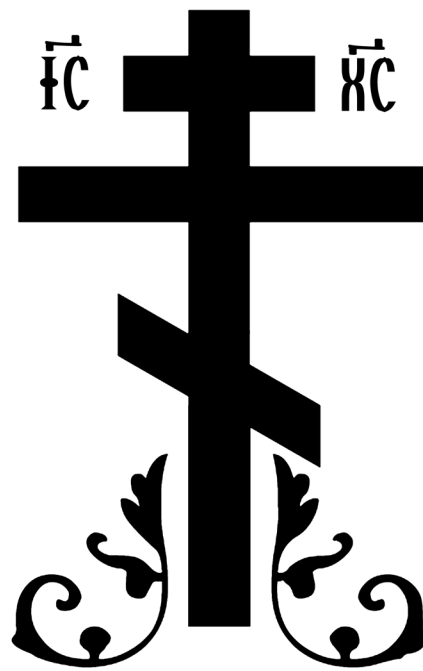


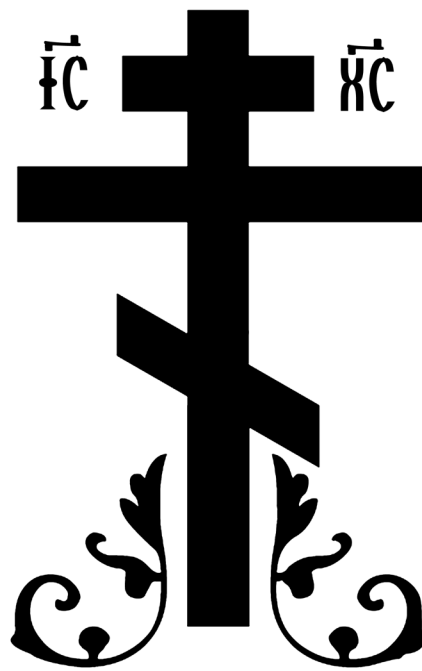


Music for the Fifth Sunday of Pascha
The Samaritan Woman

Δόμνις ἑτῆρχη καὶ ἐνὶ τῷ μύρονόσῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

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Choral arrangements from
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Редактор, иподиакон Павел Даниэлс

A.D. 2024 Glorious and All-Praised Preëminent Apostles, Peter and Paul
2024 г. Славных и всехвальных первоверховных апостолов Петра и Павла

Music for the Fifth Sunday of Pascha The Samaritan Woman

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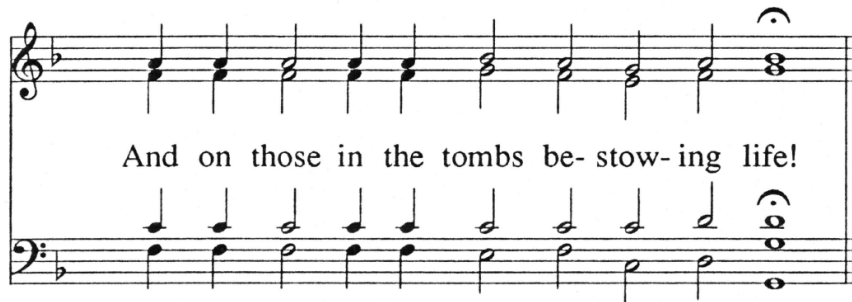
Great Vespers

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:



Lord I Have Cried, in Tone IV

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

This system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

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

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

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

This system continues the melody and bass line. The lyrics are written below the notes.

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

This system concludes the piece. The melody and bass line end with a final cadence. The lyrics are written below the notes.



Resurrectional Stichera

Stichos: Bring my soul out of prison.



Bowing down unceasingly before Thy life-creating Cross, O Christ God,/ we glorify Thy resurrection on the third day;/ for thereby Thou hast restored corrupted human nature,/ O Almighty,/ and hast renewed for us the ascent of the heavens,// in that Thou alone art good and lovest mankind.

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

Thou hast loosed the penalty/ for the disobedience committed through the tree, O Sav-ior,/ having been nailed of Thine own will to the Tree of the Cross;/ and having descended into hades, O Mighty One,/ as God Thou didst break asunder the bonds of death./ Wherefore, we worship Thy resurrection from the dead,/ crying out with joy:/ O Lord Almighty,// glory be to Thee!

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

Thou didst break down the gates of hades, O Lord,// and didst destroy the kingdom of death;/ and Thou didst free the human race from corruption,// granting life, incorruption and great mercy to the world.

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

Come, O ye people, let us hymn the Savior's rising on the third day,/ whereby we have been delivered from the unbreakable bonds of hades,/ and have all received incorruption and life, crying out:/ O Thou Who alone lovest mankind,/ Who wast crucified, buried and hast arisen,// save us by Thy resurrection!

Stichera of the Midfeast, in Tone IV

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



The middle of the days is come, which beginneth with the Savior's arising, the end whereof is sealed by the divine Pentecost, which is illumined by the radiance of both, and uniteth both; and showing forth the glory which is to come, it honoreth beforehand the Master's ascension.

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.

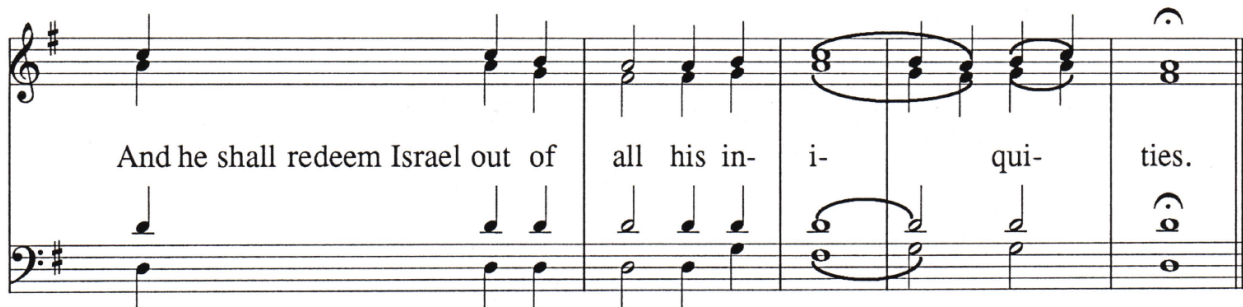
Sion heard and was glad when the resurrection of Christ was announced; and its faithful children rejoiced, seeing Him Who by the Spirit washeth away the defilement wrought by the murder of Christ; and it maketh ready, celebrating the gladsome midpoint between the two feasts.

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

As hath been written, the abundant out-pouring of the divine Spirit upon all draweth nigh. This proclaimeth beforehand the day fixed as the midpoint after the death, burial and resurrection of Christ, which was given by Him to the disciples as a true promise pointing to the appearance of the Comforter.

Sticheron of the Samaritan Woman, in Tone I

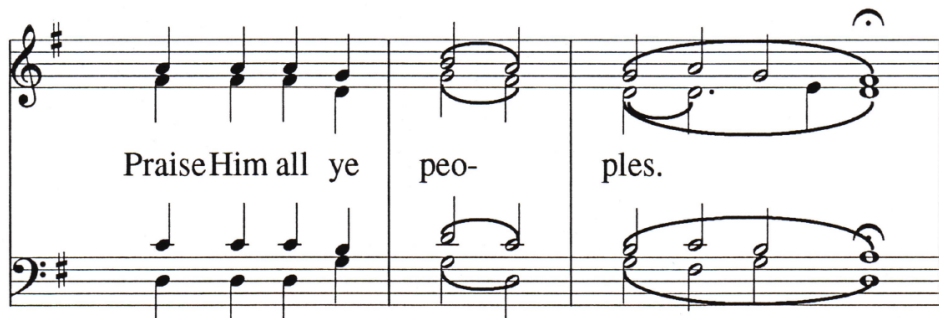
Stichos: For with the Lord there is mercy, and with Him is plenteous redemption.



