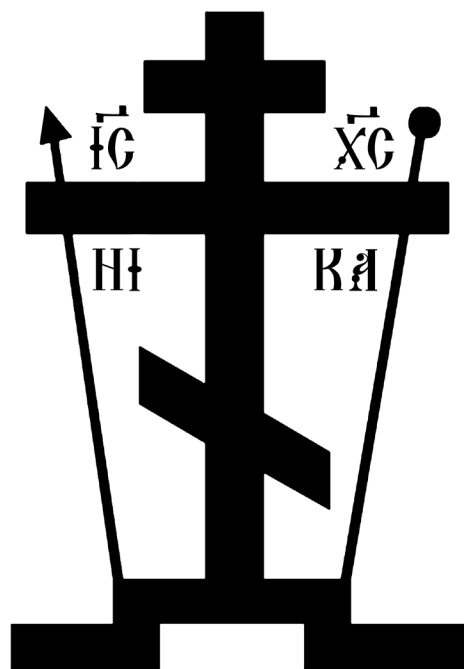


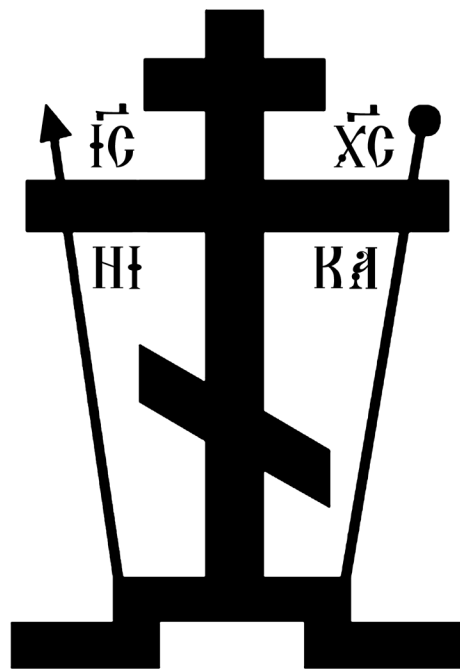


**Music for the Holy Ascension of Our
Lord, God and Savior Jesus Christ**

Δόμνις εἰς τὴν γῆνιν μὴ βρονοῦσιν
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΔ.
MMXXIV



Music for the Holy Ascension of Our Lord, God and Savior Jesus Christ

Δόμνις εἰς τὴν γῆν μὴ βοήθειαν

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΔ.

MMXXIV

The Pentecostarion of the Orthodox Church
© 2010 Isaac E. Lambertsen

Choral arrangements from
Music for the All-Night Vigil, Tone I through Tone VIII
© 1991 Timothy J. Clader
and
Music of Holy Pentecost
© 1995 Timothy J. Clader
and
Music of the Katavasia, Volume II
© 1998 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2024 Translation of the relics of Hieromartyr Philip,
Metropolitan of Moscow, Wonderworker of All Russia
2024 г. Перенесение мощей свт. Филиппа,
митр. Московского, всея России чудотворца

Music for the Holy Ascension of Our Lord, God and Savior Jesus Christ

Contents

Great Vespers	1
Lord I Have Cried, in Tone VI	1
Stichera for Lord, I Have Cried, in Tone VI.....	3
Prokeimenon	7
At Litia, in Tone I.....	9
In Tone IV.....	9
Stichera of the Aposticha, in Tone II.....	11
Troparion of the Feast, in Tone IV	11
Matins.....	12
God is the Lord, in Tone IV.....	12
Troparion of the Feast, in Tone IV	12
Magnification.....	13
Hymn of the Ascents.....	14
Prokeimenon, in Tone IV	17
Let Every Breath Praise the Lord, in Tone IV.....	17
Stichera following Psalm 50, in Tone VI	18
The Canon.....	21
Exapostilarion.....	53
Let Every Breath Praise the Lord, in Tone I	54
Psalms of Praise, in Tone I.....	55
Glory, Both Now, in Tone II.....	56
Troparion of the Feast, in Tone IV	56
Divine Liturgy.....	57
First Antiphon.....	57
Second Antiphon.....	57
Third Antiphon	58
Troparion of the Feast, in Tone IV	59
Kontakion of the Feast, in Tone VI	59

Prokeimenon, in Tone VII.....	59
Alleluia, in Tone II.....	59
Irmos of Ode XI of the First Canon	60

Great Vespers

After the Introductory Psalm, we do not chant Blessed is the man...

Lord I Have Cried, in Tone VI

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

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

Hear-ken un-to me, O Lord.

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

Hear-ken un-to me, O Lord.

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

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

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

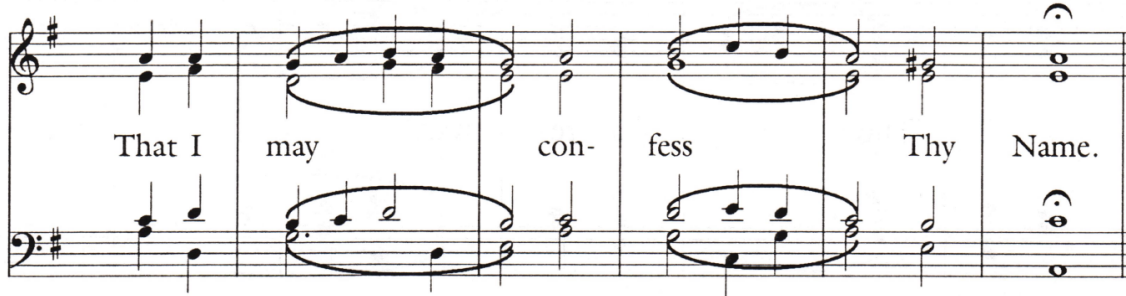
Hear-ken un-to me, O Lord. Let my prayer be set forth

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

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

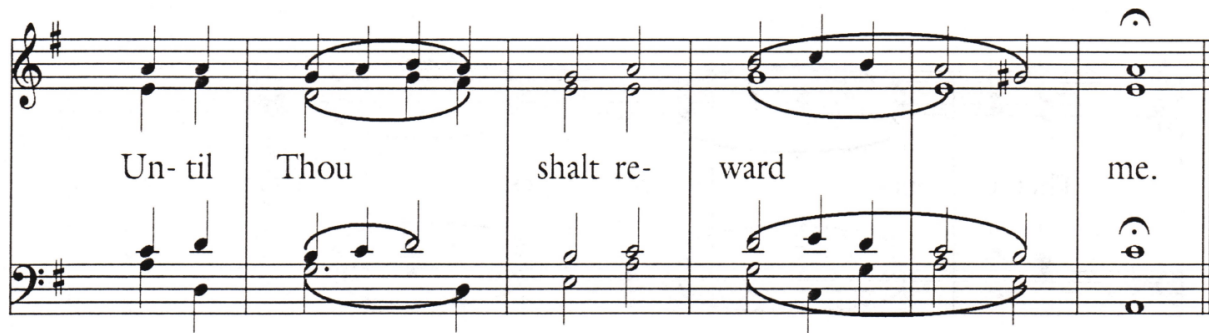
Stichera for Lord, I Have Cried, in Tone VI

Stichos: Bring my soul out of prison:



