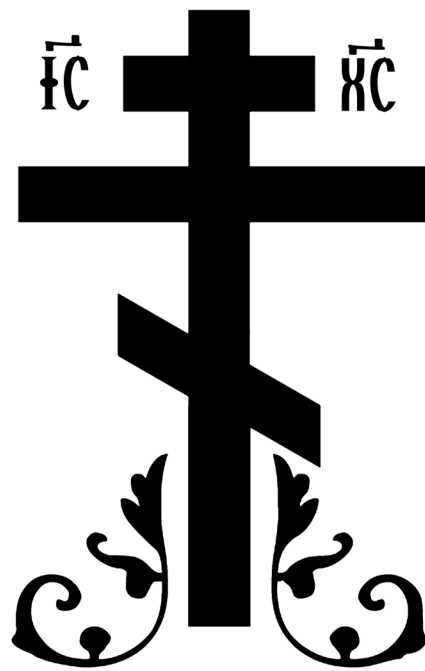


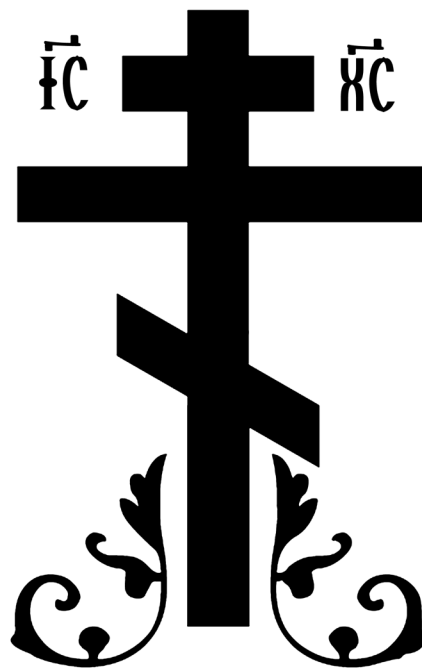


Music for the Fourth Sunday of Pascha
Healing of the Paralytic

Δόμνι εἰρήνην καὶ ζωὴν ἀποστολῶν
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXIV

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2024 г. Славных и всехвальных первоверховных апостолов Петра и Павла

**Music for the Fourth Sunday of Pascha
Healing of the Paralytic**

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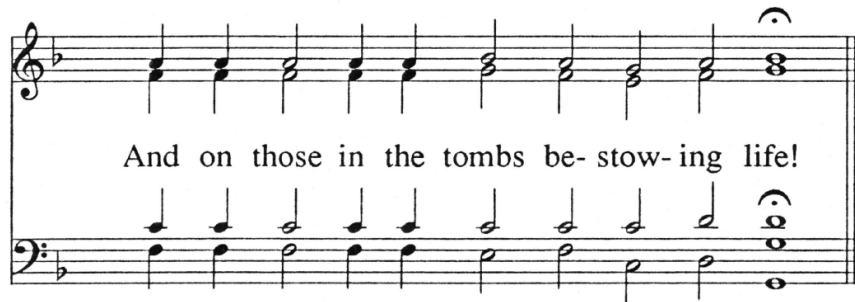
Great Vespers

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 musical notation is for a choir part, consisting of two staves: a treble staff and a bass staff. 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 are written below the staves. The phrase 'And on those in the tombs be- stow- ing life!' is repeated twice. The notation includes various note values, rests, and a final double bar line.

Lord I Have Cried, in Tone III

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

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords, mostly dyads, with some triplets. The lower staff is in bass clef with the same key signature, containing single notes and dyads that correspond to the upper staff. The lyrics are written below the upper staff.

Hear-ken un-to me, O Lord.

This system continues the musical piece. The upper staff features a repeat sign (double bar line with dots) after the fourth measure. The lower staff also has a repeat sign in the fifth measure, followed by a sharp sign (#) on the eighth measure. The lyrics are written below the upper staff.

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

This system continues the musical piece. The upper staff contains a series of chords. The lower staff contains single notes and dyads. The lyrics are written below the upper staff.

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

This system continues the musical piece. The upper staff features a repeat sign (double bar line with dots) after the fourth measure. The lower staff also has a repeat sign in the fifth measure, followed by a sharp sign (#) on the eighth measure. The lyrics are written below the upper staff.

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

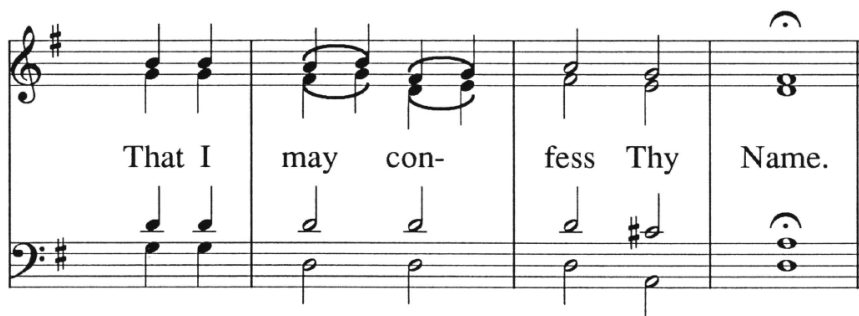
as in-cense be-fore Thee, the lift-ing up of my hands

as 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.

Resurrectional Stichera, in Tone III

Stichos: Bring my soul out of prison.



By Thy Cross hast Thou destroyed the might of death,/ O Christ our Savior,/ and hast set at nought the deception of the devil,/ And the human race, saved by faith,/ ever offereth a hymn unto Thee.

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

All things have been illumined by Thy resurrection, O Lord;/ paradise hath again been opened,/ and all creation, praising Thee,// ever offereth a hymn unto Thee.

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

I glorify the power of the Father and the Son,/ and I hymn the authority of the Spirit:/ the indivisible and uncreated Godhead,/ the consubstantial Trinity,// Who reigneth unto the ages of ages.

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

We bow down before Thy precious Cross, O Christ,/ and we hymn and glorify Thy resurrection;// for by Thy stripes have we all been healed.