Thou didst arrive at the well at the sixth hour, O Wellspring of miracles, in pursuit of the fruit of Eve; for Eve at the same hour departed from paradise because of the deception of the serpent. The Samaritan woman came to draw water, and when He saw her the Savior said: "Give Me water to drink, and I will satisfy thee with flowing waters." And hastening to the city, the prudent one straightway told the people: "Come and see Christ the Lord, the Savior of our souls!"

Stichera of the Samaritan Woman, in Tone II

Stichos: O praise the Lord, all ye nations.

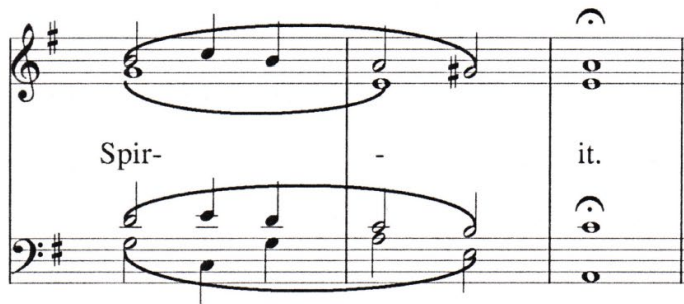
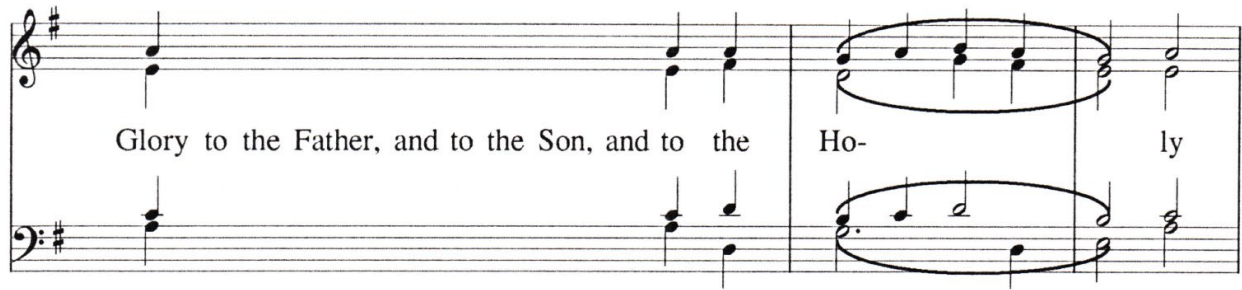


When the Lord came to the well, the Samaritan woman besought the Compassionate One: "Give me the water of faith, and I shall receive the waters of the font, joy and deliverance!" O Lord, glory to Thee!

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

The Son Who with the Father is equally without beginning and equally eternal, the Wellspring of healings, came to the well, and a woman of Samaria arrived to draw water. When the Savior saw her, He said: "Give Me water to drink, and go, summon thy husband." But she, speaking as to a man, and not to God, sought to conceal, saying: "I have no husband." Then said the Teacher unto her: "Thou hast spoken the truth when thou didst say: 'I have no husband'; for thou hast had five, and him whom thou now hast is not thy husband." And marveling at his words, she hastened to the city, and cried out to the people, saying: "Come and see the Christ, Who granteth the world great mercy!"

Glory, in Tone VI



Finding a Samaritan woman by the Well of Jacob, Jesus, Who covereth the earth with clouds, asked water of her. O the wonder! He Who is upborne by the cherubim conversed with a harlot woman; He Who hath suspended the earth upon the waters asked for water; He Who poureth forth springs and lakes of water seeketh water, although He truly desired to draw to Himself her who was entrapped by the adverse foe, and to give the water of life for her to drink who was grievously consumed in unseemly deeds, for He alone is compassionate and loveth mankind.

Both Now, in Tone IV



Dogmatic Theotokion, in Tone IV

The Prophet David, the forefather of God,/ for thy sake gave voice beforehand in psalm-
ody concerning thee,/ unto Him Who in thee accomplished mighty works:/ the Queen stood
at Thy right hand./ For God Whose good pleasure it was to become incarnate of thee without
father/ showed thee, His Mother, to be the mediatress of life,/ that He might renew His image
which had become corrupt through the passions;/ and having found the sheep which had
strayed among the mountains and become lost,/ He taketh it upon His shoulders/ and bring-
eth it to His Father;/ and Christ, Who is possessed of great and rich mercy;/ in accordance
with His will, uniteth it with the hosts of heaven,// and saveth the world, O Theotokos.

Sticheron of the Aposticha, in Tone IV

Having ascended the Cross, O Lord, Thou didst destroy the an-ces-tral curse;

and de-scen-ding into hades Thou didst free the pri-son-ers of a-ges past,

granting incorruption to the hu-man race. Where-fore,chan-ting,

we glorify Thy life-creating and saving Re-sur-rec-tion.

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;

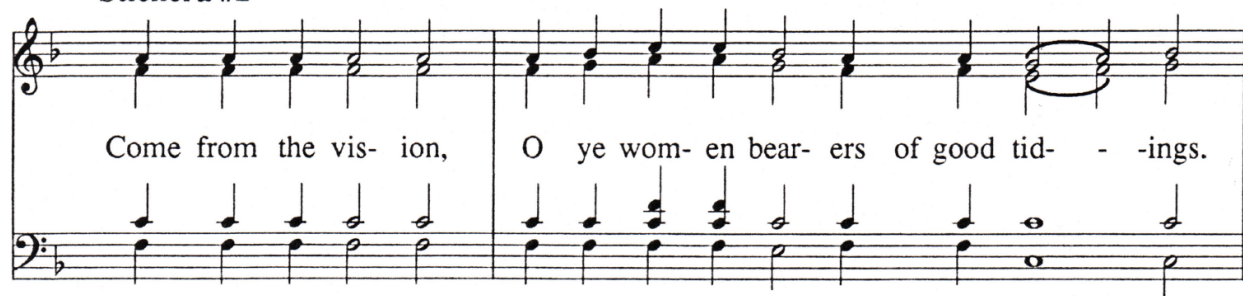
a Pascha that hath opened the gates of Par- a- dise to us; a Pas- cha

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

Stichos

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

Stichera #2



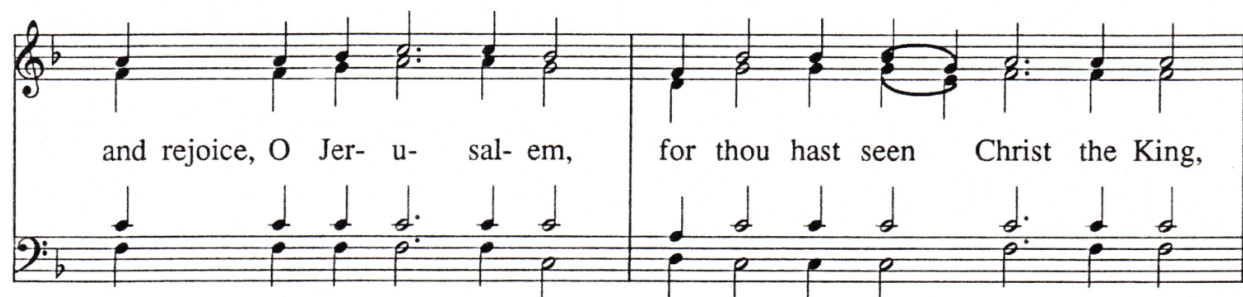
Come from the vision, O ye women bearers of good tidings.



