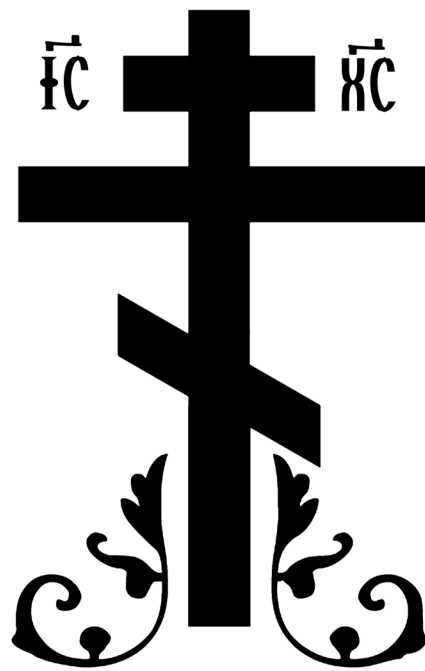


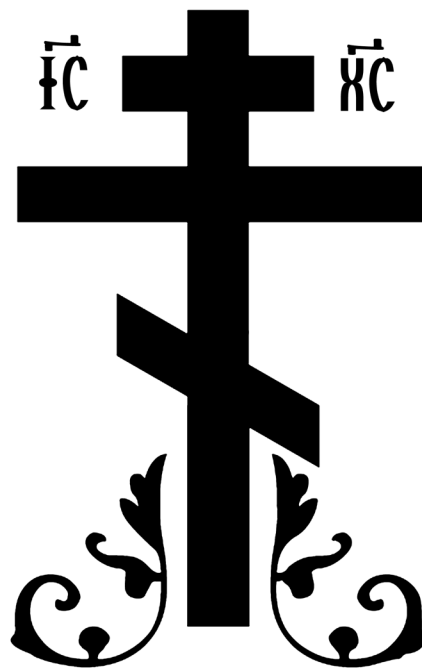


Music for the Third Sunday of Pascha
Holy Myrrh-bearers

Δόμνι εἰγίχκ жєнє мѣροногєнцє
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



Music for the Third Sunday of Pascha Holy Myrrh-bearers

Δόμνις ἐγγίχῃ ζήνῃ μύροφόρῃ
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Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXIV

The Pentecostarion of the Orthodox Church
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2024 г. Славных и всехвальных первоверховных апостолов Петра и Павла

Music for the Third Sunday of Pascha

Holy Myrrh-bearers

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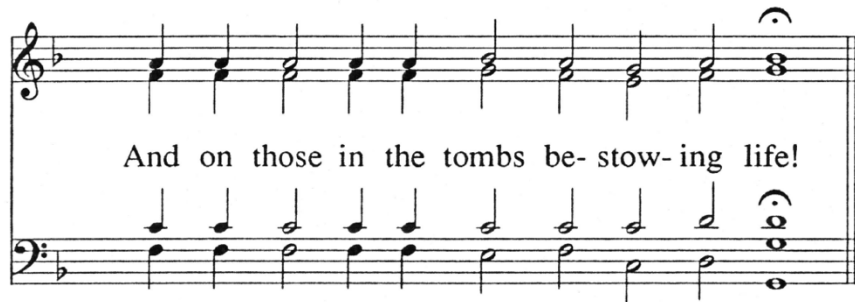
Great Vespers

Christ is Risen

Clergy: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life! (*Twice*)

Christ is risen from the dead, trampling down death by death.

Choir:



And on those in the tombs be- stow- ing life!

The image shows a musical score for a choir. It consists of two staves, a treble staff on top and a bass staff on the bottom. The key signature has one flat (B-flat). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics 'And on those in the tombs be- stow- ing life!' are written between the two staves. The music ends with a double bar line and a repeat sign.

Lord I Have Cried, in Tone II

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

This system consists of a treble and bass staff in G major (one sharp). The treble staff features a melody of half notes and whole notes, with some notes beamed together. The bass staff provides a harmonic accompaniment with half notes and whole notes. The lyrics are written below the treble staff.

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

This system continues the melody and accompaniment. It includes a repeat sign at the beginning of the second measure. The lyrics are split across the measures, with a full measure rest in the second measure of the second system.

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

This system continues the melody and accompaniment. The lyrics are split across the measures, with a full measure rest in the second measure of the third system.

Hear- ken un- to me, O Lord.

This system concludes the piece. The melody and accompaniment end with a final cadence. The lyrics are split across the measures, with a full measure rest in the second measure of the fourth system.

Let my prayer be set forth as incense be- fore Thee,

the lift- ing up of my hands as an evening sac- ri- fice.

Hear-ken un- to me, O Lord.

Resurrectional Stichera, in Tone II

Stichos: Bring my soul out of prison.

That I may con- fess Thy Name.

Come ye, let us worship God the Word,/ Who was begotten of the Father before the ages,/ and became incarnate of the Virgin Mary:/ for, having endured the Cross,/ He was given over to burial, as He Himself desired;/ and having risen from the dead,// He hath saved me, a man astray.

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

Christ our Savior,/ having nailed to the Cross the record which is against us,/ hath erased it and abolished the might of death.// We worship His resurrection on the third day.

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

With the archangels let us hymn the resurrection of Christ;/ for He is the Deliverer and Savior of our souls,/ and shall come again in awesome glory and mighty power,// to judge the world which He hath created.

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

The angel proclaimed Thee, the Master/ Who had been crucified and buried,/ and he said to the women:/ "Come ye, and see where the Lord lay;/ for He hath arisen, as He said, in that He is almighty!" / Wherefore, we worship Thee Who alone art immortal.// O Christ, Bestower of life, have mercy upon us!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

By Thy Cross hast Thou annulled the curse which began with the Tree;/ by Thy burial hast Thou slain the might of death;/ and by Thine arising hast Thou enlightened the human race./ Wherefore, we cry out to Thee:// O Christ our God and Benefactor, glory be to Thee!

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

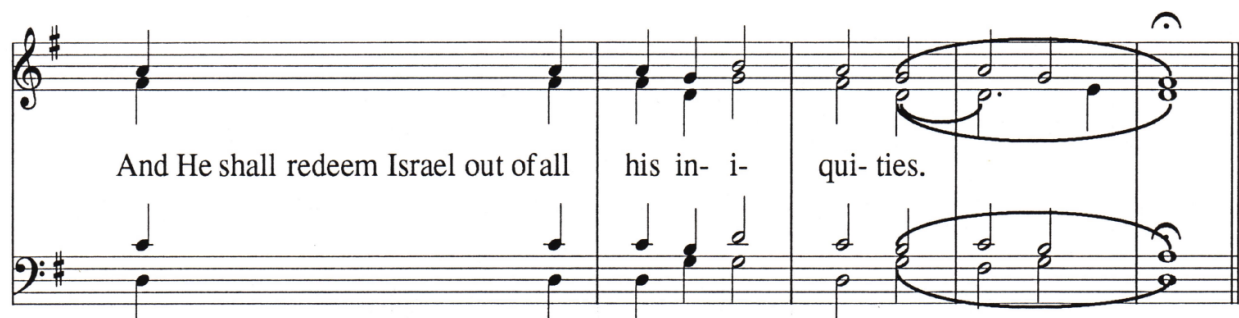
The gates of death opened unto Thee in fear, O Lord,/ and the gatekeepers of hades, seeing Thee, were afraid;/ for Thou didst shatter the brazen gates, didst break their chains of iron,/ didst lead us forth from darkness and the shadow of death,// and didst rend our bonds asunder.

Stichos: From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Come ye, let us all fall down before the house of the Lord;/ and chanting, let us send forth from our mouth a hymn of salvation, saying:/ O Thou Who wast crucified on the Tree,/ Who rose from the dead and art in the bosom of the Father,// cleanse us of our sins.

Stichera of the Myrrh-bearing Women, in Tone II

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



Very early in the morning, the myrrh-bearing women, bearing spices, arrived at the tomb of the Lord; and finding that which they had not expected, they pondered piously the rolling away of the stone, and said one to another: "Where are the seals of the tomb? Where is the watch set by Pilate, and the careful security?" But a radiant angel was a herald for the bewildered women, and he said unto them: "Why do you seek with lamentation the Living One Who hath enlivened the human race? Christ our God hath risen from the dead as almighty!" — He Who granteth incorruption and life, enlightenment and great mercy to us all!"

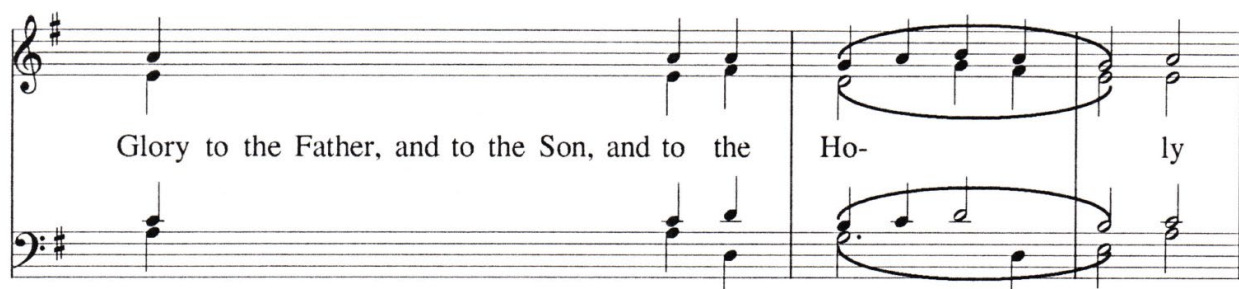
Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

"Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: 'Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee.'"

