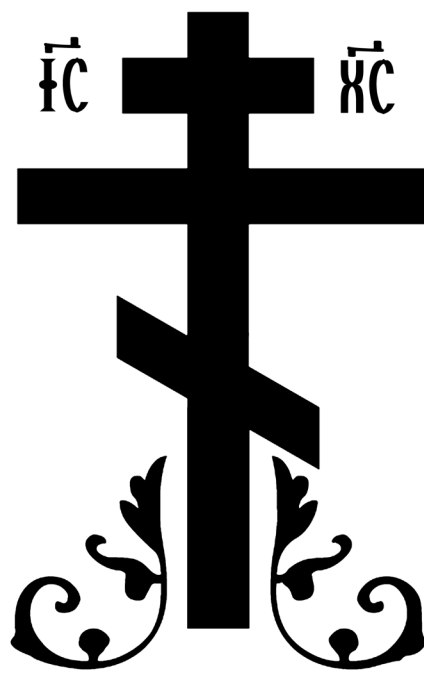


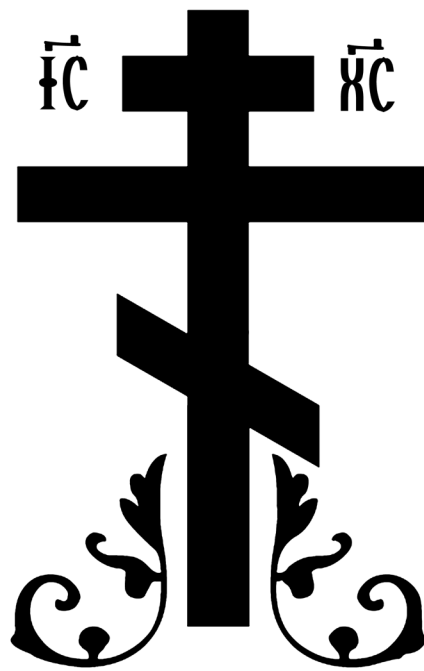


**Music for the Sixth Sunday of Pascha
Healing of the Blind Man**

Δόμνῃ ἐγγίχῃ ζήνῃ μὴροπόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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Music for the Sixth Sunday of Pascha Healing of the Blind Man

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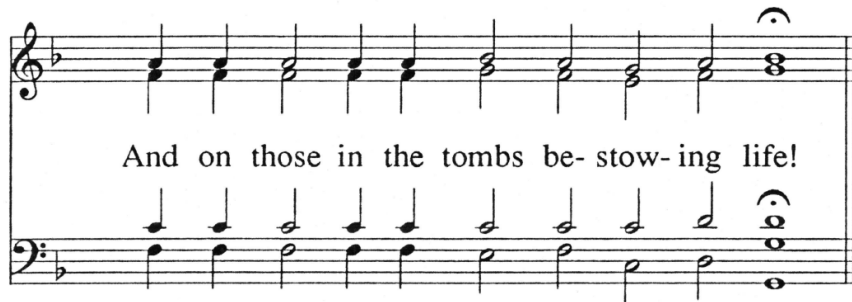
Great Vespers

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 notes. The phrase 'And on those in the tombs be- stow- ing life!' is repeated twice. The notation includes various note values (quarter, eighth, and sixteenth notes) and rests, with a final double bar line and repeat dots.

Lord I Have Cried, in Tone V

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

This system of music is written for a two-part setting in G major (one sharp). The treble staff begins with a G4 chord, and the bass staff begins with a G3 chord. The melody in the treble staff consists of eighth notes: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass line consists of half notes: G3, B2, D3, E3, F#3, G4, A4, B4, C5.

Hear- ken un- to me, O Lord.

This system continues the two-part setting. The treble staff begins with a G4 chord and contains the melody: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff begins with a G3 chord and contains the bass line: G3, B2, D3, E3, F#3, G4, A4, B4, C5.

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

This system continues the two-part setting. The treble staff begins with a G4 chord and contains the melody: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff begins with a G3 chord and contains the bass line: G3, B2, D3, E3, F#3, G4, A4, B4, C5.

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

This system concludes the piece. The treble staff begins with a G4 chord and contains the melody: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff begins with a G3 chord and contains the bass line: G3, B2, D3, E3, F#3, G4, A4, B4, C5.

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

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

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Resurrectional Stichera, in Tone V

Stichos: Bring my soul out of prison.



By Thy precious Cross didst Thou put the devil to shame, O Christ,/ and by Thy resurrection didst Thou break the sting of sin,/ and hast saved us from the gates of death.// We glorify Thee, O Only-begotten One!

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

He was led like a lamb to the slaughter,/ bestowing resurrection upon the human race;/ and the princes of hades were afraid of Him,/ and the gates of weeping were seized,/ for Christ, the King of glory, entered in,/ saying to those in bonds: "Come forth!"// and to those in darkness: "Show yourselves!"

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

Great is the wonder!/ The immortal Creator of the invisible hosts,/ suffering in the flesh in His love for mankind, hath risen!/ Come, ye kindreds of the nations, let us worship Him!/ For, having been delivered from deception by His compassions,/ we have learned to hymn the one God// in three Hypostases!

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

We offer evening worship unto Thee, the never-waning Light,/ Who in the flesh shone forth upon the world as in a mirror,/ Who at the culmination of the ages descended even unto hades/ and destroyed the darkness there,/ and showed the nations the light of the resurrection.// O Lord, Bestower of light, glory be to Thee!

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

Let us glorify Christ, the Author of our salvation,/ for when He rose from the dead,/ the world was saved from deception,/ the choir of the angels rejoiced,/ the beguilement of the demons was banished, fallen Adam arose,// and the devil was set at naught.

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

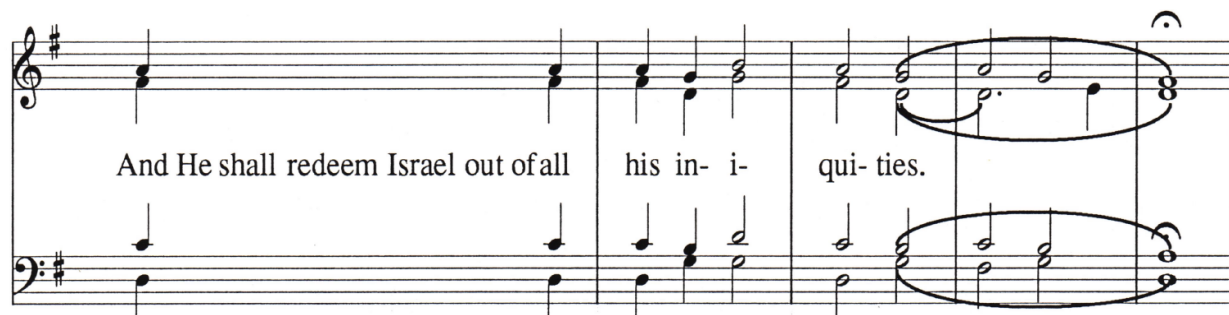
The guardsmen were instructed by the iniquitous,/ "Keep secret the rising of Christ;/ take the pieces of silver,/ and say that while we slept the dead man was stolen from the tomb."/ Who hath ever seen or heard/ of a corpse, and moreover one embalmed and naked, stolen,/ and the grave clothes left behind in the tomb?/ Be ye not deceived, O Jews!/ Learn the sayings of the prophets, and know that He is truly almighty,// the Deliverer of the world!

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

O Lord our Savior, Who madest hades captive,/ trampled down death, and hast enlightened the world by Thy Cross:// Have mercy upon us!

Stichera of the Blind Man, in Tone II

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



In his mind the man born blind said:/ "Can I have been born blind because of the sins of my parents?/ Or have I been born blind as a reproach to the unbelief of the gentiles?/ I cannot tell when I should ask: Is it day, is it night?/ I can no longer bear to stumble over stones,/ for I have not beheld the sun shining,/ nor Him Who created me in His image./ Yet do I beseech Thee, O Christ God:// Look down upon me and have mercy on me!"

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

In his mind the man born blind said:/ "Can I have been born blind because of the sins of my parents?/ Or have I been born blind as a reproach to the unbelief of the gentiles?/ I cannot tell when I should ask: Is it day, is it night?/ I can no longer bear to stumble over stones,/ for I have not beheld the sun shining,/ nor Him Who created me in His image./ Yet do I beseech Thee, O Christ God:// Look down upon me and have mercy on me!"