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.

When for Thine ineffable dispensation/ Thou didst appear in the flesh, O Christ God,/ The Samaritan woman, hearing the words of Thee Who lovest mankind,/ left her water-jar by the well,/ and hastened to tell those in the city:/ "Come and see Him Who knoweth men's hearts!/ Can He be the awaited Christ,// Who hath great mercy?"

Both Now

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

This musical score is for a two-part setting. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is simple, with the top staff featuring a few eighth notes and a final long note with a fermata. The bottom staff provides a harmonic accompaniment with similar rhythmic values. The lyrics are centered between the staves.

Stichera #5

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

This is the first system of the Stichera #5. It consists of two measures. The melody in the top staff is a series of eighth notes. The bottom staff has a similar accompaniment. The lyrics are split across the two measures.

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

This is the second system of the Stichera #5. It also consists of two measures. The melody continues with eighth notes. The bottom staff has a similar accompaniment. The lyrics are split across the two measures.

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

This is the third system of the Stichera #5. It consists of two measures. The melody continues with eighth notes. The bottom staff has a similar accompaniment. The lyrics are split across the two measures.

Thrice

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

This musical system consists of two staves, treble and bass, in a key of one flat (B-flat major or D minor). The treble staff begins with a half note chord (F4, A4) followed by quarter notes (B4, C5, D5, E5) and a half note chord (F5, A5). The bass staff begins with a half note chord (B2, D3) followed by quarter notes (E2, F2, G2, A2) and a half note chord (B2, D3). The lyrics are placed below the notes. A repeat sign is present at the beginning of the second measure.

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

This musical system continues the melody from the first system. The treble staff has a half note chord (F5, A5) followed by quarter notes (B5, C6, D6, E6) and a half note chord (F6, A6). The bass staff has a half note chord (B2, D3) followed by quarter notes (E2, F2, G2, A2) and a half note chord (B2, D3). The lyrics are placed below the notes. A repeat sign is present at the end of the system.

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 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.

God is the Lord, in Tone IV

Four times

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

The musical notation is for a four-part setting in G major (one sharp). The melody is on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the staves. The first system contains the text 'God is the Lord, and hath ap- peared un- to us.' and the second system contains 'Blessed is he that com- eth'.

in the name of the Lord.

The musical notation continues from the previous system. The melody is on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the staves. The first system contains the text 'in the name of the' and the second system contains 'Lord.'.

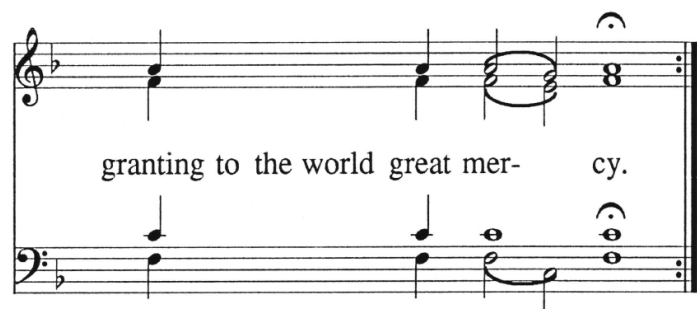
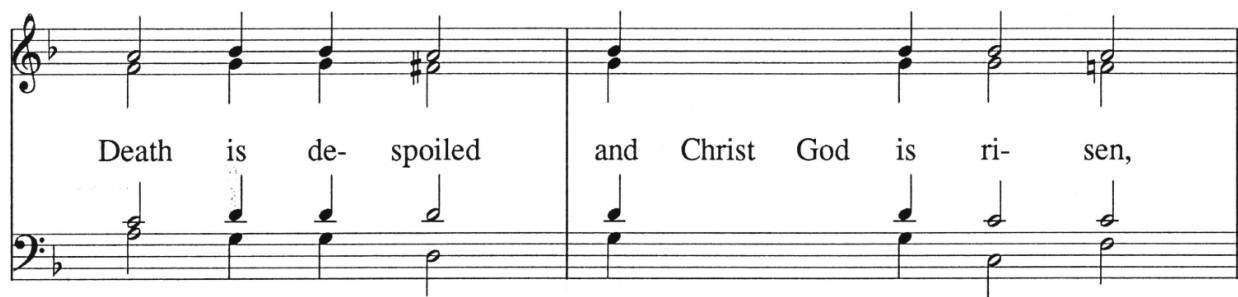
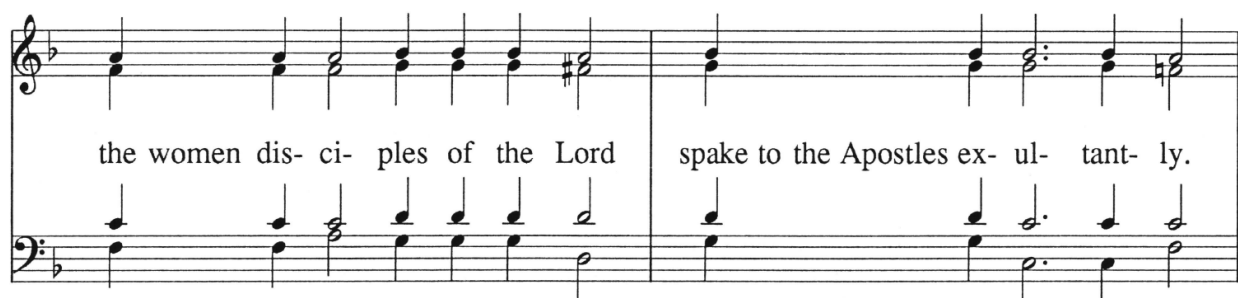
Troparion of the Resurrection, in Tone IV

Having learned the joyful proclamation of the Resurrection from the an- gel,

The musical notation is for a four-part setting in G major (one sharp). The melody is on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the staves. The first system contains the text 'Having learned the joyful proclamation of the Resurrection from the an-' and the second system contains 'gel,'.

and having cast off the ancestral con- dem- na- tion,

The musical notation continues from the previous system. The melody is on a treble clef staff, and the accompaniment is on a bass clef staff. The text is written below the staves. The first system contains the text 'and having cast off the ancestral con-' and the second system contains 'dem- na- tion,'.



Glory..., Both now...

Troparion of the Midfeast, in Tone VIII

In the middle of the feast quench Thou the thirst of my soul with the waters of piety, for Thou didst cry out unto all, O Savior: "Let him who thirsteth come to Me and drink!" O Christ God, Thou Wellspring of life, glory to Thee!

First Sessional Hymns, in Tone IV

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marvelled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

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

Special Melody: Go Thou quickly before...:

Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thyself, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in an unconfused union Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Second Sessional Hymns, in Tone IV

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

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

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath risen, remaining the Bestower of life forever!