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

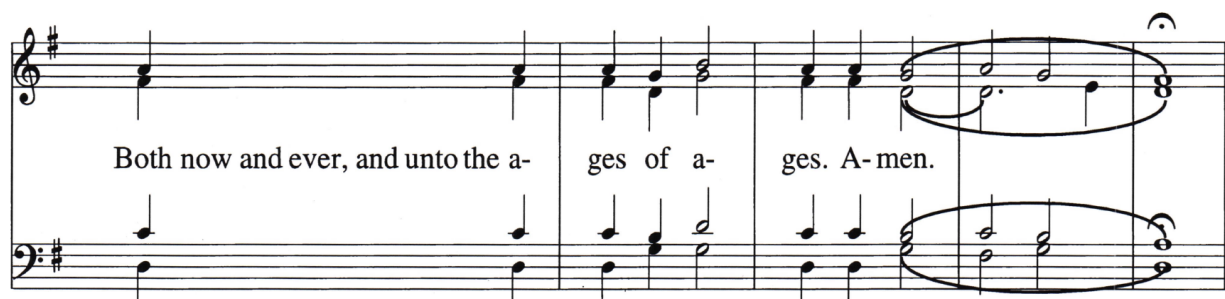
Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

Glory, in Tone VI



Arriving at Thy tomb and seeing the seals of the sepulcher, yet failing to find Thine all-pure body, the myrrh-bearing women came with haste, lamenting and saying: "Who hath stolen our Hope? Who hath taken the Dead One, naked and embalmed with myrrh, the only consolation of His Mother? O how hath He died Who hath given life to the dead? How hath He been buried Who hath made hades captive? Yet rise Thou of Thine own power, O Savior, on the third day, as Thou hast said, Who savest our souls!"

Both Now, in Tone II



Dogmatic Theotokion, in Tone II

The shadow of the law passed away when grace arrived;/ for, as the bush wrapped in flame did not burn,/ so did the Virgin give birth and yet remain a virgin./ In place of the pillar of fire,/ the Sun of righteousness hath shone forth./ Instead of Moses, Christ is come, // the salvation of our souls.

Sticheron of the Aposticha, in Tone II

Thy Re- sur- rec- tion, O Christ our Sav- iour,

hath illumined the whole un- i- verse; and Thou hast called forth Thy cre- a- tion.

O Lord Al- migh- ty, glo- ry be to Thee!

Pascal Stichera

Stichos **Stichera**

Let God a- rise and let His en- e- mies be scat- - tered. A Pas- cha

sac- red to- day hath been shown un- to us; a Pascha new and ho- - - ly,

a Pas- cha mys- - ti- cal, a Pas- cha all ven- er- a- ble!

a Pascha that is Christ the Re- deem- - - er. a Pas- cha im- mac- - u- late,

a great Pas- - - cha; a Pas- cha of the faith- ful;

a Pascha that hath opened the gates of Par- a- dise to us; a Pas- cha

that doth sanc- ti- fy all the faith- - - ful.

Stichos

As smoke vanisheth, so let them van- - - ish.

Stichera #2

Come from the vision, O ye women bearers of good tidings.

and say ye unto Zion: Receive from us the good tidings

of the Resurrection of Christ; adorn thyself, exult,

and rejoice, O Jerusalem, for thou hast seen Christ the King,

like a bride-groom come forth from the tomb.

Stichos

So let sinners perish at the presence of God, and let the righteous be glad.

Stichera #3

The myrrh-bearing women in the deep dawn

stood before the tomb of the Giver of life; they found an angel

sit- ting up- on the stone, and he, speak- ing to them, said thus:

Why seek ye the Living a- mong the dead?

Why mourn ye the In- cor- rup- ti- ble amid cor- rup- - tion?

Stichos

Go, pro- claim unto His dis- ci- - - ples. This is the day which the Lord hath made;

Stichera #4

let us re-joice and be glad there-in. Pas-cha the beau- - ti-ful,

Pas-cha, the Lord's Pas-cha,

the Pascha all-venerable hath dawned up-on us. Pas-cha,

with joy let us em-brace one an-oth- - er. O Pas-cha!

ransom from sor- row, for from the tomb to- day, as from abri- dal cham- ber,

hath Christ shown forth, and hath filled the women with joy say- ing:

Pro- claim unto the ap- os- - - tles.

Glory, in Tone V

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

The musical score is written for two staves, treble and bass clef, in a key of one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- - it." The word "Spir-" is followed by a long dash, indicating a sustained note or a pause in the melody.

With Nicodemus, Joseph took Thee down from the Tree,/ Who dost clothe Thyself with light as with a robe;/ and seeing Thee dead, naked, unburied, he took up heartfelt weeping and said, lamenting:/ "Woe is me, O Jesus most sweet!/ When the sun beheld Thee hanging upon the Cross but a little while past, it shrouded itself in darkness;/ and the earth quaked in fear, and the veil of the temple was rent in twain./ But lo! now I see Thee, Who of Thine own will didst undertake to die for my sake./ How can I bury Thee, O my God,/ or how can I wind Thee in a shroud?/ With what hands shall I touch Thy body?/ Or what hymns shall I chant for Thy departure, O Compassionate One?/ I magnify Thy sufferings,/ and I hymn Thy burial and resurrection, crying out:// O Lord, glory to Thee!"

Both Now

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

The musical score is written for two staves, treble and bass clef. The melody is in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Both now and ever and unto the ages of a- -ges. A- - -men." The word "a-" is followed by a long dash, indicating a sustained note or a pause in the melody.

Stichera #5

It is the day of the Re- sur- rec- tion, let us be ra- 'diant for the feast,

The musical score is written for two staves, treble and bass clef. The melody is in the treble staff, with the bass staff providing harmonic support. The lyrics are: "It is the day of the Re- sur- rec- tion, let us be ra- 'diant for the feast,". The word "Re-" is followed by a long dash, indicating a sustained note or a pause in the melody.

and let us embrace one another. Let us say, Brethren,

even to them that hate us, let us forgive all things on the Resurrection,

Thrice

and thus, let us cry out: Christ is risen from the dead

trampling down death by death, and on those in the tombs bestowing life!

Matins

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

This musical system consists of two staves, treble and bass, in a 4/4 time signature. The melody is written in the treble staff with a key signature of one flat (B-flat). The lyrics are placed below the notes. The first measure contains the words 'Christ is ri- sen', the second 'from the dead,', and the third 'tram- pling down death by death,'. The music features a mix of quarter and eighth notes, with some measures containing rests.

and on those in the tombs be- stow- ing life!

This musical system continues the melody from the first system. It also consists of two staves, treble and bass, in a 4/4 time signature. The lyrics are 'and on those in the tombs be- stow- ing life!'. The system ends with a double bar line and repeat dots. The melody continues with quarter and eighth notes, maintaining the B-flat key signature.

God is the Lord, in Tone II

Four times

God is the Lord, and hath ap- peared un- to us.

Bles- sed is he that com- eth in the name of the Lord.

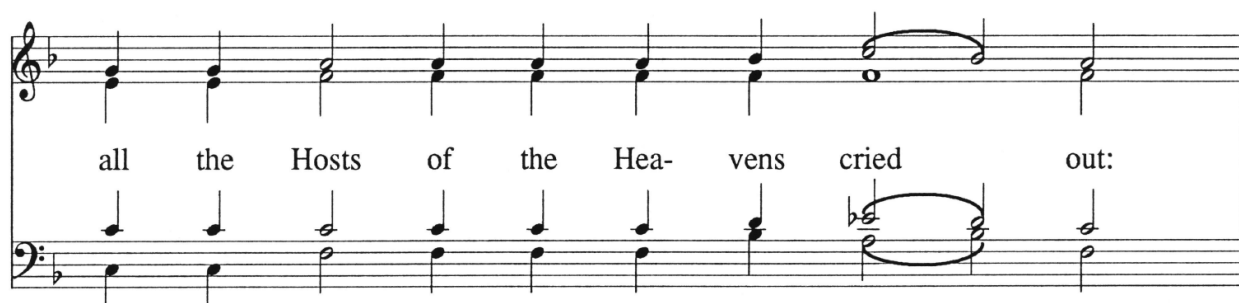
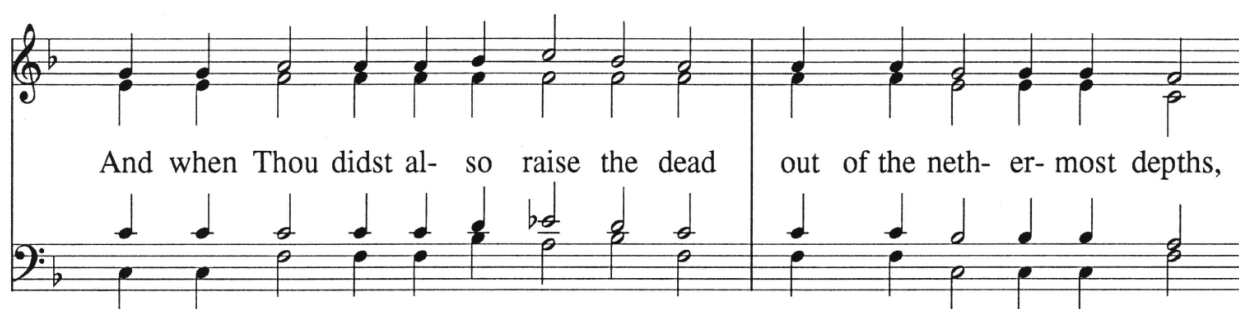
This musical score is written for two staves, Treble and Bass, in a key signature of one flat (B-flat). The melody is a simple, stepwise progression. The lyrics are: 'God is the Lord, and hath ap- peared un- to us.' and 'Bles- sed is he that com- eth in the name of the Lord.' The score is marked 'Four times' at the beginning.

Troparion of the Resurrection, in Tone II

When Thou didst descend unto death, O Life Im- mor- tal,

then didst Thou slay hades with the lightning of Thy Di- vin- i- ty.

