day of the Lord!/ Rejoice, O ye people!/ For, lo! the bridal-chamber of the Light/ and the book of the Word of life/ hath issued forth from the womb,/ and the portal which faceth toward the east, having been born,/ awaiteth the entry of the great High Priest./ She alone leadeth the one Christ into the world,// for the salvation of our souls.

The Canon

Ode I

Canon I, the composition of John of Damascus, in Tone II

Come, ye peo- ple, let us chant a hymn to Christ God,

This musical system consists of a treble and a bass staff. The treble staff begins with a C-clef and a key signature of one flat (B-flat). The melody is written in a style with many tied notes and some slurs. The lyrics are written below the notes. The bass staff begins with an F-clef and a key signature of one flat. It provides a harmonic accompaniment with mostly whole and half notes.

Who di- vi- ded the sea and guided the peo- - ple,

This musical system continues the melody and accompaniment from the first line. The treble staff has a slur over the notes for 'peo-' and 'ple,'. The bass staff continues with its accompaniment.

whom He had led forth from E- gyp- tian bond- age:

This musical system continues the melody and accompaniment. The treble staff has a slur over the notes for 'bond-' and 'age:'. The bass staff continues with its accompaniment.

for He hath been glor- i- fied.

This musical system concludes the phrase. The treble staff ends with a double bar line and a fermata over the final note. The bass staff also ends with a double bar line and a fermata over the final note.

Refrain: O Most-Holy Theotokos, save us.

Come, ye faithful, and, rejoicing with divine spirit, let us honor with hymns the Ever-virgin Maiden who today hath issued forth from a barren woman for the salvation of men.

Rejoice, O pure one, Mother and handmaid of Christ God, mediatrix of our primal blessedness! All of us, the human race, glorify thee with hymns, as is meet.

Today is the bridge of life born, through which men have attained restoration after their fall into hades, glorifying Christ, the Bestower of life, with hymns.

Ode I

Canon II, the composition of Andrew of Crete, in Tone VII

To Him Who hath crushed bat- tles with His arm,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half notes and quarter notes, with a half note 'crushed' (diminuendo) leading into the next phrase. The bass staff begins with a bass clef and a key signature of one flat. It provides a harmonic accompaniment using half notes and quarter notes, with a half note 'crushed' (diminuendo) leading into the next phrase.

and led Is- ra- el across the Red Sea,

This musical system continues the melody and accompaniment from the first line. The treble staff features a half note 'crushed' (diminuendo) leading into the next phrase. The bass staff continues with a half note 'crushed' (diminuendo) leading into the next phrase.

let us chant as God our De- liv- er- er, for He hath been glo- i- fied!

This musical system concludes the Ode I canon. It features a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of half notes and quarter notes, with a half note 'crushed' (diminuendo) leading into the next phrase. The bass staff begins with a bass clef and a key signature of one flat. It provides a harmonic accompaniment using half notes and quarter notes, with a half note 'crushed' (diminuendo) leading into the next phrase. The system ends with a double bar line and a repeat sign.

Refrain: O Most-Holy Theotokos, save us.

Let all creation join chorus, and let David be glad, for from his tribe and seed hath come forth as a flower the rod which beareth the Lord, the Creator of all.

The Holy of holies is placed in the holy sanctuary as a babe, to be fed by the hands of angels. Let us all, therefore, faithfully keep festival together on her nativity.

Anna was barren and unable to give birth, yet she was not childless in God's eyes; for, lo! she hath become known by all generations as the mother of the pure Virgin, from whom the Creator of nature hath sprung forth in the guise of a servant.

With hymns we all honor thee, the innocent ewe-lamb who hast been born of Anna and who through thy womb brought the Lamb Christ into our nature.

Triadicon: I glorify the three Unoriginate Ones, I hymn the three Holy Ones, I proclaim the three equally Everlasting Ones to be of a single Essence; for the one God is glorified in the Father, the Son, and the Holy Spirit.

Theotokion: Who hath seen a Babe fed with milk Whom a father hath now sown? Or where hath there been seen a Mother who is a Virgin? Truly past understanding are both of these things, O pure Theotokos.

Katavasia — Ode I

Tra- cing an up- right line with his staff, Mo- ses di- vi- ded the Red Sea

for Is- ra- el which was tra- vel- ling on foot;

and stri- king it a trans- verse blow,

he brought the waters together over the char- i- ots of Pha- raoh,

there- by in- scri- bing the invincible wea- pon of the Cross.

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains a series of chords, each marked with a vertical line and a dot, corresponding to the lyrics. The bass staff begins with a bass clef and a key signature of one flat. It also contains a series of chords, each marked with a vertical line and a dot, corresponding to the lyrics. The lyrics are: "there- by in- scri- bing the invincible wea- pon of the Cross."

Wherefore, let us hymn Christ our God, for He hath been glor- i- fied!

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat. It contains a series of chords, each marked with a vertical line and a dot, corresponding to the lyrics. The bass staff begins with a bass clef and a key signature of one flat. It also contains a series of chords, each marked with a vertical line and a dot, corresponding to the lyrics. The lyrics are: "Wherefore, let us hymn Christ our God, for He hath been glor- i- fied!"

Ode III
Canon I

Es- tab- lish us in Thee, O Lord, Who hast slain death by the Tree,
and plant the fear of Thee in the hearts of us who hymn Thee.

Refrain: O Most-Holy Theotokos, save us.

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who gave birth to our Creator and God.

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gave birth to the life-bearing Cluster.

Ode III
Canon II

My heart is es- tab- lished in the Lord,

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, a B4 quarter note, and a C5 half note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, a B3 quarter note, and a C4 half note. The lyrics are placed below the notes.

and my horn is ex- al- ted in my God;

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, a B4 quarter note, and a C5 half note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, a B3 quarter note, and a C4 half note. The lyrics are placed below the notes.

my mouth is en- larged ov- er mine en- e- mies,

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, a B4 quarter note, and a C5 half note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, a B3 quarter note, and a C4 half note. The lyrics are placed below the notes.

and I am glad in Thy sal- va- tion.

This musical system consists of a treble and bass staff. The treble staff begins with a G4 quarter note, followed by an A4 quarter note, a B4 quarter note, and a C5 half note. The bass staff begins with a G3 quarter note, followed by an A3 quarter note, a B3 quarter note, and a C4 half note. The lyrics are placed below the notes.

Refrain: O Most-Holy Theotokos, save us.

O all-pure Virgin Theotokos, thou hast been shown to be higher than all creation, having given birth in the flesh to the Creator.

Blessed is thy womb, O chaste Anna, for thou didst pour forth the fruit of virginity who gave birth without seed to Jesus the Deliverer, the Nurturer of creation.

O Ever-virgin, all creation calleth thee blessed who hast been born today of Anna as the rod sprung forth from the root of Jesse, who put forth Christ as an all-pure Bloom.

Showing thee to be more exalted than all creation, O pure Theotokos, thy Son magnifieth thy birth from Anna and gladdeneth all today.

Triadicon: We worship Thee, O Father unoriginate in essence, we hymn Thy timeless Son, and we honor Thy Spirit Who is equally everlasting: as God three in Hypostases but one in Essence.

Theotokion: O pure Theotokos, who gavest birth unto the Bestower of light, the Author of man's life, thou hast been shown to be the treasure of our life and the portal of Light unapproachable.