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

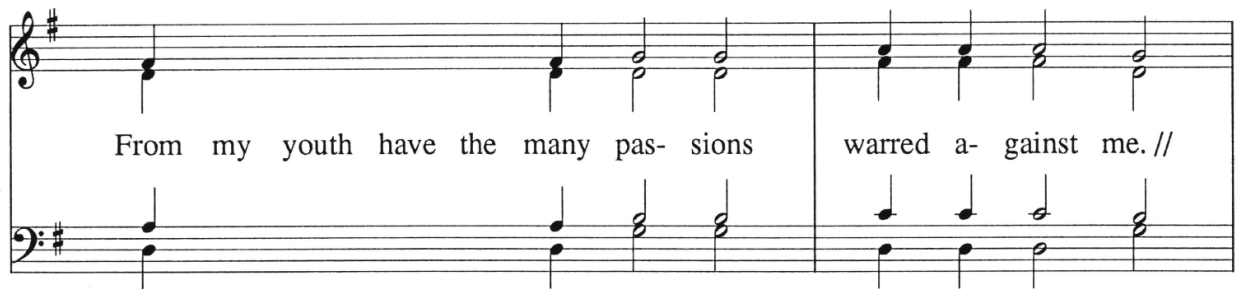
Joseph marveled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

Hypacoï, in Tone IV

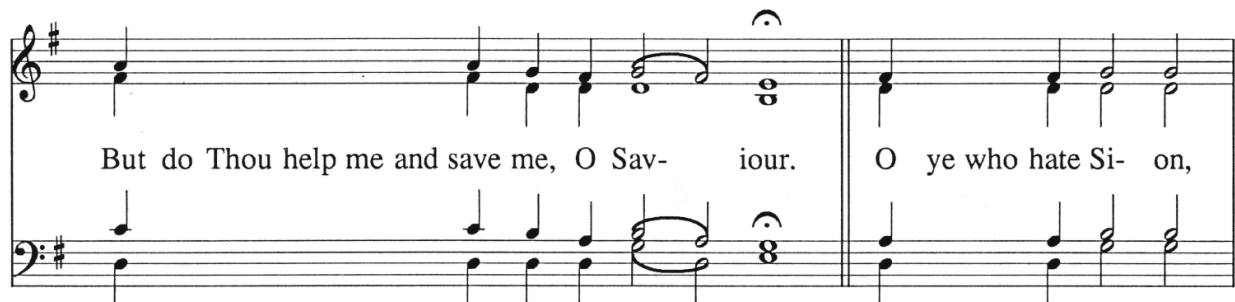
Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Hymns of Ascent, in Tone IV

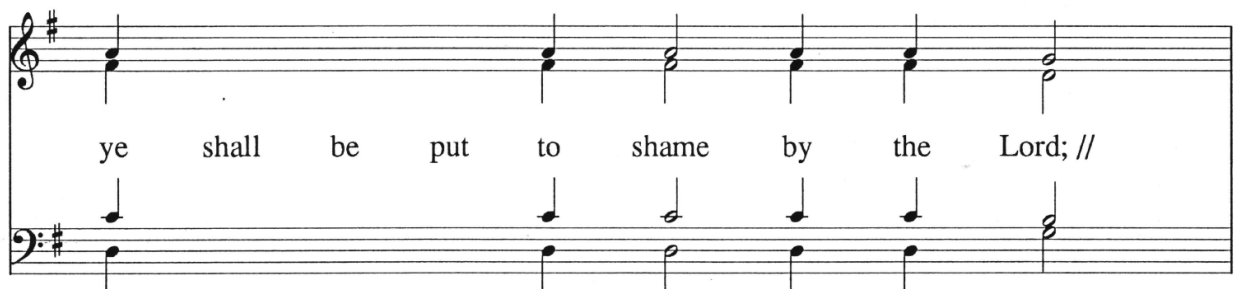
Antiphon I



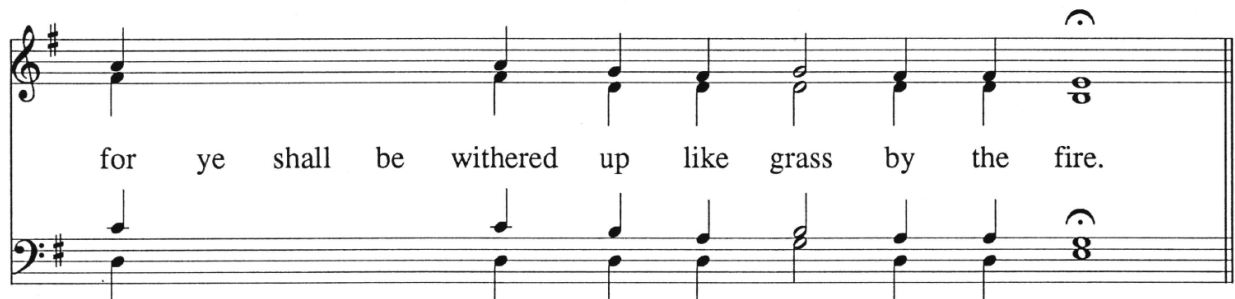
From my youth have the many pas- sions warred a- gainst me. //



But do Thou help me and save me, O Sav- iour. O ye who hate Si- on,



ye shall be put to shame by the Lord; //



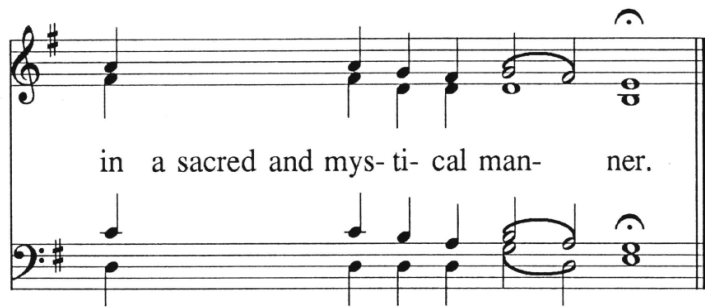
for ye shall be withered up like grass by the fire.

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. By the Holy Spir- it is every soul giv- en life,

ex- al- ted by pur- i- ty, and made radiant by the Unity of the Trin- i- ty //



Antiphon II

From the depths of my soul have I cried out to Thee, O Lord.// Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord// is higher than all who sorrow.

Glory..., Both now...

Through the Holy Spirit do streams of grace flow,/ watering all creation,// unto its enliv-
ening.

Antiphon III

Let my heart be lifted up unto Thee, O Word,/ and let none of the delights of the world beguile me,// unto my weakening.

We who have love for our mothers// must needs be yet more ardent in our love for the Lord.

Glory..., Both now...

From the Holy Spirit is the richness of divine vision,/ sight and wisdom;// for in Him doth the Word reveal all the precepts of the Father.

Prokeimenon, in Tone IV

A musical score for a Prokeimenon in Tone IV, featuring a treble and bass staff. The key signature has one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "A-rise, O Lord, help us, and redeem us for Thy name's sake." The music is divided into two measures by a double bar line. The first measure contains the first half of the text, and the second measure contains the second half. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line is mostly whole notes and half notes.

A-rise, O Lord, help us, and redeem us for Thy name's sake.

Arise, O Lord, help us, and redeem us for Thy name's sake.

Stichos: O God, with our ears have we heard.

Let Every Breath Praise the Lord, in Tone IV

A musical score for "Let Every Breath Praise the Lord" in Tone IV, featuring a treble and bass staff. The key signature has one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "Let ev- ery breath Praise the Lord." The music is divided into two measures by a double bar line. The first measure contains the first half of the text, and the second measure contains the second half. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line is mostly whole notes and half notes.

Let ev- ery breath Praise the Lord.

Matins Gospel 7, John §63 (20:1-10)

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, treble and bass, in the key of D major. The melody is primarily composed of quarter notes and half notes. The lyrics are: "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,

This system continues the Irmos section. The melody features some longer note values, including a half note and a whole note. The lyrics are: "Pas- cha, the Lord's Pas- - cha: for from death to life,"

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

This system concludes the Irmos section. The melody includes a half note and a whole note. The lyrics are: "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.

This section is the Refrain, consisting of two staves. The melody is simple, using mostly quarter notes. The lyrics are: "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 line of the Troparion. 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 written below the notes, with hyphens indicating syllables that span across notes.

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 continues with quarter and eighth notes, ending with a long note on the word 'tion' which is held over into the next system. The lyrics are written below the notes.

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

This system concludes the Troparion. It consists of a treble and a bass staff in D major. The melody continues with quarter and eighth notes, ending with a final note on the word 'Rejoice!'. The lyrics are written below the notes.