This musical score is written for two staves, Treble and Bass, in a key signature of one flat (B-flat). The melody is a simple, stepwise progression. The lyrics are: 'When Thou didst descend unto death, O Life Im- mor- tal,' and 'then didst Thou slay hades with the lightning of Thy Di- vin- i- ty.'



Troparion of Joseph of Arimathæa, in Tone II

The noble Joseph, taking Thine all-pure body down from the Tree/ and wrapping it in a clean winding-sheet,/ enclosed it in a new tomb with sweet spices;/ yet Thou didst arise on the third day, O Lord,// granting great mercy to the world.

Troparion of the Myrrh-bearers, in Tone II

Standing before the myrrh-bearing women at the tomb,/ the angel cried: "Myrrh is meet for the dead, /yet Christ hath shown Himself to be a stranger to corruption!/ But cry aloud: The Lord hath risen,// granting the world great mercy!"

First Sessional Hymns, in Tone II

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

O Thou Who didst not forsake the all-pure bosom of the Father in the highest, Thou didst accept burial and resurrection for all. O Lord, glory to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

Glory..., Both now..., Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

Second Sessional Hymns, in Tone II

The myrrh-bearing women, who came early in the morning and beheld the empty tomb, said unto the apostles: "The Mighty One hath set corruption at naught and hath rescued those in hades from bondage; Proclaim with boldness that Christ God hath risen, granting the world great mercy!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Bearing the myrrh of Thy burial, the women came secretly to the tomb very early, fearing the audacity of the Jews and expecting to find soldiers standing guard. But their courage overcame their weak nature, since their merciful intention was pleasing unto God. Wherefore, they cried out fittingly: "Help us, O Lord, and deliver us for the sake of the glory of Thy name!"

Glory..., Both now..., Theotokion:

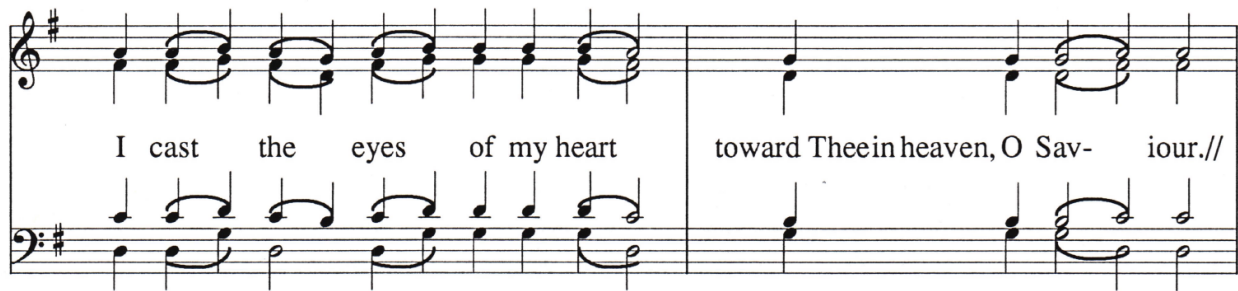
All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain, we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

Hypacoï, in Tone II

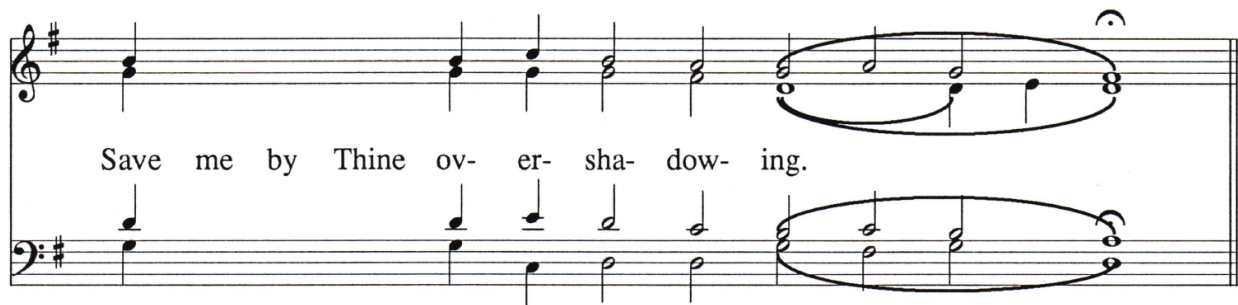
The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

Hymns of Ascent, in Tone II

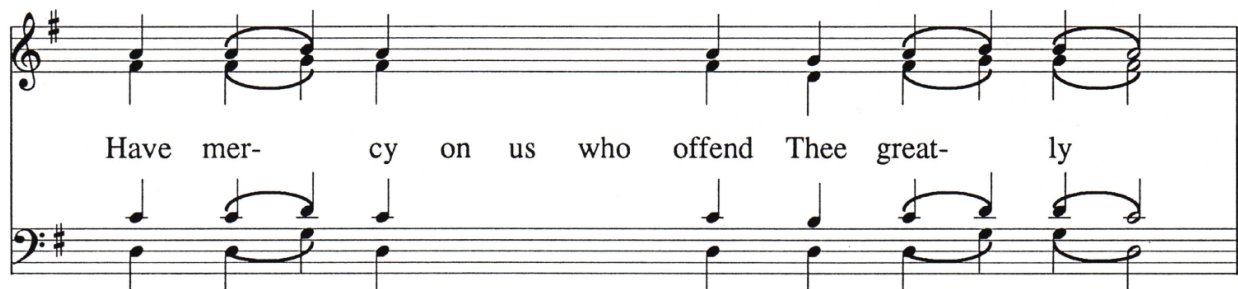
Antiphon I



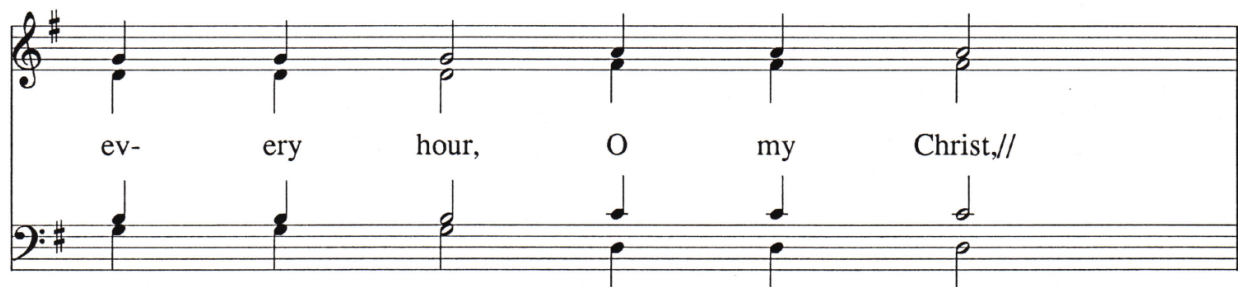
I cast the eyes of my heart toward Thee in heaven, O Saviour.//



Save me by Thine overshadowing.



Have mercy on us who offend Thee greatly



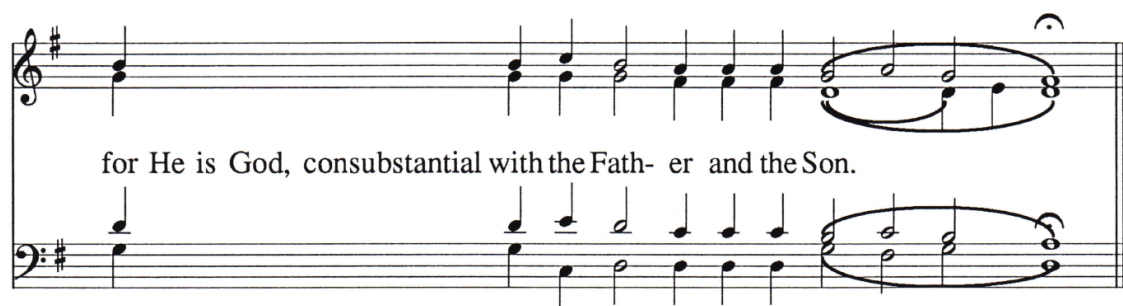
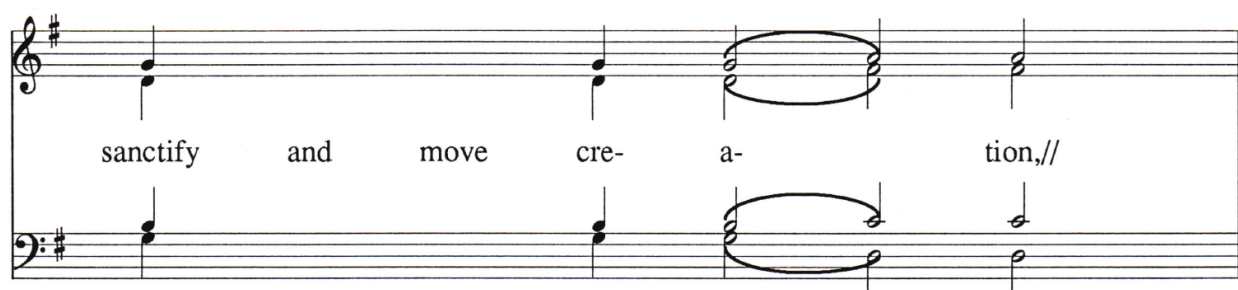
every hour, O my Christ.//

and grant that we may offer Thee repentance be- fore the end.

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

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

It is fit- ting that the Ho- ly Spir- it reign,



Antiphon II

If the Lord were not with us,/ who would be preserved whole from the enemy,// the slayer of men?

Give not Thy servant over to the teeth of mine enemies,/ O Savior,// for they move against me like lions.

Glory..., Both now...

The Holy Spirit is the Source of life and worship,/ for by His power as God He preserveth all created things// in the Father by the Son.

Antiphon III

They who hope in the Lord/ are like a holy mountain:// they are in nowise moved by the assaults of the enemy.

Let those who live godly lives/ stretch not their hands forth to iniquities,/ for Christ will not withhold His staff// from such in His portion.