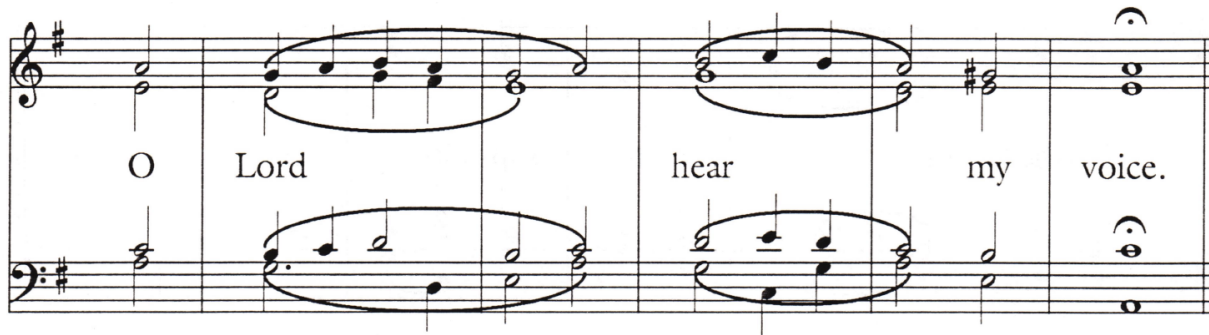
The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marveled, beholding a Man exalted higher than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before.

Stichos: The righteous shall wait patiently for me:



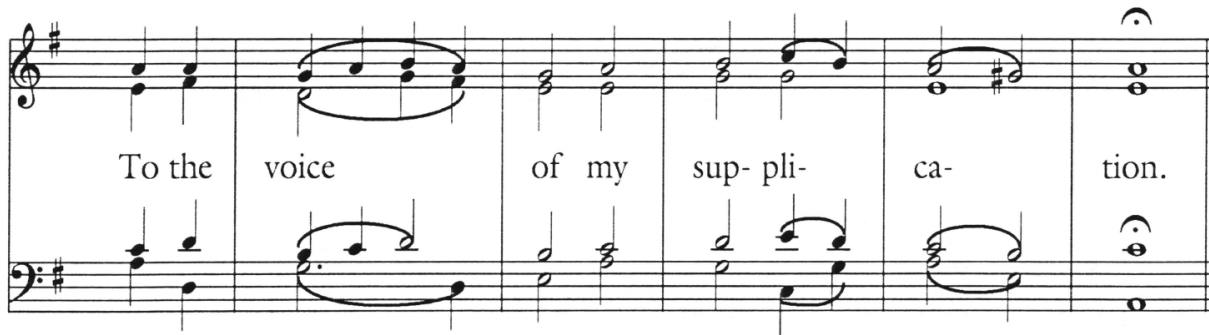
The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marveled, beholding a Man exalted higher than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before.

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



The cherubim marveled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee!

Stichos: Let Thine ears be attentive:



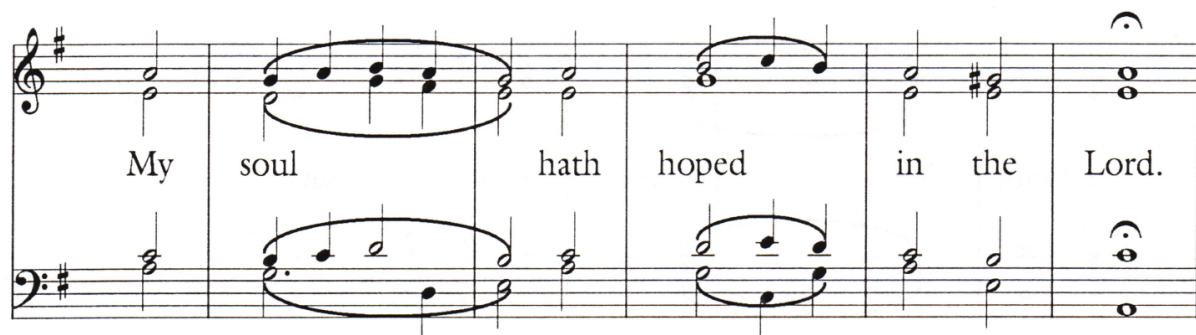
The cherubim marveled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee!

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



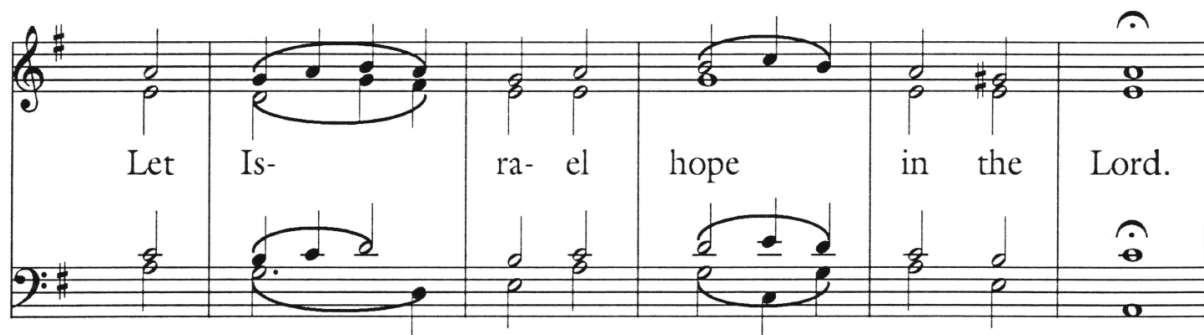
Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy on us!

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



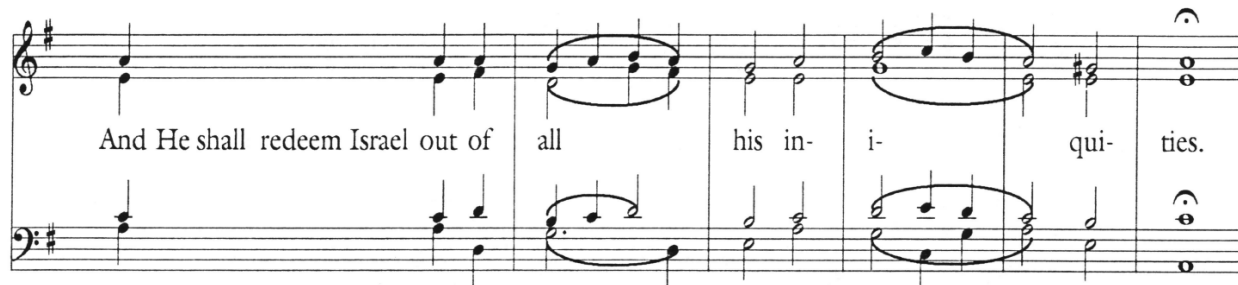
Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy on us!

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



O Lord, as the apostles saw Thee upborne upon clouds, filled with sorrow and grieving with tearful lamentation, they said, O Christ Bestower of life: Leave not us Thy servants orphaned, whom Thou didst love in Thy loving-kindness, in that Thou art compassionate, O Master; and as Thou didst promise, send down upon us Thine all-holy Spirit, Who enlighteneth our souls.

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



O Lord, as the apostles saw Thee upborne upon clouds, filled with sorrow and grieving with tearful lamentation, they said, O Christ Bestower of life: Leave not us Thy servants orphaned, whom Thou didst love in Thy loving-kindness, in that Thou art compassionate, O Master; and as Thou didst promise, send down upon us Thine all-holy Spirit, Who enlighteneth our souls.