Refrain

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

This section contains the Refrain, which is divided into two parts by a double bar line. 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.', continues the melody. Both parts are written on a treble and a bass staff in D major. The melody is simple and homophonic, using quarter and eighth notes. The lyrics are written below the notes.

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 series of eighth notes in the first measure, followed by a half note in the second measure. The bass staff provides a simple harmonic accompaniment with eighth notes in the first measure and a half note in the second measure. The lyrics are written below the staves.

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

This system continues the musical notation. The treble staff has a half note in the first measure, followed by a half note in the second measure. The bass staff has a half note in the first measure, followed by a half note in the second measure. The lyrics are written below the staves.

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

This system concludes the Troparion. The treble staff has a half note in the first measure, followed by a half note in the second measure. The bass staff has a half note in the first measure, followed by a half note in the second measure. The lyrics are written below the staves.

Refrain

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

This system of musical notation for the Refrain consists of a treble and bass staff in G major. The treble staff features a series of eighth notes in the first measure, followed by a half note in the second measure. The bass staff provides a simple harmonic accompaniment with eighth notes in the first measure and a half note in the second measure. The lyrics 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 notes: D4, E4, F#4, G4, A4, B4, C5, and D5. The bass staff provides a harmonic accompaniment with notes: D3, F#3, A3, B3, C4, D4, E4, and F#4. The lyrics 'as thou hast received the Cause of joy for all,' are written below the treble staff, aligned with the notes.

O Mother of God all- blame- less.

This musical system continues the hymn. The treble staff features a melody of eighth notes: D4, E4, F#4, G4, A4, B4, C5, and D5. The bass staff provides a harmonic accompaniment with notes: D3, F#3, A3, B3, C4, D4, E4, and F#4. The lyrics 'O Mother of God all- blame- less.' are written below the treble staff, aligned with the notes.

Canon of the Midfeast

the composition of Andrew of Crete, in Tone VIII

Irmos: Thou didst bring the sea together, engulfing proud Pharaoh and his army, and didst save the people dryshod, O Lord; and Thou didst lead them to the mountain of holiness, and they cried: We sing unto Thee, our God, a hymn of victory, for Thou hast been glorified!

Clap your hands, ye nations! Weep, O ye Jews! For Christ, the Bestower of life, hath broken the bonds of hades, hath raised up the dead, and cured the sick by His word. He is our God, Who giveth life to those who believe in His name.

Thou didst show forth a miracle, turning water into wine, O Master Who in Egypt turned the rivers into blood; and Thou hast raised up the dead, completing this second sign. Glory to Thine ineffable counsel! Glory to Thy self-abasement, whereby Thou hast renewed us!

As the ever-flowing stream of true life, O Lord, Thou art our resurrection, although Thou didst labor, O my Savior, and didst willingly endure thirst, submitting to the laws of nature; and having gone to Sychar in the flesh, Thou didst ask the Samaritan woman for water to drink.

Theotokion: Thou alone didst contain thy Creator in thy womb, O Theotokos, didst ineffably give birth to Him in the flesh, and didst remain virgin, who wast in nowise defiled in thy virginity. Ever unceasingly entreat Him as thy Son and God in behalf of thy flock.

Canon of the Samaritan Woman

the composition of Joseph, in Tone IV

Irmos: O Thou Who didst smite Egypt and drown the tyrant Pharaoh in the sea, Thou didst save from slavery the people who like Moses chanted a hymn of victory, for Thou hast been glorified.

He Who was buried hath risen and raised with Him the human race. Let all creation rejoice, and let the noetic clouds manifestly drop righteousness today!

Of Thine own will accepting the Cross in the flesh, Thou didst rise from the dead on the third day, O Lord, Origin of life, emptying the treasuries of hades, and leading up the fettered souls.

Seeing the angel's shining countenance, the myrrh-bearing women fled from the sepulcher with fear; but learning of the arising of Christ, they hastened to tell the disciples.

O Lord Who coverest the chambers with the waters, Who art the Water of life, Thou gavest Thy precious water unto the Samaritan woman who asked it of Thee and understood Thy compassion.

Triadicon: O Trinity — Father, Son and Spirit — as Creator of all save those who glorify Thee with pure faith, and grant us cleansing of sins, in that Thou art all-good.

Theotokion: Rejoice, O fiery throne! Rejoice, O candlestand all of gold! Rejoice, cloud of the Light! Rejoice, palace of the Word and noetic table which bore Christ, the Bread of life, as is meet!

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,

dance, and Him as God, O most pure One, do thou magnify.

Canon of the Midfeast

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

"Be ye not ones who judge by appearances, O Jews," the Master said, teaching, when He went to the Temple, at the midfeast of the Law, as it is written.

Be ye not ones who judge by appearances, O Jews, for Christ is come, Whom the prophets called Him Who cometh from Sion and restoreth the world.

Even if ye do not believe His words, O Jews, believe the works of the Master. Why do ye deceive yourselves, ye who reject the Holy One, of Whom Moses wrote in the Law?

Theotokion: O Lord, as One of the Trinity Thou didst appear without changing Thine essence; neither didst Thou consume the incorrupt womb of her who gave Thee birth, though Thou art God and Fire.

Canon of the Samaritan Woman

Irmos: My heart hath been established in the Lord Who giveth supplication to him who prayeth; for the bow of the mighty is become weak, and the strengthless have girded themselves with power.

Of Thine own will wast Thou lifted up upon the Tree, O Word, and beholding this, the stones fell down and all creation made obeisance; and the dead in the graves arose as from sleep.

Seeing Thee come with Thy soul unto hades, O Word, the souls of the righteous were released from their eternal bonds, and they hymned Thy power, which is past understanding.

"Why marvel ye? Why seek ye with myrrh the Master in the tomb? He hath risen, and raised up the world with Himself!" the radiant angel declared to the myrrh-bearing women.

As Life and the Wellspring of immortality, O compassionate Lord, Thou didst sit by the well, and didst fill with Thine all-wise water the Samaritan woman who asked it of Thee and hymneth Thee.

Triadicon: The One Who is God over all things is hymned in Trinity- the Father, the Son and the divine Spirit-Whom the heavenly ranks glorify with fear, crying out clearly: Holy, Holy, Holy art Thou, O Lord!

Theotokion: Having ineffably conceived in thy womb, O Virgin Mother, in manner past understanding and recounting thou gavest birth to the God of all, remaining a virgin as thou wast before giving birth, O Bride of God.

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, Tone VIII

Though Thou didst descend into the grave, O Immortal One,

yet didst Thou destroy the power of hades.

And didst arise as victor, O Christ God,

calling to the myrrh-bearing women: Rejoice!

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 of the Samaritan woman, in Tone IV

Special Melody: Having been lifted up... -

Let heaven rejoice and let those on earth join chorus, for, having appeared from the Virgin as a man, by His death Christ hath delivered all humanity from corruption. He Who shone forth in miracles giveth a wellspring of healings to the Samaritan woman who asked for water, in that He alone is immortal.

Glory..., Both now...:

Sessional of the Midfeast, in the same melody

O Master and Bestower of wisdom, Thou didst stand forth during the feast of the Law, and, sitting down in the Temple, didst teach, saying thus unto all: "Come, ye who thirst, and drink the water which I will give you, whereby, all ye men, ye shall enjoy life and sustenance from God."

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 glor- i- fy.

Canon of the Midfeast

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore he cried aloud: "God shall come out of Theeman!" Glory to Thy power! Glory to Thy condescension!

If the Messiah must needs come, and Christ is the Messiah, why, then, O ye iniquitous ones, do ye not believe in Him? Behold, He is come and beareth witness to the things He hath done: He hath turned water into wine and restored the paralytic by His word.