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

Walking past from the Temple,/ Jesus came upon a man blind from birth,/ and taking pity, applied clay to his eyes,/ and said to him: "Go and wash in Siloam."/ And when he had washed, he gained his sight, rendering glory unto God./ And his neighbors said unto him:/ "Who hath opened thine eyes,/ which none of the sighted hath been able to heal?"/ And he, crying out, said:/ "A man named Jesus said to me: 'Wash thou in Siloam,'/ and I was given sight./ He is truly the One of Whom Moses spake in the Law:/ the Messiah and the Christ.// He is the Savior of our souls!"

Glory, in Tone V

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

The musical score is written for two staves, treble and bass, in the key of D major (one sharp). The melody is primarily on the treble staff. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- - it." The word "Spir-" is split across two measures, with a long horizontal line indicating a sustained note. The piece ends with a fermata on the final note.

Walking past on the way, O Lord,/ Thou didst come upon a man blind from birth,/ and the disciples, amazed, asked Thee, saying:/ "O Teacher, who sinned: this man, or his parents,/ that he was born blind?"/ And Thou, O my Savior, didst cry out to them:/ "Neither did this man sin, nor did his parents,/ but this happened that the works of God might be revealed in him./ I must needs do the works of Him Who sent me,/ which no one else can do."/ And having thus said, Thou didst spit upon the ground,/ and making clay, didst anoint his eyes therewith,/ saying to him: "Go and wash in the Pool of Siloam."/ And when he had washed, he became whole,/ and cried out to Thee: "I believe, O Lord, and I worship Thee!"/ Wherefore, we also cry out:// Have mercy upon us!

Both Now, in Tone V

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

The musical score is written for two staves, treble and bass, in the key of D major (one sharp). The melody is primarily on the treble staff. The lyrics are: "Both now and ever, and unto the a- ges of a- - ges. A- men." The word "a-" is split across two measures, with a long horizontal line indicating a sustained note. The piece ends with a fermata on the final note.

Dogmatic Theotokion, in Tone V

Once the image of the Bride who knoweth not wedlock/ was inscribed in the Red Sea./ There Moses was the parter of the waters;/ and here Gabriel is the minister of a miracle./ There Israel traversed the deep dryshod;/ and now the Virgin giveth birth unto Christ without seed./ The sea remained impassable after Israel had crossed;/ and the immaculate one remaineth incorrupt after the birth of Emmanuel./ O God Who hast appeared as a man,/ who existest and hast existed from the beginning:// Have mercy upon us!

Sticheron of the Aposticha, in Tone V

With sounds of hymnody do we magnify Thee, Christ the Sav- iour;

The first system of musical notation features a treble and bass staff in the key of D major (one sharp). The melody is composed of half notes and whole notes. The lyrics are: "With sounds of hymnody do we magnify Thee, Christ the Sav- iour;"

Who hath not been separated from the hea- vens;

The second system of musical notation continues the melody with half and whole notes. The lyrics are: "Who hath not been separated from the hea- vens;"

For Thou didst accept the Cross and death for our race,

The third system of musical notation includes a melisma over the word "death" in the treble staff, indicated by a long horizontal line. The lyrics are: "For Thou didst accept the Cross and death for our race,"

As the Lord Who lov- eth man- kind.

The fourth system of musical notation includes a melisma over the word "Who" in the treble staff, indicated by a long horizontal line. The lyrics are: "As the Lord Who lov- eth man- kind."

Who hath overthrown the gates of ha- des,

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by a sharp sign on the F line). The treble staff contains a series of chords: D4, D4, D4, D4, D4, D4, and D4. The bass staff contains a series of notes: D3, D3, D3, D3, D3, D3, and D3. The lyrics are written below the notes.

and hath risen on the third day, sav- ing our souls.

This musical system continues the melody from the first system. The treble staff contains a series of chords: D4, D4, D4, D4, D4, D4, and D4. The bass staff contains a series of notes: D3, D3, D3, D3, D3, D3, and D3. 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;

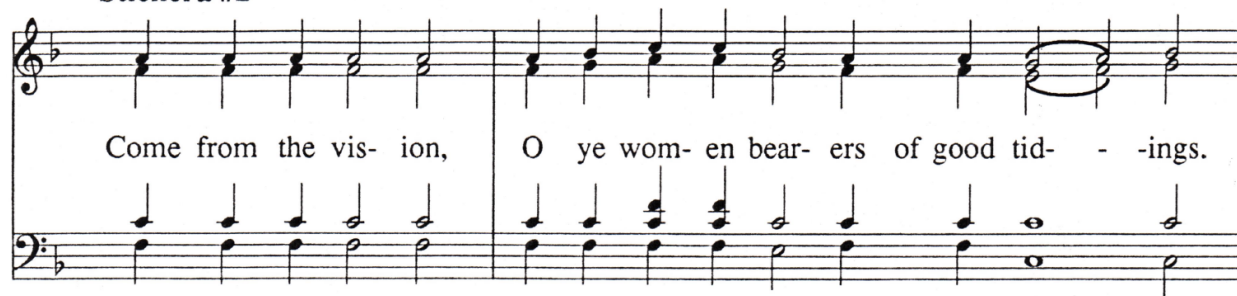
a Pascha that hath opened the gates of Par- a- dise to us; a Pas- cha

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

Stichos

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

Stichera #2



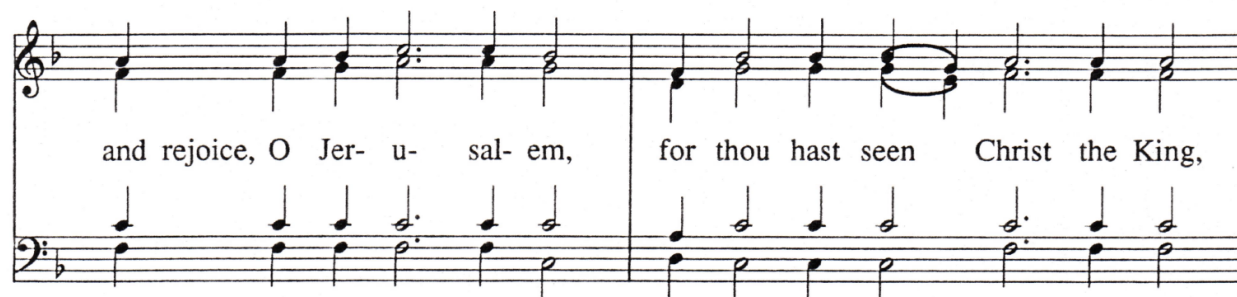
Come from the vis- ion, O ye wom- en bear- ers of good tid- - ings.



and say ye un- to Si- - -on: Re- ceive from us the good tid- ings



of the Re- sur- rec- tion of Christ; adorn thy- self, ex- ult,



and rejoice, O Jer- u- sal- em, 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 embrace one another. O Pas-cha!

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

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

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

Glory, in Tone VIII

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

O Christ God, Thou Sun of righteousness,/ Who by Thine all-pure touch/ didst bring light to both eyes of him who from the womb had been deprived of light,/ and hast illumined the eyes of our souls,/ show us to be children of the day,/ that we may cry out to Thee with faith:/ Great and ineffable is Thy compassion for us!// Glory to Thee Who lovest mankind!

Both Now

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

This musical score is for the phrase 'Both Now'. It consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily composed of eighth and quarter notes, with some longer notes in the treble staff. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The phrase ends with a double bar line.

Stichera #5

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

This is the first line of the Stichera #5. It features two staves. The melody is written in the treble staff, using eighth and quarter notes. The bass staff provides a harmonic accompaniment with similar rhythmic values. The lyrics are aligned with the notes, showing syllables like 'Re- sur- rec- tion' and 'ra- 'diant'.

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

This is the second line of the Stichera #5. It continues the melody from the first line. The treble staff has some longer notes, including a half note. The bass staff continues with quarter and eighth notes. The lyrics 'and let us em- brace one an- oth- - -er' and 'Let us say, Breth- ren' are written below the notes.

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

This is the third line of the Stichera #5. The melody in the treble staff concludes with a longer note marked with an '8' (octave). The bass staff continues with a steady rhythm of quarter and eighth notes. The lyrics 'even to them that hate us, let us for- give all things on the Re- sur- rec- - -tion' are written below the notes.

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 G4, followed by quarter notes A4, Bb4, and C5, then a half note G4. The bass staff begins with a half note G3, followed by quarter notes A3, Bb3, and C4, then a half note G3. A repeat sign follows, with the treble staff playing a half note G4, a quarter note A4, a quarter note Bb4, and a quarter note C5. The bass staff plays a half note G3, a quarter note A3, a quarter note Bb3, and a quarter note C4. The system concludes with a final measure where the treble staff has a half note G4 and the bass staff has a half note G3.