Stichos: O praise the Lord, all ye nations:



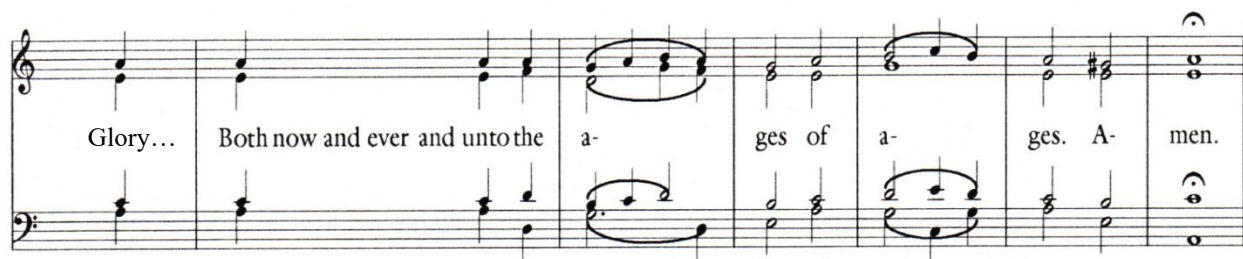
Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls.

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



Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls.

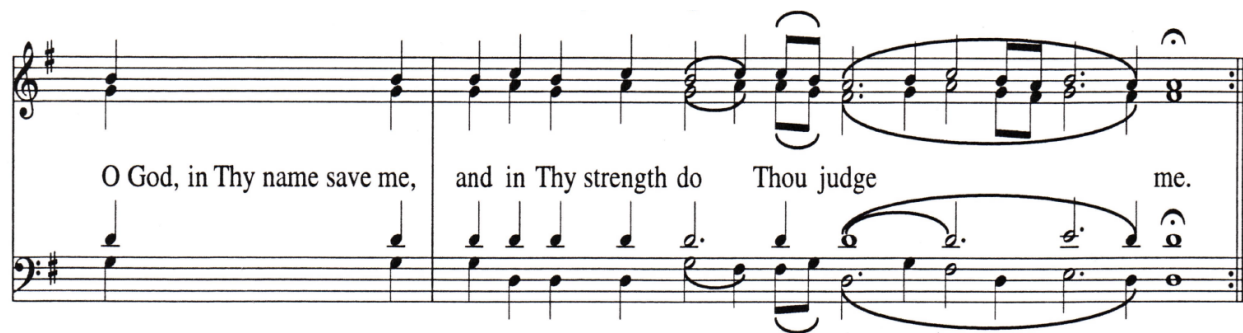
Glory, Both Now, in Tone VI



O sweetest Jesus, Who wast not separated from the bosom of the Father and as a man didst dwell with men, Thou didst ascend in glory from the Mount of Olives; and mercifully bearing our fallen nature aloft, Thou didst set it next to the Father. Wherefore, the heavenly ranks of the incorporeal beings, marveling at the miracle, were stricken with awe and, seized with trembling, magnified Thy love for mankind. With them we who are of earth, glorifying Thy condescension toward us and Thine ascension from us, pray, saying: O Thou Who in Thine ascension didst fill with immeasurable joy the disciples and the Theotokos who bore Thee, through their supplications vouchsafe us also the joys of Thine elect, for the sake of Thy great mercy.

Prokeimenon

Wednesday Evening, Tone V



Paroemias

Reading from the Prophecy of Isaiah

Thus saith the Lord: In the last days the mountain of the Lord shall be revealed, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many peoples shall go and say: "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will tell us His way, and we will walk therein."

Reading from the Prophecy of Isaiah

Thus saith the Lord: "Go through My gates, and make a way for My people; and cast the stones out of the way; lift up a standard for the nations." For, behold, the Lord hath proclaimed to the end of the earth: "Say ye to the daughter of Sion: Behold, thy Savior hath come to thee, having His reward and His work before His face. And one shall call them the holy people, delivered by the Lord: and thou shalt be called a city sought out, and not forsaken." Who is this that is come from Edom, with red garments from Bozrah, this one who is fair in His apparel, mighty in strength? I speak of righteousness and saving judgment. Wherefore are Thy garments red, and Thy raiment as if fresh from a trodden winepress? "I alone have trodden the vintage, and of the nations there is not a man with Me." I remembered the mercy of the Lord, the virtues of the Lord in all things wherein He doth recompense us. The Lord is a good judge to the house of Israel; He dealeth with us according to His mercy, and according to the abundance of His righteousness. And He said: "Are these not My people? The children surely will not be rebellious." And He became to them salvation out of all their tribulation. Not an ambassador, nor an angel, but the Lord Himself saved them, because He loved them, and spared them: He Himself redeemed them, and took them up, and lifted them up all the days of the age.

Reading from the Prophecy of Zechariah

Thus saith the Lord: "Behold, the days of the Lord come, and His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east. And in that day living water shall come forth out of Jerusalem, half of it toward the former sea, and half of it toward the latter sea; and so shall it be in summer and spring. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His name one, compassing all the earth, and the wilderness from Geba unto Rimmon, beyond the crest of Jerusalem. And He shall ascend, and shall remain in that place. And from the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Hananel, as far as the king's wine-presses, they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.

At Litia, in Tone I

O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of Thy power unto the children of men, O Lord Who lovest mankind.

Thou didst ascend to Thine unoriginate Father, O Christ Who wast never separated from His uncircumscribable bosom, and the powers did not accept any addition to the thrice-holy praise, but acknowledged Thee, O Lord, as the one Son, the Only-begotten of the Father, Who hadst become man in the multitude of Thy compassions. Have mercy on us!

Thine angels said to the apostles, O Lord: "Ye men of Galilee, why stand ye gazing at the sky? He Who is upborne from you into heaven is Christ God. He will come again, in the same manner in which ye have seen Him going to heaven. Serve Him in holiness and righteousness!"

In Tone IV

When Thou didst come to the Mount of Olives to do the will of the Father, O Christ, the angels of heaven were amazed, and the nether regions were filled with fear. The disciples stood before Thee, trembling with joy, as Thou didst speak with them, and a waiting cloud was made ready as a throne across from them; and heaven, opening its gates, revealed its beauty, and the earth opened its hidden chambers, that Adam might recognize Thy descent and rising again. But Thy feet were lifted up, as if by hands; Thy mouth uttered blessings aloud, that they might be heard; a cloud bore Thee aloft, and heaven took Thee in. This work, great and all-glorious, didst Thou do, O Lord, for the salvation of our souls.

O God Who in Thyself didst fashion anew the nature of Adam which had gone down into the nether regions of the earth, today Thou hast raised it higher than any principality or authority; for, loving it, Thou hast enthroned it with Thyself, and having mercy on it, Thou hast united it to Thee and glorified it with Thyself. Yet the incorporeal beings said: "Who is this beauteous Man?" Yet Thou art not only man, but God and Man, united and revealed. Wherefore, the angels, astonished, some flying, garbed in radiant garments, and others standing by the disciples, cried: "Ye men of Galilee, He Who hath departed from you is Jesus, the God-man. As God and man He will come again, judging the living and the dead, and granting to the faithful forgiveness of sins and great mercy."

When Thou didst ascend in glory, O Christ God, as the disciples watched, the clouds bore Thee up in the flesh; the gates of heaven were lifted up; the choir of the angels rejoiced with gladness; and the highest hosts cried out, saying: "Lift up your gates, ye princes, and the King of glory shall enter in!" But the disciples, marveling, said: "Part not from us, O good Shepherd, but send upon us Thine all-holy Spirit, Who guideth, confirmeth, enlighteneth and sanctifieth our souls!"