Failing to understand the Scriptures, all of you iniquitous Jews are deceived; for the Christ hath truly come: He hath enlightened all, and shown you many signs and wonders. In vain do ye deny the true Life!

"One thing have I shown you, and still ye all marvel?" Christ cried to the Jews. "Ye will circumcise a man on the Sabbath," He said, "Why will ye yet slander Me, Who by a word have raised up a paralytic?" *Theotokion:* O pure Virgin Mother, who didst uncircumscribably contain God in thy womb, cease not to pray for us, that through thee we may be delivered from evil circumstances, for we ever flee unto thee.

Canon of the Samaritan Woman

Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise. Let the heavens be glad, and let all creation celebrate! The Lord hath risen and appeared to all His all-wise apostles!

Thy power was swallowed up, O death, when Christ died, and by His arising the dead issued forth from the graves as from chambers.

"Why do ye lament, O women? Why seek ye the Immortal One with myrrh? He is risen, as He said!" the angel said to the myrrh-bearing women.

Unto the Samaritan woman who asked didst Thou give water, the knowledge of Thy dominion, O Lord; wherefore, hymning Thee, she will never thirst again.

Triadicon: O transcendent Trinity — Father, Word and divine Spirit — one in power, equally without beginning! Save us all, who hymn Thee with faith.

Theotokion: Of old, the law-giver beheld thee as a bush unburnt; and Daniel envisioned thee as a holy mountain, O only Virgin Mother and Mistress.

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 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 Midfeast

Irmos: Grant us peace, O Lord our God. O Lord our God, take us for Thy possession. O Lord, we know none other than Thee; we call upon Thy name.

Thou didst adorn Thine apostles with miracles, and didst magnify the disciples with wonders, and hast glorified them throughout the world, O our Savior, giving them Thy kingdom.

The disciples enlightened all the ends of the earth with miracles and teachings, preaching the word of Thy kingdom, O Christ our Savior, in divers ways.

We send up praise to Thy kingdom, and we offer hymnody unto Thee, O Word, Who for our sake didst appear on the earth, hast enlightened the world, and restored Adam.

Theotokion: Thy womb became a holy table holding the Bread of heaven, of which when any man eateth It, he doth not die, as He, the Nourisher of all, hath said, O Theotokos.

Canon of the Samaritan Woman

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

Having risen early and reached Thy holy sepulcher, the myrrh-bearers beheld a radiant youth and were filled with awe, learning of Thine arising, O Christ.

Death hath been slain, hades been made captive, and those in bonds set free by the resurrection of Christ. Let us rejoice and clap our hands, celebrating with splendor.

O ye apostles, leap up! Ye angels, join chorus! All ye people, rejoice! The Lord is risen; corruption hath been overthrown; grief hath ceased; and Adam danceth!

O Lord, Who art the Source of life, of old Thou gavest the water of remission and understanding unto the Samaritan woman who asked it; wherefore, we hymn Thine ineffable compassions.

Triadicon: We worship the Creator, Lord and Master of all, the Unity in three Hypostases, the consubstantial Trinity — the Father, Word, and Holy Spirit — the one God indivisible in nature.

Theotokion: O pure one, we call thee the impassable gate, the uncultivated field, the ark and jar containing the Manna, the candlestand, and the censer of the immaterial Coal.

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 accompaniment is on a bass clef staff. The lyrics are: "Let us awake in the deep dawn, and, instead of myrrh,". The first measure ends with a comma, and the second measure ends with a period.

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 clef staff. The lyrics are: "of-fer a hymn to the Mas-ter, and we shall see Christ,". The first measure ends with a comma, and the second measure ends with a period.

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 clef staff with a fermata. The lyrics are: "the Sun of Right-eous-ness, Who caus-eth life to dawn for all." The first measure ends with a comma, and the second measure ends with a period.

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 is written below the notes.

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 features some longer notes and rests, indicated by horizontal lines above the notes. The text is written below the notes.

Theotokion

He that of old was held by death and cor-ruption

This musical system is the Theotokion, consisting of a treble and bass staff in G major. The melody is written in the treble staff, and the bass line is in the bass staff. The text is written below the notes.

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

This musical system continues the melody from the Theotokion, consisting of a treble and bass staff in G major. The text is written below the notes.

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 Midfeast

Irmos: Like the waters of the sea am I tossed about by the waves of life, O Thou Who lovest mankind. Wherefore, like Jonah I cry to Thee: Lead up my life from corruption, O compassionate Lord!

O Jesus, Who sustainest all the ends of the earth, Thou didst go up and teach the word of truth to the people in the Temple at the mid-point of the feast, as John crieth out.

Thou didst do the work of the Father, and didst lend credence to Thy words by Thy deeds, working healings and signs, O Savior: restoring the paralytic, cleansing lepers, and raising up the dead.

The beginningless Son received a beginning, assuming our humanity when He became man; and at the mid-feast He taught, saying: "Haste ye to the ever-flowing fountain, and draw forth life!"

Theotokion: We hymn thee as Virgin after giving birth, and we glorify thee as the only Virgin and Mother, O Maiden Bride of God; for from thee was God truly incarnate, renewing us.

Canon of the Samaritan Woman

The iniquitous ones nailed Thee to the Cross and pierced Thee with a spear, O Christ; and the noble Joseph buried Thee in a new sepulcher, arising from whence with glory, O Savior, Thou didst resurrect all creation, which hymneth Thy dominion.

With might Thou didst break down the bars and gates of hades, and as God Thou didst arise. And meeting the women, Thou didst say to them "Rejoice!" and didst send them to tell the disciples: Life hath risen, and He is seen Who enlighteneth the ends of the earth!

"Why weep ye? Why bear ye myrrh as to one dead, O women? Christ is risen, leaving the grave- clothes empty!" the exceedingly radiant youth who appeared to them of old cried out; "Tell ye His friends of His arising!"

As an abundant stream of life and an abyss of mercy, O Good One, while Thou wast traveling Thou didst sit by the well of the oath, and didst cry out to the Samaritan woman: "Give Me water to drink, that thou mayest receive the water of remission!"

Triadicon: With the incorporeal hosts I hymn with faith the unoriginate Father, the Son Who is equally enthroned, and the consubstantial Spirit — the one Essence, Nature and Glory, the One Kingship, the God and Creator of all, the Fashioner of all.

Theotokion: O pure one, we hymn thee as the only virgin who hath given birth and kept her womb undefiled — the throne of the Lord, the gate and mountain, the noetic candlestand, the most splendid chamber of God, the tabernacle of glory, the ark, the jar and the table.

Katavasia – Ode VI

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

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, mostly triads, with a final dyad of G4 and B4. The bass staff provides a simple harmonic accompaniment with single notes and dyads.

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

The second system continues the melody. The treble staff has a repeat sign after the first two measures, followed by a phrase that includes a G4-B4 dyad with a sharp sign, indicating a melisma. The bass staff continues with a steady accompaniment.

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

The third system continues the melody with a similar pattern of chords in the treble staff and accompaniment in the bass staff.

Thou didst a- rise from the tomb.

The fourth system concludes the piece. The treble staff ends with a final G4-B4 dyad marked with a fermata. The bass staff concludes with a final G2-B2 dyad.

Kontakion of the Samaritan Woman, in Tone VIII

Special Melody: As the first fruits...

The Samaritan woman who came to the well with faith/ beheld Thee, the Water of wisdom;/ and having drunk thereof abundantly,/ she, the renowned one,// hath forever inherited the kingdom on high.

Ikos: Let us listen to the pure mysteries which took place in Samaria, as John teacheth us: how a woman conversed with the Lord, asking water of Him Who gathered the waters into their form, and Who is equally enthroned with the Father and the Spirit; for He came, seeking His image, as One Who is eternally ever glorious.