Glory..., Both now...

Through the Holy Spirit doth all wisdom flow:/ through Him have the prophets received vision,/ hath grace come upon the apostles,/ and have the martyrs been crowned// with the endurance of suffering.

Prokeimenon, in Tone II

Arouse Thyself, O Lord my God, in the com- mand- ment which Thou hast enjoined,

This musical line consists of a treble and bass staff in G major (one sharp). The melody is a simple, stepwise progression. The lyrics are written below the notes.

and a congregation of peo- - ples shall sur- round Thee.

This musical line continues the melody from the first line. It features some longer notes and rests, particularly under the words 'peo-' and 'sur-'. The lyrics are written below the notes.

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee.

Stichos: O Lord my God, in Thee have I hoped. Save me.

Let Every Breath Praise the Lord, in Tone II

Let ev- ery breath Praise the Lord, praise the Lord.

This musical line consists of a treble and bass staff in G major. The melody is a simple, stepwise progression. The lyrics are written below the notes.

Matins Gospel 3, Mark §71 (16:9-20)

Canon

Pascal Canon Ode I

Irmos

It is the Day of Re- sur- rec- tion; let us be radiant O ye peo- ple;

Pas- cha, the Lord's Pas- - cha: for from death to life,

and from earth to hea- - ven Christ God hath brought us

Refrain

as we sing the song of vic- to- ry. Christ is ri- - sen from the dead.

Troparion #1

Let us pur- i- fy our sen- ses, and we shall be- hold Christ,

This system of musical notation is for the first part of Troparion #1. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "Let us pur- i- fy our sen- ses, and we shall be- hold Christ,".

radiant with the unapproachable light of the Re- sur- rec- - - tion,

This system continues the melody from the first system. It features a treble and a bass staff in D major. The melody includes a long note in the treble staff, which is tied across the bar line. The lyrics are: "radiant with the unapproachable light of the Re- sur- rec- - - tion,".

and we shall clearly hear Him say, Re- joice!

This system concludes the first part of Troparion #1. It consists of a treble and a bass staff in D major. The melody is simple and homophonic. The lyrics are: "and we shall clearly hear Him say, Re- joice!".

Refrain

As we sing the hymn of vic- to- ry. Christ is ri- - sen from the dead.

This section is the Refrain, consisting of two parts. The first part, "As we sing the hymn of vic- to- ry.", is marked with a fermata over the final note. The second part, "Christ is ri- - sen from the dead.", is separated by a double bar line. Both parts are written on a treble and a bass staff in D major. The melody is simple and homophonic.

Troparion #2

Let the hea- vens be glad, as is meet, and let the earth re- joice.

The first system of the Troparion #2 features a treble and bass staff in G major. The melody is primarily composed of eighth and quarter notes. The lyrics are: "Let the hea- vens be glad, as is meet, and let the earth re- joice." The music concludes with a final cadence on a whole note.

and let the whole world both visible and invisible keep fes- ti- val.

The second system continues the melody. It includes a key signature change to F# major (indicated by a sharp sign on the F line) for the final phrase. The lyrics are: "and let the whole world both visible and invisible keep fes- ti- val." The system ends with a final cadence.

For Christ is ri- sen O glad- ness e- ter- - -nal.

The third system concludes the Troparion. It features a key signature change to D major (indicated by two sharps on the F and C lines). The lyrics are: "For Christ is ri- sen O glad- ness e- ter- - -nal." The music ends with a final cadence on a whole note.

Refrain

O most holy The- o- tok- os, save us.

The Refrain is a single system of music in D major. The melody is composed of quarter and eighth notes. The lyrics are: "O most holy The- o- tok- os, save us." The system concludes with a final cadence.

Theotokion

Thou hast broken through the bar-ri-er of death,

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

by giving birth to Christ, the e-ter-nal Life,

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

Who to-day hath shone forth from the tomb, O Vir-gin all-blame-less,

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

and Who hath en-light-ened the world.

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

Refrain

O most holy The- o- tok- os, save us.

Theotokion

Hav- ing be- held thy re- sur- rec- ted Son and God,

re- joice thou with the a- pos- tles, O Pure One graced of God,

and be the first to re- joice,

as thou hast received the Cause of joy for all,

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The treble staff contains a melody of eighth and quarter notes, with a repeat sign after the word 'Cause'. The bass staff provides a simple harmonic accompaniment with eighth and quarter notes. The lyrics are printed below the treble staff.

O Mother of God all- blame- less.

This musical system continues the hymn with a treble and a bass staff in D major. The treble staff features a melody with a long note (half note) on the word 'less' and a fermata. The bass staff continues the accompaniment. The lyrics are printed below the treble staff.

Canon of the Myrrh-bearers

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath He been for my salvation! He is my God, and I shall glorify Him!

Thou wast crucified in the flesh, O Thou Who in the nature of the Father art dispassionate; Thou wast pierced in the side, O Thou Who hast poured forth blood and water upon the world. Thou art our God, and we glorify Thee.

I venerate Thy Cross, I glorify Thy burial, and I hymn and worship Thine arising, O Good One; and I cry: Thou art our God, and we glorify Thee.

Though Thou didst taste of gall, O Sweetness of the Church, yet hast Thou poured forth incorruption upon us from Thy side. Thou art our God, and we glorify Thee.

Thou wast reckoned among the dead, O Savior Who hast raised up the dead; Thou didst taste of corruption, but in no way knewest corruption. Thou art our God, and we glorify Thee.

Let Sion be glad, and let heaven rejoice. Christ hath risen, Who raised up the dead, who chant in hymns: Thou art our God, and we glorify Thee.

Having wound Thy body about with a shroud, O Christ, Joseph laid Thee, our salvation, in a new tomb; and as God Thou didst raise up the dead.

Forestalling the dawn, the women beheld Christ, and cried out to the divine disciples: "Truly, Christ hath arisen! Come with us and sing unto Him!"

Glory... : O most Holy Trinity, Thou only Godhead, Unity without beginning — Father, Son and divine Spirit — save Thou the world. Thou art our God, and we glorify Thee.

Both now... : Annulling the ancient curse, O pure one, in thy womb thou didst engender a blessing for us, giving birth to a Babe. He is our God, though He beareth flesh.

Katavasia - Ode I

It is the day of Re- sur- rec- tion, let us be radiant, O ye peo- ple;

Pas- cha, the Lord's Pas- cha: for from death to life,

and from earth to hea- ven, Christ God hath brought us,

as we sing the hymn of vic- to- ry.

Pascal Canon
Ode III

Irmos

Come, let us drink a new drink, not one mir- ac- u- lous- ly brought

forth from a bar- ren rock, but the fountain of In- cor- rup- tion,

springing forth from the tomb of Christ, in Whom we are strength- - ened.

Refrain

Christ is ri- - sen from the dead.

Troparion #1

Now all things are filled with light

hea- ven and earth, and the neth- er- most parts of the earth;

let all cre- a- tion therefore celebrate the ar- i- sing of Christ

Refrain

where- by it is strength- - ened. Christ is ri- - sen from the dead.

Troparion #2

Yes- ter- day I was bur- ied with Thee, O Christ;

to- day I rise with Thine ar- i- sing. Yes- ter- day I was cru- ci- fied with Thee;

do Thou Thyself glorify me with Thee, O Sav- iour, in Thy king- - dom.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

In- to incorruptible life have I en- tered to- day,

through the goodness of Him Who was born of thee, O Pure One,

and Who makest all the ends of the earth ra-di-ant with joy.

Refrain

O most holy The-o-tok-os, save us.

Theotokion

Hav-ing be-held God, Whom thou hast borne in the flesh,

risen from the dead, as He said, O Pure One,

dance, and Him as God, O most pure One, do thou mag-ni-fy.

Canon of the Myrrh-bearers

Thou didst stretch out Thy hands upon the Cross, O Jesus, gathering all the nations in from deception, and Thou didst call them to acknowledge Thee, O Savior.

The people of the Jews cry out to Pilate: "Release unto us the thieving malefactor! Take, O take the Sinless One, and crucify Him!"

When Thou wast crucified, O Christ, the light grew dim, the earth quaked, and many of the dead arose from the graves in fear of Thy might.

Standing before the Cross, Thy ewe-lamb cried out, weeping, O Jesus: "Whither goest Thou, O my Son? Where art Thou going, O Lamb Who art slaughtered for all?"

I bow down before Thy Cross, I also hymn Thy burial, and I honor Thy sufferings, the nails which pierced Thy hands, the spear, and Thy resurrection, O Jesus.

Thou didst arise, O Jesus, and the enemy was made captive; Adam, and Eve with him, was delivered from bondage and corruption by Thy resurrection.

When Thou didst arise, O Christ, the bars and gates of hades were broken, and the bonds of the dead straightway fell away in fear of Thy might.

O Joseph who received God, come and stand with us, crying: Jesus the Deliverer hath risen, Who in His compassion hath raised up Adam!

With us, let the twelve disciples rejoice, and the myrrh-bearing women and Joseph, and the other disciples of Christ, both women and men.

Glory...: I worship and hymn the one Nature — the Father, with the Son and the upright Spirit - distinguishing them as to Person, but acknowledging them as one in Essence.

Both now...: Blessed art thou, O pure one, who art from the root of Jesse, from whom Christ sprung forth as rod and blossom, Whom thou didst put forth in the flesh for our sake.

Katavasia – Ode III

Come, let us drink a new drink, not one mir- ac- u- lous- ly brought

forth from a bar- ren rock, but the Fountain of In- cor- rup- tion,

springing forth from the tomb of Christ, in Whom we are strength- ened.

Pascal Kontakion, in Tone VIII

Though Thou didst de- scend in- to the grave, O Im- mor- tal One,

yet didst Thou de- stroy the pow- er of ha- des.

And didst a- rise as vic- tor, O Christ God,

cal- ling to the myrrh- bear- ing wo- men: Re- joice!