Glory, Both Now, in Tone IV

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: (Glory) ... Both now and ever, and unto the a- ges of a- ges. A- men. The score includes various musical notations such as eighth notes, quarter notes, and half notes, with some notes beamed together. There are also rests and a final cadence marked with a double bar line and a repeat sign.

Having fulfilled the mystery which was hidden from all ages and generations, O Lord, in that Thou art good, Thou didst go with Thy disciples to the Mount of Olives, bringing also her who gave birth to Thee, the Creator and Fashioner of all; for it was fitting that she who, as Thy Mother, was pained more than all others at Thy suffering, also delight with surpassing joy in the glory of Thy flesh. And we also, sharing in Thine ascension into heaven, O Master, glorify Thy great mercy toward us.

Stichera of the Aposticha, in Tone II

Thou wast born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

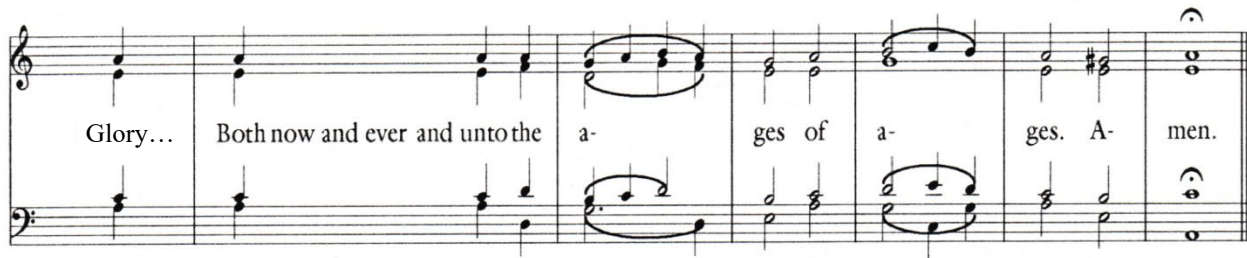
Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

When Thou wast taken up from the Mount of Olives, O Christ, the hosts, beholding Thee, cried one to another: "Who is this?" And it was said to them: "This is He Who is mighty and powerful! This is He Who is mighty in battle! This is He Who is truly the King of glory!" "Why are His disciples with joy, when they had been assured by garments red?" "He cometh from Bozrah, which Thy blessing that Thou art the Son of God, the is the flesh." And having as God sat at the right hand of majesty, Thou didst send us the Holy Spirit, that He might guide and save our souls.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thou didst ascend in glory on the Mount of Olives, O Christ God, in the presence of Thy disciples, and didst sit at the right hand of the Father, O Thou Who fillest all things with Thy divinity; and Thou didst send them the Holy Spirit, Who enlighteneth, confirmeth and doth hallow our souls.

Glory, Both Now in Tone VI



Troparion of the Feast, in Tone IV

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world. *Thrice*

Matins
God is the Lord, in Tone IV

Four times

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

in the name of the Lord.

The musical score is written for two staves, Treble and Bass clef, in a key with one flat (B-flat). The melody is 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 final note of the melody is a whole note with a fermata, indicating a long hold.

Troparion of the Feast, in Tone IV

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world. *Thrice*

First Sessional Hymn, in Tone I

Special Melody: When the stone had been sealed by the Jews...

As the angels marveled at Thy strange ascent, and the disciples were filled with awe at Thy strange uplifting, Thou didst ascend with glory as God, and the gates were lifted up for Thee, O Savior; wherefore, the hosts of heaven were amazed, crying out: Glory to Thy condescension, O Savior! Glory to Thy kingdom! Glory to Thine ascension, O Thou Who alone lovest mankind! *Twice*

Second Sessional Hymn, in Tone III

Special Melody: Awed by the beauty of thy virginity...

God, preëternal and without beginning, having mystically deified the human nature which He had assumed, hath ascended today; and the angels, going before Him, showed Him to the apostles as He went to heaven with great glory, and bowing down to Him, they said: Glory to God Who hath ascended!" *Twice*

Magnification

We magnify Thee, O Christ, Bestower of life, and we honor Thy divine ascension into heaven with Thine all-pure flesh.

Selected Psalm Verses

Clap your hands, all ye nations; shout unto God with a voice of rejoicing. *(Psalm 46:1)*

For the Lord Most High is terrible, a great King over all the earth. *(Psalm 46:2)*

He hath subdued peoples under us, and nations under our feet. *(Psalm 46:3)*

God is gone up in jubilation, the Lord with the voice of the trumpet. *(Psalm 46:5)*

And He mounted upon cherubim and flew. *(Psalm 17:10)*

He flew upon the wings of the winds. *(Psalm 17:10)*

Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in. *(Psalm 23:9)*

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. *(Psalm 102:17)*

The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet. *(Psalm 109:1)*

Worship Him, all ye His angels. *(Psalm 96:8)*

God sitteth upon His holy throne. *(Psalm 46:8)*

And He Himself will judge the world in righteousness. *(Psalm 9:8)*

Thy throne, O God, is for ever and ever. *(Psalm 44:5)*

For Thy magnificence is lifted high above the heavens. *(Psalm 8:1)*

Who is like the Lord our God, Who dwelleth on high? *(Psalm 112:5)*

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts. *(Psalm 20:13)*

O chant unto our God, chant ye; chant unto our King, chant ye. *(Psalm 46:6)*

Glory... , Both now...

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

We magnify Thee, O Christ, Bestower of life, and we honor Thy divine ascension into heaven with Thine all-pure flesh.

Sessional Hymn, in Tone V

Special Melody: O ye faithful, let us hymn and worship the Word

O Christ, Who didst come down from heaven to those on earth, Who didst lay below in death's custody, and Who, as God, didst by Thine ascension lift Adam's form up to heaven, as Thou art merciful and lovest mankind Thou didst cause it to sit with Thee on the throne of the Father. *Twice*

Hymn of the Ascents

Obikhod, Antiphon I, Tone IV

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

This musical system 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 written below the notes.

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

This musical system continues the melody and harmony. The lyrics are written below the notes.

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

This musical system continues the melody and harmony. The lyrics are written below the notes.

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

This musical system concludes the fourth line of the hymn. The lyrics are written below the notes.

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

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

By the Ho- ly Spir- it, is every soul giv- en life,

ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff begins with a half note on G4. The bass staff begins with a half note on F#3. The lyrics "and made radiant by the Unity of the Trinity in" are centered between the staves.

a sacred and mystical man-ner.

This musical system continues the hymn. The treble staff has three measures: a half note on G4, a half note on A4 with a sharp sign, and a whole note chord of G4 and B4 with a fermata. The bass staff has three measures: a half note on F#3, a half note on G3, and a whole note chord of F#3 and G3 with a fermata. The lyrics "a sacred and mystical man-ner." are centered between the staves.

Prokeimenon, in Tone IV

God is gone up in jubilation, the Lord with the voice of the trumpet.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Let Every Breath Praise the Lord, in Tone IV

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is in a simple, homophonic style. The lyrics are: "Let ev- ery breath Praise the Lord." The score is divided into two measures by a double bar line. The first measure contains the words "Let ev- ery breath" and the second measure contains "Praise the Lord." The melody is written in a simple, homophonic style, with the words "Let ev- ery breath" and "Praise the Lord." written below the notes. The score is written in a simple, homophonic style, with the words "Let ev- ery breath" and "Praise the Lord." written below the notes.