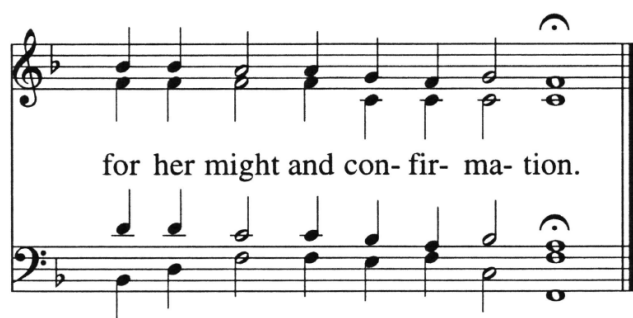
Katavasia — Ode III

The rod of Aaron is taken to be an im- age of the mys- ter- y

for by its budding forth it chose one priest ov- er oth- ers;

and for the Church, which be- fore was bar- ren,

the Tree of the Cross hath now bud- ded forth,



for her might and con- fir- ma- tion.

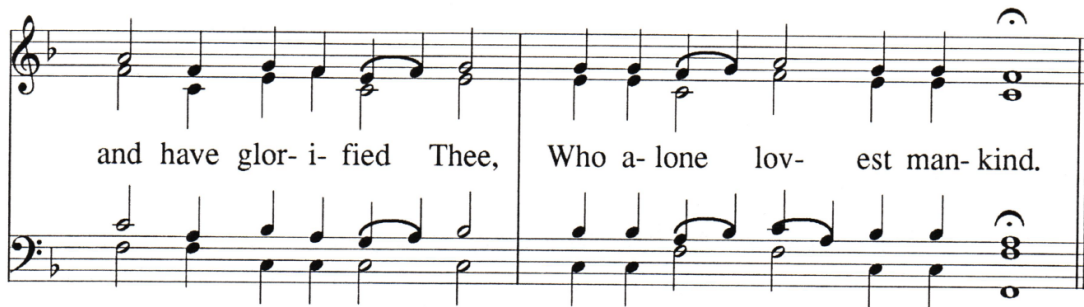
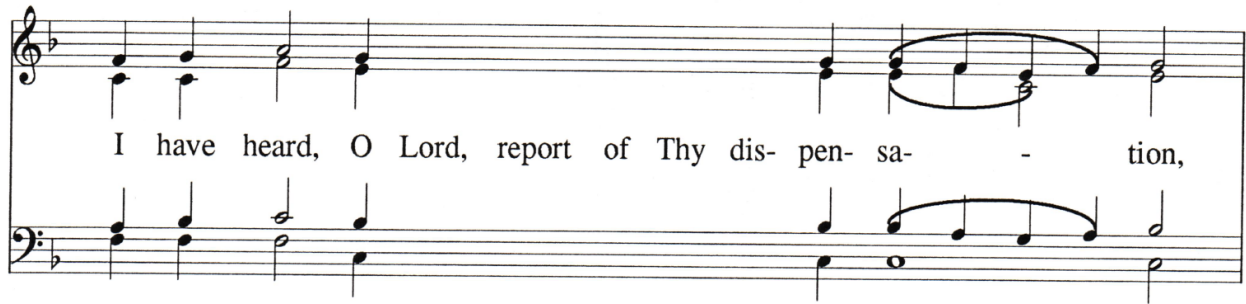
The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of a series of chords and single notes. The lyrics 'for her might and con- fir- ma- tion.' are written below the top staff. The score ends with a double bar line and a fermata over the final chord.

Sessional Hymns, in Tone IV
Special Melody: Joseph marvelled...

Like a cloud of light hath the Virgin Mary, the Theotokos, truly shone forth upon us today, and she cometh forth from the righteous ones for our glory. No longer is Adam condemned, and Eve is freed from her bonds. Wherefore, we exclaim, crying aloud with boldness to her who alone is pure: Thy nativity announceth joy to the whole world!

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

Ode IV
Canon I



Refrain: O Most-Holy Theotokos, save us.

We hymn Thee, O Lord, Who hast given unto all, as a haven of salvation, her who gaveth birth to Thee.

Christ hath revealed thee, O Bride of God, to all who with faith hymn thy mystery as their boast and might.

Delivered from transgressions by thy supplications, O Mistress who knewest not wedlock, we all bless thee with a good understanding.

Ode IV
Canon II

The Pro- phet Habbakuk foresaw Thy coming with no- e- tic eyes, O Lord;

where- fore, he cried a- loud: God shall come out of Thae- man!

Glo- ry to Thy pow'r! Glo- ry to Thy con- de- scen- sion!

Refrain: O Most-Holy Theotokos, save us.

The Patriarch Jacob, clearly foreseeing the mighty works of Thy dispensation, O Savior, cried out in the Spirit, saying mystically to Judah: "From the tender plant thou art gone up, O my Son!", referring to Thee, O God, Who wast born of the Virgin.

Now the pure Virgin, the rod of Aaron which sprung forth from the root of David, cometh forth from Anna, and heaven and earth and all the nations of the gentiles mystically join chorus together with Anna and Joachim.

Let heaven now be glad; let the earth rejoice! And let Joachim and David join chorus: the one as the father of thee who truly gavest birth to God, and the other as thine ancestor who proclaimed thy mighty deeds, O pure one.

The whole world rejoiceth with thee today, O divinely wise Anna; for thou hast budded forth the Mother of its Deliverer, she who from the root of David put forth for us the rod of strength which beareth Christ as a flower.

Triadicon: I glorify God, the unoriginate Father, the Son and the Holy Spirit, the consubstantial, uncreated Trinity, before Whom the seraphim stand with reverence, crying aloud: Holy, Holy, Holy art Thou, O God!

Theotokion: The all-unoriginate Origin receiveth a beginning from thee in the flesh and in time, O Theotokos, and He remaineth equally the unoriginate and incarnate Word of the Father, equally everlasting with the Spirit, maintaining His divine dignity.

Katavasia — Ode IV

I have heard, O Lord, the mystery of Thy dis- pen- sa- tion;

The first line of musical notation consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables across notes.

I have con- sid- ered Thy works, and have glor- i- fied Thy div- in- i- ty.

The second line of musical notation continues the melody from the first line. It also consists of two staves, treble and bass, in the same key. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables across notes. The line ends with a double bar line and a fermata over the final note.

Ode V
Canon I

Hav- ing de- stroyed the shadowy darkness of indistinct im- - a- ges

The first system of musical notation for 'Ode V, Canon I'. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of eighth and quarter notes, with a long note on 'im-' that spans across the bar line. The bass staff provides a harmonic accompaniment with similar rhythmic values. The lyrics are 'Hav- ing de- stroyed the shadowy darkness of indistinct im- - a- ges'.

and il- lum- mined the hearts of the faith- - ful

The second system of musical notation. It continues the melody from the first system. The treble staff features a long note on 'faith-' that spans across the bar line. The bass staff continues the accompaniment. The lyrics are 'and il- lum- mined the hearts of the faith- - ful'.

by the com- ing of the truth through the divine Mai- - den,

The third system of musical notation, which is divided into two measures by a bar line. The treble staff has a long note on 'Mai-' that spans across the bar line. The bass staff continues the accompaniment. The lyrics are 'by the com- ing of the truth through the divine Mai- - den,'.

O Christ, guide us by Thy light.