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 fath- ers.

Refrain

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

Theotokion

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

dwelling in thy God- graced womb,

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 Midfeast

Irmos: The Chaldæan furnace, burning with fire, was bedewed by the Spirit through the presence of God; and the children chanted: Blessed art Thou, O God of our fathers!

Thou didst labor in the flesh, O Rest of all; and of Thine own will Thou didst thirst, O Wellspring of miracles; and Thou didst ask for water, O Jesus Who dost announce the water of life.

Thou didst converse with the Samaritan woman, O Lord, reproaching the mindlessness of the iniquitous Jews; and she believed Thee to be the Son of God, Whom they have denied.

Let us, who eat the bread of the Flesh of the Lord, who receive the Blood from the side of the Master, conduct ourselves in newness of spirit, living by grace.

Theotokion: In thy womb thou didst contain the uncontainable Word; with thy breasts thou didst give suck to Him Who nourisheth the world; and in thine embrace thou didst bear Him Who upholdeth us, O pure Theotokos.

Canon of the Samaritan Woman

Irmos: Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord God of our fathers, Who art supremely hymned forever.

Of Thine own will Thou wast reckoned with iniquitous men during Thy divine suffering, O Christ; and seeing this, the earth quaked, the stones fell at Thine all-accomplishing gesture, O Unapproachable One, and the dead of ages past arose.

Having descended in soul to the nether regions of hades, Thou didst bravely lead up all those who were bound, whom death, the bitter tyrant, had received from ages past; and they cried out to Thee: O Christ God, glory to Thine awesome dispensation!

"Why seek among the dead Him Who liveth forever? He hath risen, as He said. Behold, ye can see His grave-clothes and tomb empty," said the youth who appeared to the myrrh-bearing women; "Go, tell the apostles!"

"Thou art the Water of life!" the Samaritan woman cried out to Christ; "Wherefore, O Word, ever give me, who thirst, to drink of Thy divine grace, that I may no longer be held in the burning heat of ignorance, O Lord Jesus, but may proclaim Thy mighty works."

Triadicon: We hymn the Father, the Son and the divine Spirit, the Trinity indivisible in essence, distinguished as to Persons, one Being, conjoined, unoriginate, the Creator and God of all, Whom all the ranks of heaven hymn.

Theotokion: After thine awesome birthgiving thou wast preserved a pure virgin, O holy-Theotokos; wherefore, all the angelic choirs and all the generations of men with unceasing voices hymn thee, the pure receptacle of the Uncontainable One.

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 music is divided into two measures by a bar line. The first measure contains the lyrics "Come, on this aus- pi- cious day" and the second measure contains "of the Re- sur- rec- - tion,". The melody is primarily composed of quarter and half notes, with some rests.

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 music is divided into two measures by a bar line. The first measure contains the lyrics "let us par- take of the fruit of the new vine of divine glad- ness" and the second measure contains "of the new vine of divine glad- ness". The melody is primarily composed of quarter and half notes, with some rests.

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 music is divided into two measures by a bar line. The first measure contains the lyrics "of the king- - dom of Christ" and the second measure contains "prai- sing Him as God". The melody is primarily composed of quarter and half notes, with some rests.

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 (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "un- to the a- - ges. Christ is ri- - sen from the dead.". The music is divided into two measures by a bar line. The first measure contains the lyrics "un- to the a- - ges." and the second measure contains "Christ is ri- - sen from the dead.". The melody is primarily composed of quarter and half notes, with some rests.

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 primarily composed of half notes and whole notes, with a final half note tied across the bar line. The lyrics are written 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 melody includes a half note followed by a whole note, with a final half note tied across the bar line. The lyrics are written below the notes.

Theotokion

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

This musical system is divided into two measures. The first measure contains the text 'Through thee the Lord came in- to the world,' and the second measure contains 'O Vir- gin The- o- tok- os,'. The melody is written on a treble and bass staff in G major, using half and whole notes. The lyrics are written below the notes.

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

This musical system continues the melody from the previous section. It features a treble and bass staff in G major. The melody is composed of half and whole notes. The lyrics are written 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 Him- self

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

Canon of the Midfeast

Irmos: O ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

Come, ye people, and behold Him Who is hymned on the throne of glory, but is blasphemed by iniquitous men; and seeing, hymn the Messiah Who was foretold by the prophets.

Thou art truly the Christ, Who art come into the world, from Whom cometh salvation and the remission of our fathers' offenses. Thou art truly Life for those who believe in Thee.

The Wisdom of God stood forth and taught in the Temple at the midpoint of the feast, as is written; He is truly Christ the Messiah, through Whom cometh salvation.

Theotokion: Tell us how didst thou give birth to Him Who shone forth timelessly from the Father and is hymned with the Holy Spirit? As He Who deigned to be born of thee alone knoweth, O Theotokos.

Canon of the Samaritan Woman

Irmos: O Master Who hast created all things in Thy wisdom, Thou hast established the earth as a weight upon the deep, planting its foundation upon the boundless waters. Wherefore, we all cry out, chanting: Bless the Lord unceasingly, O ye works of the Lord!

Of Thine own will Thou didst endure death, O only Immortal One. Thou didst make hades captive, didst break down the gates of brass, O King of heaven, and didst remove the prisoners held there from ages past, who unceasingly hymn the dominion of Thy goodness.

Of Thine own will Thou wast lifted up upon the Cross, O Long-suffering One. Then the stones fell, the sun was extinguished, the veil of the Temple was rent in twain, the earth quaked; hades, utterly mocked, trembled and released all its prisoners.

O Lord, as the never-waning Light and Life of all Thou didst appear to those sitting in darkness; wherefore, as the assembly of the righteous beheld Thee, O Word, they leapt up and cried: "Thou hast come to free from bonds all who hymn Thy dominion!"

At the sixth hour, O Savior, Thou didst sit by the well, and didst give the Samaritan woman living water and the water of understanding, in Thy great compassion. With her do we all cry out, chanting: Bless the Lord unceasingly, O ye works of the Lord!

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

Triadicon: We hymn the unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit- the one God in Three: unconfused, indivisible, the Creator of all, the one mighty Dominion and single Authority; and we cry out: Bless the Lord unceasingly, O ye works of the Lord!

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

Theotokion: Isaiah was purified by a burning coal, proclaiming beforehand the noetic Coal Who was incarnate of thee, O Virgin, in manner past understanding, Who consumeth all the tinder of the sins of men, and in His loving-kindness doth deify our nature, O most immaculate one.

We Praise, We Bless

The musical score is written for two voices, Treble and Bass, in the key of D major (indicated by two sharps: 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 is simple and hymn-like, with many notes beamed together. The first system covers the first line of lyrics, and the second system covers the second line. The score ends with a double bar line.

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 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 piece. 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.

Canon of the Midfeast

Irmos: Foreign to mothers is virginity, and strange is childbirth to virgins; yet both were accomplished in thee, O Theotokos. Wherefore, all of us, the peoples of the world, magnify thee unceasingly.

At the midpoint of the Jewish feast, Thou didst go up to Thy Temple, O my Savior, and teach all; and all the Jews marveled and said: "Whence doth He know the Scriptures, not having studied them?"

Pouring forth gifts of healing, O my Deliverer, Thou didst work wonders and signs, dispelling sicknesses and curing the infirm. But the Jews were enraged by the multitude of His miracles.

The Jew, being carnal, understandeth in a fleshly way and, pondering the Scriptures, he stumbleth over the letter, and again falleth against the spirit of the Truth; but we, rejecting this, contemplate spiritual things.