Matins Gospel 8, John §65 (20:19-23)

Stichera following Psalm 50, in Tone VI

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

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

through the prayers of the A- pos- tles, O mer- ci- ful One:

The second line continues the melody. It includes a measure rest for the word "A-". The lyrics are: "through the prayers of the A- pos- tles, O mer- ci- ful One:"

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

The third line features a long melisma on the word "trans- gres- sions", indicated by a large oval encompassing several measures. The lyrics are: "Blot out the multitude of our trans- gres- sions."

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

The fourth line concludes the Stichera with a steady melody. The lyrics are: "Both now and ever, and unto the ages of a- ges. A- men."

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

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

Have mercy one me, O God, according to Thy great mer- cy,

and according to the multitude of Thy com- pas- sions,



Sticheron, in Tone VI

Today the hosts on high,/ beholding our nature in the heavens,/ and marveling at the strange manner of its ascent,/ were at a loss, and said one to another: /"Who is this Who hath come?"/ And seeing their Master,/ they commanded that the gates of heaven be lifted up./ With them let us unceasingly sing to Him/ Who will come from thence in the flesh,/ as the omnipotent God and Judge of all.

The Canon

First Canon, Ode I, in Tone VII *The composition of John the Monk, in Tone V*

To God the Sav- iour,

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

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

for He is glor- i- fied.

Let us all sing a hymn of victory, O ye people, unto Christ, Who hath been upborne on the shoulders of the cherubim, and hath set us with Himself at the right hand of the Father, for He hath been glorified.

Seeing Christ, the Mediator between God and man, in the flesh on high, the angelic choirs marveled and together sang a hymn of victory, for He hath been glorified.

Unto God, Who appeared on Mount Sinai, Who gave the Law to Moses the God-beholder, and hath ascended in the flesh from the Mount of Olives, let us all sing, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly entreat God, Who became incarnate of thee yet was not separated from the bosom of the Father, that He save from every evil circumstance those whom He hath created.

Second Canon, Ode I, in Tone IV

The composition of Kyr Joseph, the acrostic whereof is, in Odes I through VII, the Greek alphabet, and in Odes VIII and IX is "The hymnody of Joseph" in Tone IV

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Thou didst arise on the third day, O Thou Who art immortal in essence, and didst appear to the eleven and to all Thy disciples, O Christ; and Thou didst make haste to the Father, borne on a cloud, O Creator of all.

David, divinely inspired, manifestly crieth out, singing: The Lord hath gone up to the heavens in jubilation at the sound of the trumpet, and hath reached the Father, the Origin of light.

Glory...: Having by Thy suffering and arising renewed the world, which hath grown old in many sins, O Lord, Thou didst ascend, upborne above the heavens by a cloud. Glory to Thy power!

Both now...: Thou gavest birth to the Master of all, Who accepted suffering of His own will and ascended to His Father, Whom He had never left, even though He assumed flesh, O most immaculate Mistress.

Katavasia - Ode I

Covered with di-vine dark-ness,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes: C4, D4, E4, F4, G4, and A4. The words "Covered with di-vine dark-ness," are written below the treble staff, aligned with the notes. The bass staff provides a simple accompaniment with half notes: C3, D3, E3, F3, G3, and A3.

the one slow of speech hath proclaimed the God-writ-ten law;

The second line of musical notation. The treble staff continues the melody with half notes: B4, C5, D5, E5, F5, and G5. The words "the one slow of speech hath proclaimed the God-writ-ten law;" are written below the treble staff. The bass staff continues with half notes: B2, C3, D3, E3, F3, and G3.

for having thrown the mire off his men-tal eye,

The third line of musical notation. The treble staff continues the melody with half notes: A5, B5, C6, D6, E6, and F6. The words "for having thrown the mire off his men-tal eye," are written below the treble staff. The bass staff continues with half notes: A2, B2, C3, D3, E3, and F3.

he doth see the Existing One and is taught knowledge of the Spir-it,

The fourth line of musical notation. The treble staff continues the melody with half notes: G6, A6, B6, C7, D7, and E7. The words "he doth see the Existing One and is taught knowledge of the Spir-it," are written below the treble staff. The bass staff continues with half notes: G2, A2, B2, C3, D3, and E3.

A musical score for two staves, treble and bass clef, in a key with one flat (B-flat). The lyrics are "prai- sing with di- vine songs." The melody is written in a simple, homophonic style. The treble staff features a series of chords, with the final measure containing a whole note chord with a fermata. The bass staff features a series of single notes, with the final measure containing a whole note with a fermata. The lyrics are written below the notes.

prai- sing with di- vine songs.

First Canon, Ode III



Thou didst go up to the Father, O Christ, Bestower of life, and didst uplift our nature in Thine ineffable compassion, O Thou Who lovest mankind.

Seeing human nature ascending with Thee, O Savior, the ranks of the angels were amazed and unceasingly hymned Thee.

The choirs of the angels were filled with awe, O Christ, beholding Thee upborne in the body; and they hymned Thy holy ascension.

Thou didst exalt human nature which had fallen through corruption, O Christ, and by Thine ascent didst lift it up, and didst glorify us with Thyself.

Theotokion: Unceasingly entreat Him Who issued forth from thy womb, O pure one, that we who hymn thee, the Mother of God, may be delivered from the delusion of the devil.

Second Canon, Ode III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory. "Lift up the gates of heaven! Behold, Christ, the King of creation, is come, clothed in an earthly body," those below said to the heavenly hosts.

Having sought out Adam, who had been deluded by the deceit of the serpent, O Christ, as Thou didst clothe Thyself in him Thou didst ascend and sit on the right hand, as One equally enthroned with the Father, as the angels hymned Thee.

Glory...: Earth doth celebrate and dance; and heaven rejoiceth today at the ascension of the Creator of creation, Who by His will hath manifestly united the disparate natures.

Both now...: Having given birth to the one immortal God, the Destroyer of death, O most pure Virgin Mother, ever beseech Him to mortify my deadly passions and save me.

Katavasia – Ode III

The fetters of a child- less womb, and the unbearable insults from a fruit- ful foe

were of old done away with by Anna the Prophetess by her prayer a- lone,

brought with a bro- ken spir- it,

unto the Mighty One and God of wis- - dom.

Sessional hymn, in Tone VIII

Special Melody: Of the Wisdom...

Having sat upon the clouds of heaven and left the world to those on earth, Thou didst ascend and sit at the right hand of the Father, as One consubstantial with Him and the Spirit; for even though Thou didst manifest Thyself in the flesh, yet didst Thou remain immutable. Wherefore, Thou awaitest the ultimate end, O Thou Who shalt come to earth to judge the whole world. O impartial Lord, spare Thou our souls, granting remission of transgressions to Thy servants, in that Thou art the merciful God.

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

First Canon, Ode IV

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

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

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

Thou didst ascend in glory, O King of the angels, sending the Comforter from the Father unto us; wherefore, we cry out: Glory to Thine ascension, O Christ!

As the Savior went up in the flesh to the Father, the armies of the angels marveled at Him and cried out: Glory to Thine ascension, O Christ!