The fourth system of musical notation, which is the final system on the page. It consists of a treble and a bass staff. The treble staff ends with a double bar line and a repeat sign. The bass staff also ends with a double bar line. The lyrics are 'O Christ, guide us by Thy light.'

Refrain: O Most-Holy Theotokos, save us.

O ye people, let us hymn the cause of the Cause of all, Who became like unto us. For the prophets, counted worthy to behold her image, rejoiced, bringing forth the fruit of manifest salvation through her.

The budding forth of the dry rod of the priest showed forth the destiny of Israel; and now the most glorious offspring of the barren woman most gloriously shineth forth the splendor of those who gave rise to her.

Ode V
Canon II

Grant us Thy peace, O Lord our God!

O Lord our God, acquire Thou us; for we know none other God than Thee,

and it is Thy name which we name.

Refrain: O Most-Holy Theotokos, save us.

Thy nativity is all-pure, O immaculate Virgin, thy conception is ineffable, and thy birth-giving unutterable, O Bride unwedded; for God hath clad Himself in all of me.

Let the angelic ranks be glad; let the descendants of Adam join chorus; for the rod hath been born which put forth as flower Christ alone, our Deliverer.

Today the condemnation of Eve is lifted in thy nativity, the barrenness of Anna is loosed, and Adam is freed from the ancient curse; for by thee have we been delivered from corruption.

Glory to Thee Who hast glorified the barren woman today! For, according to the promise, she gave birth unto the flowering rod from whence Christ, the Flower of our life, hath budded forth.

Triadicon: Glory to Thee, O holy Father, unbegotten God! Glory to Thee, O timeless and only-begotten Son! Glory to Thee, O Spirit divine and equally enthroned, Who proceedest from the Father and retest in the Son!

Theotokion: Thy womb becometh the chariot of the Sun; thy purity remained intact as before, O Virgin; for Christ the Sun appeared from thee like a Bridegroom from a bridal chamber.

Katavasia — Ode V

O Thrice- bles- sed Tree, where- on Christ, our King and Lord,

was cru- ci- fied,

and where- by he that beguiled man- kind by the tree did fall,

be- guiled by thee, when God was nai- 'led in the flesh,

He that gran- teth peace un- to our souls.

Ode VI
Canon I

Out of the bel- ly of the sea monster Jonah cried out to the Lord:

Lead up my life from the abyss of ha- des, I pray,

that with the voice of praise

I may sacrifice to Thee, the Deliverer, in the spir- it of truth.

Refrain: O Most-Holy Theotokos, save us.

The divinely wise parents of the Mother of God cried out to the Lord in grief over their barrenness; and they gave birth to her, our common boast and salvation for generations of generations.

The divinely wise parents of the Mother of God received a gift worthy of heaven from God, for she is a chariot more highly exalted than the cherubim, the Mother of the Word and Creator.

Ode VI
Canon II

Like the waters of the sea, I am tempest- tossed by the waves of life,

O Thou Who lov- est man- kind;

where- fore, like Jo- nah I cry out to Thee:

Lead my life up from cor- rup- tion, O com- pas- sion- ate Lord!

Refrain: O Most-Holy Theotokos, save us.

Thy chaste parents placed thee, who art the Holy of holies, in the temple of the Lord, O pure one, to be raised with honor and prepared to become His Mother.

Join chorus, ye barren women and mothers! Be of good cheer and leap up, O ye childless! For a childless and barren woman buddeth forth the Theotokos who delivereth Eve from her birth pangs and Adam from the curse.

I hearken to David who singeth to thee: "The virgins that follow after thee shall be brought into the temple of the King. And with him I also hymn thee, the daughter of the King."

We hymn thy holy nativity and honor thine immaculate conception, O divinely chosen Bride and Virgin. And with us the ranks of angels and the souls of the saints glorify thee.

Triadicon: In thee, O pure one, is the mystery of the Trinity hymned and glorified; for the Father was well pleased, and the Word made His abode within thee, and the divine Spirit overshadowed thee.

Theotokion: Thou wast a golden candlestick, O pure Theotokos, for in thy womb the Fire made His abode: the Word from the Holy Spirit; and He became visible in thee in human form.

Katavasia — Ode VI

Stretch- ing forth his arms in the form of a Cross

The first line 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 harmonic support. The lyrics are written below the notes.

in the bel- ly of the sea mon- ster,

The second line of musical notation continues the melody and harmony. The lyrics are written below the notes.

Jo- nah clearly prefigured the sav- ing Pas- sion.

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

And, is- 'suing forth af- ter three days,

The fourth line of musical notation continues the melody and harmony. The lyrics are written below the notes.

he fore-shad-owed the transcendent Re-sur-rec-tion of Christ God

Who was nailed in the flesh

and enlightened the world with His Ris-ing on the third day.

Kontakion, in Tone VI

In thy holy nativity, O all-pure one,/ Joachim and Anna are freed from the reproach of childlessness,/ and Adam and Eve from mortal corruption./ And, delivered from the affliction of sin, thy people celebrate it, crying out to thee:// A barren woman giveth birth to the Theotokos, the nourisher of our Life!

Ikos: The supplication of Joachim over his childlessness, together with the sighing of Anna over her barrenness, were right acceptable to God: they entered the ears of the Lord and brought forth life-bearing fruit for the world. For the one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman giveth birth to the Theotokos, the nourisher of our Life.

Ode VII
Canon I

The bush which burnt on the mountain without be- ing con- sumed

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half notes and quarter notes, with a half note 'be-' at the end of the first line and a half note 'ing' at the start of the second line. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of half notes and quarter notes, with a half note 'be-' at the end of the first line and a half note 'ing' at the start of the second line.