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

We hymn the Savior incarnate of the Virgin;/ for, crucified for our sake, He arose on the third day,// granting us great mercy.

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.

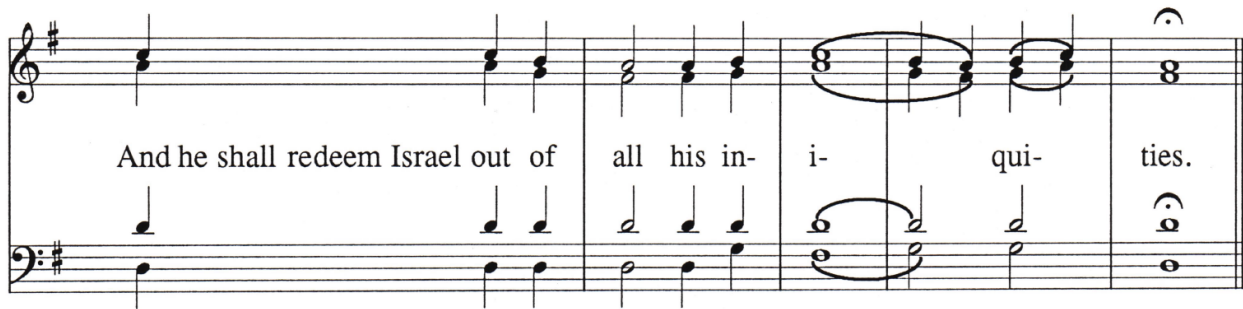
Descending, Christ proclaimed the glad tidings to those in hades, saying:/ "Be of good cheer! Now have I triumphed!/ I am the resurrection!/ And, breaking down the gates of death,// I will lead you up!"

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

Standing unworthily in Thine all-pure house, O Christ God,/ we send up our evening hymn-nody,/ crying out from the depths of our souls:/ O Thou Who lovest mankind,/ Who illu-mined the world with Thy resurrection on the third day,// rescue Thy people from the hands of Thine enemies.

Stichera of the Paralytic, in Tone I

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



O compassionate Christ, Who didst create man with Thine all-pure hands, Thou didst come to heal the sick: by Thy word Thou didst raise up the paralytic at the Sheep's Pool, didst heal the ailment of the woman with an issue of blood, didst have mercy on the afflicted daughter of the Canaanite woman, and didst not spurn the plea of the centurion. Wherefore, we cry out: O Almighty Lord, glory to Thee.

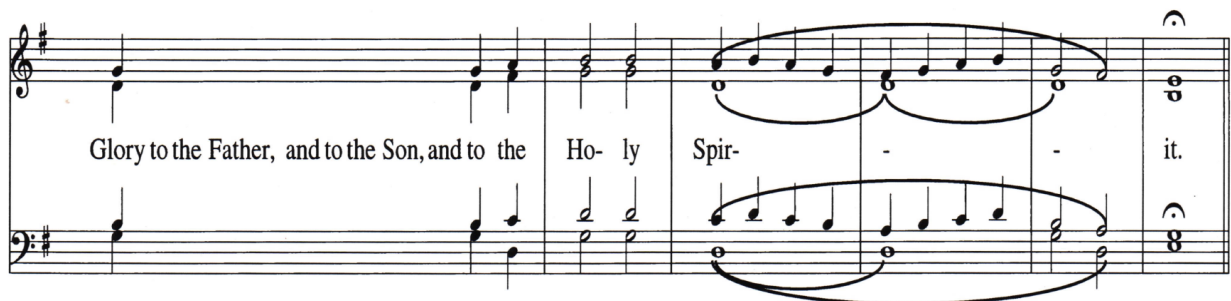
Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

O compassionate Christ, Who didst create man with Thine all-pure hands, Thou didst come to heal the sick: by Thy word Thou didst raise up the paralytic at the Sheep's Pool, didst heal the ailment of the woman with an issue of blood, didst have mercy on the afflicted daughter of the Canaanite woman, and didst not spurn the plea of the centurion. Wherefore, we cry out: O Almighty Lord, glory to Thee.

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

Seeing Thee, the paralytic, who was like an unburied corpse, cried out: "Have mercy on me, O Lord, for my bed hath become a coffin for me. Of what profit is life for me? I have no need of the Sheep's Pool, for I never have anyone to cast me into it when the waters are troubled. But I approach Thee, the Source of healings, that with all I may cry out to Thee: O Lord, glory to Thee!"

Glory, in Tone V



Jesus went up to the Sheep's Pool at Jerusalem, which is called in Hebrew Bethesda, and which had five porches; therein a multitude of the infirm did lie, for an angel of God, descending at all seasons, troubled the water, and imparted healing to those who approached it with faith. Seeing a man who had lain there a long time, He said unto him: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man who, when the water is troubled, will cast me into the pool. I have given all my property to physicians, and it hath not been granted me to receive mercy." But the Physician of souls and bodies said to him: "Take up thy bed and walk, proclaiming My power and great mercy to the ends of the earth!"

Both Now, in Tone III



Dogmatic Theotokion, in Tone III

How can we not marvel/ at thy giving birth to the God-man, O all-honored one./ For with-out having accepted the temptation of a man, O all immaculate one,/ without a father thou gavest birth in the flesh to a Son/ Who was begotten without a mother before the ages,/ without His undergoing change, confusion or division,/ yet preserving intact the character of both essences./ Wherefore, O Virgin Mother and Mistress,/ entreat Him, that the souls of those who in Orthodox manner// confess thee to be the Theotokos be saved.

Sticheron of the Aposticha, in Tone III

O Christ, Who by Thy suffering didst dar- ken the sun,

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

and with the light of Thy Resurrection hast il- lu- mined all things:

The second system continues the melody and accompaniment. The treble staff features a melodic line with some grace notes, while the bass staff continues the harmonic support. The lyrics are aligned with the notes.

accept Thou our evening hymnody, O Thou Who lov- est man-kind.

The third system concludes the piece. The treble staff ends with a final cadence, including a fermata over the final note. The bass staff also concludes with a final chord. The lyrics are written below the notes.