The angelic hosts cried out to those who were higher: "Lift up your gates for Christ our King, Whom with the Father and the Spirit we hymn!"

Theotokion: The Virgin gave birth and knew not the pangs of birthgiving; she is a Mother, yet remained a Virgin, and hymning her we cry out: Rejoice, O Theotokos!

Second Canon, Ode IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Taking those whom He loved, Jesus the Bestower of life went up the Mount of Olives and blessed them; and, upborne on a cloud, He reached the bosom of the Father, from whence He had never departed.

The whole world, visible and invisible, doth celebrate; and angels and men join chorus in joy, unceasingly glorifying the ascension of Him Who in His goodness united Himself to us in the flesh.

Glory...: O Lord Who, as immortal, didst destroy the dominion of death, Thou didst grant immortality unto all, O Thou Who lovest mankind, and didst ascend in glory as Thine honored disciples watched, O Almighty Jesus.

Both now...: Blessed was thy womb, O most immaculate one; for thou wast vouchsafed ineffably to contain Him Who all-gloriously emptied the belly of hades. Him do thou beseech, that He save us who hymn thee.

Katavasia – Ode IV

O King of Kings, On- ly Like of Like,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes. The lyrics are written below the treble staff, aligned with the notes. The bass staff provides a harmonic accompaniment with half notes and quarter notes.

Word coming forth from the Uncaused Fath- er,

The second line of musical notation. The treble staff continues the melody, with a circled double bar line indicating a caesura or a specific musical phrase. The lyrics are aligned with the notes. The bass staff continues the accompaniment.

as a Benefactor Thou hast now infallibly sent forth Thy Spir- it,

The third line of musical notation. The treble staff continues the melody, with a circled double bar line. The lyrics are aligned with the notes. The bass staff continues the accompaniment.

Equal in might, upon the a- pos- tles who chant:

The fourth line of musical notation. The treble staff continues the melody. The lyrics are aligned with the notes. The bass staff continues the accompaniment.

Glory to Thy dom- in- - ion, O Lord.

This musical score is written for two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Glory to Thy dom- in- - ion, O Lord." The music features several chords and a melodic line with a long note on "dom-" and a half note on "in-". The piece concludes with a final chord in the treble staff and a whole note in the bass staff.

First Canon, 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.

Having filled all things with joy, O Merciful One, Thou didst go in the flesh to the heavenly hosts.

Seeing Thee taken up, the angelic hosts cried out: "Lift up your gates for our King!"

Seeing the Savior upborne, the apostles cried out to our King with trembling: Glory to Thee!

Theotokion: We hymn thee, who wast a Virgin even after giving birth, O Theotokos; for thou gavest birth for the world unto God the Word in the flesh.

Second Canon, Ode V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Having slain death by Thy death, O Lord, taking those whom Thou didst love Thou didst ascend the holy Mount of Olives, O Christ, and from thence didst hasten to Thy Father, upborne on a cloud.

Strange was Thy nativity, strange was Thy resurrection, and strange and awesome was Thy divine ascension from the mountain, O Bestower of life, which Elijah of the four horses depicted in his ascent, hymning Thee, O Thou Who lovest mankind.

Glory...: As the apostles looked on, the angels declared: "O men of Galilee, why marvel ye at the ascension of Christ, the Bestower of life? He will come again to the earth, to judge the whole world as the Judge most just."

Both now...: Having preserved thee an incorrupt Virgin after thy birthgiving, O Theotokos, Christ ascendeth to the Father, Whom He had never left, even though He received flesh, noetic and animate, from thee in His ineffable mercy.

Katavasia: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

Katavasia – Ode V

A redemptive purification of short-com-ings,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and a full note, with a final measure containing a half note and a full note beamed together. The bass staff provides a simple harmonic accompaniment with half notes and a full note.

the fire-breathing dew of the Spir-it,

The second line of musical notation. It follows the same structure as the first line, with a treble and bass staff. The melody continues with half notes and a full note, ending with a half note and a full note beamed together in the treble staff.

receive, O ye luminous chil-dren of the Church,

The third line of musical notation. It continues the melody with half notes and a full note. The treble staff ends with a half note and a full note beamed together.

for now out of Sion hath a law gone forth:

The fourth and final line of musical notation. It concludes the phrase with half notes and a full note. The treble staff ends with a half note and a full note beamed together.

the grace of the Spirit in the form of tongues of fire.

The image shows a musical score for two staves, likely for a choir or instrumental ensemble. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of several measures. The top staff features a series of chords, with the final measure containing a long note with a fermata. The bottom staff features a series of single notes, with the final measure containing a long note with a fermata. The lyrics "the grace of the Spirit in the form of tongues of fire." are written between the two staves, aligned with the music.

First Canon, Ode VI

The abyss engulfed me,

and the sea mon- ster be- came a tomb for me; yet I cried un- to Thee

Who lov- est man- kind, and Thy right hand saved me, O Lord.

The apostles leapt up, beholding the Creator taken up today into the heights, and in the expectation of the Spirit and with fear they cried: Glory to Thine ascent!

The angels stood before Thine apostles, crying out, O Christ: "In the same manner wherein ye beheld Christ ascending in the flesh will the righteous Judge of all come again."

As the hosts of heaven beheld Thee taken up on high in the body, O our Savior, they cried out, saying: "Great is Thy love for mankind, O Master!"

Theotokion: As is meet, we glorify thee, the bush unconsumed, the mountain, the animate ladder and the portal of heaven, O glorious Mary, boast of the Orthodox.

Second Canon, Ode VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Let the clouds drop everlasting gladness upon us from on high; for Christ, Who is on a cloud, as upon the cherubim, ascendeth to His Father today.

Appearing in a fleshly form, Thou didst unite into one the natures which before were disparate, O Thou Who lovest mankind, and didst ascend into the heavens as Thy disciples watched, O Compassionate One.

Glory...: "Why these crimson robes of Him Who united Himself to the coarseness of the flesh?" the holy angels cried out on seeing Christ bearing the divine marks of His honored sufferings.

Both now...: O pure Maiden, we hymn thy conceiving, we hymn thine ineffable birthgiving, *Irmos:* The abyss engulfed me, and the sea whereby we have been delivered from corruption, monster became a tomb for me; yet I cried unto affliction and dark imprisonment in hades.

Katavasia – Ode VI

O Christ, our propitiation and sal-va-tion,

The first line of musical notation for the Katavasia. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are written below the staff, aligned with the notes. The word 'sal-' is split across the end of the line and the beginning of the next line.

Thou didst shine forth, O Master, from the Vir-gin,

The second line of musical notation. It continues the melody from the first line. The lyrics are written below the staff, aligned with the notes. The word 'Vir-' is split across the end of the line and the beginning of the next line.

that, just as the Prophet Jonah from the breast of the sea mon-ster,

The third line of musical notation. It continues the melody from the second line. The lyrics are written below the staff, aligned with the notes. The word 'mon-' is split across the end of the line and the beginning of the next line.

Thou mightest rescue from corruption the whole Ad-am,

The fourth line of musical notation. It continues the melody from the third line. The lyrics are written below the staff, aligned with the notes.

A musical score for two staves, likely a piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one flat (B-flat). The music consists of chords and single notes. The lyrics 'fal- len with all his race.' are written below the staves. The first staff has a slur over the last four measures, and the second staff has a slur over the last four measures. The piece ends with a double bar line.

fal- len with all his race.