and the dew- bearing furnace of the Chal- de- - ans

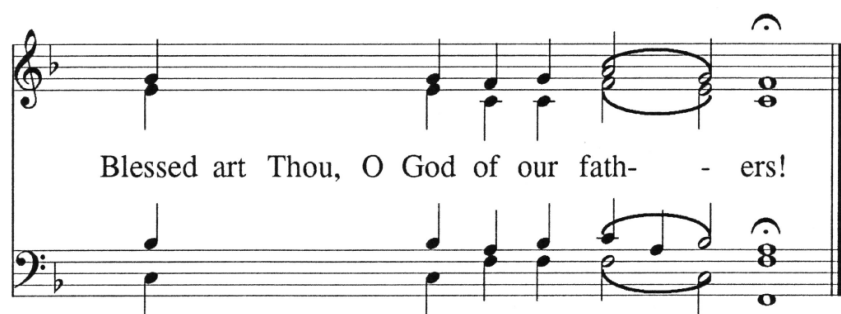
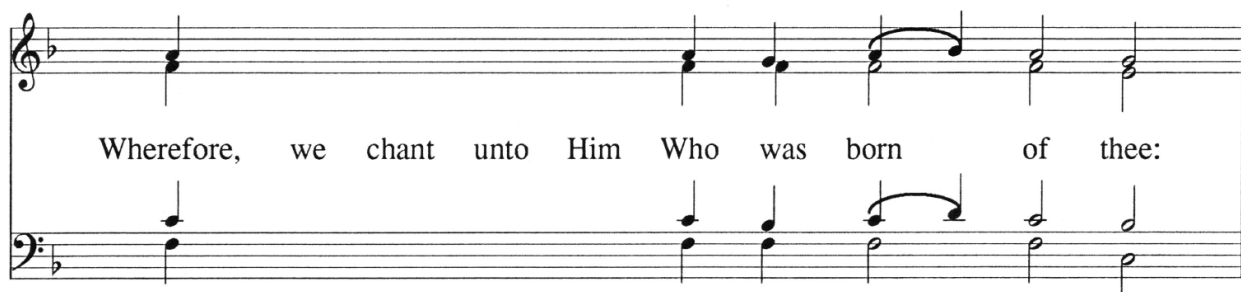
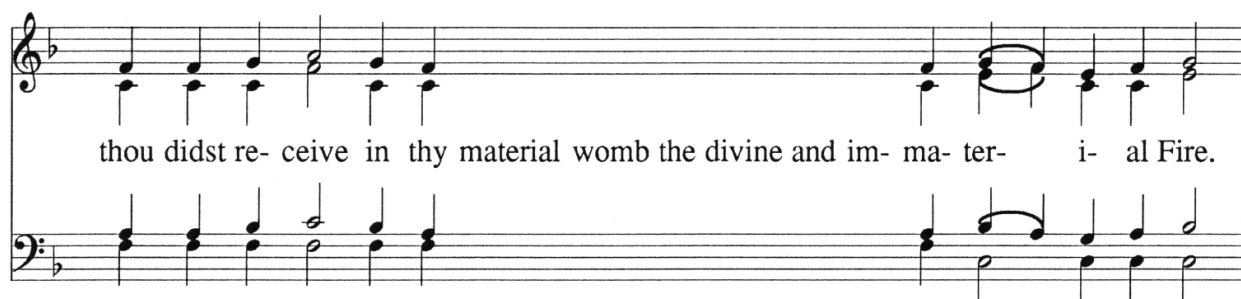
This musical system continues the melody and accompaniment. The treble staff features a half note 'and' at the end of the first line and a half note 'ans' at the start of the second line. The bass staff features a half note 'and' at the end of the first line and a half note 'ans' at the start of the second line.

manifestly prefigured thee, O Bride of God;

This musical system continues the melody and accompaniment. The treble staff features a half note 'manifestly' at the end of the first line and a half note 'of God;' at the start of the second line. The bass staff features a half note 'manifestly' at the end of the first line and a half note 'of God;' at the start of the second line.

for, with- out be- ing con- sumed,

This musical system continues the melody and accompaniment. The treble staff features a half note 'for,' at the end of the first line and a half note 'sumed,' at the start of the second line. The bass staff features a half note 'for,' at the end of the first line and a half note 'sumed,' at the start of the second line.



Refrain: O Most-Holy Theotokos, save us.

Once, the transmitter of the law was prevented from understanding thy great mystery in material manifestations, O all-pure one, though instructed through images not to think earthly thoughts. Wherefore, marvelling at the wonder, he said: Blessed is the God of our fathers!

In godly manner the divine choir called thee beforehand the mountain and portal of heaven and the noetic ladder; for from thee was the Stone cut without the aid of man's hands, and thou art the door through which passed the Lord of wonders, the God of our fathers.

Ode VII
Canon II

The Chal-de-an fur-nace burn-ing with fire,

was be-dewed by the Spir-it

at the pre-sence of God; and the chil-dren sang:

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

Refrain: O Most-Holy Theotokos, save us.

We celebrate and bow down with faith before thy holy nativity, O pure one, honoring thy Son, by Whom we have now been delivered from the ancient condemnation of Adam.

Now Anna maketh merry and, rendering praise, crieth out: Though barren, I have given birth unto the Mother of God, for whose sake the condemnation of Eve, to give birth in pain and grief, hath been loosed!

Adam hath been freed and Eve danceth; and they cry out to thee in spirit, O Theotokos: Through thee have we been delivered from the primeval curse with the appearance of Christ!

O the womb which contained the dwelling-place of God! O the womb which bore her who is more spacious than the heavens, the holy throne, the noetic ark of sanctification!

Triadicon: We glorify the Father, the Son and the Holy Spirit in the unity of the Godhead, the all-holy Trinity, indivisible, uncreated, equally everlasting and consubstantial.

Theotokion: Most gloriously didst thou alone give birth unto God, O Virgin. By thy nativity thou hast renewed nature, O Mary. Thou hast released Eve from the primeval curse, O pure Theotokos.

Katavasia — Ode VII

The mad com- mand of the im- pi- ous ty- rant,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of eighth and quarter notes, with a half note on 'ty-'. The bass staff provides a harmonic accompaniment with eighth and quarter notes, including a half note on 'ty-'. The lyrics are written below the staves.

breath- ing forth threats and blas- phe- my hate- ful to God,

This musical system continues the melody and accompaniment. The treble staff features a half note on 'God,'. The bass staff has a half note on 'God,'. The lyrics are written below the staves.

cast the peo- ple in- to con- fus- ion.

This musical system continues the melody and accompaniment. The treble staff has a half note on 'ion.'. The bass staff has a half note on 'ion.'. The lyrics are written below the staves.

Yet the three children feared not the fury of the wild beasts,

This musical system continues the melody and accompaniment. The treble staff has a half note on 'beasts,'. The bass staff has a half note on 'beasts,'. The lyrics are written below the staves.

nor the roar- ing blaze; but, in the midst of the fire,

when the dew- bear- ing wind blew up- on it,

they sang: 'O all- hymned God of our fath- ers, Bles- sed art Thou!'

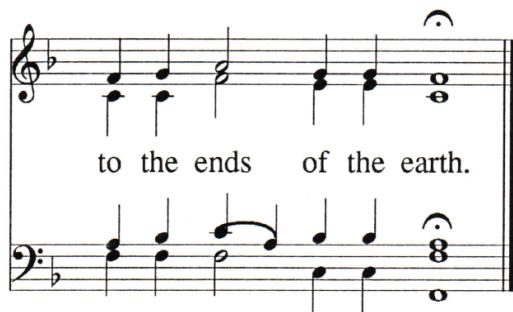
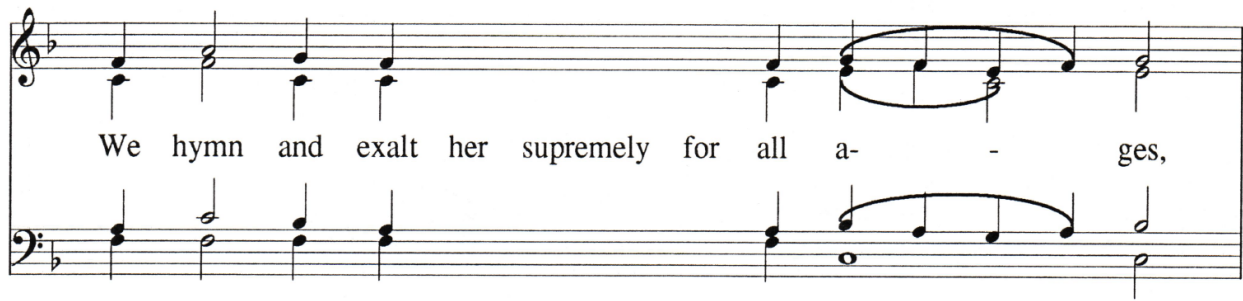
Ode VIII
Canon I

Thou didst once pre-fig-ure Thy Moth-er

in the fur-nce of the chil-dren, O Lord;

for her image drew from the fire those who en-tered it,

with-out be-ing con-sumed.