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 begins with a half note G4, followed by quarter notes A4, Bb4, and C5, then a half note G4. The bass staff begins with a half note G3, followed by quarter notes A3, Bb3, and C4, then a half note G3. A repeat sign follows, with the treble staff playing a half note G4, a quarter note A4, a quarter note Bb4, and a quarter note C5. The bass staff plays a half note G3, a quarter note A3, a quarter note Bb3, and a quarter note C4. The system concludes with a final measure where the treble staff has a half note G4 and the bass staff has a half note G3.

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, with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed between the staves, aligned with 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 is in a simple, homophonic style with a steady rhythm.

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 the same key signature. The lyrics 'and on those in the tombs be- stow- ing life!' are placed between the staves. The system ends with a double bar line and repeat dots. The melody is simple and homophonic, with a steady rhythm.

God is the Lord, in Tone V

Four times

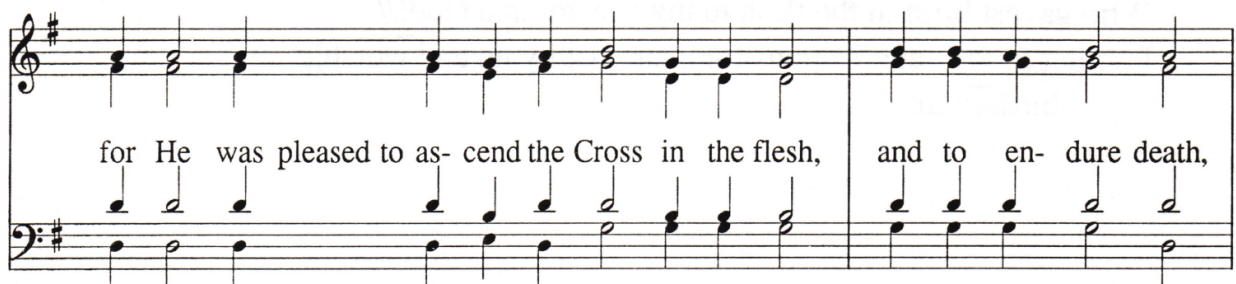
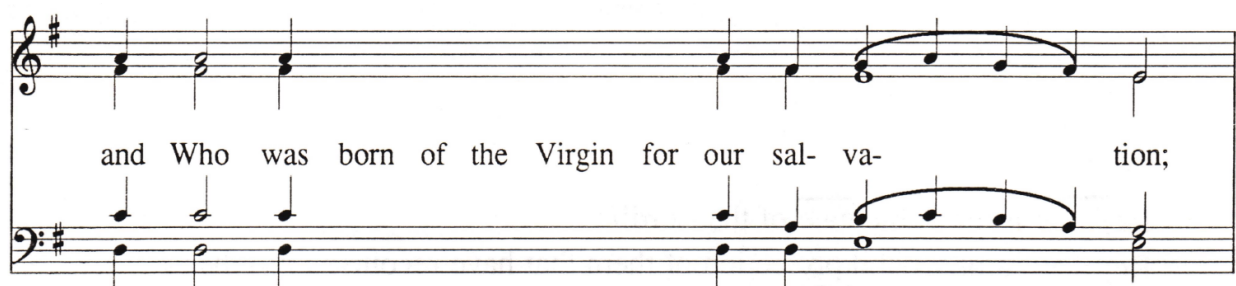
God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth
in the name of the Lord.

This musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The melody is a simple, hymn-like tune. The lyrics are: 'God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth in the name of the Lord.' The score is marked 'Four times' at the beginning. The first system covers the first two lines of the text. The second system covers the last two lines, with the final phrase 'in the name of the Lord.' ending with a double bar line and repeat dots. The melody for 'in the name of the Lord.' is repeated twice, as indicated by the 'Four times' instruction.

Troparion of the Resurrection, in Tone V

Let us, O faith- ful praise and wor- ship the Word,
Who is co-unoriginate with the Father and the Spir- it,

This musical score is written for two staves, Treble and Bass, in the key of D major. The melody is a simple, hymn-like tune. The lyrics are: 'Let us, O faith- ful praise and wor- ship the Word, Who is co-unoriginate with the Father and the Spir- it,'. The score begins with a double bar line and repeat dots, indicating a repeat sign. The melody for 'Let us, O faith- ful praise and wor- ship the Word,' is repeated twice, as indicated by the repeat sign. The melody for 'Who is co-unoriginate with the Father and the Spir- it,' is also repeated twice, as indicated by the repeat sign.



Resurrectional Theotokion, in Tone V

Rejoice, impassable gate of the Lord!/ Rejoice, rampart and protection of those who have recourse unto thee!/ Rejoice, haven untouched by storms,/ thou that knowest not wedlock,/ who gavest birth in the flesh to thy Creator and God!// Fail not in thy supplications for those who hymn/ and worship thy birthgiving!

First Sessional Hymns, in Tone V

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

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

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

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

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone bearest mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

Second Sessional Hymns, in Tone V

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: "The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!"

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

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

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

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

Hypacoï, in Tone V

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

Hymns of Ascent, in Tone V

Antiphon I

When I am filled with sor- row, I sing unto Thee like David, O my Sav- iour: //

De- liv- er my soul from a ly- ing tongue.

Bles- sed is the life of those in the wil- der- ness, //

who soar aloft on wings of love di- vine.

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 Spirit are sus- tained all things, vis- i- ble and in- vis- i- ble;

for Him- self pos- sessed of do- min- ion, //



Antiphon II

Let us ascend to the mountains, O my soul, // and go thither, from whence cometh our help.

Let Thy right hand, which toucheth me, O Christ, // preserve me from all deception.

Glory..., Both now...

Theologizing concerning the Holy Spirit, let us say: / Thou art God, life, love, light and understanding! // Thou art goodness, and Thou reignest forever!

Antiphon III

Full of great joy, I send up supplications for those who have said to me: // Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; // for there is found the fire which burneth up every shameful thought.

Glory..., Both now...

To the Holy Spirit, by Whom every living thing is made animate, / is due the dignity of the Bestower of life, // as to the Father and the Word.

Prokeimenon, in Tone V

Arise, O Lord my God, let Thy hand be lifted high; for

Thou shalt be King for- ev - er.

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.
Stichos: I will confess Thee, O Lord, with my whole heart.

Let Every Breath Praise the Lord, in Tone V

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

Matins Gospel 8, John §64 (20:11-18)

Canon

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 measures. The first measure contains the lyrics 'It is the Day of Re- sur- rec- tion;' and the second measure contains 'let us be radiant O ye peo- ple;'. The music is written for a two-part setting in G major, with a treble and bass staff. The melody is simple, using quarter and eighth notes.

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

This system continues the Irmos section with two measures. The first measure contains the lyrics 'Pas- cha, the Lord's Pas- - cha:' and the second measure contains 'for from death to life,'. The music continues in the same two-part setting in G major.

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

This system concludes the Irmos section with two measures. The first measure contains the lyrics 'and from earth to hea- - ven' and the second measure contains 'Christ God hath brought us'. The music continues in the same two-part setting in G major.

Refrain

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

This section contains the Refrain, consisting of two measures. The first measure contains the lyrics 'as we sing the song of vic- to- ry.' and the second measure contains 'Christ is ri- - sen from the dead.'. The music is written for a two-part setting in G major, with a treble and bass staff.

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 (one sharp). 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 includes a long note in the treble staff, which is tied to the next system, and a corresponding long note in the bass staff. 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 is simple and homophonic. 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 repeated twice. It consists of a treble and a bass staff in D major. The melody is simple and homophonic. The lyrics are written below the notes. The first line of the refrain ends with a repeat sign, and the second line begins with a new melody.

Troparion #2

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

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

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

The second system continues the melody. It includes a sharp sign on the treble staff at the beginning of the second measure. The lyrics are: "and let the whole world both visible and invisible keep fes- ti- val." The system concludes with a double bar line.

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

The third system continues the melody. It includes a sharp sign on the treble staff at the beginning of the second measure. The lyrics are: "For Christ is ri- sen O glad- ness e- ter- - -nal." The system concludes with a double bar line.

Refrain

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

The Refrain section consists of a single system. It includes a sharp sign on the treble staff at the beginning of the first measure. The lyrics are: "O most holy The- o- tok- os, save us." The system concludes with a double bar line.

Theotokion

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

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are 'Thou hast broken through the bar-ri-er of death,'.