Kontakion, in Tone VI

Having fulfilled Thy dispensation for us and united things on earth with things in heaven, Thou didst ascend in glory, O Christ our God, in nowise departing from us, but remaining inseparable, and crying out to those who love Thee: I am with you, and no one is against you!

Ikos: O ye who have left the things of earth on the earth, ye who leave things of ashes to the dust, come, let us rouse ourselves and lift up our eyes and thoughts to the heights; let us soar in sight and senses to the gates of heaven, O mortals, and let us imagine ourselves on the Mount of Olives, gazing upon the Deliverer upborne upon the clouds. For from thence hath the Lord hastened to the heavens, where He distributeth generous gifts to His apostles, comforting them like a father and making them steadfast; and instructing them like sons, He said to them: "I shall not part from you! I am with you, and no one will be against you!"

First Canon, Ode VII

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

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

Blessed is the God of our fathers, Who ascended in clouds of light and hath saved the world.

Taking erring nature upon Thy shoulder, O Savior, having ascended, Thou didst bring it to God the Father.

Blessed is the God of our fathers, Who ascended in the flesh to the incorporeal Father.

Assuming our nature, which hath been slain by sin, O Savior, Thou didst bring it to Thine own Father.

Theotokion: Blessed art Thou, O God of our fathers, Who wast born of the Virgin whom Thou madest the Theotokos.

Second Canon, Ode VII

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all- hymned God of our fathers! .

A radiant cloud upbore Thee, Who art Light, O Lord, and Thou wast taken up from the earth in manner past understanding; and the assembles of heaven praised Thee with the apostles, sayingg: Blessed art Thou, O God!

Rejoicing, let us all clap our hands and exclaim at the ascension of Christ: God is gone up at the sound of the trumpet and hath sat at the right ha d of the Father, in that He is equally enthroned with Him forever!

Glory...: Of old, the great Moses, chanting, exclaimed: Let the angels of heaven worship the ascending Christ as the King of all, to Whom we cry: O Lord and God of our fathers, blessed art Thou!

Both now...: O all-glorious wonders! How didst thou, O divinely joyous one, contain the uncontainable God Who beggared Himself by assuming flesh, Who hath today ascended in to the heavens with great glory, and hath given life unto men?

Katavasia – Ode VII

The harmonious music of the flutes soun- ded forth

to honour the lifeless idol made of gold;

but the light- bearing grace of the Com- for- ter

doth inspire to cry out in rev- er- ence: Trin- i- ty in Un- i- ty,

equal in might and be- gin- ning- less, Bles- - sed art Thou!

First Canon, 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!

Christ Who with glory soared aloft into the heavens in two natures, and sitteth with the Father, hymn ye, O priests! Ye people, exalt Him supremely for all ages! .

We hymn Thee, o Savior, Who hast delivered creation from the slavery of idolatry and presented it, free, to Thy Father, and we exalt Thee supremely for all ages.

He Who by His descent cast down the adversary and by His ascent uplifted men, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou wast shown to be more exalted than the cherubim, O pure Theotokos, who in thy womb didst bear Him Who is upborne by them. With the incorporeal beings we men glorify Him for all ages.

Second Canon, Ode VIII

Irmos: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and He moveth all the world to chant: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

The heavenly intelligences appeared to the apostles at the ascension and declared: “Why stand ye gazing and marveling? He Who ascendeth into the heavens will come again, to Judge men on earth for He alone is the Judge.”

Let us render greatness unto God, let us exclaim in harmony of praise, let us join chorus, and let us clap our hands: God hath gone up from earth to the heavens, the angels and arch-angels praising Him as Master and Creator of all.

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

Our nature, which fell of old, hath been exalted higher than the angels, and it hath been divinely set upon the throne in manner past understanding. Come ye, let us celebrate and cry aloud: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

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

Lo! having made death captive by His Cross, thy Son, O Theotokos, arose on the third day; and having appeared to His disciples, He hath made haste to the heavens. Bowing down before thee with them, we hymn and glorify Him for all ages.

We Praise, We Bless

First system of musical notation. The treble staff contains a melody of eighth notes: G4, A4, B4 (beamed), A4, G4, F#4. The bass staff contains a bass line of eighth notes: G3, A3, B3, A3, G3, F#3. The lyrics are: We praise, we bless, we wor- ship the Lord,

Second system of musical notation. The treble staff contains a melody of eighth notes: G4, A4, B4 (beamed), A4, G4, F#4, E4, D4 (half note). The bass staff contains a bass line of eighth notes: G3, A3, B3, A3, G3, F#3, E3, D3 (half note). The lyrics are: praising and supremely ex- al- ting Him un- to all a- - ges.

Katavasia – Ode VIII

The thrice-radiant Form of the Godhead looseth the

chains and be-dew-eth the flame;

the youths chant, and the whole creation bles- - seth

the Only Saviour and Creator as Ben- e-fac- - tor.

The Magnificat is not chanted. Instead, we chant the refrain:

Magnify, O my soul, Christ, the Bestower of life, Who hath ascended from earth to heaven.

First Canon, 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.

Seeing Thee, Christ God, the Deliverer of the world, divinely uplifted, leaping up with faith the apostles magnified Thee.

Seeing Thy deified flesh in the highest, O Christ, the angels said one to another: "Truly this is our God!"

Seeing Thee taken up on the clouds, O Christ God, the ranks of the incorporeal cried: O King of glory, lift up the gates!

Thee Who descended even to the nether regions of the earth, and hast saved man and exalted him by Thine ascent, do we magnify.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Watching with the apostles as He to Whom thou gavest birth was taken up from the earth today, thou didst magnify Him.

The second refrain:

Beholding the ascent of the Master, the angels were filled with awe, seeing how He was upborne from earth with glory into the heavens.

Second Canon, Ode IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the bodiless hosts keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O gifts beyond attainment! O strange mystery! For He Who hath dominion over all things, departing from earth into the heavens, sent upon the disciples the Holy Spirit Who enlighteneth their mind and maketh them fiery through grace.

"O regiments of disciples," said the Lord, "remain ye in Jerusalem, and I will send you another Comforter, Who is equally enthroned with the Father and is equal in honor with Me Whom

ye behold taken up and borne aloft on a cloud of light."

Glory...: The majesty of Him Who beggared Himself by assuming flesh is manifestly exalted higher than the heavens, and our fallen nature is honored in being seated with the Father. Let us all celebrate and exclaim together, and clap our hands, rejoicing.

Both now...: The Light Who shone forth from the Light shone forth from thee, O most immaculate one, and dissolved all the blackness of ungodliness, and enlightened those sleeping in the night. Wherefore, we all bless thee forever as is meet.

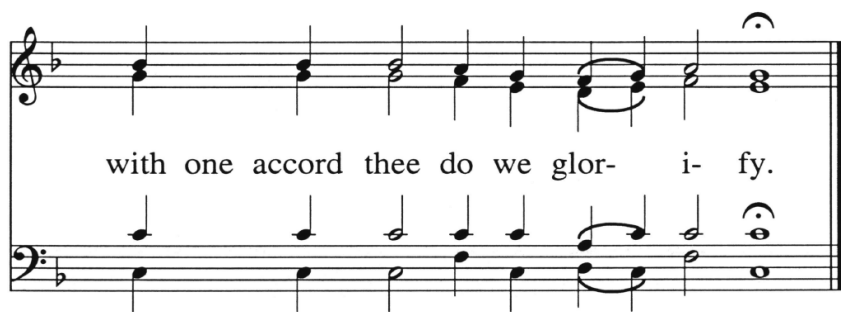
Katavasia – Ode IX

Rejoice thou, O Queen, the glory of both mothers and vir- gins!