And giv- ing peace un- to Thine a- pos- tles:

Thou Who dost grant Re- sur- rec- tion to the fal- len!

Ikos

The myrrh- bear- ing mai- dens forestalled the dawn, seeking, as it were day,

the Sun that was be- fore the sun and Who had once set in the tomb,

and they cried out one to another:

O friends! Come, let us anoint with spices the life-bringing and buried Body,

the Flesh that raised up fallen Adam, that now lieth in the tomb.

Let us go, let us hasten, like the Magi,

And let us wor-ship and offer myrrh as a gift to Him

Who is wrapped now not in swaddling clothes but in a shroud.

And let us leap and cry aloud: O Mas-ter, a-rise.

Thou Who dost grant Re-sur-rec-tion to the fal-len.

Sessional hymns of the Myrrh-bearers, in Tone II

Special Melody: Seeking the highest...

Fervently did the women bear myrrh to the tomb, O Savior, and their souls were filled with gladness by the splendor of the angel; and they proclaimed Thee the God of all, and cried out to the disciples: Truly, the Life of all hath risen from the tomb!

Glory... , Both now... , in the same tone

The choir of Thy disciples rejoiceth with the myrrh-bearing women; for with them they celebrate a common festival, unto the glory and honor of Thy resurrection; and through them do we cry out to Thee, O Lord Who lovest mankind: Grant great mercy to Thy people!

Pascal Canon
Ode IV

Irmos

On di- vine watch let the God in- spi- red Ab- ba- chum

stand with us and show forth the light- bear- ing an- - gel

clear- ly say- ing To- day sal- va- tion is come to the world

for Christ is ri- sen as Al- migh- - ty.

Refrain

Troparion #1

Christ is ri- - sen from the dead. As a man- child did Christ ap- pear

when He came forth from the Vir- gin's womb

and as a mortal was He called the Lamb. With- out blem- ish al- - so,

for He tasted no de- file- ment, is our Pas- - cha; and as True God,

Refrain

per- fect was He pro- claimed. Christ is ri- - sen from the dead.

Troparion #2

Like unto a year- ling lamb, Christ our bles- sed Crown,

of His own will was sac- ri- ficed for all,

a Pascha of pur- - i- fi- ca- - tion;

and from the tomb the beautiful Sun of Righteousness

Refrain

shown forth again upon us. Christ is risen from the dead.

Troparion #3

Da-vid the ancestor of God, danced with leaping

be-fore the sym-bol-i-cal Ark; let us also, the ho-ly peo-ple of God.

beholding the ful- fill- ment of the sym- - bols, be di- vine- ly glad;

for Christ is risen as Al- migh- - ty.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

He Who cre- a- ted Adam thy forefather, O Pure One,

took form from thee, and the hab-i- ta- tion of the dead

hath He demolished to- day through His death, and shone up- on all things

with the divine radiance of the Re- sur- rec- tion.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

Be- hol- ding Christ, Whom thou hast borne,

shining forth splendidly from the dead, O Pure One,

who art good and spotless among women, and come- ly to- day,

re- joi- cing with the apostles in the sal- va- tion of all,

A musical score for a vocal or instrumental piece. The score is written on two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The lyrics "Him do thou glor- i- fy." are written between the staves. The melody is composed of eighth and quarter notes, with a final half note on the word "fy." marked with a fermata. The bass line consists of quarter and eighth notes, providing a harmonic foundation for the melody.

Canon of the Myrrh-bearers

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Theeman, from the holy mountain which is overshadowed!

Through the Cross didst Thou capture the belly of hades, didst raise up the dead with Thyself, and didst destroy the tyranny of death; wherefore, we, the descendants of Adam, who worship Thee, hymn Thy burial and arising, O Christ.

O our Savior, Who in the compassion of Thy mercy didst deign to be nailed to the Cross, and to deliver us from the curse of our forefather, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

O Savior Who didst nail mine ancient curse to the Cross, and by the blood which flowed from Thy side hast poured forth blessing upon me, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

Encountering Thee in the nether regions, O Savior, hades was embittered, realizing that those whom it had managed to slay of old it now had to surrender against its will; and interrogated in the regions below, it was made captive and stripped of the dead.

Even though the stone was sealed and guarded by watchmen, O iniquitous foes, the Lord arose as He foretold, loosing the bonds of my many offenses; for He is able to do whatsoever He desireth.

O Thou Who didst arise from the tomb, Who madest hades captive, Who broughtest life to the dead, and by Thine arising hast poured forth incorruption upon me, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

Ye are truly put to shame, O iniquitous ones, for Christ hath risen and raised up the dead with Himself, crying: "I have vanquished the world!" Wherefore, believe in Him, or keep silent, ye deceivers who reject His resurrection.

The Good One, Who rose from the tomb, cried out to the myrrh-bearing women: "Rejoice! Proclaim Mine arising to the apostles!" He hath loosed the bonds of my many offenses; for He is able to do whatsoever He desireth.

Let us honor the noble Joseph, the zealot of piety, the counsellor and disciple, with the myrrh-bearing women and the apostles, crying out with them, and splendidly hymning the Savior's resurrection with faith.

Glory...: Who can describe the indivisible glory of the transcendent Godhead? For the beginningless and conjoined Trinity, One in nature, is hymned as a worshipful Unity in a Trinity of simple Hypostases.

Both now...: O pure Virgin Mother, who without knowing man gavest birth unto Him Who dwelt in thy womb, as the Theotokos unceasingly pray that He loose the bonds of my many offenses; for whatsoever thou desirest thou canst do.

Katavasia – Ode IV

On div- ine watch let the God- in- spi- red Ab- ba- chum

stand with us, and show forth the light- bear- ing an- gel

clear- ly say- ing: To- day sal- va- tion is come to the world,

for Christ is ri- sen as Al- migh- ty.

Pascal Canon Ode V

Irmos

Let us awake in the deep dawn, and instead of myrrh,

This system of the Irmos section consists of two staves, treble and bass, in the key of D major. The melody is primarily composed of half notes and whole notes. The lyrics are: "Let us awake in the deep dawn, and instead of myrrh,".

of-fer a hymn to the Mas-ter, and we shall see Christ

This system continues the Irmos section. The melody features a half note followed by a whole note, with a circled half note on the word "hymn". The lyrics are: "of-fer a hymn to the Mas-ter, and we shall see Christ".

the Sun of Right- eous- ness, Who cau- seth life to dawn for all.

This system concludes the Irmos section. The melody includes a half note and a whole note with a fermata. The lyrics are: "the Sun of Right- eous- ness, Who cau- seth life to dawn for all."

Refrain

Christ is ri- - sen from the dead.

The Refrain section consists of a single system with two staves. The melody features a half note followed by a whole note, with a circled half note on the word "ri-". The lyrics are: "Christ is ri- - sen from the dead."

Troparion #1

Seeing Thy boundless com- pas- sion,

The Troparion #1 section consists of a single system with two staves. The melody is composed of half notes and whole notes. The lyrics are: "Seeing Thy boundless com- pas- sion,".

they who were held in the bonds of ha- - des

has- tened to the light of Christ with glad- some feet.

Refrain

praising the Pas- cha e- ter- - nal. Christ is ri- - sen from the dead.

Troparion #2

Bear- ing lights let us ap- proach Christ

Who cometh forth from the tomb like a bride - groom,

and with the feast-loving ranks of an- gels,

let us celebrate the sav- ing Pas- cha of God.

Refrain **Theotokion**

O most holy The- o- tok- os, save us. En- light- ened by the divine rays

and the life-bearing Re-sur-rec-tion of thy Son,

O most pure Moth-er of God, the gathering of the pi-ous is filled with joy.

Refrain

O most holy The-o-tok-os, save us.

Theotokion

Thou didst not open the gates of vir-gin-i-ty in the In-car-na-tion,

nor the seal upon the tomb didst Thou de- stroy,

O King of cre- a- tion; from whence seeing Thee ri- sen,

Thy Moth- er re- joi- ceth.

Canon of the Myrrh-bearers

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Clothing Thyself in me, O my Savior, Thou didst strip off the primal garment which — alas! — the sower of sin wove for me.

Woe is me! My sin sewed together fig-leaves for me who through the counsel of the serpent did not keep Thine all-pure commandment, O my Savior.

Stopping, Christ the Son of Mary poured oil upon my soul, which was wounded by mine evil thoughts, as by robbers; and He healed me.

Standing before the Cross, the all-pure Theotokos cried out maternally: “Thou hast left me alone, O my Son and God!”

Having felled the serpent, the author of evil, with the sword of Thy Cross, O Jesus, by Thine arising Thou didst break the sting of death.

O death, where is thy sting? O hades, where is thy victory? Let Adam cry out with us: Thou hast been broken by the life of Him Who hath raised up the dead!

The myrrh-bearing women who reached Thy tomb heard the voice of Thee Who broughtest life to the depths, and they said: “Christ is risen!”

Celebrating the memory of the pious myrrh-bearers and all Thy disciples, we hymn Thee, O Christ, in the light of Thine arising.

Let us all honor the noble Joseph as is meet, who took the body of the Lord down from the Tree and faithfully buried it.

Glory...: I worship Thee — God the Father, Son and Spirit — in three Hypostases, and I believe Thee to be Three in One, in a single Being.

Both now...: We, the faithful, hymn thee who, in manner transcending nature, gavest birth unto the Being Who renewed nature — Christ, the one Lord.

Katavasia – Ode V

Let us awake in the deep dawn, and, instead of myrrh,

This system contains the first two measures of the piece. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are 'Let us awake in the deep dawn,' followed by 'and, instead of myrrh,'. The accompaniment is on a bass clef staff with the same key signature. The music consists of simple chords and single notes.

of-fer a hymn to the Mas-ter, and we shall see Christ,

This system contains the next two measures. The melody continues on the treble staff, featuring a half note with a sharp sign (#) on the F line. The lyrics are 'of-fer a hymn to the Mas-ter,' followed by 'and we shall see Christ,'. The accompaniment continues on the bass staff.

the Sun of Right- eous- ness, Who caus-eth life to dawn for all.