Theotokion: O Virgin Mother, thou didst contain in thy womb Christ the Bestower of life, One of the Trinity, Whom all creation hymneth, and before Whom the heavenly thrones tremble. Him do thou beseech, O most blessed one, that He save our souls.

Canon of the Samaritan Woman

Irmos: The God of Israel hath wrought might with His arm; for He hath cast down the mighty from their thrones and exalted those of low degree, wherein the Dayspring from on high hath visited us, and guided us to the way of peace.

Behold, Christ, the Life of all, was seen lifted up upon the Tree of His own will; and seeing these things, the earth quaked, and many of the bodies of the holy departed manifestly arose, and the prison of hades was shaken.

Thou didst issue forth from the tomb like a comely bridegroom from his chamber, O Christ Who didst abolish the tyranny of death, Who with divine power didst break the bars of hades, and hast enlightened the world with the noetic light of Thine arising.

Let us all now form spiritual choirs, that we may cry: The Lord is risen! Let the earth rejoice and heaven be glad! Let the clouds drop showers of righteousness upon us who celebrate with splendor, hymning Christ!

The Lord, the Life of the living and Wellspring of good things, Who richly poureth forth the water of doctrines, cried out to the woman: "Give Me water to drink, that I may give thee the water which drieth up the springs of thy sins."

Triadicon: One is Light indivisibly — the three-Sunned Unity, the unoriginate Father, Son and Spirit, the one Godhead, the Life and Creator of all. O ye faithful, with the incorporeal beings let us sing unto Him, uttering sacred words in thrice-holy hymns.

Theotokion: As thou wast the abode of Light, O pure one, enlighten the eyes of my soul, which have been darkened by the many machinations of the enemy; and vouchsafe that with a pure heart I may clearly see the Light Who shone forth from thee in manner past understanding.

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 IV

Ho- ly is the Lord our God, Holy is the Lord our God,

This system of the musical score consists of two measures. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The melody in the top staff is composed of eighth notes, while the bass staff provides a harmonic accompaniment with eighth notes. The lyrics 'Ho- ly is the Lord our God,' are written under the first measure, and 'Holy is the Lord our God,' are written under the second measure.

Ho- ly is the Lord our God.

This system of the musical score consists of two measures. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The melody in the top staff includes eighth notes and a half note, with a fermata over the final note. The bass staff provides a harmonic accompaniment with eighth notes and a half note, also ending with a fermata. The lyrics 'Ho- ly is the Lord our God.' are written under the first measure, and 'our God.' are written under the second measure.

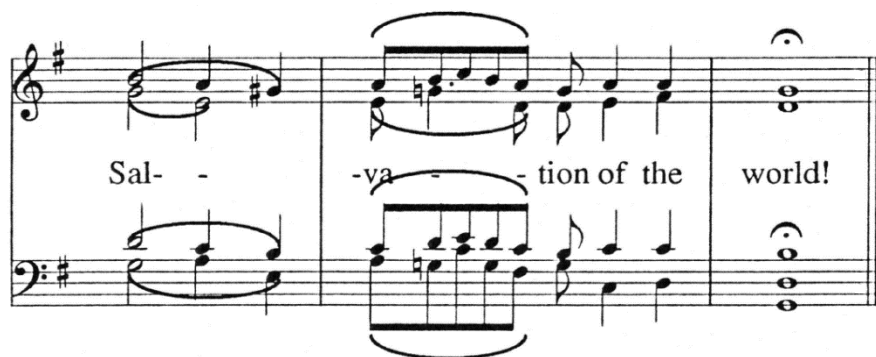
Exapostilarion

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...:

Exapostilarion of the Samaritan woman

Special Melody: Hearken, ye women...

Thou earnest to Samaria, O mine omnipotent Savior, and conversing with the woman didst ask for water to drink, O Thou Who didst pour forth water from an unquarried rock for the Hebrews. Thou didst bring her to faith, and she now enjoyeth life in the heavens forever.

Both now...:

Exapostilarion of the Midfeast

At the mid-point of the feast, O Thou Who lovest mankind, Thou didst go to the Temple, and didst say: "Ye who are filled with thirst, come unto Me, and draw forth the living water which nourisheth, and whereby ye will all enjoy sustenance, grace and immortal life.

Let Every Breath Praise the Lord, in Tone IV

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

Praise Him in the highest. To Thee is due praise, O God.

Praise Him all ye His angels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalm of Praise, in Tone IV

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



O Almighty Lord, Who endured the Cross and death,/ and rose from the dead,// we glorify Thy resurrection!

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

By Thy Cross, O Christ,/ hast Thou freed us from the ancient curse;/ by Thy death hast Thou set at naught the devil who tormenteth our nature;/ and by Thine arising hast Thou filled all with joy./ Wherefore, we cry aloud to Thee:// O Lord Who hast risen from the dead, glory be to Thee!

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

By Thy Cross, O Christ our Savior,/ guide us to Thy truth, and deliver us from the snares of the enemy./ O Thou Who hast risen from the dead,/ through the supplications of Thy saints/ do Thou raise us up who have fallen through sin,/ stretching forth Thy hand to us,// O Lord Who lovest mankind.

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

Without separating Thyself from the bosom of the Father,/ O only-begotten Son of God,/ Thou didst come to earth in Thy love for mankind,/ becoming a man immutable;/ and Thou didst endure death in the flesh,/ O Thou Who in Thy divinity art foreign to suffering./ And having risen from the dead,/ Thou hast given immortality to the human race,// in that Thou alone art Almighty.

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

Thou didst accept death in the flesh,/ mediating immortality for us, O Savior,/ and didst make Thine abode in the tomb,/ that Thou mightest free us from hades, raising us up with Thyself./ Therefore, Thou didst suffer as a man, but didst rise as God,/ for which cause we cry out:/ Glory to Thee, O Lord,// Bestower of life, Who alone lovest mankind!

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

The stones fell, O Savior,/ when Thy Cross was planted on Golgotha;/ and the gatekeepers of hades were struck with fear/ when Thou wast laid in the tomb as one dead./ For Thou, O Savior Who hast set at naught the might of death,/ hast by Thy resurrection granted incorruption unto all the dead.// O Lord, Bestower of life, glory be to Thee!

Sticheron of the Samaritan Woman in Tone III

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Let heaven and earth rejoice with splendor today, for Christ hath revealed Himself incarnate as a man, that He might release Adam from the universal curse; and coming to Samaria, He made Himself wondrous through miracles: He Who investeth the clouds with waters stood before a woman, asking for water. Wherefore, all ye faithful, let us worship Him Who of His own will impoverished Himself for our sake in His compassionate counsel.

Tone VI

Stichos: Thou hast loved righteousness and hated iniquity.

Thus saith the Lord to the Samaritan woman: "If thou hadst known the gift of God, and Who it is Who saith to thee: 'Give Me water to drink,' thou wouldst have asked Him, and He would have given thee drink, that thou mightest never thirst."

Glory, in Tone VI

The musical notation for the Gloria in Tone VI consists of two systems of staves. The first system has a treble and bass staff in G major (one sharp). The lyrics are "Glory to the Father, and to the Son, and to the Ho- ly". The second system also has a treble and bass staff in G major. The lyrics are "Spir- it." with a fermata over the final note. The notation includes various musical symbols such as notes, rests, and fermatas.

Jesus our Savior, the Wellspring of the principle of life, coming to the well of the Patriarch Jacob, asked water to drink from a woman of Samaria. When she said that this was not acceptable to the Jews, the wise Creator led her by His sweet words rather to ask for everlasting water, which receiving, she proclaimed to all, saying: "Come and see God, the Seer of hidden things, Who is come in the flesh to save man!"

Both now..., Theotokion in Tone II.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
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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