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, Tone VIII

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

In the porch of Solomon lay a multitude of the infirm;/ and at the time of the Mid-feast Christ found a man who had lain paralyzed for thirty-eight years,/ and said to him with a commanding voice:/ "Dost thou desire to be healed?"/ The afflicted one answered:/ "Lord, I have no man to cast me into the pool when the water is troubled."/ And He said to him:/ "Take up thy bed, and walk./ Behold, thou art well. Sin no more."/ Through the supplications of the Theotokos,// send down upon us great mercy.

Both Now

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

The musical score for 'Both Now' is written for two staves, Treble and Bass clef. The melody is simple, using whole and half notes. The lyrics are: 'Both now and ever and unto the ages of a- ges. A- - -men.' The word 'ages' is split across two lines of music, and 'A- - -men' is split across two lines of music.

Stichera #5

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

The musical score for 'Stichera #5' is written for two staves, Treble and Bass clef. The melody is simple, using whole and half notes. The lyrics are: 'It is the day of the Re- sur- rec- tion, let us be ra- 'diant for the feast,'. The word 'Re- sur- rec- tion' is split across two lines of music, and 'let us be ra- 'diant for the feast,' is split across two lines of music.

and let us em- brace one an- oth- - -er. Let us say, Breth- ren,

The musical score for 'Stichera #5' continues on this system. The melody is simple, using whole and half notes. The lyrics are: 'and let us em- brace one an- oth- - -er. Let us say, Breth- ren,'. The word 'and let us em- brace one an- oth- - -er.' is split across two lines of music, and 'Let us say, Breth- ren,' is split across two lines of music.

even to them that hate us, let us for- give all things on the Re- sur- rec- - -tion,

The musical score for 'Stichera #5' continues on this system. The melody is simple, using whole and half notes. The lyrics are: 'even to them that hate us, let us for- give all things on the Re- sur- rec- - -tion,'. The word 'even to them that hate us, let us for- give all things on the Re- sur- rec- - -tion,' is split across two lines of music.

Thrice

and thus, let us cry out: Christ is ri- sen from the dead

This musical system consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note G4. A repeat sign follows, with the first ending containing a half note G4 and a whole note G4. The second ending contains a half note G4, a quarter note A4, and a quarter note B4. The lower staff is in bass clef with a key signature of one flat. It begins with a half note G3, followed by quarter notes A3, B3, and C4, then a half note G3. A repeat sign follows, with the first ending containing a half note G3 and a whole note G3. The second ending contains a half note G3, a quarter note A3, and a quarter note B3.

tram- pling down death by death, and on those in the tombs be- stow- ing life!

This musical system consists of two staves. The upper staff is in treble clef with a key signature of one flat. It begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note G4. A repeat sign follows, with the first ending containing a half note G4 and a whole note G4. The second ending contains a half note G4, a quarter note A4, and a quarter note B4. The lower staff is in bass clef with a key signature of one flat. It begins with a half note G3, followed by quarter notes A3, B3, and C4, then a half note G3. A repeat sign follows, with the first ending containing a half note G3 and a whole note G3. The second ending contains a half note G3, a quarter note A3, and a quarter note B3.

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 III

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 voices, Treble and Bass, in the key of D major (indicated by two sharps). 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 includes a repeat sign at the end of the second line.

Troparion of the Resurrection, in Tone III

Let the hea- vens be glad; let earth- ly things re- joice;

For the Lord hath wrought might with His arm.

This musical score is written for two voices, Treble and Bass, in the key of D major (indicated by two sharps). The melody is a simple, stepwise progression. The lyrics are: 'Let the hea- vens be glad; let earth- ly things re- joice;' and 'For the Lord hath wrought might with His arm.' The score includes a repeat sign at the beginning of the first line.

He hath tram-pled down death by death;

the first-born of the dead hath He be-come. From the bel-ly of ha-des

hath He de-liv-ered us

and hath granted to the world great mer-cy.

Resurrectional Theotokion, in Tone III

We hymn thee who hast mediated the salvation of our race,/ O Virgin Theotokos;/ for thy Son and our God,/ accepting suffering on the Cross/ in the flesh He had received of thee,/ hath delivered us from corruption, // in that He is the Lover of mankind.

First Sessional Hymns, in Tone III

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

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

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory..., Now and ever..., Theotokion:

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee?" I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: "Rejoice, O thou who art full of grace!"

Second Sessional Hymns, in Tone III

Special Melody: Awed by the beauty

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself; saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Glory..., Now and ever..., Theotokion:

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

Hypacoi, in Tone III

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

Hymns of Ascent, in Tone III

Antiphon I

Thou didst move the captivity of Si- - on

The first line of the Antiphon I is written in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "Thou didst move the captivity of Si- - on". The word "Si-" is followed by a long dash, indicating a sustained note.

a- way from Bab- y- lon, O Word://

The second line of the Antiphon I continues the melody. The lyrics are: "a- way from Bab- y- lon, O Word://". The word "Bab-" is followed by a long dash, indicating a sustained note. The line ends with a double bar line and repeat dots.

Draw me also forth from the pas- sions un- to life.

The third line of the Antiphon I continues the melody. The lyrics are: "Draw me also forth from the pas- sions un- to life.". The word "pas-" is followed by a long dash, indicating a sustained note. The line ends with a double bar line and repeat dots.

They that sow in the south with tears di- vine//

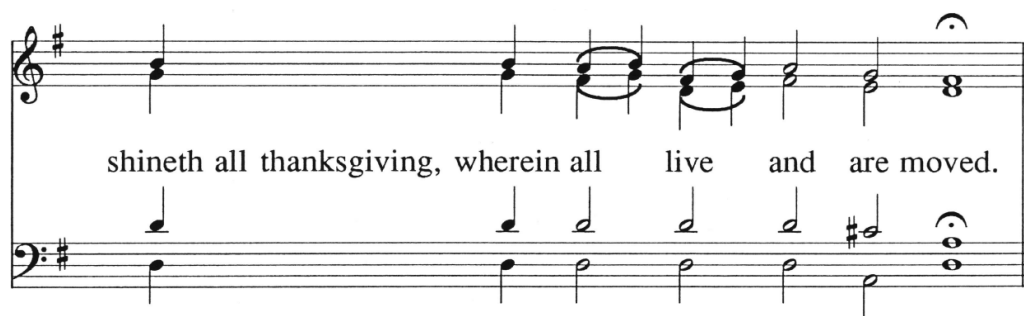
The fourth line of the Antiphon I continues the melody. The lyrics are: "They that sow in the south with tears di- vine//". The word "di-" is followed by a long dash, indicating a sustained note. The line ends with a double bar line and repeat dots.

shall joyfully reap the grain of life ev- er- last- - ing.