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

This system of musical notation is for the second line of the hymn. It continues the melody from the first system. The lyrics are 'by giving birth to Christ, the e-ter-nal Life,'. The word 'Christ' is emphasized with a longer note value.

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

This system of musical notation is for the third line of the hymn. It consists of two measures. The first measure contains the lyrics 'Who to-day hath shone forth from the tomb,' and the second measure contains 'O Vir-gin all-blame-less,'. The melody continues across the bar line.

and Who hath en-light-ened the world.

This system of musical notation is for the fourth line of the hymn. It consists of two measures. The first measure contains the lyrics 'and Who hath en-light-ened the world.' and the second measure contains 'the world.'. The melody concludes with a final cadence.

Refrain

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

Theotokion

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

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

and be the first to re- joice,

as thou hast received the Cause of joy for all,

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

O Mother of God all- blame- less.

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

Canon of the Blind Man, in Tone V

Irmos: The land whereon the sun had never shone, and which it had never beheld, and the sea-bed which the expanse of heaven had never seen laid bare, did Israel cross dryshod O Lord· and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Accepting voluntary crucifixion in the flesh, O Savior, Thou didst pour forth blessing and life upon the world, O only most blessed Master and Creator of all; wherefore, we bless, hymn and glorify Thee, chanting and singing a hymn of victory.

In an underground pit did the noble Joseph lay Thee, Who wast dead, O Christ, and he rolled a stone over the entry of the tomb, O Long-suffering One; but Thou didst arise, O Glorious One, and with Thyself didst raise the world, which chanteth and singeth a hymn of victory.

“Why bring ye myrrh with tears?” said the angel who appeared to the honored women; “Christ hath risen! Make haste and tell the God-seeing disciples, who are lamenting and weeping, that they may leap up and dance with splendor.”

Working all-glorious wonders, the Deliverer healed even a man blind from birth, anointing him with clay, and saying: “Go and wash in Siloam, that Thou mightest recognize Me as God walking the earth, wearing flesh in the loving-kindness of My compassions.”

Triadicon: Worshipping the one Nature in three Hypostases, O ye faithful, let us glorify the Father, the Son and the upright Spirit: the Creator, Lord and Deliverer of all, the only uncreated God; and let us cry out with the incorporeal beings: Holy, Holy, Holy art Thou, O King!

Theotokion: In the loving-kindness of His compassions the Lord made His dwelling in thy womb which knew not wedlock, O pure one, desiring to save corrupted man from the wiles of the enemy. Wherefore, entreat Him, that He save this city from all captivity and enemy invasion.

Katavasia - Ode I

To God the Sav- iour,

This system of musical notation is for the first line of the Katavasia. 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. The lyrics 'To God the Sav- iour,' are placed below the notes. The word 'Sav-' is split across the two staves, with 'Sav-' on the treble staff and 'iour,' on the bass staff. The music features several long, sustained notes, particularly in the treble staff, which are held across measures.

Who led His peo- ple in the sea with dry- shod feet

This system of musical notation is for the second line of the Katavasia. It consists of a treble and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics 'Who led His peo- ple in the sea with dry- shod feet' are placed below the notes. The music features several long, sustained notes, particularly in the treble staff, which are held across measures.

and drowned Pharaoh and all his ar- my, let us chant a- lone,

This system of musical notation is for the third line of the Katavasia. It consists of a treble and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics 'and drowned Pharaoh and all his ar- my, let us chant a- lone,' are placed below the notes. The music features several long, sustained notes, particularly in the treble staff, which are held across measures.

for He is glor- i- fied.

This system of musical notation is for the fourth line of the Katavasia. It consists of a treble and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics 'for He is glor- i- fied.' are placed below the notes. The music features several long, sustained notes, particularly in the treble staff, which are held across measures.

Pascal Canon
Ode III

Irmos

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

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

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

Refrain

Christ is ri- - sen from the dead.

Troparion #1

Now all things are filled with light

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

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

Refrain

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

Troparion #2

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

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

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

Refrain

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

Theotokion

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

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

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

Refrain

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

Theotokion

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

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

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

Canon of the Blind Man

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

By Thy crucifixion Thou didst endure in the flesh, O Long-suffering One Who didst cause the whole earth to shake, Thou hast made steadfast the hearts of those who are shaken.

The noble Joseph placed Thee in a new sepulcher, O Compassionate One, and Thou didst rise from the dead on the third day, O Thou Who hast made us new.

“Why seek ye the Lord as one dead? He hath risen, as He said,” the angel, whose divine countenance shone with radiance, announced to the women.

Thou once didst heal the man blind from birth, who approached Thee, O most Compassionate One, and who glorifieth Thy dispensation and wonders.

Triadicon: We worship God the Father all-unoriginate, and the Son, and the divine Spirit: the threefold, uncreated Being, the one God of all, in three Hypostases.

Theotokion: From thy virgin womb thou gavest birth to the incarnate God, O most holy Mistress. Him do thou entreat, that He have pity on us.

Katavasia – Ode III

By the pow'r of Thy Cross, O Christ, es- tab- lish Thou my mind,

This system of musical notation is for the first line of the hymn. It consists of two staves, a treble staff and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "By the pow'r of Thy Cross, O Christ, es- tab- lish Thou my mind,". The music is divided into two measures by a bar line. The first measure contains the words "By the pow'r of Thy Cross," and the second measure contains "O Christ, es- tab- lish Thou my mind,". The melody is primarily composed of quarter and eighth notes, with some rests.

that I may hymn and glor- i- fy

This system of musical notation is for the second line of the hymn. It consists of two staves, a treble staff and a bass staff, both in the key of D major. The melody continues from the first system. The lyrics are: "that I may hymn and glor- i- fy". The music is divided into two measures by a bar line. The first measure contains the words "that I may hymn" and the second measure contains "and glor- i- fy". The melody is primarily composed of quarter and eighth notes, with some rests.

Thy sav- ing as- cen- sion.

This system of musical notation is for the third line of the hymn. It consists of two staves, a treble staff and a bass staff, both in the key of D major. The melody concludes the hymn. The lyrics are: "Thy sav- ing as- cen- sion.". The music is divided into two measures by a bar line. The first measure contains the words "Thy sav- ing as- cen-" and the second measure contains "sion.". The melody is primarily composed of quarter and eighth notes, with some rests.

Paschal Kontakion, in Tone VIII

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

The first line of the Paschal Kontakion is written on a two-staff system (treble and bass clefs) in the key of D major (one sharp). The melody is composed of eighth and quarter notes, with some notes beamed together. The lyrics are written below the notes.

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

The second line continues the melody from the first line. The lyrics are written below the notes.

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

The third line continues the melody. The lyrics are written below the notes.

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

The fourth line concludes the Paschal Kontakion. The lyrics are written below the notes.

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:

This musical system consists of a treble and bass staff joined by a brace on the left. Both staves are in the key of D major, indicated by two sharps (F# and C#). The treble staff contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The bass staff contains a series of eighth notes, also mostly beamed in pairs, with lyrics underneath. The lyrics are: "and they cried out one to another:".

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

This musical system consists of a treble and bass staff joined by a brace on the left. Both staves are in the key of D major. The treble staff contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The bass staff contains a series of eighth notes, also mostly beamed in pairs, with lyrics underneath. The lyrics are: "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.

This musical system consists of a treble and bass staff joined by a brace on the left. Both staves are in the key of D major. The treble staff contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The bass staff contains a series of eighth notes, also mostly beamed in pairs, with lyrics underneath. The lyrics are: "the Flesh that raised up fallen Adam, that now lieth in the tomb.".

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

This musical system consists of a treble and bass staff joined by a brace on the left. Both staves are in the key of D major. The treble staff contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The bass staff contains a series of eighth notes, also mostly beamed in pairs, with lyrics underneath. The lyrics are: "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 Blind Man

Passing by, the Master and Creator of all came upon a blind man sitting by the way, who wept and said: "I have never in my life beheld the sun shining or the light of the radiant moon. Wherefore, I cry unto Thee: O Thou Who wast born of the Virgin and enlightenest all things, enlighten me, in that Thou art compassionate, that, falling down before Thee, O Master Christ my God, I may cry out: Grant me remission of transgressions in the multitude of Thy mercy toward us, O Thou Who lovest mankind."

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

Pascal Canon
Ode IV

Irmos

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

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

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

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

Refrain

Troparion #1

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

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

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

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

Refrain

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

Troparion #2

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

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

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

and from the tomb the beautiful Sun of Righteousness

Refrain

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

Troparion #3

Da-vid the ancestor of God, danced with leaping

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

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

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

Refrain

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

Theotokion

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

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

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

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

Refrain

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

Theotokion

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

shining forth splendidly from the dead, O Pure One,

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

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

A musical score for a 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 glor- i- fy." The music is written in a simple, hymn-like style with a final cadence.