This system contains the final two measures of the piece. The melody concludes on the treble staff with a half note on the G line. The lyrics are 'the Sun of Right- eous- ness,' followed by 'Who caus-eth life to dawn for all.' The accompaniment concludes on the bass staff with a half note on the F# line. The piece ends with a double bar line.

Pascal Canon
Ode VI

Irmos

Thou didst de- scend into the nethermost parts of the earth,

and didst shatter the eternal bars that held the fet- - tered, O Christ,

and on the third day, like Jo- nah from the whale. Thou didst a- rise from the tomb.

Refrain

Christ is ri- - sen from the dead.

Troparion #1

Hav- ing kept the seals in- tact, O Christ,

Thou didst rise from the tomb.

O Thou Who didst not break the seal of the Vir- gin by Thy birth.

and Thou hast op- ened for us the doors of Par- a- dise.

Refrain

Christ is ri- - sen from the dead.

Troparion #2

O my Saviour, the living and unslain Sac- ri- fice,

when, as God, Thou, of Thine Own will,

hadst offered up Thyself un- to the Fa- - ther,

Thou didst raise up with Thyself the whole race of A- - dam,

when Thou didst rise from the tomb.

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 line is in the bass staff. The text 'when Thou didst rise from the tomb.' is written below the notes. The melody features a half note for 'when', a quarter note for 'Thou', a half note for 'didst', a quarter note for 'rise', a half note for 'from', a quarter note for 'the', and a half note for 'tomb.'.

Refrain

O most holy The- o- tok- os, save us.

This musical system is labeled 'Refrain'. It consists of a treble and bass staff in G major. The melody is in the treble staff, and the bass line is in the bass staff. The text 'O most holy The- o- tok- os, save us.' is written below the notes. The melody features a half note for 'O', a quarter note for 'most', a half note for 'holy', a quarter note for 'The-', a half note for 'o-', a quarter note for 'tok-', a half note for 'os,', a quarter note for 'save', and a half note for 'us.'.

Theotokion

He that of old was held by death and cor- rup- tion

This musical system is labeled 'Theotokion'. It consists of a treble and bass staff in G major. The melody is in the treble staff, and the bass line is in the bass staff. The text 'He that of old was held by death and cor- rup- tion' is written below the notes. The melody features a half note for 'He', a quarter note for 'that', a half note for 'of', a quarter note for 'old', a half note for 'was', a quarter note for 'held', a half note for 'by', a quarter note for 'death', a half note for 'and', a quarter note for 'cor-', a half note for 'rup-', and a half note for 'tion'.

is raised up by Him Who was in- car- nate

This musical system consists of a treble and bass staff in G major. The melody is in the treble staff, and the bass line is in the bass staff. The text 'is raised up by Him Who was in- car- nate' is written below the notes. The melody features a half note for 'is', a quarter note for 'raised', a half note for 'up', a quarter note for 'by', a half note for 'Him', a quarter note for 'Who', a half note for 'was', a quarter note for 'in-', a half note for 'car-', and a half note for 'nate'.

of thy most pure womb, O Theotokos Vir- gin,

unto incorruption and ev- er- last- ing life.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

He Who went down into the nethermost parts of the earth,

and came into thy womb, O Pure One,

and dwelt and past understanding was in-car-nate,

hath also raised up A-dam with Him-self when He rose from the tomb.

Canon of the Myrrh-bearers

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonah from the sea monster.

Hades is dead! Be of good cheer, O ye of earth, for Christ Who hung upon the Tree cast a spear at it, and it lieth dead; for, captured, it hath been stripped bare of those it held.

Hades hath been captured! Be of good cheer, O ye dead! The graves have been opened! "Rise up from hades," Christ crieth to us, Who came to deliver all from death and corruption.

"As many of the dead as thou wast able, thou once didst devour, O hades; but, harrowed now, surrender them!" to thee crieth God the Bestower of life, Who came to deliver all from thine insatiable maw.

O ye myrrh-bearing women, why haste ye further? Why bring ye myrrh unto One Who liveth? Christ hath arisen, as He foretold, that your tears may cease, transformed into joy.

Having wound Thee in a shroud, O Christ, the noble Joseph laid Thee in his tomb; and having embalmed the ruined temple of Thy body, He rolled a great stone across the mouth of the sepulcher.

The Lord Who made the enemy captive hath risen, and, releasing the captives, He led them all up, even Adam the first-created, restoring him in that He is God, the Compassionate One Who loveth mankind.

Glory...: O ye faithful, let us hymn the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, Who in the Father is God equally eternal and without beginning.

Both now...: In thy womb, O pure one, thou didst, without being cultivated, conceive as it were a vine, the Grapes of incorruption, from whence streams of immortality pour forth everlasting life upon us, like wine.

Katavasia – Ode VI

Thou didst de- scend into the nethermost parts of the earth,

This musical system consists of a treble and bass staff in G major. The treble staff features a series of eighth notes, while the bass staff provides a steady accompaniment of eighth notes. The lyrics are written below the notes.

and didst shatter the eternal bars that held the fet- tered, O Christ,

This musical system continues the melody. The treble staff includes a measure with a circled G#4, indicating a specific melodic point. The bass staff continues with eighth notes. The lyrics are written below the notes.

and on the third day, like Jo- nah from the whale,

This musical system continues the melody. The treble staff features a series of eighth notes, while the bass staff provides a steady accompaniment of eighth notes. The lyrics are written below the notes.

Thou didst a- rise from the tomb.

This musical system concludes the phrase. The treble staff features a series of eighth notes, while the bass staff provides a steady accompaniment of eighth notes. The lyrics are written below the notes.

Kontakion of the Myrrh-bearers, in Tone II

Thou didst command the myrrh-bearers to rejoice,/ and didst console the lamentation of our first mother, Eve,/ by Thy resurrection, O Christ God;/ and didst command Thine apostles to preach:// The Savior hath risen from the tomb!

Ikos: The myrrh-bearing women who went to Thy tomb, O Savior, were perplexed in mind and exclaimed to themselves: "Who will roll away the stone of the tomb for us?" And lifting up their eyes, they saw that the stone had already been rolled away, and they marveled at the visage of the angel and his vesture; and they were seized with trembling and bethought themselves to flee; but a youth cried out to them: "Fear not! He Whom ye seek hath risen! Come, behold the place where the body of Jesus lay. And going quickly, announce to the disciples: The Savior hath risen from the tomb!"

Pascal Canon
Ode VII

Irmos

He Who delivered the Children from the fur- nace, be- came man

suf- fer- eth as a mor- - tal, and through His Pas- sion

doth clothe mortality with the beauty of in- - -cor- rup- - tion.

He is the only bles- sed and most glorious God of our fath- - ers.

Refrain **Troparion #1**

Christ is ri - sen from the dead. The god- ly- wise wo- men

with myrrh fol- lowed af- ter Thee in haste;

but Him Whom they sought with tears as dead;

they worshipped joyfully as the Liv- ing God,

and they brought unto Thy dis- ci- ples, O Christ

the good tidings of the mys- ti- cal Pas- - cha.

Refrain **Troparion #2**

Christ is ri- - sen from the dead. We cel- e- brate the death of death,

the de- struc- - tion of ha- - des, the be- gin- ning of another life et- er- nal,

and leaping for joy we hymn the Cause, the On- ly Bles- sed

Refrain

and most glorious God of our fath- - ers. Christ is ri- - sen from the dead.

Troparion #3

For tru- ly sacred and all-festive is this sav- ing night,

and this shi- ning light bear- ing day, the harbinger of the Re- sur- rec- tion,

where- on the Time- less Light bodily from the tomb up- on all hath shined.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

Thy Son, having put death to death, O all- spot- less one,

to- day hath granted unto all mor- tals the life that abideth unto the ages of a- ges,

the only blessed and most glorious God of our fathers.

This musical score is for a two-part setting of the text. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes for 'the', 'only', 'blessed', and 'and', followed by a half note for 'most', and then a series of chords for 'glorious', 'God', 'of', 'our', and 'fath-'. The phrase ends with a half note 'ers.' and a fermata. The bass staff begins with a bass clef and a key signature of one sharp. The accompaniment follows the same rhythmic pattern, with a half note 'ers.' and a fermata.

Refrain

O most holy The-o-tok-os, save us.

The Refrain is marked with a bold title. The musical notation continues in the same two-part setting. The treble staff has a treble clef and a key signature of one sharp. The melody features quarter notes for 'O', 'most', 'holy', and 'The-', followed by a half note 'o-', and then a series of chords for 'tok-', 'os,', 'save', and 'us.'. The phrase ends with a half note 'us.' and a fermata. The bass staff has a bass clef and a key signature of one sharp, with accompaniment following the same rhythmic pattern.

Theotokion

He Who reigneth over all cre-a-tion, be-came man,

The Theotokion is marked with a bold title. The musical notation continues in the same two-part setting. The treble staff has a treble clef and a key signature of one sharp. The melody consists of quarter notes for 'He', 'Who', 'reigneth', and 'over', followed by a half note 'all', and then a series of chords for 'cre-a-tion,', 'be-', 'came', and 'man,'. The phrase ends with a half note 'man,' and a fermata. The bass staff has a bass clef and a key signature of one sharp, with accompaniment following the same rhythmic pattern.

dwelling in thy God-graced womb,

This musical score continues the two-part setting. The treble staff has a treble clef and a key signature of one sharp. The melody consists of quarter notes for 'dwelling', 'in', and 'thy', followed by a half note 'God-', and then a series of chords for 'graced' and 'womb,'. The phrase ends with a half note 'womb,' and a fermata. The bass staff has a bass clef and a key signature of one sharp, with accompaniment following the same rhythmic pattern.

and hav- ing en- dured cru- ci- fix- ion and death,

is risen in a God- befitting man- ner, rai- sing us up with Him- self,

for He is Al- migh- - ty.