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

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

Un- to the Ho- ly Spir- - it, as to the Fath- er and the Son,



Antiphon II

If the Lord buildeth not the house of the virtues,/ in vain do we labor;/ and when the Spirit protecteth it,// no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ,// as the fruit of Thee and the Father.

Glory..., Both now...

Through the Holy Spirit are all holiness and wisdom perceived;/ for He bringeth every created thing into existence./ Him do we worship, for He is God,// like the Father and the Word.

Antiphon III

Blessed are they who fear the Lord,/ who walk the path of the commandments;// for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd,/ beholding Thine offspring round about Thy table;// bearing the branches of goodly works.

Glory..., Both now...

From the Holy Spirit are all the riches of glory;/ from Him are grace and life for every creation:// for He is hymned with the Father and the Word.

Prokeimenon, in Tone III

Say among the nations that the Lord is King; for He hath established the world which shall

not be sha- - - ken.

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song.

Let Every Breath Praise the Lord, in Tone III

Let ev- ery breath Praise the

This system of musical notation is for the first two measures of the piece. It is written in G major (one sharp) and 4/4 time. The first measure contains the lyrics 'Let ev- ery breath' and the second measure contains 'Praise the'. The melody is in the treble clef, and the bass line is in the bass clef. The melody consists of quarter notes in the first measure and a half note in the second. The bass line consists of quarter notes in the first measure and a half note in the second. The key signature is one sharp (F#).

Lord Praise the Lord.

This system of musical notation is for the next three measures of the piece. It is written in G major (one sharp) and 4/4 time. The first measure contains the lyrics 'Lord', the second measure contains 'Praise the', and the third measure contains 'Lord.'. The melody is in the treble clef, and the bass line is in the bass clef. The melody consists of quarter notes in the first measure, a half note in the second, and a half note in the third. The bass line consists of quarter notes in the first measure, a half note in the second, and a half note in the third. The key signature is one sharp (F#).

Matins Gospel 4, Luke §112 (24:1-12)

Pascal Canon

Ode I

Irmos

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

This system of the Irmos section consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of eighth and quarter notes. The bass staff provides a simple harmonic accompaniment with quarter and eighth notes.

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

This system continues the Irmos section. It features a melisma on the word 'Pascha' in the treble staff, indicated by a long horizontal oval. The bass staff continues with a steady accompaniment.

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

This system concludes the Irmos section. It includes another melisma on the word 'heaven' in the treble staff. The final notes of the treble staff are marked with a double bar line.

Refrain

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

The Refrain section begins with a new system. The treble staff starts with a fermata over the first measure. The melody for 'Christ is risen' is more rhythmic, using eighth and quarter notes. The bass staff continues with a consistent accompaniment.

Troparion #1

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

This system of musical notation for Troparion #1 consists of a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and whole notes. The lyrics are: "Let us pur- i- fy our sen- ses, and we shall be- hold Christ,". The first part of the system ends with a comma, and the second part begins with "and".

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 bass staff in G major. The lyrics are: "radiant with the unapproachable light of the Re- sur- rec- - - tion,". The word "rec-" is followed by a long dash, indicating a sustained note or a pause in the melody.

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

This system concludes the Troparion #1. It features a treble and bass staff in G major. The lyrics are: "and we shall clearly hear Him say, Re- joice!". The melody ends with a whole note in the treble staff and a half note in the bass staff.

Refrain

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

This section contains the Refrain, consisting of two systems of musical notation. The first system has a treble and bass staff in G major. The lyrics are: "As we sing the hymn of vic- to- ry." followed by a repeat sign. The second system continues the melody with the lyrics: "Christ is ri- - sen from the dead." The word "ri-" is followed by a long dash, indicating a sustained note or a pause in the melody.

Troparion #2

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

This system of musical notation for Troparion #2 consists of a treble and bass staff in G major. The treble staff features a melody of eighth and quarter notes, with a half-note rest in the second measure. The bass staff provides a simple harmonic accompaniment of quarter and eighth notes. The lyrics are written below the staves, with hyphens indicating syllables across measures.

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

The second system continues the melody and accompaniment. The treble staff includes some beamed eighth notes and a half-note rest. The bass staff continues with its steady accompaniment. The lyrics "and let the whole world both visible and invisible keep fes- ti- val." are aligned with the notes.

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

The third system concludes the Troparion. The treble staff ends with a half-note rest and a fermata over the final note. The bass staff also concludes with a half-note rest and a fermata. The lyrics "For Christ is ri- sen O glad- ness e- ter- - -nal." are written below the staves.

Refrain

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

The Refrain system is a single line of music. The treble staff features a melody with a half-note rest and a fermata. The bass staff provides a simple accompaniment. The lyrics "O most holy The- o- tok- os, save us." are written below the staves.

Theotokion

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

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

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

and Who hath en-light-ened the world.

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 that includes a half note and a quarter note, ending with a fermata over the final note. The bass staff continues the accompaniment. The lyrics are printed below the treble staff.

Canon of the Paralytic

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved t11e people who sang unto Thee as our King and God.

O King Who alone workest signs and wonders, in that Thou art compassionate, Thou didst of Thine own will endure crucifixion; and having slain death by Thy death, Thou hast brought life to us.

O ye people, with faith let us join chorus today for the arising of Christ. Hades hath been made captive. The prisoners it held it hath surrendered with haste, and they hymn the mighty works of God.

With divine power, O Christ, Thou didst once restore the paralytic by Thy word. O Thou Who didst command him to take up his bed, heal also my soul which hath long been grievously sick.