Him do thou glor- i- fy.

Canon of the Blind Man

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Having been slain, O my Savior, as Life Thou didst in Thy great mercy impart life unto me who suffered death because of the tree; wherefore, I glorify Thee, O Word.

Abiding all-gloriously with the disciples, O Lord, Thou didst say to them: "Go and preach My resurrection everywhere!"

Assuring those who love Thee of Thine arising from the tomb, O Christ, Thou didst abide with them for many days, granting them joy.

Thou didst give eyes to the man born blind from his mother's womb, O Lord, saying: "Go, wash, and gain sight, glorifying My divinity!"

Triadicon: O Trinity equal in worship and without beginning, indivisible in essence and distinguished as to Hypostasis: save all who faithfully glorify Thee with fear.

Theotokion: We glorify thy birthgiving, which transcendeth nature, O pure one, blessing thee with faith as the one who bore the God of all, O all-immaculate one.

Katavasia – Ode IV

I heard re- port of the pow'r of the Cross,

This system contains the first two measures of the musical score. The treble staff begins with a G4 quarter note, followed by a half note chord of G4 and B4, and then a half note chord of G4 and B4. The bass staff begins with a G3 quarter note, followed by a half note chord of G3 and B3, and then a half note chord of G3 and B3. The lyrics 'I heard re- port of the pow'r of the Cross,' are written below the notes.

that par- a- dise hath been op- ened there- by, and I cried a- loud:

This system contains the next two measures. The treble staff continues with a half note chord of G4 and B4, followed by a half note chord of G4 and B4, and then a half note chord of G4 and B4. The bass staff continues with a half note chord of G3 and B3, followed by a half note chord of G3 and B3, and then a half note chord of G3 and B3. The lyrics 'that par- a- dise hath been op- ened there- by, and I cried a- loud:' are written below the notes.

Glo- ry to Thy pow- er, O Lord!

This system contains the final measure of the musical score. The treble staff begins with a half note chord of G4 and B4, followed by a half note chord of G4 and B4, and then a half note chord of G4 and B4. The bass staff begins with a half note chord of G3 and B3, followed by a half note chord of G3 and B3, and then a half note chord of G3 and B3. The lyrics 'Glo- ry to Thy pow- er, O Lord!' are written below the notes.

Pascal Canon
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 Blind Man

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

Thou didst ascend the Tree, O Compassionate One, and with Thee didst raise up all men. Thou didst slay the adverse serpent, and give life to the creation of Thy hands, in that Thou art the one God of all.

Of Thine own will wast Thou laid in a tomb, O immortal King, and Thou didst empty all the kingdoms of hades, raising up the dead by Thy resurrection.

Iniquitous men slew Thee, Who didst work many wonders on earth, O Word; but as the only Almighty One, O Lord, Thou didst rise from the dead as Thou didst foretell, O Christ.

Thou didst open the eyes of Him Who had never seen perceptible light, didst enlighten the eyes of his soul, and didst cause him to glorify Thee, recognizing Thee as the Creator Who in His compassion made Himself manifest as man.

Triadicon: O ye faithful, let us all glorify the Trinity in Unity and the Unity in Trinity — the Father, the Son, and the upright Spirit: Who is truly the one God and Creator of all.

Theotokion: How didst thou give birth, O pure Virgin Mother, full of the grace of God, without having experienced a man? How dost Thou feed Him Who sustaineth all creation? He alone knoweth, the Creator and God of all.

Katavasia – Ode V

Ri- sing at dawn, we cry to Thee:

Save us, O Lord! for Thou art our God,

and we know none oth- er than Thee.

Pascal Canon
Ode VI

Irmos

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

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

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

Refrain

Christ is ri- - sen from the dead.

Troparion #1

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

Thou didst rise from the tomb.

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

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

Refrain

Christ is ri- - sen from the dead.

Troparion #2

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

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

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

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

when Thou didst rise from the tomb.

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 Blind Man

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

O Master Who wast crucified with thieves, O Lord Who lovest mankind, from the soul-corrupting passions, those evil thieves, Thou hast delivered all who together hymn Thy crucifixion and arising.

In a tomb they placed Thee dead, devoid of breath, O Christ Who dost breathe life into all the dead; and Thou didst arise, O Lord, Who hast emptied all the graves by Thy divine power, O Word.

After Thine arising, O Christ, Thou didst say to Thy friends: "Remain in Jerusalem, until ye are invested with invincible power and sure hope from on high."

Making clay, Thou didst anoint the eyes of the man blind from birth, and didst grant sight unto him, who hymneth Thine ineffable power, whereby Thou hast saved the world, O Word.

Triadicon: O Unity in three Hypostases — O unbegotten Father, begotten Son, and proceeding Spirit — thrice-holy Lord, one essence and power: save all Thy people.

Theotokion: Who can describe thy mighty acts, O pure one? For in supernatural manner thou gavest birth in the flesh unto God Who through thee delivereth the world from all sin, O most immaculate Virgin.

Katavasia – Ode VI

The abyss engulfed me,

and the sea monster became a tomb for me; yet I cried unto Thee

Who lovest mankind, and Thy right hand saved me, O Lord.

Kontakion of the Blind Man, in Tone IV

Blinded in the eyes of my soul,/ I draw nigh unto Thee, O Christ, like the man blind from his birth,/ and in repentance I cry to Thee:/ Thou art the exceeding radiant Light// of those in darkness.

Ikos: Grant me a stream of ineffable wisdom and higher understanding, O Christ, Thou Light of those in darkness and Guide of the deceived, that, wretch that I am, I may be able to declare Thy wonders which the divine book of the Gospel hath taught the world: that is, the miracle of the blind man. For, blind from birth, he received material eyes as well as spiritual eyes, crying out with faith: Thou art the all-radiant Light of those in darkness!

Pascal Canon
Ode VII

Irmos

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

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

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

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

Refrain **Troparion #1**

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

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

but Him Whom they sought with tears as dead;

they worshipped joyfully as the Liv- ing God,

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

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

Refrain **Troparion #2**

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

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

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

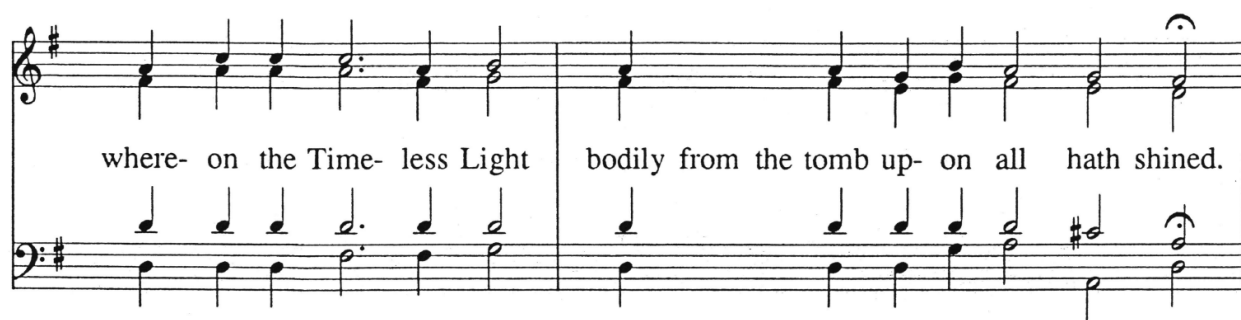
Refrain

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

Troparion #3

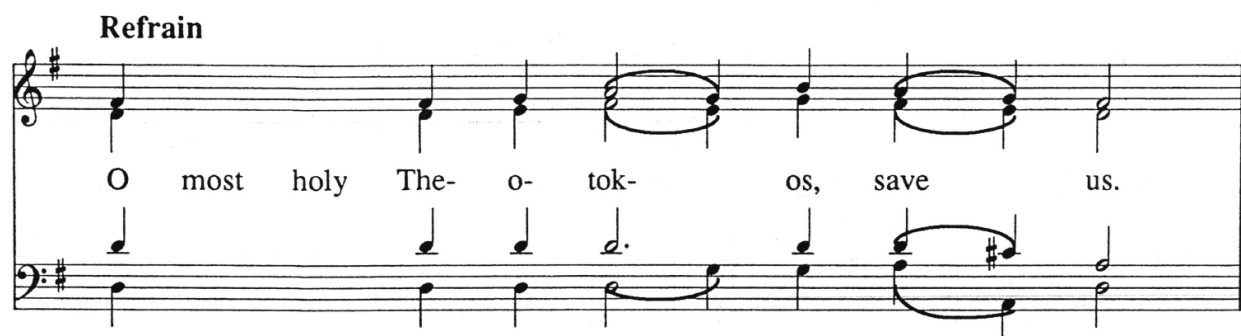
For tru- ly sacred and all-festive is this sav- ing night,

