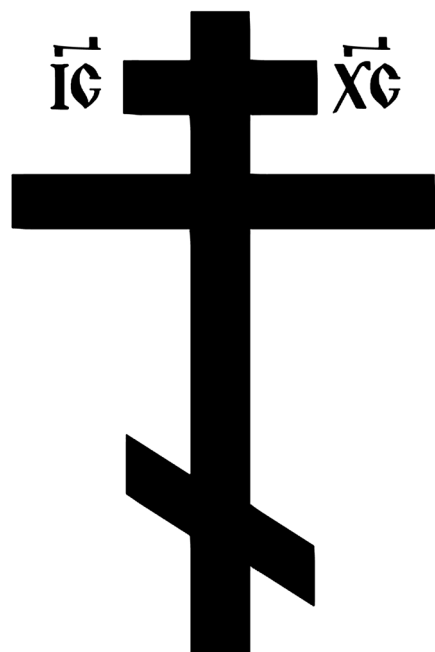


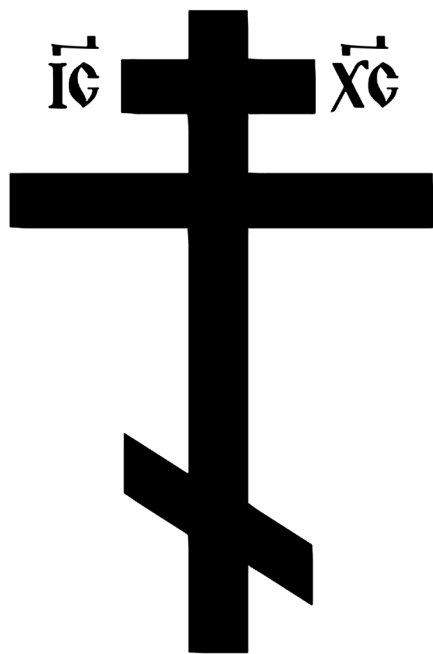


**Music for Sunday of the Holy Fathers
of the First Ecumenical Council**

Δόμνι εἰγίχκ жінк мѣроно́ицк
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ЖБІД.
MMXXIV



Music for Sunday of the Holy Fathers of the First Ecumenical Council

Δόμνις ἐγγίχῃ ζήνῃ μὴροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

✠ΒΚΔ.
MMXXIV

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

The Octoechos, Volume III
© 1999 Isaac E. Lambertsen

Choral arrangements from
Music for the All-Night Vigil, Tone VI
© 1991 Timothy J. Clader
and
Music for the Divine Liturgy
© 1996 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

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

Music for Sunday of the Holy Fathers of the First Ecumenical Council

Contents

Great Vespers	1
Lord I Have Cried, in Tone VI	1
Dogmatic Theotokion, in Tone VI	5
Prokeimenon, in Tone VI	5
At the Litia	7
Stichera of the Aposticha, in Tone VI	8
Matins	11
God is the Lord, in Tone VI	11
Troparion of the Resurrection, in Tone VI	11
Troparion of the Holy Fathers, in Tone VIII	13
Troparion of the Ascension, in Tone IV	13
Hymns of Ascent, in Tone VI	15
Prokeimenon, in Tone VI	18
Let Every Breath Praise the Lord, in Tone VI	18
The Canon, in Tone VI	19
Kontakion of the Fathers, in Tone VIII	39
Holy is the Lord Our God, in Tone VI	52
Exapostilarion	53
Let Every Breath Praise the Lord, in Tone VI	54
Psalms of Praise	55

Great Vespers

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 with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the notes.

Hear-ken un-to me, O Lord.

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

Hear-ken un-to me, O Lord.

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

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

This musical system concludes the hymn. The melody ends with a final chord in the treble staff, and the bass staff continues with a simple accompaniment. The lyrics are written below the notes.

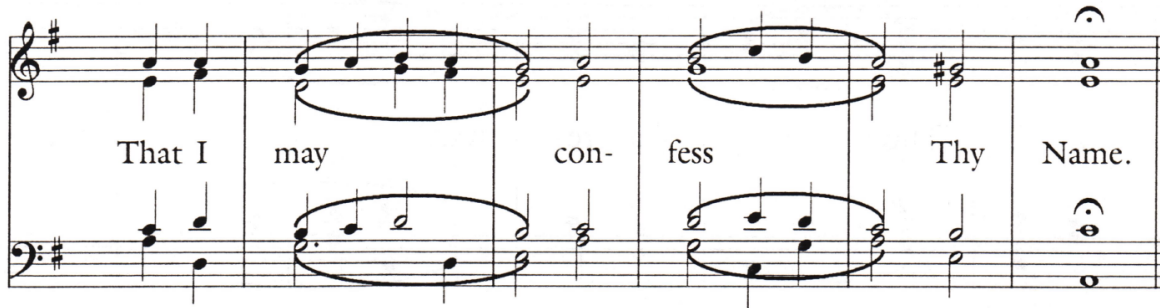
Hear- ken un- to me, O Lord. Let my prayer be set forth

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.

Resurrectional Stichera, in Tone VI

Stichos: Bring my soul out of prison.