At times, the angel would descend into the Sheep's Pool and heal one man at a certain season; but by divine baptism Christ now cleanseth countless multitudes.

To the Archangel Michael: O leader of the angels, supreme commander of the servants of the Most High: from all temptations protect and preserve those who have gathered in thine honored church and chant hymns to God.

Triadicon: With the incorporeal ones let us unceasingly hymn the unoriginate God in three Persons but a single Nature - the Father, the Son, and the Spirit, Who hath indivisible kingship and dominion.

Theotokion: O pure one, from misfortunes, barbarian captivity, civil strife, the sword, and every other threat, do thou save this, thy city, which ever honoreth thee with faith.

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.

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,

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by a sharp on the F line). The treble staff features a melody of half notes and whole notes, with lyrics 'risen from the dead, as He said, O Pure One,' written below it. The bass staff provides a harmonic accompaniment with similar note values. The system concludes with a double bar line.

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

This musical system continues the hymn on a new line. It maintains the same key signature and structure as the first system. The lyrics 'dance, and Him as God, O most pure One, do thou mag-ni-fy.' are aligned with the notes. The system ends with a double bar line and a fermata over the final note in the treble staff.

Canon of the Paralytic

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thou, O Lord!

Once, the sun, seeing Thee hanging upon the Tree, O Word, hid its light; and the whole earth trembled; and the dead arose when Thou wast dead, O Almighty One.

When with Thy soul Thou didst come into the belly of the earth, hades quickly surrendered the souls it had acquired, who cried out a hymn of thanksgiving to Thy dominion, O only Lord.

O All-good One, heal Thou my soul, which hath lain grievously sick for many years, as before Thou didst heal the paralytic, that I may follow Thy steps, which Thou hast shown to those who love Thee.

To the Archangel Michael: With the ranks on high make entreaty for those who hymn thee with faith, O archangel of God, keeping and preserving us who have fallen under life's passions.

Triadicon: Let us cry out: "Glory to the Father, the Son and the Holy Spirit!" for God is One in essence, Whom all the heavenly hosts glorify with fear, crying: Holy, Holy, Holy art Thou!

Theotokion: Thou didst experience a seedless conception and a birthgiving past understanding, O pure Virgin Mother. This is a wonder most great, honored by the angels and glorified by men, O Maiden Mistress.

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.

Kontakion, in Tone VIII

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

The first line of the Kontakion is written on a two-staff system (treble and bass clefs) in the key of D major. The melody is a simple, stepwise progression. The lyrics are: "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.

The second line continues the melody. The lyrics are: "yet didst Thou de- stroy the pow- er of ha- des.".

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

The third line continues the melody. The lyrics are: "And didst a- rise as vic- tor, O Christ God,".

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

The fourth line concludes the melody. The lyrics are: "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 hymn, in Tone III
Special Melody: Awed by the beauty...

A word alone healed the paralytic, for it was the universal and singular word of Him Who in His compassion appeared on earth for our sake; wherefore, he walked away, bearing his bed, even though the scribes, held fast by the jealousy of wickedness which paralyzeth men's souls, could not bear the sight of what was done.

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

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marveling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: 'Rejoice, O thou who art full of grace!'"

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 hymn, featuring a treble and bass staff. The key signature is one sharp (F#). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are "Him do thou glorify." The music is written in a simple, hymn-like style with a final cadence.

Him do thou glorify.

Canon of the Paralytic

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Melting with jealousy, the assembly of the Jews crucified Thee on the Tree, O Lord; but annulling the sentence of death, as One Mighty Thou didst arise, raising up the world with Thyself.

“O ye women with myrrh, why seek ye the inexhaustible Myrrh? He is risen!” the one who sat, clothed in white garments, said to the myrrh-bears, filling the earth with noetic fragrance.

In Thy great compassion Thou didst come, bearing the form of a servant, and didst show forth as healed him who lay ill for many years, O Word; and Thou didst also command him to take up his bed.

The angel of the Lord, descending at a certain season, troubled the water in the pool, healing only one; but Christ saveth a countless multitude through divine baptism.

To the Archangel Michael: O leader of the angels and guide of the lost, chief commander of the Lord, come now into our midst, and bear the entreaties of all to the only Creator and Master.

Triadicon: One in nature and distinct as to Persons is the Holy Trinity — the transcendent Father, the co-eternal Son, and the only holy and omnipotent Spirit.

Theotokion: How is it that thou givest suck, O pure one? How hast thou given birth to a Babe Who is more ancient than Adam? How dost thou bear in thine arms a Son Who is borne upon the shoulders of the cherubim? As He knoweth, as He Who hath brought all things into existence understandeth.

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.

Ode V

Irmos

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

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.

Refrain

Christ is ri-sen from the dead.

Troparion #1

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 Mother of God, the gathering of the pious 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 Paralytic

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

O God Who wast lifted up upon the tree of the Cross, and Who hast raised up the whole world with Thyself, when Thou wast among the dead Thou didst raise up the dead of ages past.

Christ Who hath emptied all the kingdoms of hades is risen, as He said; and He hath appeared to the apostles, granting them everlasting joy.

A radiant angel, clad in white, was seen by the women; and he said: "Weep no longer! Your Life hath risen, imparting life to those dead in the graves."

As Thou didst raise up the paralytic, O Christ, heal Thine my soul, which hath been paralyzed by transgressions, and enable me to walk in Thine upright steps.

To the Archangel Michael: O Michael, leader of the angels, save thou those who gather today in thy church and who proclaim the mighty works of God.

Triadicon: A Unity equal in honor and three in number, faithfully distinguished as to hypostasis, and one in nature, is the Father, the Son and the divine Spirit.

Theotokion: O pure one, we hymn the seedless birth, thine unapproachable Offspring, blessing thee as the Mother of the Creator and Master of all.

Katavasia – Ode V

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

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

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

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.

Refrain

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

Theotokion

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

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

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

O Christ Who of Thine own will wast lifted up upon the Tree, Thou wast laid in the tomb as one dead; and giving life to all the dead in hades Thou didst resurrect them with Thy divine power.