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



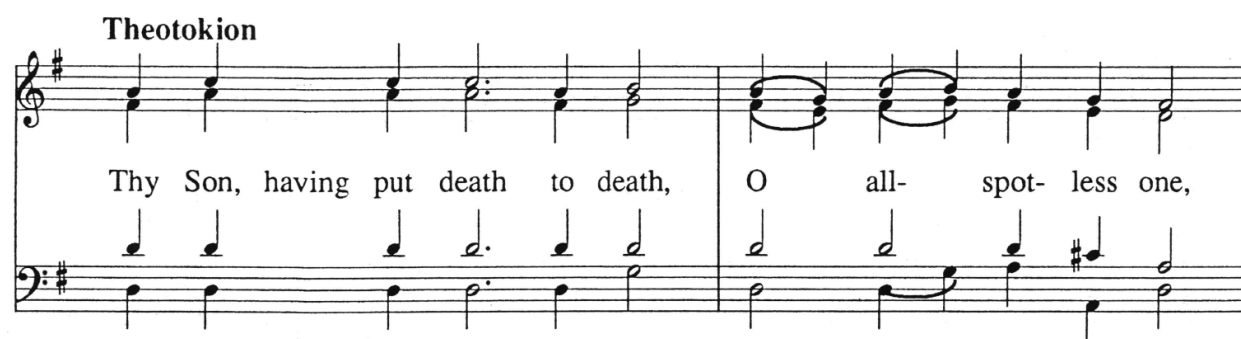
where- on the Time- less Light bodily from the tomb up- on all hath shined.

Refrain

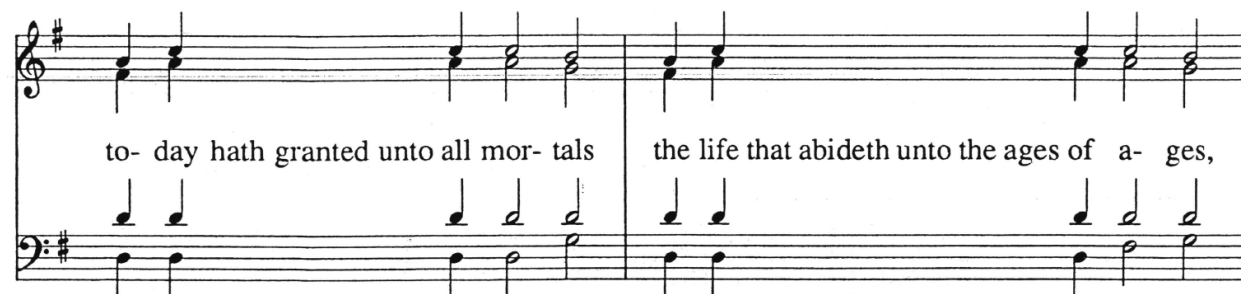


O most holy The- o- tok- os, save us.

Theotokion



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



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

the only blessed and most glorious God of our fathers.

This musical score is for a two-part setting of the text. The treble staff begins with a key signature of one sharp (F#) and a common time signature (C). The melody for the treble part consists of quarter notes for 'the', 'only', 'blessed', and 'and', followed by a half note for 'most', a quarter note for 'glorious', a half note for 'God', a quarter note for 'of', a half note for 'our', a quarter note for 'fath-', and a final half note for 'ers.' with a fermata. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern, ending with a half note for 'ers.' and a fermata.

Refrain

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

The Refrain section is marked with a bold title. It continues the two-part musical setting. The treble staff features a key signature of one sharp (F#) and a common time signature (C). The melody for 'The-' is a half note, 'o-' is a quarter note, 'tok-' is a half note, 'os,' is a quarter note, 'save' is a half note, and 'us.' is a quarter note with a fermata. The bass staff follows with a similar harmonic structure, ending with a half note for 'us.' and a fermata.

Theotokion

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

The Theotokion section is marked with a bold title. It consists of two measures. The first measure contains the text 'He Who reigneth over all cre- a- tion,' with a key signature of one sharp (F#) and a common time signature (C). The melody for 'He' is a half note, 'Who' is a quarter note, 'reigneth' is a half note, 'over' is a quarter note, 'all' is a half note, 'cre-' is a quarter note, 'a-' is a half note, and 'tion,' is a quarter note. The second measure contains the text 'be- came man,' with a key signature of one sharp (F#) and a common time signature (C). The melody for 'be-' is a half note, 'came' is a quarter note, and 'man,' is a half note. The bass staff provides a harmonic accompaniment for both measures.

dwelling in thy God- graced womb,

This musical score continues the two-part setting. The treble staff features a key signature of one sharp (F#) and a common time signature (C). The melody for 'dwelling' is a half note, 'in' is a quarter note, 'thy' is a half note, 'God-' is a quarter note, 'graced' is a half note, and 'womb,' is a quarter note with a fermata. The bass staff follows with a similar harmonic structure, ending with a half note for 'womb,' and a fermata.

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 Blind Man

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

When Thou wast lifted up upon the Tree, O Savior, the sun went out, the earth was troubled, all creation shook, and the dead arose from the graves.

When Thou didst arise from the dead, O King, Thou didst raise with Thyself the souls who slept there, who glorify Thy power, wherewith the bonds of death were loosed.

Early did the choir of women come to anoint Thee, O Lord; but when they learned that Thou hadst arisen, they rejoiced with the sacred disciples. By them grant us cleansing of evils.

With clay didst Thou anoint the eyes of the blind man, and Thou didst command him to go to Siloam; and having washed, he was given sight, glorifying Thee, O Christ, King of the ages.

Triadicon: Let us hymn the unoriginate Father, the Son Who is equally without beginning, and the all-holy Spirit: Holy, Holy, Holy art Thou, O God, King of all!

Theotokion: In giving birth thou wast shown to be a pure Virgin, for thou gavest birth unto God Who hath restored nature by His power, O all-pure one. Him do thou beseech, that we all be saved.

Katavasia - Ode VII

Bles- sed is the God of our fath- ers, Who saved the chil- dren

The first system of the musical score is written for two staves, treble and bass, in the key of D major (one sharp). The melody is a simple, homophonic setting of the text. The treble staff begins with a half note D4, followed by quarter notes E4, F#4, G4, and a half note A4. The bass staff begins with a half note D3, followed by quarter notes E3, F#3, G3, and a half note A3. The text is split across the two staves: 'Bles- sed is the God of our fath- ers,' on the first staff and 'Who saved the chil- dren' on the second staff. The music concludes with a final half note A4 on the treble staff and a final half note A3 on the bass staff.

who chan- ted un- to Him in the fie- ry fur- nace.

The second system of the musical score continues the melody from the first system. The treble staff begins with a half note D4, followed by quarter notes E4, F#4, G4, and a half note A4. The bass staff begins with a half note D3, followed by quarter notes E3, F#3, G3, and a half note A3. The text is split across the two staves: 'who chan- ted un- to Him' on the first staff and 'in the fie- ry fur- nace.' on the second staff. The music concludes with a final half note A4 on the treble staff and a final half note A3 on the bass staff.

Pascal Canon
Ode VIII

Irmos

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

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

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

Refrain

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

Troparion #1

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

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

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

The second system of musical notation for Troparion #1. It 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".

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".

Refrain

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

The Refrain section of the musical notation. It consists of two measures. The first measure has the lyrics "un- to the a- - ges." and the second measure has the lyrics "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,

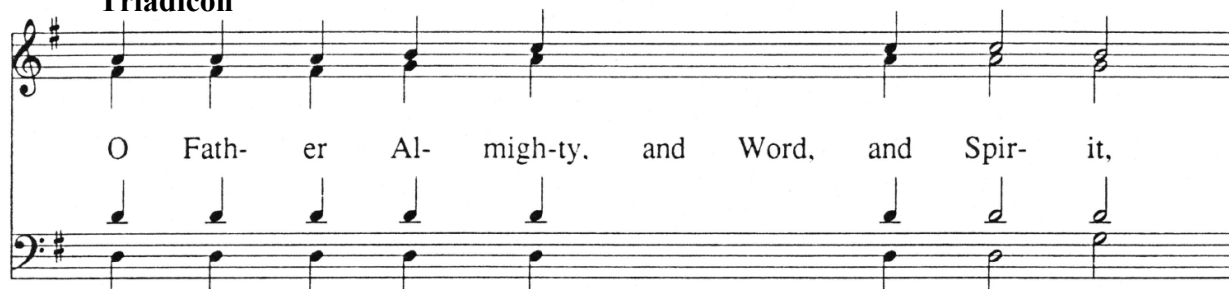
thy children, in thee blessing Christ un- to the a- - ges.