Refrain: O Most-Holy Theotokos, save us.

Now the foreordained tabernacle of our reconciliation to God, who is to give birth to the Word Who hath manifested Himself to us in the coarseness of our flesh, beginneth her existence. Him do we, who have been brought into existence by Him out of nonexistence, hymn and exalt supremely for all ages.

The reversal of Anna's barrenness hath loosed the world's lack of good things, and hath plainly shown forth a miracle: Christ, Who hath come to mortal men. Him do we, who have been brought into existence by Him out of nonexistence, hymn and exalt supremely for all ages.

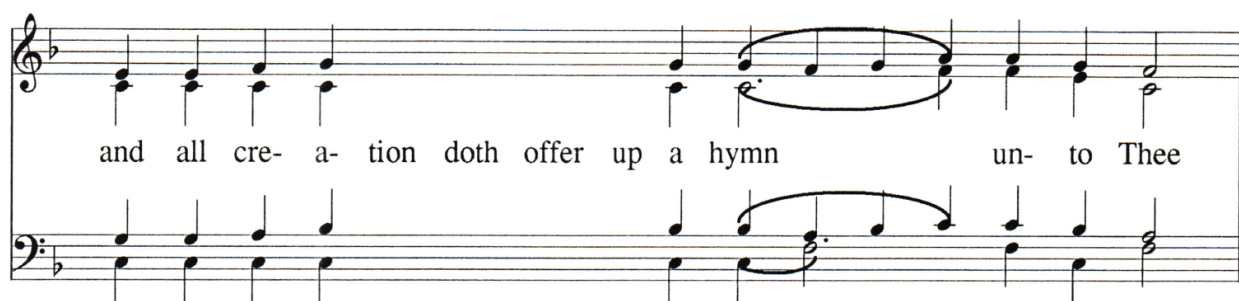
Ode VIII
Canon II

O Thou that sup- por- test Thy cham- bers in the wat- ers,

that hast set the sand for a bound to the sea,

and hold- est all things to- geth- er:

the sun hymneth Thee, the moon glor- i- fi- eth Thee,



Refrain: O Most-Holy Theotokos, save us.

Thou, O holy God, Who wrought most glorious things through the barren womb, Who opened the childless womb of Anna and gave her fruit, Thou, O Son of the Virgin, hast received flesh from her, the ever-flourishing Virgin and Theotokos.

Thou, O Lord, Who closest the abyss and openest it, Who raisest water to the clouds and givest the rain, hast given the holy Anna to bud forth and give birth unto the all-pure fruit, the Theotokos, out of a barren root.

O Cultivator of our thoughts, Planter of our souls, Who hast shown forth barren earth as right fruitful, Thou hast made the holy Anna, a field which before was dry, to become burgeoning, right fertile and fruitful, giving rise to the Theotokos, the all-pure fruit.

Come ye all, let us gaze upon the city of God born as from a little chamber, which issueth forth from the gate of Anna's womb, yet hath no knowledge of the entry, for the one God and Creator issued forth by this strange path.

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

Triadicon: O transcendent Trinity, unoriginate Unity, the multitude of angels hymneth and trembleth before Thee; heaven and earth are in awe of Thee; men bless Thee, and fire serveth Thee as a slave. Everything in creation submitteth to Thee with fear, O holy Trinity.

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

Theotokion: O report most new! God becometh the Son of a woman! O seedless birthgiving! A Mother without a husband, a begotten God! O awesome sight! O, the strange conception of the Virgin! O ineffable nativity, truly past all understanding and contemplation!

We Praise, We Bless

Two staves of music in G major, 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: We praise, we bless, we wor-ship the Lord,

Two staves of music in G major, 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: praising and supremely ex- al- ting Him un- to all a- ges.

Katavasia — Ode VIII

Two staves of music in G major, 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: O chil- dren, equal in num- ber to the Trin- i- ty,

Two staves of music in G major, 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: bless ye God, the Father, of the Cre- a- tor;

hymn ye the Word Who came down and trans- formed the fire in- to dew;

and the all Ho- ly Spir- it, Who giv- eth life to all,

ex- alt ye sup- reme- ly for- ev- er!

Ode IX
Canon I

Magnify, O my soul, the all-glorious nativity of the Mother of God!

Thee do we mag- ni- fy, O blessed and most pure The- o- tok- - os,

This musical system consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of quarter and eighth notes, with a long horizontal slur spanning the final two measures. The bass staff provides a harmonic accompaniment with chords and single notes.

who through thy vir- gin- al womb in- ef- - fab- ly

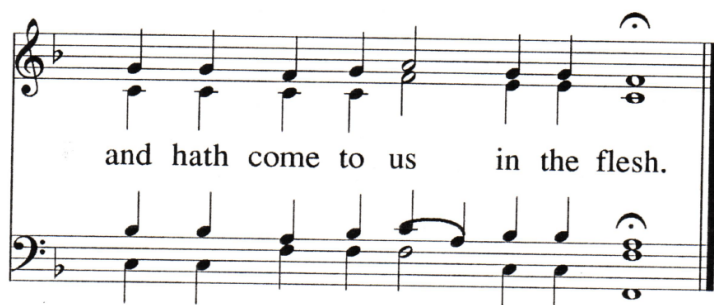
This musical system continues the melody from the first line. It features similar notation with a treble and bass staff. The treble staff has a long horizontal slur over the final two measures, which correspond to the words 'ef-' and 'fab- ly'.

didst make God in- car- nate,

This musical system continues the melody. The treble staff has a long horizontal slur over the final two measures, which correspond to the words 'car-' and 'nate,'.

the Luminary Who shone forth be- fore the sun

This musical system concludes the fourth line of the canon. It features a treble and bass staff with a long horizontal slur in the treble staff over the final two measures, which correspond to the words 'be-' and 'fore'.



Refrain:

Mag-ni-fy, O my soul, the all-glorious nativity of the Mother of God!

This musical score is written for a two-part setting (Soprano and Bass) in a key with one sharp (F# major or D minor). The melody is simple and homophonic, with the lyrics 'Mag-ni-fy, O my soul, the all-glorious nativity of the Mother of God!' written below the notes. The phrase ends with a fermata over the final note.

He Who poured forth water from the stone for the rebellious people, through the womb of a barren woman giveth to us, the right submissive nations, the fruit of gladness: thee, O all-pure Mother of God, whom we magnify as is meet.

Thee, O Theotokos, do we magnify, who hast removed the ancient and precipitous condemnation: the restoration of our first mother, the cause of the reconciliation of our race to God, the bridge to the Creator.

Ode IX
Canon II

Refrain:

Mag- ni- fy, O my soul, the Vir- gin Ma- ry

The first part of the Refrain consists of two measures of music. The first measure contains the lyrics "Mag- ni- fy, O my soul," and the second measure contains "the Vir- gin Ma- ry". The music is written in G major (one sharp) and 4/4 time. The melody is a simple, ascending line of eighth notes in the treble clef, with a final half note on "ry". The bass line consists of a single eighth note on "fy," followed by a half note on "ry".

who hath been born of the bar- ren wo- - man!