Meeting Thee below, O Compassionate One hades was embittered, quickly surrendering those who were bound, who with never-ceasing voices hymn Thine awesome resurrection, O Savior.

The godly disciples, beholding Christ the Life of all, risen from the tomb, worshipped Him with great love, with uprightness and gladness of soul.

When by Thy command Thou didst heal him who of old lay on a bed of sickness for many years, Christ, he gave glory, hymning Thy compassion, O Bestower of life.

To the Archangel Michael: O Michael, leader of the angels, who standest before the throne of the Master, come among us, guiding to the paths of life those who have acquired thee as a fervent intercessor.

Triadicon: I honor Thee, the Trinity of Persons; and with the dread armies on high I proclaim Thee the Unity in essence, O Father, Son and upright Spirit, O God of all.

Theotokion: He Who upbearth all things by His divine hand is held in thine arms, O Virgin Theotokos, rescuing us from slavery at the hand of the evil one, in that He is compassionate.

Kontakion of the Paralytic, in Tone III

Special Melody: Today the Virgin...

By Thy divine authority, O Lord, raise up my soul, which hath been grievously paralyzed by all manner of sins and unseemly deeds, as of old Thou didst raise up the paralytic, that, saved, I may cry: O compassionate Christ, glory to Thy dominion!

Ikos: O Jesus God, Who holdest the ends of the earth in the palm of Thy hand, O Thou Who with the Father art equally without beginning, and with the Spirit hath equal dominion over all things, Thou didst appear in the flesh, healing infirmities, and didst drive out the passions: Thou didst grant light to the blind, and by Thy divine word didst raise up the paralytic, commanding him to walk immediately and to take his portable bed upon his shoulders. Wherefore, with him we all cry out and sing: O compassionate Christ, glory to Thy dominion!

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 chords, mostly triads, with a melodic line indicated by a single note on each chord. The bass staff provides a harmonic foundation with a similar pattern of chords and a single-note bass line.

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

This system continues the musical setting. The treble staff has a melodic line that includes a half note with a sharp sign, possibly indicating a specific pitch or a correction. The bass staff continues the harmonic support with a steady rhythm.

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

The third system maintains the same musical structure. The treble staff's chords and the bass staff's accompaniment provide a consistent backdrop for the text.

Thou didst a- rise from the tomb.

The final system concludes the piece. It features a final cadence in the treble staff, marked by a double bar line and a fermata. The bass staff also concludes with a final chord and a fermata.

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 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: 'the only blessed and most glorious God of our fathers.' The word 'fathers' is split as 'fath-' and 'ers.' across the two measures of the final phrase.

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 homophonic. The lyrics are: 'O most holy The-o-tok-os, save us.' The word 'The-o-tok-os' is split across two measures.

Theotokion

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

This musical system is the Theotokion, consisting of a treble and bass staff in G major. The melody is homophonic. The lyrics are: 'He Who reigneth over all cre-a-tion, be-came man,'. The word 'cre-a-tion' is split across two measures.

dwelling in thy God-graced womb,

This musical system continues the Theotokion, consisting of a treble and bass staff in G major. The melody is homophonic. The lyrics are: 'dwelling in thy God-graced womb,'. The word 'God-graced' is split across two measures.

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 Paralytic

Irmos: O Lord God of our fathers, Who didst bedew the flame of the furnace and save the children unconsumed: Blessed art Thou forever!

When it beheld Thee stretched out upon the Tree, the sun hid its light, unable to illumine the world when Thou, O King of all, didst set of Thine own will, for the enlightenment of all the nations.

Thou didst arise, O Thou Who by Thine omnipotent power didst empty the graves and make hades captive; wherefore, O Christ, we hymn Thine honored and divine arising.

"Why seek ye the living as though He were dead? He is not in the tomb!" the divine angel, his face shining, cried of old to the myrrh-bearing women.

O Thou Who by Thy word didst heal the man who had lain paralyzed for many years, Thou didst cry: "Take up thy bed, and walk, hymning the mighty works of God!"

To the Archangel Michael: O Michael, chief commander of the Lord, in the praise of God guide those who with faith assemble in thy divine temple, and by thy mediation protect them from all manner of evils.

Triadicon: From all misfortunes save those who with faith hymn Thee as the God and Master of all, O Trinity, and cause them to share in Thy good things.

Theotokion: Thou remainest a virgin, though thou gavest birth, in manner past describing, unto Him Who before all the ages was begotten incorruptibly of the unoriginate Father; wherefore, O pure one, we call thee blessed.

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.

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 "aus- pi- cious", indicating a caesura. The second measure of the treble staff has a long note for "rec- - tion,".

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 continues the melody from the first system. The lyrics are: "let us par- take of the fruit of the new vine of divine glad- ness". The first measure of the treble staff has a colon after "par- take", indicating a caesura. The second measure of the treble staff has a long note for "glad- ness".

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

The third system of musical notation for Troparion #1. It continues the melody from the second system. The lyrics are: "of the king- - dom of Christ prai- sing Him as God". The first measure of the treble staff has a colon after "king- - dom", indicating a caesura. The second measure of the treble staff has a long note for "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.

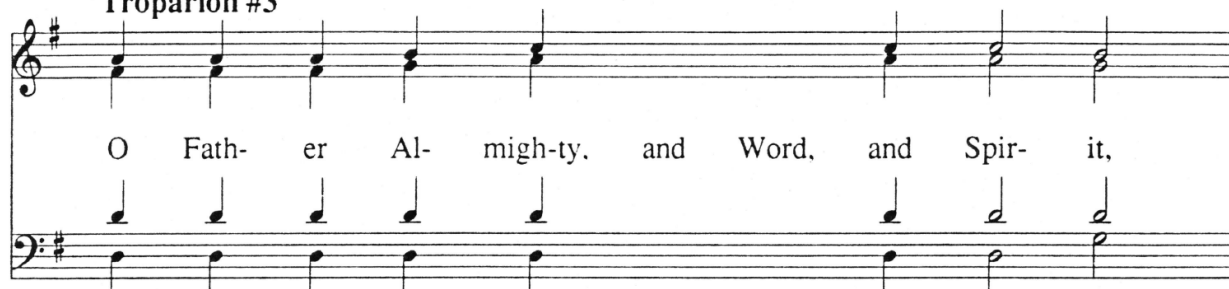
Refrain



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

The musical notation for the Refrain is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is primarily in the treble clef, with the bass clef providing a simple harmonic accompaniment. The lyrics are: "O Most Holy Trinity, our God, glo- ry to Thee." The word "glo-" is split across the two staves, with "ry" on the second staff.