Refrain



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

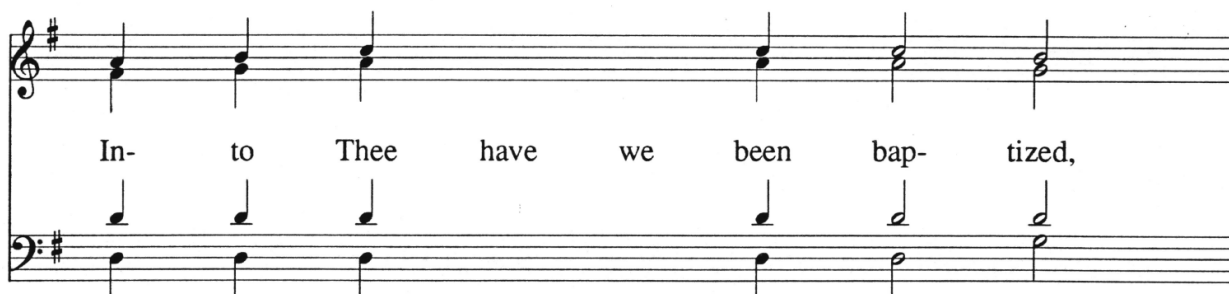
Triadicon



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 some rests. 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 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 parts by a double bar line. The first part contains the lyrics 'Through thee the Lord came in- to the world,' and the second part contains 'O Vir- gin The- o- tok- os,'. The melody is written on a treble and bass staff in G major.

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 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 Himself

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

Canon of the Blind Man

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Beholding Thee suspended upon the Cross, O Christ King of all, Who dost cause all creation to change by fear, the ranks of angels were filled with awe, hymning Thy love for mankind.

When hades beheld Thee below, it groaned and quickly surrendered the dead whom it had kept there from ages past, O Christ, and who hymn Thy love for mankind.

O Christ Who didst work excellent miracles, of Thine own will Thou wast uplifted upon the Cross, and Thou didst join the dead, O Thou Who didst slay hades, and with valor didst release all the imprisoned.

Thou gavest eyes unto the blind man who approached Thee, O Christ, and didst command him to go to the Pool of Siloam, to wash and receive sight, that he might proclaim Thee to be Goel, Who was made manifest in the flesh for the salvation of the world.

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

Triadicon: O indivisible Trinity, unconfused Unity, O God of all things and Creator of all: from all temptations save those who hymn and worship Thy dominion with faith.

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

Theotokion: O all-pure Virgin full of the grace of God, ever entreat thy Son, that He not put me to shame on the day of sentencing, but number me among His chosen lambs.

We Praise, We Bless

First system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, we bless, we wor- ship the Lord,". The music is in 4/4 time, with a common meter pattern (one half note followed by three quarter notes).

We praise, we bless, we wor- ship the Lord,

Second system of musical notation for the hymn. It continues the melody from the first system. The lyrics are: "praising and supremely ex- al- ting Him unto all a- ges.". The music concludes with a final cadence in the treble staff, marked by a double bar line and a fermata over the final chord. The bass staff also concludes with a final chord.

praising and supremely ex- al- ting Him unto all a- ges.

Katavasia – Ode VIII

The Son and God,

Who was be-got-ten of the Father before the a- ges,

and in lat- ter times became incarnate of the Vir- gin Moth- er,

hymn, ye priests, and exalt su- preme- ly for all a- ges!

Pascal Canon
Ode IX

Irmos

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

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

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

in the arising of Him Whom thou didst bear.

Refrain

Christ is ri - - sen from the dead.

The musical score for the Refrain is written for two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics "Christ is ri - - sen from the dead." written below the notes. The bass line provides a steady accompaniment.

Troparion

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

The musical score for the Troparion is written for two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics "O how div- ine, how lov- ing, how sweet is Thy voice!" written below the notes. The bass line provides a steady accompaniment.

For Thou hast truly pro- mised to be with us

The musical score for the Troparion is written for two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics "For Thou hast truly pro- mised to be with us" written below the notes. The bass line provides a steady accompaniment.

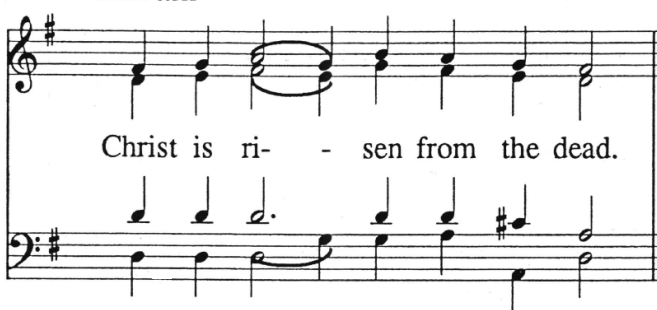
un- to the end of the age, O Christ; having this foun- da- tion of hope

The musical score for the Troparion is written for two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics "un- to the end of the age, O Christ; having this foun- da- tion of hope" written below the notes. The bass line provides a steady accompaniment.



we faith- ful re- joice.

Refrain

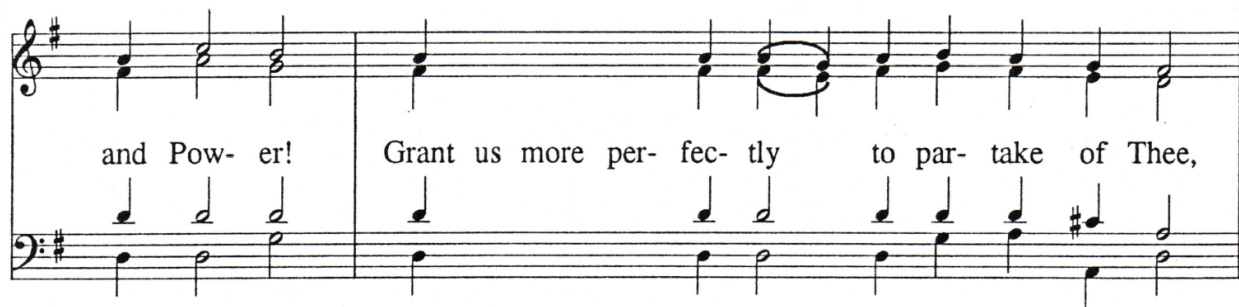


Christ is ri- - sen from the dead.

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 Blind Man

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Thou wast nailed to the tree of the Cross, O Christ God, didst vanquish all the adverse princes of the enemy, and didst annul the primal curse, O Savior; wherefore, we magnify Thee as is meet.

When hades beheld Thee below with Thy soul, O Word, it groaned and in fear released all the dead who acknowledged the dominion of Thine authority; wherefore, we magnify Thee as is meet.

Seeing Thee working signs and awesome wonders, in envy the assembly of the Jews slew Thee, Who madest hades captive by Thy resurrection, and dost raise all up, as One mighty.

Thou didst arise from the dead, as Thou didst say, O Bestower of life, and didst appear to the holy disciples after Thine arising, O Thou Who workest wonders and gavest eyes to the blind. With them do we magnify Thee forever.

Triadicon: I honor the light of the Father, I glorify the light of the Son, and I hymn the light of the upright Spirit — the one, indivisible Light Who is known in three Hypostases, God, the King of all creation.

Theotokion: Shown to be more spacious than the heavens, O pure Virgin, thou didst contain God Who was circumscribed in the flesh, and gavest birth to the deliverance of all who hymn thee with undoubting faith.

Katavasia – Ode IX

With one- ness of mind, we, the faith- ful,

mag- ni- fy thee, the Moth- er of God,

who, in manner past understanding and re- count- ing,

ineffably gavest birth in time to the Time- less One.

Holy is the Lord Our God, in Tone V

First system of the musical score. It consists of two staves, treble and bass, both with a key signature of one sharp (F#). The lyrics are "Holy is the Lord our God," repeated twice. The melody is simple, using whole and half notes. The first staff has a treble clef and the second has a bass clef.