The second part of the Refrain consists of two measures of music. The first measure contains the lyrics "who hath been born of the bar- ren wo-" and the second measure contains "- man!". The music is written in G major (one sharp) and 4/4 time. The melody is a simple, ascending line of eighth notes in the treble clef, with a final half note on "man!". The bass line consists of a single eighth note on "fy," followed by a half note on "ry".

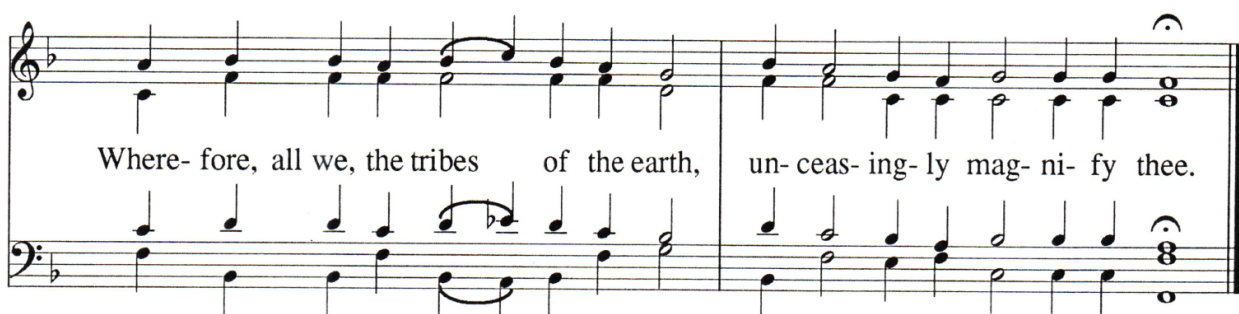
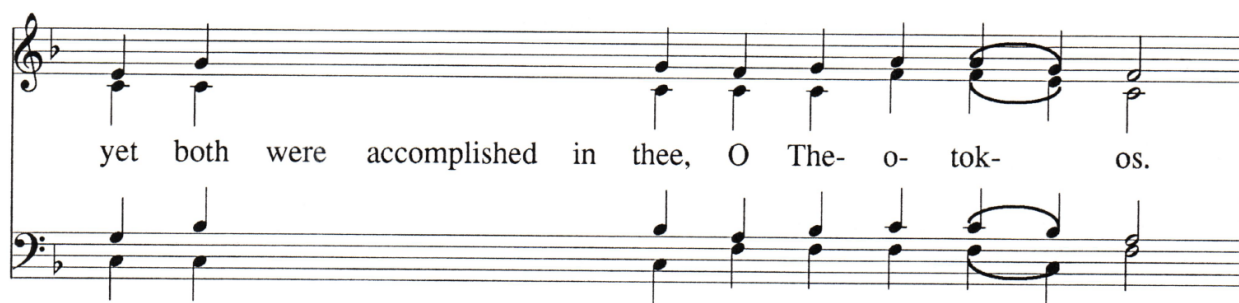
Irmos:

For- eign to moth- ers is vir- gin- i- ty,

The first part of the Irmos consists of two measures of music. The first measure contains the lyrics "For- eign to moth- ers is vir- gin- i- ty," and the second measure contains "ty,". The music is written in G major (one sharp) and 4/4 time. The melody is a simple, ascending line of eighth notes in the treble clef, with a final half note on "ty,". The bass line consists of a single eighth note on "fy," followed by a half note on "ry".

and strange is childbirth to vir- gins;

The second part of the Irmos consists of two measures of music. The first measure contains the lyrics "and strange is childbirth to vir- gins;" and the second measure contains "gins;". The music is written in G major (one sharp) and 4/4 time. The melody is a simple, ascending line of eighth notes in the treble clef, with a final half note on "gins;". The bass line consists of a single eighth note on "fy," followed by a half note on "ry".



Refrain: Magnify, O my soul, the Virgin Mary who hath been born of the barren woman!

Thou hast received a nativity worthy of thy purity, O Mother of God; for, according to the promise, thou wast given to the barren one as a fruit springing forth divinely. Wherefore, all of us, the peoples of the earth, unceasingly magnify thee.

Fulfilled is the prophecy of him whom crieth, for he saith: I shall raise up the tabernacle of sacred David which is fallen, which was a foretype of thee, O pure one, through whom the dust of all men hath been fashioned into a body for God.

We venerate thy swaddling clothes, O Theotokos. We glorify Him Who gave fruit to her who before was barren, and Who most gloriously opened the womb of her who was unable to give birth. For as God with complete authority, He doeth all things soever He desireth.

To thee, O Theotokos who wast born of Anna, do we faithfully offer up hymnody as a gift, mothers and virgins glorifying thee as the only Mother and Virgin; and we bow down before thee and hymn and glorify thee.

Triadicon: Strange is it for the iniquitous to glorify the unoriginate Trinity: the Father, the Son and the Holy Spirit, the uncreated omnipotent Principle, by Whom the whole world is sustained by the hand of His might.

Theotokion: Within thy womb, O Mother, thou didst contain One of the Trinity: Christ the King, Whom all creation doth hymn and before Whom the ranks of heaven tremble. Him do thou entreat, O most pure one, that our souls be saved.

First Katavasia — Ode IX

O The- o- tok- os, thou art a mys- ti- cal par- a- dise,

which un- tilled didst put forth Christ,

by Whom the life- bearing Tree of the Cross was plan- ted;

where- fore worshipping it as it is now raised a- loft,

we mag-ni-fy Thee, O The-o-tok-os.

Second Katavasia — Ode IX

Death which came up-on our race

through the eating of the tree hath been a-bol-ished by the Cross to-day;

for the curse of our first moth- - er, which fell up-on us all,

hath been an- nulled through the Offspring of the pure Moth- er of God,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and half notes, with some notes beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and half notes, with some notes beamed together. The lyrics are written below the staves, aligned with the notes.

whom all the hosts of hea- ven mag- ni- fy.

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat. The melody is composed of quarter and half notes, with some notes beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and half notes, with some notes beamed together. The lyrics are written below the staves, aligned with the notes. The system ends with a double bar line.

Exapostilarion

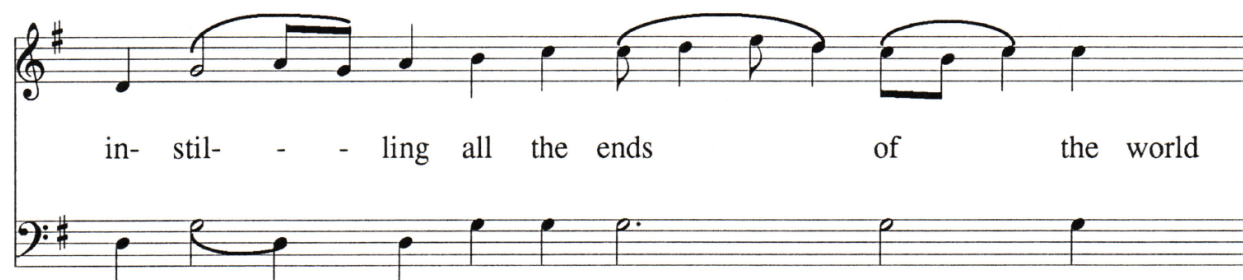
Twice



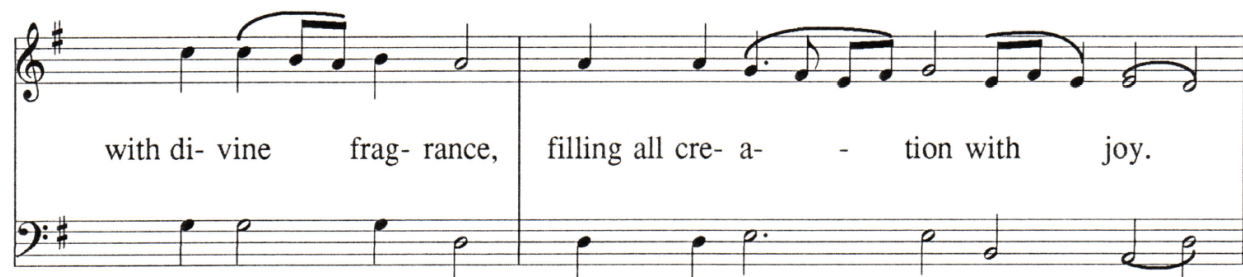
To- day the The- o- tok- - os doth issue forth like a flow- er