Canon of the Myrrh-bearers

Irmos: Imitating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things upon us because of our sins! All-hymned and all-glorious art Thou for all ages!

As One Who loveth mankind, desiring to save from deception all whom Thou hast created, Thou didst endure to be nailed to the Cross, O Savior, that by Thy flesh Thou mightest restore Thine image, which was buried under the passions; and having cast down hades, Thou didst arise, and the dead with Thee.

Lifted up upon the Cross, Thou didst summon all to Thee, O Good and Compassionate One, as Thou didst promise; for truly Thou wast well-pleased to suffer all these things for the sake of our sins; wherefore, thou didst open the gates of paradise to the thief, O Savior.

On the third day, as Thou didst promise, O Good One, Thou didst raise up from the tomb the ruined temple of Thy body, that Thou mightest truly give utterance to Thy glory, which Thou pourest forth upon us with faith, loosing from their bonds those whom hades held bound from of old.

O the mindlessness of the Jews! O the savagery of the iniquitous! Why, seeing what was incredible, did ye not believe in Christ? As weak men, did He not move you by His words? Or did He not save you as He did the whole world? At least let the soldiers convince you, or those who rose from the dead.

Let the watchmen who became as dead now say how He was stolen Whom the mindless ones never saw. For if they did not see or perceive Him to be risen, how were they ever able to believe Him stolen? At least let this stone convince you, and the grave-clothes of Christ.

Why do ye guard a dead Man; why did ye set seals upon the stone, O ye Jews, fearing lest He be stolen? Behold, the tomb was truly sealed. How did He arise if He were not the Christ? Let the resurrected dead convince you, who were seen by many.

Glory...: We glorify the Son and the Spirit with the Father, crying out with never-ceasing voices: O Trinity, sole Being, have mercy and save us all! Take pity on us, O Unity in three Persons, O God Who art glorified forever!

Both now...: O all-pure one, how didst thou contain in thy womb the Babe before Whom the angelic hosts tremble as God? Was it not as He Who annulled the curse Adam incurred by eating the bitter fruit desired, as He said, to dwell therein, wishing to save all born on earth from Adam?

Katavasia - Ode VII

He Who delivered the Children from the fur- nace, be- came man,

suf- fer- eth as a mor- tal, and through His Pas- sion

doth clothe mortality with the beauty of in- cor- rup- tion,

He is the only bles- sed and most glorious God of our fath- - ers.

Pascal Canon
Ode VIII

Irmos



This is the cho-sen and ho-ly day.



the one king and lord of sab-baths, the feast of feasts,



and the tri-umph of tri-umphs, on which we bless

Refrain



Christ un-to the a-ges. Christ is ri-sen from the dead.

Troparion #1

Come, on this aus- pi- cious day of the Re- sur- rec- - tion,

The first system of musical notation for Troparion #1. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Come, on this aus- pi- cious day of the Re- sur- rec- - tion,". The first measure of the treble staff has a colon after "pi-". The second measure of the treble staff has a colon after "rec-".

let us par- take of the fruit of the new vine of divine glad- ness

The second system of musical notation for Troparion #1. It consists of a treble and bass staff in G major. The melody continues from the first system. The lyrics are: "let us par- take of the fruit of the new vine of divine glad- ness".

of the king- - dom of Christ prai- sing Him as God

The third system of musical notation for Troparion #1. It consists of a treble and bass staff in G major. The melody continues from the second system. The lyrics are: "of the king- - dom of Christ prai- sing Him as God".

Refrain

un- to the a- - ges. Christ is ri- - sen from the dead.

The Refrain section of the musical notation. It consists of a treble and bass staff in G major. The melody is written in a simple, homophonic style. The lyrics are: "un- to the a- - ges. Christ is ri- - sen from the dead.".

Troparion #2

Lift up thine eyes about thee, O Si- on, and see,

for behold, there cometh unto thee like God- il- lu- mined bea- - cons,

from the west, and from the north, and from the sea, and from the east,

thy children, in thee blessing Christ un- to the a- - ges.

Refrain

O Most Holy Trinity, our God, glo- ry to Thee.

Troparion #3

O Fath- er Al- migh-ty, and Word, and Spir- it,

one Nature un- i- ted in three Per- - sons, tran- scen- dent and most di- vine!

In- to Thee have we been bap- tized,

and Thee will we bless un- to all a- ges.

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "and Thee will we bless un- to all a- ges." The word "un-" is followed by a hyphen, indicating it spans across the next measure.

Refrain

O most holy The- o- tok- os, save us.

This musical system is the Refrain, consisting of a treble and bass staff in G major. The melody is simple and homophonic. The lyrics are: "O most holy The- o- tok- os, save us." The word "The-" is followed by a hyphen, indicating it spans across the next measure.

Theotokion

Through thee the Lord came in- to the world, O Vir- gin The- o- tok- os,

This musical system is the Theotokion, consisting of a treble and bass staff in G major. The melody is simple and homophonic. The lyrics are: "Through thee the Lord came in- to the world, O Vir- gin The- o- tok- os,". The word "in-" is followed by a hyphen, indicating it spans across the next measure.

and the womb of hades did He tear o- pen,

This musical system consists of a treble and bass staff in G major. The melody is simple and homophonic. The lyrics are: "and the womb of hades did He tear o- pen,". The word "o-" is followed by a hyphen, indicating it spans across the next measure.

grant- ing un- to us mortals re- sur- rec- tion;

wherefore, we bless Him un- to the a- ges.

Refrain

O most holy The- o- tok- os, save us.

Theotokion

Lay- ing low all the do- min- ion of death by His Re- sur- rec- tion,

thy Son, O Virgin, as the mighty God, hath raised us up with Him- self

and de- i- fied us; wherefore, we sing His praise un- to the a- ges.

Canon of the Myrrh-bearers

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

The rays of the sun shrank in fear before the sufferings of Christ, the dead arose, the mountains bowed down, the earth trembled, and hades was stripped bare.

The thrice-blessed youths who were once in the furnace, uplifting their hands prefigured Thine all-precious Cross, O Good Christ, whereby thou didst set at naught the power of the enemy.

O ye blind Jews, deceivers and criminals, who believed the resurrection of Christ to be false: why see ye as something incredible that Christ hath risen, Who raised up the dead?

O ye inimical Jews, if ye will not believe us, ask your own soldiers what they underwent. Who is He Who rolled the stone away from the tomb?

Who is He Who caused the fig-tree to wither? Who is He Who healed the withered arm? Who is He Who once fed multitudes in the wilderness, if not Christ God, Who hath raised up the dead?

Who is He Who brought light to the blind, Who cleansed lepers, Who made the lame to walk, and trod dryshod upon the sea as though it were dry land, if not Christ God, Who hath raised up the dead?

Who is He Who resurrected from the tomb one dead for four days, and the widow's son? Who is He Who as God restored the paralytic on his bed, if not Christ God, Who hath raised up the dead?

The stone itself crieth out, as do the seals which ye set upon it. And ye set a watch to guard the sepulcher. Truly Christ hath arisen, and liveth forever!

Truly Christ hath risen; hades hath been made captive; the serpent hath been slain; Adam hath been delivered; the nether regions have been shaken. Why do ye still not believe, O enemies and criminals?

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

We glorify the Holy Trinity in one Godhead — the Son and the Holy Spirit with the Father — crying out: Holy, holy, holy art Thou forever!

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

In thy womb, O pure one, thou gavest birth immutably to the one Christ, God in two natures, the Bread of everlasting life, Who was joined without mingling to our matter.

We Praise, We Bless

The image shows a musical score for a two-part setting of a hymn. The key signature is one sharp (F#), indicating G major. The time signature is 4/4. The score is written for Soprano (top staff) and Bass (bottom staff). The lyrics are: "We praise, we bless, we worship the Lord,". The music is in a simple, homophonic style, with the two parts moving in parallel motion. The Soprano part uses a soprano clef and the Bass part uses a bass clef. The lyrics are written below the staves, with the words "We", "praise,", "we", "bless,", "we", "wor-", "ship", "the", and "Lord," aligned with the corresponding musical phrases.

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

Katavasia – Ode VIII

This is the cho- sen and ho- ly day,

The first system of musical notation for the Katavasia. It consists of a treble and bass staff joined by a brace. The key signature has one sharp (F#). The melody is written in the treble staff with half notes and rests, and the bass line is in the bass staff with half notes and rests. The lyrics are written below the notes.

the one king and lord of sab- baths, the feast of feasts,

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

and the tri- umph of tri- umphs, on which we bless

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

Christ un- to the a- ges.

The fourth system of musical notation, which is the final line of the Katavasia. It ends with a double bar line. The lyrics are written below the notes.

Pascal Canon
Ode IX

Irmos

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Refrain

Christ is ri- - sen from the dead.

Troparion

O how div- ine, how lov- ing, how sweet is Thy voice!

For Thou hast truly pro- mised to be with us

un- to the end of the age, O Christ; having this foun- da- tion of hope

we faith- ful re- joice.

Refrain

Christ is ri- - sen from the dead.

Troparion

O great and most sacred Pas- cha, Christ! O Wis- dom and Word of God,

and Pow- er! Grant us more per- fec- tly to par- take of Thee,

in the un-wan-ing day of Thy king-dom.

Refrain

O most holy The-o-tok-os, save us.

Theotokion

With one voice, O Vir-gin, the faith-ful do bless thee:

Re-joice, O Por-tal of the Lord; re-joice, O living Ci-ty;

rejoice, through whom for our sake the Light hath shone, Who, born of thee,

is the Re-sur-rec-tion of the dead.

Refrain

O most holy The-o-tok-os, save us.