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, both with a key signature of one sharp (F#). The lyrics are "Ho- ly is the Lord our God." The melody is more complex, featuring eighth and sixteenth notes, and a final cadence. The first staff has a treble clef and the second has a bass clef.

Ho- ly is the Lord our God.

Exapostilarion

Paschal Exapostilarion

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

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

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

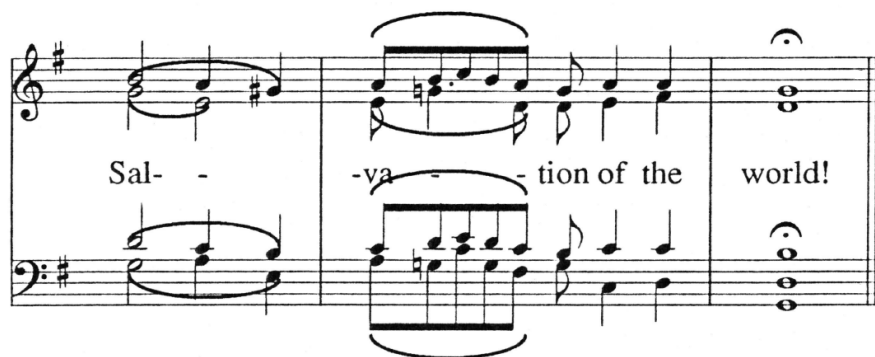
The second system of musical notation. The melody continues in the treble staff. The lyrics are: "King and Lord, on the third day Thou didst ar- -rise a- gain,". The double hyphen under "ar- -rise" indicates a long note.

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

The third system of musical notation. The melody continues in the treble staff. The lyrics are: "rai- sing up Ad- -am from cor- rup- - -tion,". The double hyphen under "Ad- -am" and "cor- rup- - -tion" indicates long notes.

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

The fourth system of musical notation. The melody continues in the treble staff. The lyrics are: "and a- bol- ish- ing death: O Pas- cha of in- cor- rup- - - -tion,". The double hyphen under "in- cor- rup- - - -tion" indicates a long note.



Glory...

Exapostilarion of the Blind Man
in the same melody

Enlighten, O Lord, my noetic eyes which have been blinded by dark sin, instilling humility, O Compassionate One; and wash me with tears of repentance.

Both now...

Another of the Blind Man
Special Melody: Hearken, ye women...

As He passed by, our Savior came upon a blind man bereft of eyes, and having spat upon the ground and made clay, He anointed him and sent him to Siloam to wash. And when he had washed, he came, seeing Thy light, O my Christ.

Let Every Breath Praise the Lord, in Tone V

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

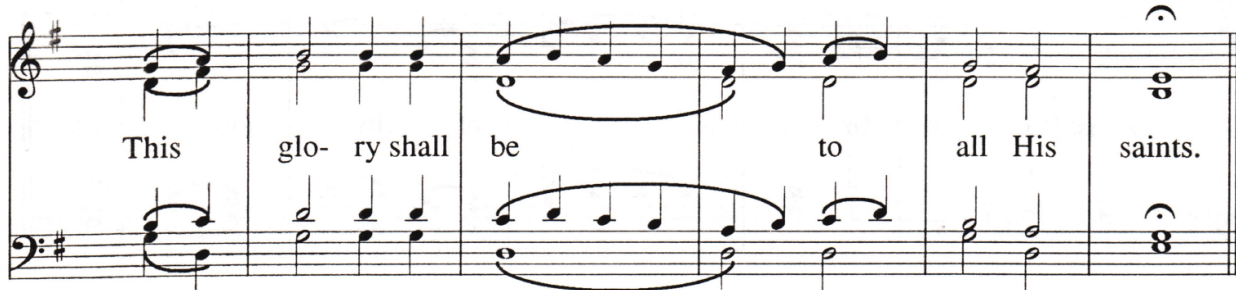
praise Him in the high- est. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalms of Praise, in Tone V

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



O Lord, when the tomb had been sealed by the iniquitous,/ Thou didst issue forth from the grave,/ as Thou hadst been born of the Theotokos./ Thine incorporeal angels did not understand how Thou hadst become incarnate,/ and the soldiers who guarded Thee did not sense when Thou didst arise./ For both things were sealed for those who would examine them;/ but the wonders were revealed to those who worshipped the mystery with faith.// Grant Thou joy and great mercy unto us who hymn it!

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

O Lord, Who broke asunder the everlasting chains/ and rent apart the bonds of hades,/ Thou didst rise from the tomb,/ leaving Thy grave-clothes behind as a witness to Thy true burial on the third day;/ and Thou didst go before Thy disciples into Galilee,/ O Thou Who wast guarded in the cave./ Great is Thy mercy, O unapproachable Savior!// Have mercy and save us!

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

The women, O Lord, hastened to the tomb/ to see Thee Who suffered for our sake, O Christ;/ and when they were come, they found an angel seated upon the stone,/ which had rolled away in fear;/ and he cried out to them, saying: "The Lord is risen!// Tell ye the disciples that He hath risen from the dead, saving our souls!"

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

O Lord, as Thou didst come forth from the sealed tomb,/ so didst Thou enter in unto Thy disciples while the doors were fast shut,/ showing them the bodily sufferings/ which Thou didst endure, O long-suffering Savior./ Thou didst undergo wounding as One from the seed of David,/ and didst free the world as the Son of God./ Great is Thy mercy, O unapproachable Savior!// Have mercy and save us!

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

O Lord, King of the ages and Creator of all,/ Who for our sake didst accept crucifixion and burial in the flesh,/ that Thou mightest free us all from hades:// Thou art our God, and we know none other than Thee.

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

O Lord, who can describe Thine all-radiant wonders?/ Or who can declare Thy dread mysteries?/ For, having become man for our sake, as Thou Thyself desired,/ Thou didst reveal the might of Thy power;/ for by Thy Cross Thou didst open paradise to the thief,/ and

by Thy burial Thou didst break the chains of hades,/ and by Thy resurrection Thou hast enriched all things.// O compassionate Lord, glory be to Thee!

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

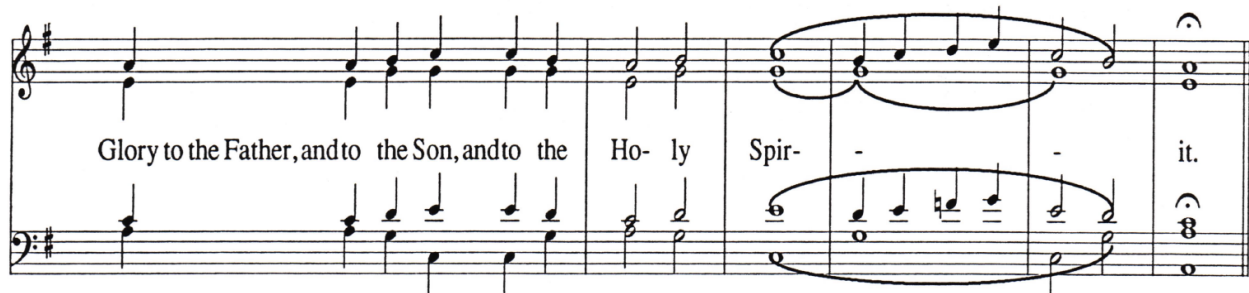
Arriving at Thy tomb very early in the morning,/ the myrrh-bearing women sought to anoint God the immortal Word with myrrh;/ but, informed by the words of the angel,/ they returned with joy and declared openly to the apostles/ that Thou hadst arisen, O Life of all,// and granted the world cleansing and great mercy.

Sticheron of the Blind Man, in Tone VIII

Stichos: Look upon me and have mercy on me.

O Christ God,/ Who in the loving-kindness of Thy compassions becamest incarnate,/ by dust Thou didst vouchsafe divine radiance unto him who was deprived of light from his mother's womb,/ O Thou Who didst touch him with thy creative fingers./ And now, O Bestower of light,/ do Thou Thyself enlighten the eyes of our souls,// in that Thou alone art the Bestower of abundant gifts.

Glory, in Tone VIII



Who can tell of Thy powers, O Christ?/ Or who can reckon the multitudes of Thy wonders?/ For in Thy goodness Thou wast revealed on earth to be both God and man;/ and didst grant twofold healing unto the infirm./ For Thou didst not merely open the bodily eyes of him who was blind from his mother's womb,/ but the eyes of his soul as well./ Wherefore, he confessed Thee to be the hidden God,// Who grantest great mercy unto all.

Both now..., Theotokion in Tone II.

Κοίνεια, ἡ βίβλ' 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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✠ΒΚΔ.
MMXXIV