Troparion #3



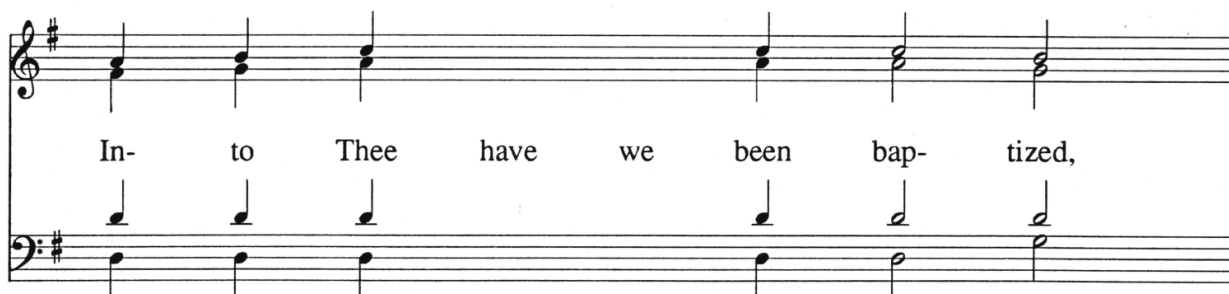
O Fath- er Al- migh-ty, and Word, and Spir- it,

The musical notation for Troparion #3 is written on a grand staff in the key of D major. The melody is in the treble clef, and the bass clef provides a simple accompaniment. The lyrics are: "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!

The musical notation continues from the previous block. It features a repeat sign after the first phrase. The lyrics are: "one Nature un- i- ted in three Per- - sons, tran- scen- dent and most di- vine!".



In- to Thee have we been bap- tized,

The musical notation continues from the previous block. The lyrics are: "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, hymn-like style with quarter and half notes. The lyrics are placed below the notes.

Refrain

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

This musical system continues the melody from the previous section. It features a treble and bass staff in G major. The lyrics are placed below the notes.

Theotokion

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

This musical system continues the melody. It features a treble and bass staff in G major. The lyrics are placed below the notes.

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

This musical system continues the melody. It features a treble and bass staff in G major. The lyrics are placed below the notes.

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 Himself

and deified us; wherefore, we sing His praise unto the ages.

Canon of the Paralytic

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind: with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

The veil of the Temple was rent in twain when Thou wast crucified, O our Savior; and death surrendered the dead whom it had devoured; and hades was stripped bare, beholding Thee in the lower depths of the earth.

Where is thy sting, O death? Wherefore now is thy victory, O hades? When the King arose, thou didst die and perish; thou reignest no longer: for the Mighty One hath taken those whom thou hadst kept in bonds.

“Haste ye, and announce the resurrection to the apostles!” the youth who appeared declared to the myrrh-bearing women; “The Master is risen, and the dead of ages past have all-gloriously arisen with Him!”

The paralytic, who had lain inert for many years, cried out: “Have mercy on me who know not what to do, O Deliverer!” And He commanded Him to take up his bed straightway, and to walk aright.

To the Archangel Michael: As the leader of the immaterial hosts, O archangel, with us ask that we receive deliverance from our transgressions, amendment of our life, and delight in the eternal good things of heaven.

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

Triadicon: Crying out the dread hymn of the seraphim, together let us hymn the uncreated, indivisible Essence, the Godhead in three Hypostases — God: the unoriginate Father, the Son and the Holy Spirit.

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

Theotokion: Of old, O Ever-virgin, Isaiah beheld thee as a scroll whereon was written by the finger of the Father the timeless Word, Who saveth from all irrationality us who hymn thee with sacred words.

We Praise, We Bless

The musical score is written for two voices, Soprano and Bass, in the key of D major (indicated by two sharps: F# and C#). The time signature is 4/4. The lyrics are: "We praise, we bless, we wor-ship the Lord, praising and supremely exalting Him un-to all a- ges." The melody for the Soprano part is: D4 (quarter), E4-F#4 (half), G4 (quarter), A4-B4 (half), C#5 (quarter), B4-A4 (half), G4 (quarter), F#4-E4 (half), D4 (quarter). The melody for the Bass part is: D3 (quarter), E3-F#3 (half), G3 (quarter), A3-B3 (half), C#4 (quarter), B3-A3 (half), G3 (quarter), F#3-E3 (half), D3 (quarter). The lyrics are placed below the notes, with hyphens indicating syllables that span across measures.

We praise, we bless, we wor-ship the Lord,
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 a bass staff, both in the key of D major (one sharp). The melody is written in a simple, homophonic style with quarter and half notes. 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 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 from the second system. 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.

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,

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

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

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

for Je- sus set in- to the grave,

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

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

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

Canon of the Paralytic

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Lifted up upon the Tree, O Jesus, Thou didst lift us up with Thyself; and laid of Thine own will in the tomb, Thou didst raise up all the dead from the graves, who hymn Thine unapproachable might and Thine invincible power.

Thou didst shine forth from the tomb like a most comely bridegroom from his chamber, O most beauteous Word, didst destroy the dark dominion of hades, and didst lead forth its prisoners, who cry out together: Glory to Thy power! Glory to Thine arising, O Jesus our God!

Bearing sighs and tears with sweet spices, the women went to the most holy tomb with haste; and were told of the glorious arising of Christ, which we celebrate with faith, rejoicing in gladness of soul.

Health of body followed Thy command, O Christ, and he who before was paralyzed was seen running with haste, bearing his bed, whereon he had lain for many years, and hymning Thy great power.

To the Archangel Michael: Ask enlightenment for us, O great commander, who ever standest before the great Light, and bring peace to our life, which is ever fraught with the perils of the serpent and shaken by the evil circumstances of life, O right lauded one.