Theotokion

Be glad and re-joice, O Portal of the Di-vine Light:

for Je- sus set in- to the grave,

This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff contains a series of eighth notes, while the bass staff contains a series of quarter notes. The lyrics are written below the notes.

hath dawned forth shining more bright- ly than the sun,

This musical system continues the melody with a treble and bass staff in one sharp. The treble staff features eighth notes, and the bass staff features quarter notes. The lyrics are written below the notes.

and hath il- lu- mined all the faith- ful,

This musical system continues the melody with a treble and bass staff in one sharp. The treble staff features eighth notes, and the bass staff features quarter notes. The lyrics are written below the notes.

O Sovereign Lady who re- joi- ceth in God.

This musical system concludes the hymn with a treble and bass staff in one sharp. The treble staff features eighth notes, and the bass staff features quarter notes. The lyrics are written below the notes. The system ends with a double bar line.

Canon of the Myrrh-bearers

Irmos: O ye faithful, in unceasing hymnody let us magnify her who supernaturally conceived in the flesh of her womb the Word Who shone forth from the Father before time began.

The thief who on the Cross acknowledged Thee as God didst Thou make an heir to the noetic garden of paradise, for he cried out: "Remember me, O Almighty Savior!"

Thou wast buffeted and spat upon by the iniquitous for our sake, O Jesus Who on Sinai didst engrave the tablets of the law for Moses, Thy favored one.

Thou wast given gall and vinegar to drink for our sake, O Savior Who hast given us Thy Body and precious Blood as the food and drink of Thine eternal life.

Pierced in Thy life-creating side by the spear, O Christ, Thou didst pour forth Thy pure blood and precious water upon the world, like a fountain of everlasting life.

Thou Who givest life to the dead wast reckoned among the dead; Thou Who hast emptied the graves wast laid in a tomb; Thou Who hast resurrected Adam madest hades captive.

Thou didst arise, O Jesus, and the enemy was bound, hades was made captive, the graves were emptied, and those below arose, worshipping Thee, O Christ.

Who would steal a dead man, moreover a naked one? Why do ye lie, O ye Jews? Christ hath risen, and the bonds and bars of hades are broken!

Glory to Thee, O Christ our Savior, Who hast poured forth life, hast shone the light upon those in the darkness of ignorance, and illumined the whole earth by Thine arising!

Let the noble counsellor Joseph be hymned with the myrrh-bearing women and the divine disciples, for he was a proclaimer of the resurrection of Christ.

O ye faithful, let us praise the wondrous Joseph with Nicodemus and the faithful myrrh-bearing women, who cried: "The Lord is truly risen!"

Glory...: Thou art unoriginate, O Father! Thou art uncreated, O Son! Thou art equally enthroned with Them, O Holy Spirit! O only true God, Thou art Three, One in Essence, yet Three Persons.

Both now...: Let Jesse be glad, and let David dance! For, lo! the Virgin hath put forth Christ, the Staff divinely sprung forth, the Flower of eternal life!

Katavasia – Ode IX

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord,

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Holy is the Lord Our God, in Tone II

First system of musical notation. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Holy is the Lord our God, Holy is the Lord our God,". The melody consists of two measures, each with a half note on G4 and a half note on A4. The bass line consists of two measures, each with a half note on D3 and a half note on E3.

Second system of musical notation. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Ho- - ly is the Lord our God.". The melody consists of three measures: the first measure has a half note on G4 and a half note on A4; the second measure has a half note on G4 and a half note on A4; the third measure has a half note on G4 and a half note on A4. The bass line consists of three measures: the first measure has a half note on D3 and a half note on E3; the second measure has a half note on D3 and a half note on E3; the third measure has a half note on D3 and a half note on E3. The system ends with a double bar line.

Exapostilarion

Paschal Exapostilarion

Hav- ing fal- len a- sleep in the flesh, as a mor- tal, O

The first system of the Paschal Exapostilarion is written in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Hav- ing fal- len a- sleep in the flesh, as a mor- tal, O".

King and Lord, on the third day Thou didst ar- -rise a- gain,

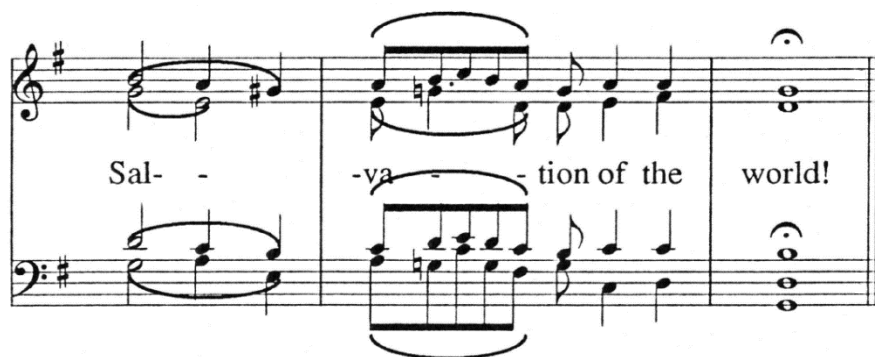
The second system continues the melody. The lyrics are: "King and Lord, on the third day Thou didst ar- -rise a- gain,". The musical notation shows a continuation of the melodic line with some rests and a final cadence.

rai- sing up Ad- -am from cor- rup- - -tion,

The third system continues the melody. The lyrics are: "rai- sing up Ad- -am from cor- rup- - -tion,". The musical notation features a melodic line with some rests and a final cadence.

and a- bol- ish- ing death: O Pas- cha of in- cor- rup- - - -tion,

The fourth system concludes the Paschal Exapostilarion. The lyrics are: "and a- bol- ish- ing death: O Pas- cha of in- cor- rup- - - -tion,". The musical notation shows a final melodic line with a long note on the word "in-".



Glory...

Exapostilarion of the Myrrh-bearers

Hearken, ye women, to the sound of rejoicing: He Who hath trampled the tyranny of hades underfoot hath raised the world up from corruption! Haste ye, and speak the glad tidings to My friends; for I desire to make bright with joy My creation, from whence came grief.

Both now...: The foregoing is repeated.

Let Every Breath Praise the Lord, in Tone II

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.

Psalms of Praise, in Tone II

Stichos: To do among them the judgment that is written.



Every breath, all creation, glorifieth Thee, O Lord,/ in that Thou hast abolished death by the Cross,/ that Thou mightest show men Thy resurrection from the dead,// in that Thou alone lovest mankind.

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

Let the Jews say how the soldiers who kept watch lost the King!/ Why did the stone not keep in the Rock of life?/ Either give up the buried corpse or worship the Risen One, saying with us:/ Glory to the magnitude of Thy compassions, O our Savior!// Glory be to Thee!

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

"Rejoice and be glad, O ye people!"/ the angel, seated upon the stone of the tomb, announced to us, saying:/ "Christ is risen from the dead,/ the Savior of the world;/ and He hath filled all things with sweet savor.// Rejoice, ye people, and be glad!"

Stichos: Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

Before Thou wast conceived, O Lord,/ the angel brought the salutation "Rejoice!"/ to her who is full of grace;/ and an angel rolled away the stone of Thy glorious tomb at Thy resurrection:/ the one, instead of grief, announcing tidings of gladness;/ and the other, instead of death,/ proclaiming to us the Master and Bestower of life./ Wherefore, we cry out to Thee:// O Lord, Thou Benefactor of all, glory be to Thee!

Stichos: Praise Him with timbrel and dance,/ praise Him with strings and flute.

With tears the women poured forth myrrh upon Thy tomb;/ but their mouths were filled with joy when they could say:// The Lord is risen!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

Let the nations and peoples praise Christ our God,/ Who of His own will endured the Cross for our sake/ and spent three days in hades;/ and let them worship His resurrection from the dead,// whereby the ends of the whole world have been enlightened.

Stichos: Arise, O Lord my God, let Thy hand be lifted high;/ forget not Thy paupers to the end.

Crucified and buried wast Thou, O Christ,/ as Thou didst will./ Thou didst overthrow death and didst rise in glory as God and Master,// granting the world life everlasting and great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart,/ I will tell of all Thy wonders.

O ye truly iniquitous ones who sealed the stone,/ ye have granted us to see greater won-
ders!/ The watch understood that Christ had issued forth from the tomb, and they said:/ "Say
that while we were sleeping His disciples came and stole Him." / But who would steal a dead
man, and moreover one who is naked?/ He arose Himself, of His own accord, as God,/ leaving
His grave clothes behind in the tomb./ Come, ye Jews, and see!/ How broke He not the seals,
Who had trampled down death,// bestowing everlasting life and great mercy upon the hu-
man race?

Glory, Evangelical Sticheron, in Tone II

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

The first line of the musical score is for the text "Glory to the Father, and to the Son, and to the Holy Spirit." It is written in a two-staff system (treble and bass clefs) with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The text is split across four measures: "Glory to the Father, and to the Son, and" (first measure), "to the Ho-" (second measure), "ly Spir-" (third measure), and "- it." (fourth measure). The final note of the fourth measure is a whole note with a fermata.

When the women who with Mary came bear- ing myrrh

The second line of the musical score is for the text "When the women who with Mary came bearing myrrh." It is written in a two-staff system (treble and bass clefs) with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The text is split across five measures: "When" (first measure), "the women" (second measure), "who with Mary" (third measure), "came bear-" (fourth measure), and "ing myrrh" (fifth measure). The final note of the fifth measure is a whole note with a fermata.

and were at a loss how they would at-tain their de-sire,

the stone was shown to have been moved,

and a divine youth, stilling the turmoil of their souls said:

The Lord Je-sus is ri-sen! Wherefore, tell the disciples who preach Him,

to go with all haste into Galilee to behold Him ri- sen from the dead,

as Be-stow-er of Life and Lord.

Both now..., Theotokion in Tone II.

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

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

www.myrrh-bearers.org

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MMXXIV