For no mouth, however fluent and well- spo- ken,

can be so eloquent as to hymn thee wor- thi- ly;

and every mind faileth to understand thy child- - birth



Exapostilarion

As the disciples watched, Thou didst ascend, O Christ, to sit with the Father; and the angels, hastening before Thee, cried out: "Lift up your gates! Lift them up; for the King is come to the primal Light of glory!" *Thrice*

Let Every Breath Praise the Lord, in Tone I

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

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

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

To Thee is due praise, O God.

Psalms of Praise, in Tone I

Special Melody: Joy of the ranks of heaven...

Stichos: Praise Him for His mighty acts.

Musical score for the Stichos. The melody is in G major (one sharp) and 4/4 time. The lyrics are: "Praise Him according to the mul- ti- tude of His great- - ness." The music features a treble and bass staff. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word "great-" is split across two measures, and "ness." follows. The score ends with a fermata over the final note.

Let us on earth celebrate like the angels, crying out in hymnody to God Who is upborne on the throne of glory: Holy art Thou, O heavenly Father, O co-eternal Son; and holy also art Thou, O most Holy Spirit!

Stichos: Praise Him with the sound of trumpet.

Musical score for the Stichos. The melody is in G major (one sharp) and 4/4 time. The lyrics are: "Praise Him with psal- ter- y and harp." The music features a treble and bass staff. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word "psal- ter-" is split across two measures, and "y and harp." follows. The score ends with a fermata over the final note.

The princes of the angels, beholding Thy strange ascent, O Savior, were at a loss, and cried one to another: "What is this that we see? He Who appeareth in human form as God ascendeth in the flesh higher than the heavens!"

Stichos: Praise Him with timbrel and dance.

Musical score for the Stichos. The melody is in G major (one sharp) and 4/4 time. The lyrics are: "Praise Him with strings and flute." The music features a treble and bass staff. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word "strings" is split across two measures, and "and flute." follows. The score ends with a fermata over the final note.

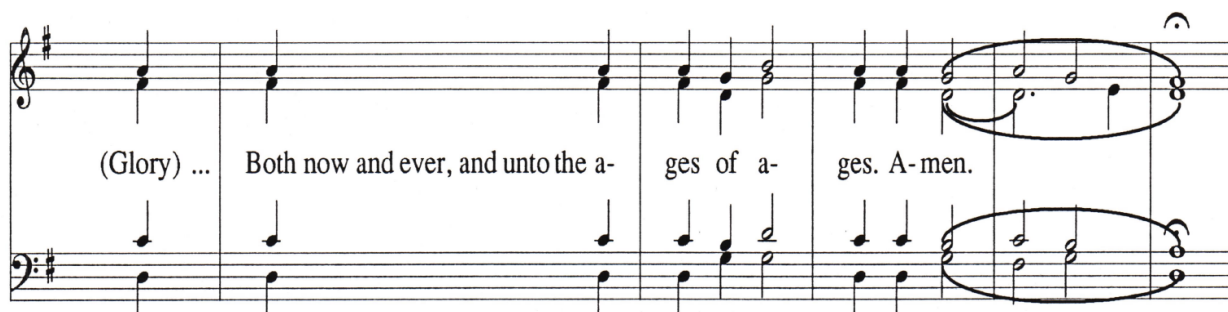
Beholding Thee upborne in the body from the Mount of Olives, O Word, the Galileans heard angels, who cried unto them: "Why stand ye gazing? He will come again in the flesh, in the same manner as ye have seen."

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



Let us on earth celebrate like the angels, crying out in hymnody to God Who is borne up to the throne of glory: Holy art Thou, O heavenly Father, O co-eternal Son; and holy also art Thou, O most Holy Spirit!

Glory, Both Now, in Tone II



Thou was born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

Troparion of the Feast, in Tone IV

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Divine Liturgy

First Antiphon

Stichos I: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos II: For the Lord most high is terrible, a great king over all the earth

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos III: He hath subdued peoples under us, and nations under our feet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos IV: God is gone up in jubilation, the Lord with the voice of the trumpet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Second Antiphon

Stichos I: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

Refrain: O Son of God Who hast ascended in glory, save us who chant unto Thee: Alleluia!

Stichos II: The mountains of Sion on the sides of the north, the city of the great King.

Refrain: O Son of God Who hast ascended in glory, save us who chant unto Thee: Alleluia!

Stichos III: God is known in her towers, when He cometh to help her.

Refrain: O Son of God Who hast ascended in glory, save us who chant unto Thee: Alleluia!

Stichos IV: For lo, the kings of the earth were assembled, they came together.

Refrain: O Son of God Who hast ascended in glory, save us who chant unto Thee: Alleluia!

Glory... , Both now...:

O only-begotten Son and Word of God...

Third Antiphon

Stichos I: Hear this, all ye nations; give ear, all ye that inhabit the world.

Troparion, in Tone IV: Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Stichos II: Both ye that are born of earth, and ye sons of men, rich and poor men together.

Troparion, in Tone IV: Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Stichos III: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Troparion, in Tone IV: Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Stichos IV: I will incline mine ear unto a parable, I will unfold my problem on the psaltery.

Troparion, in Tone IV: Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Troparion of the Feast, in Tone IV

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Glory... , Both now...:

Kontakion of the Feast, in Tone VI

Having fulfilled Thy dispensation for us and united things on earth with things in heaven, Thou didst ascend in glory, O Christ our God, in nowise departing from us, but remaining inseparable, and crying out to those who love Thee: I am with you, and no one is against you!

Prokeimenon, in Tone VII

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Stichos: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

Acts of the Apostles, §1 (1:1-12)

Alleluia, in Tone II

God is gone up in jubilation, the Lord with the voice of the trumpet.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Luke §114 (24:36-53)

Irmos of Ode XI of the First Canon

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

This system contains the first two measures of the musical piece. It is written for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The first measure of the melody features a half note G, a half note A, and a half note B, all beamed together. The second measure of the melody features a half note C, a half note D, and a half note E, all beamed together. The bass line follows a similar pattern with lower notes. The lyrics are placed below the corresponding notes.

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

This system contains the next two measures. The melody continues with a half note F, a half note G, and a half note A, all beamed together. The second measure of the melody features a half note B, a half note C, and a half note D, all beamed together. The bass line continues with a half note F, a half note G, and a half note A, all beamed together. The lyrics are placed below the corresponding notes.

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

This system contains the next two measures. The melody continues with a half note E, a half note D, and a half note C, all beamed together. The second measure of the melody features a half note B, a half note A, and a half note G, all beamed together. The bass line continues with a half note E, a half note D, and a half note C, all beamed together. The lyrics are placed below the corresponding notes.

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

This system contains the final two measures of the piece. The melody continues with a half note F, a half note G, and a half note A, all beamed together. The second measure of the melody features a half note B, a half note C, and a half note D, all beamed together. The bass line continues with a half note F, a half note G, and a half note A, all beamed together. The lyrics are placed below the corresponding notes. The piece ends with a double bar line.

Communion Verse

God is gone up in jubilation, the Lord with the voice of the trumpet.

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

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΔ.
MMXXIV