from bar- - ren An- na,



in- stil- - - ling all the ends of the world



with di- vine frag- rance, filling all cre- a- - tion with joy.

Hymn- ing her, we praise her as is meet,

as the one who is more ex- al- - ted than all mor- tals.

Glory..., Both now...:

Once

Be thou re- newed O A- dam! Be thou mag- ni- fied, O Eve!

Join ye chorus with the a- pos- - tles and the right- eous!

For Ma- ry the The- o- tok- os, the com- mon joy of an- gels and men,

hath shone forth today from the righteous Joa- - chim and An- na.

Let Every Breath Praise the Lord, in Tone I

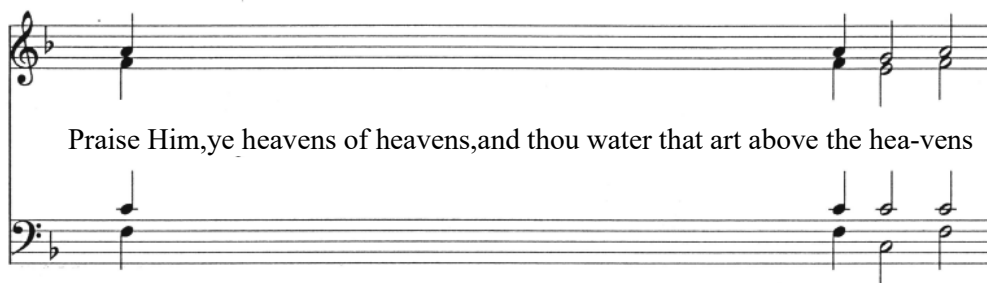
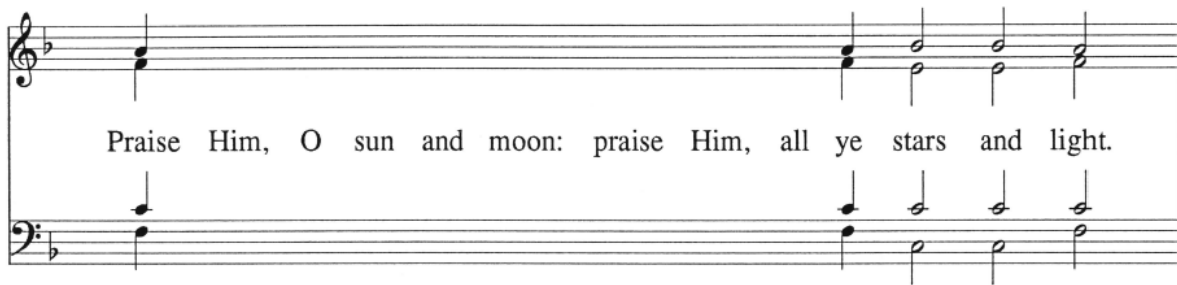
Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; 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 I

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 melody features a series of eighth notes in the first two measures, followed by a half note in the third measure, and a final measure with a half note and a fermata. The bass line is written on a bass clef staff with a key signature of one sharp (F#). It features a series of eighth notes in the first two measures, followed by a half note in the third measure, and a final measure with a half note and a fermata.

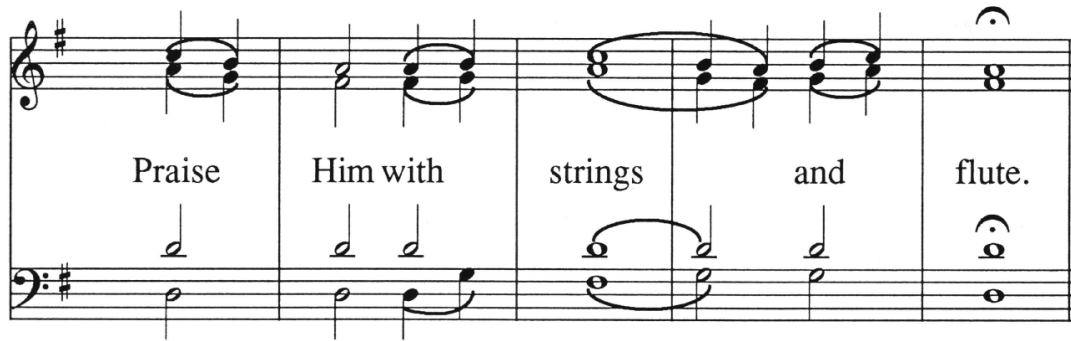
O wondrous miracle!/ The wellspring of Life is born of the barren woman,/ and grace beginneth to produce splendid fruit./ Be glad, O Joachim,/ as thou art the father of the Theotokos!/ There is none to compare with thee among mortal parents,/ O God-pleaser!/ For the Maiden who contained God,/ the divine dwelling-place, the all-holy mountain,// hath been given to us by thee!

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 melody features a series of eighth notes in the first two measures, followed by a half note in the third measure, and a final measure with a half note and a fermata. The bass line is written on a bass clef staff with a key signature of one sharp (F#). It features a series of eighth notes in the first two measures, followed by a half note in the third measure, and a final measure with a half note and a fermata.

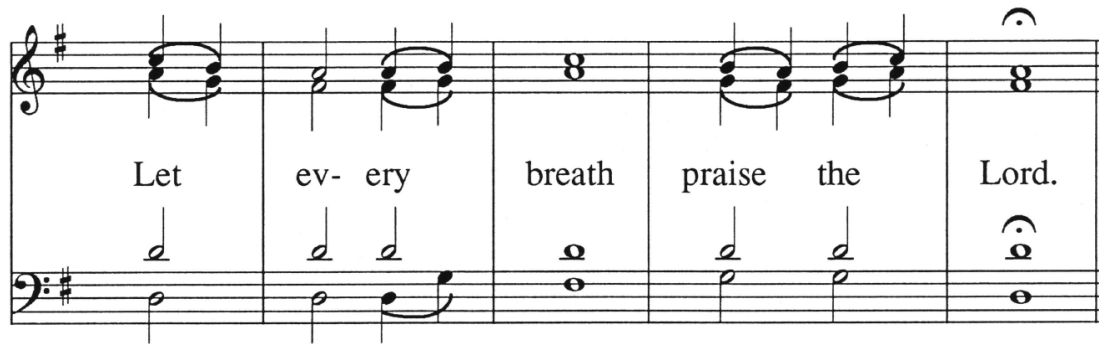
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Stichos: Praise Him with timbrel and dance:



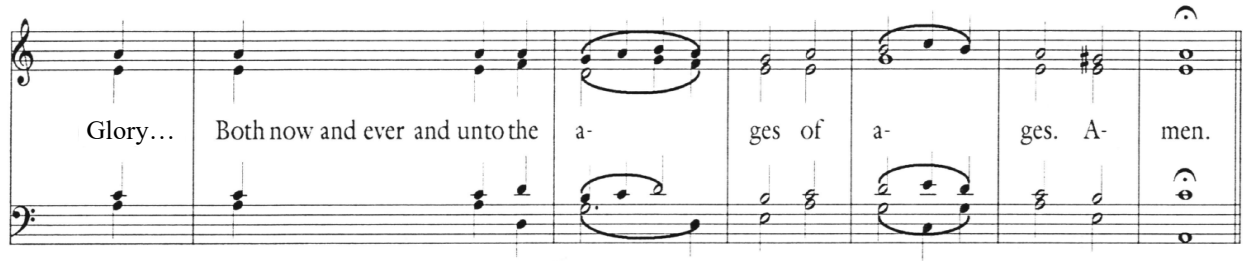
O wondrous miracle!/ Fruit hath shone forth from the barren woman/ at the behest of the Almighty Creator of all./ She hath boldly loosed the barrenness of the world./ Ye mothers, join chorus/ with the mother of the Theotokos, crying:/ O joyous one, rejoice!/ The Lord is with thee,// Who through thee granteth the world great mercy!

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



The right glorious Anna,/ who is shown forth as an animate pillar of chastity,/ a splendid receptacle shining with grace,/ hath truly given birth to the bulwark of virginity,/ the divine flower who manifestly imparteth the beauty of virginity/ to all the virginal who desire the gift of virginity,// and bestoweth great mercy upon all the faithful.

Glory, Both Now, Theotokion, in Tone VI



This is the day of the Lord!/ Rejoice, O ye people!/ For, lo! the bridal-chamber of the Light/ and the book of the Word of life/ hath issued forth from the womb,/ and the portal which faceth toward the east, having been born,/ awaiteth the entry of the great High Priest./ She alone leadeth the one Christ into the world,// for the salvation of our souls.

Troparion of the Feast, in Tone IV

Thy nativity, O Virgin Theotokos,/ hath proclaimed joy to all the world;/ for from thee hath shone forth Christ our God,/ the Sun of righteousness,/ Who, having annulled the curse,/ hath given His blessing,// and having abolished death, hath granted us life everlasting.

Divine Liturgy

On the Beatitudes

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

Having lived blamelessly for God, ye gave birth unto the salvation of all, O divinely wise parents of her who gave birth to our Creator and God. *Twice*

From a barren woman did the Lord, Who poureth forth life upon all, cause the Virgin to come forth, in whom He was pleased to make His abode, preserving her incorrupt even after giving birth.

Let us hymn Mary today as the Theotokos, the fruit of Anna, the intercessor and helper of all, who gave birth to the life-bearing Cluster.

Adam hath been freed and Eve danceth; and they cry out to thee in spirit, O Theotokos: Through thee have we been delivered from the primeval curse with the appearance of Christ!

O the womb which contained the dwelling-place of God! O the womb which bore her who is more spacious than the heavens, the holy throne, the noetic ark of sanctification!

Triadicon: We glorify the Father, the Son and the Holy Spirit in the unity of the Godhead, the all-holy Trinity, indivisible, uncreated, equally everlasting and consubstantial.

Theotokion: Most gloriously didst thou alone give birth unto God, O Virgin. By thy nativity thou hast renewed nature, O Mary. Thou hast released Eve from the primeval curse, O pure Theotokos.

Troparion of the Feast, in Tone IV

Thy nativity, O Virgin Theotokos,/ hath proclaimed joy to all the world;/ for from thee hath shone forth Christ our God,/ the Sun of righteousness,/ Who, having annulled the curse,/ hath given His blessing,// and having abolished death, hath granted us life everlasting.

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

Kontakion, in Tone VI

In thy holy nativity, O all-pure one,/ Joachim and Anna are freed from the reproach of childlessness,/ and Adam and Eve from mortal corruption./ And, delivered from the affliction of sin, thy people celebrate it, crying out to thee:// A barren woman giveth birth to the Theotokos, the nourisher of our Life!

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 VIII



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

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

Stichos: The rich among the people shall entreat thy countenance.

Holy Gospel

Luke §54 (10: 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, which 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 breasts 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, Canon II

Mag- ni- fy, O my soul, the Vir- gin Ma- ry

who hath been born of the bar- ren wo- - man!

For- eign to moth- ers is vir- gin- i- ty,

and strange is childbirth to vir- gins;

yet both were accomplished in thee, O The- o- tok- os.

Where- fore, all we, the tribes of the earth, un- ceas- ing- ly mag- ni- fy thee.

Communion Verse

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

Appendix I

Magnification

First system of musical notation for the Magnification. It consists of a treble staff and a bass staff, both in the key of D major (indicated by two sharps). The lyrics are "We mag-ni-fy Thee, O most". The melody is written in a simple, homophonic style with a few notes per measure. The bass line provides a steady accompaniment. The system ends with a double bar line.

Second system of musical notation for the Magnification. It continues the melody and bass line from the first system. The lyrics are "ho-ly Vir-gin, and we hon-or thy". The musical notation is consistent with the first system, using a treble and bass staff in D major. The system ends with a double bar line.

Third system of musical notation for the Magnification. It continues the melody and bass line. The lyrics are "ho-ly par-ents, and glor-i-". The musical notation is consistent with the previous systems, using a treble and bass staff in D major. The system ends with a double bar line.

Fourth system of musical notation for the Magnification. It concludes the piece with the lyrics "fy thine all-glor-i-ous Na-ti-vi-ty.". The musical notation is consistent with the previous systems, using a treble and bass staff in D major. The system ends with a double bar line.

Appendix II

Refrain and Irmos of Ode IX, Canon II

Turchaninov

Mag- ni- fy Mag- - ni-

fy O my soul, the Vir- gin Ma- ry

the Vir- gin Ma- ry, who hath been born

of the bar- ren wo- - man.

For- eign to

moth- ers is vir- gin- i- ty, and strange is

child- birth to vir-

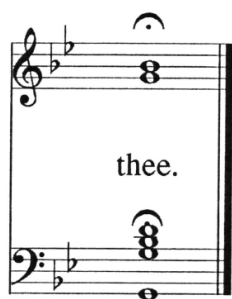
gins; yet both were ac- com-

plished in thee, O The- o-

tok- os. Where- fore,

all we, the tribes of the earth, un-

ceas- ing- ly mag- ni- fy



Appendix III

Prokeimenon

During the Divine Liturgy

My soul doth mag- ni- fy the Lord, and my spir- it hath re-

The first system of the musical score consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in a simple, homophonic style. The lyrics are: "My soul doth mag- ni- fy the Lord, and my spir- it hath re-".

joiced in God my Say- - -iour.

The second system of the musical score continues the melody from the first system. It also consists of two staves, treble and bass, in the same key signature. The lyrics are: "joiced in God my Say- - -iour.". The system ends with a double bar line.

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

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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ⲕⲁⲓⲥ.
MMXXV