Triadicon: Most piously do I glorify Thee, Light and from Light, Life and from Life,

O Father, Word and Holy Spirit, Unity in three Hypostases, indivisible Dominion, unfused Godhead, crying "Holy, Holy, Holy!" with the powers on high.

Theotokion: Christ, the great Sun, issued forth from thy light-bearing womb, O all-pure one, to enlighten the world with radiant effulgences and to take away the darkness of disobedience; wherefore, we hymn thee as the cause of all good things, O Bride of God.

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 III

First system of the musical score. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is simple, with the words "Holy is the Lord our God," repeated twice. The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#). The melody is written in a simple, homophonic style, with the words "Holy is the Lord our God," repeated twice. The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#).

Holy is the Lord our God, Holy is the Lord our God,

Second system of the musical score. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is more complex, with the words "Ho- ly is the Lord our God." The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#). The melody is written in a more complex, homophonic style, with the words "Ho- ly is the Lord our God." The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and a key signature of one sharp (F#).

Ho- ly is the Lord our God.

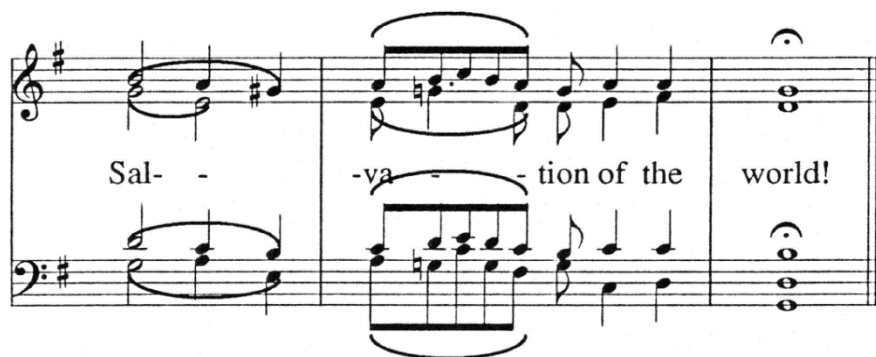
Exapostilarion

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,

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

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



Glory....

Special Melody: Hearken, ye women...

The most compassionate Lord, Who loveth mankind, stood before the Sheep's Pool to heal diseases; and He found a man who had been lying there for many years, and cried unto him: "Take up thy bed, and walk the straight paths!"

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

Let Every Breath Praise the Lord, in Tone III

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

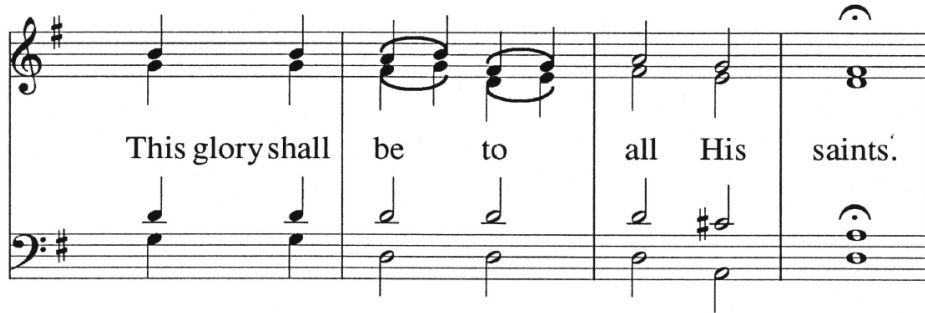
praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalm of Praise, in Tone III

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



Come, all ye nations, and understand the power of the dread mystery;/ for Christ the Savior, Who in the beginning was the Word,/ was crucified for our sake and buried,/ and rose from the dead, that He might save all.// Let us worship Him.

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

Those who guarded Thee declared all the wonders, O Lord;/ but the council of vainglory filled their hands with a reward,/ intending thus to conceal Thy resurrection,/ which the world doth glorify.// Have mercy upon us!

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

All were filled with joy, experiencing the resurrection;/ for Mary Magdalene went to the tomb and found an angel seated upon the stone,/ clad in shining raiment, who said:/ "Why seek ye the Living among the dead?/ He is not here, but is risen as He said,// going before you to Galilee!"

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

In Thy light do we behold light,/ O Master Who lovest mankind;/ for Thou didst rise from the dead,/ granting salvation to the human race./ Let all creation glorify Thee Who alone art sinless./ Have mercy upon us!

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

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord;/ for, taking sweet-smelling spices,/ they went to Thy tomb, intending to embalm Thine all-pure body./ But an angel, seated upon the stone,/ announced to them: "Why seek ye the Living among the dead?/ For He is risen as God,// trampling down death and granting great mercy unto all!"

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

The radiant angel, seated on Thy life-creating tomb,/ said to the myrrh-bearing women:/ "The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day,// in that He alone is God Almighty!"

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

Arriving on the first day of the week,/ Mary Magdalene sought Thee in the tomb;/ and not finding Thee, she lamented, weeping and crying aloud:/ “Woe is me, O my Savior!/ Thou hast been stolen, O King of all!”/ But the two life-bearing angels within the tomb cried out:/ “Why weepest thou, O woman?”/ “I weep,” said she, “because they have taken the Lord from the tomb,/ and I know not where they have laid Him!”/ But turning around, she straightway cried out as she saw Thee:// “O my Lord and my God, glory be to Thee!”

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

The Jews closed Life within the tomb,/ but the thief opened up delight with his tongue, crying aloud and saying:/ “He Who was crucified with me for my sake joined me on the Tree,/ and hath revealed Himself to me,/ seated on the throne with the Father;// for He is Christ our God, Who hath great mercy!”

Glory, in Tone VIII



The pool did not cure the paralytic, O Lord, but Thy word restored him; neither did his illness of many years hinder him, for the effect of Thy voice was shown to be most rapid, and it overthrew the nigh unbearable burden, and he shouldered the burden of his bed as a witness to the multitude of Thy compassions. Glory to Thee!

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

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MMXXIV