Gaining victory over hades,/ Thou didst ascend the Cross,/ that Thou mightest raise up with Thyself those who sit in the darkness of death,/ O Christ Who art free among the dead./ O almighty Savior, Who pourest forth life from Thy light,// have mercy on us!

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

Today hath Christ risen as He said,/ having trampled down death;/ and He hath granted joy to the world,/ that all of us, crying out, may thus utter a hymn:/ O almighty Savior,/ Well-spring of life, unapproachable Light,// have mercy on us!

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

Whither can we sinners escape from Thee Who art over all creation, O Lord?/ Thou dwellest Thyself in heaven./ In hades Thou didst trample down death./ In the depths of the sea there is Thy hand, O Master./ To Thee do we flee, and falling down before Thee, we pray:/ O Thou Who art risen from the dead,// have mercy on us!

Stichera of the Ascension, in Tone VI

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

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

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: 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.

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 upon us!

Stichera of the Holy Fathers, in Tone VI

Special Melody: The despairing...

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

Before the ages Thou wast begotten of the womb of the Father without mother before the morning star; yet Arius calleth Thee a creature, refusing to glorify Thee as God, with audacity mindlessly confusing Thee, the Creator, with a creature, laying up for himself fuel for the everlasting fire. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said, who separated the Trinity's authority of equal honor into divisions. He hath denied Thee to be One of the Trinity. He hath taught Nestorius not to say "Theotokos." But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

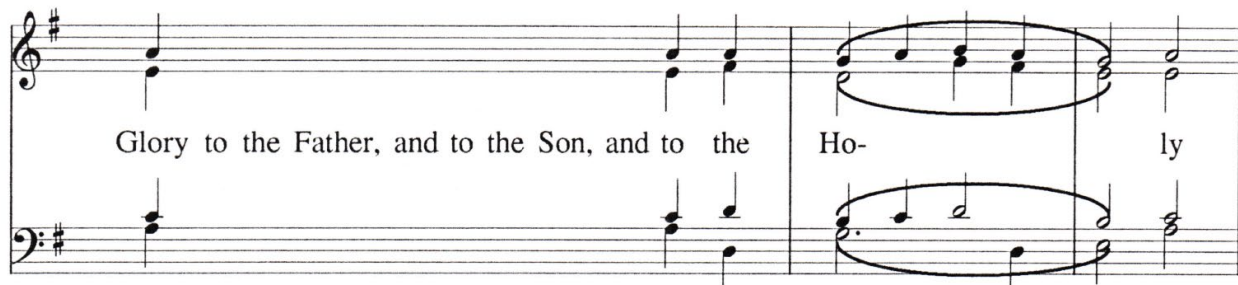
Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Arius, who hated to see the Light, falleth into the pit of sin, and his bowels are rent asunder by the hook of God, so that they violently rendered up his being and soul, for he was another Judas in character and image. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

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

The mindless Arius divided the monarchy of the all-holy Trinity into three dissimilar and alien essences; wherefore, the God-bearing fathers who assembled with diligence, aflame with zeal like Elijah the Tishbite, with the sword of the Spirit cut off the blasphemer who taught shameful doctrines, even as the Spirit commanded.

Glory, in Tone VI



Let us praise the God-bearing fathers, the mystical clarions of the Spirit, which in the midst of the Church sound forth the melodious hymn of theology unto the one Trinity, the immutable Essence and Godhead. It is they, the champions of the Orthodox, who cast down Arius, and ever pray to the Lord that our souls find mercy.

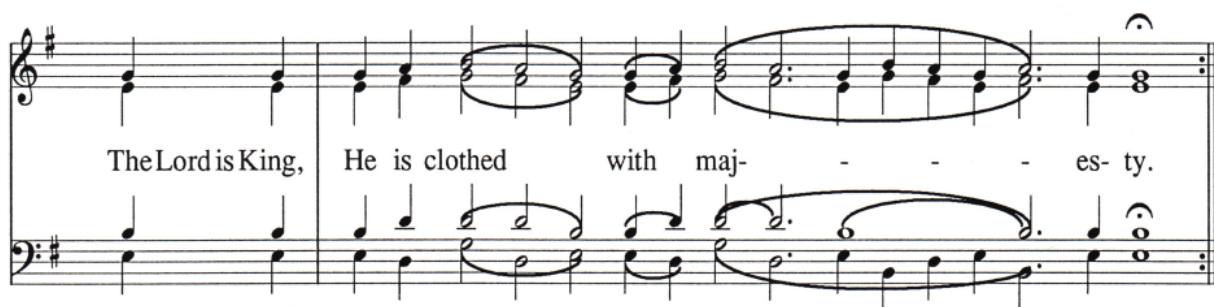
Both Now, in Tone VI



Dogmatic Theotokion, in Tone VI

Who doth not call thee blessed, O all-holy Virgin?/ Who will not hymn thine all-pure birthgiving?/ For the only-begotten Son who shone forth timelessly from the Father,/ came forth, ineffably incarnate, from thee,/ the pure one;/ and being God by nature, He became man by nature for our sake,/ not divided into two Persons,/ but known in two natures without confusion./ Him do thou beseech, O pure and most blessed one,// that our souls find mercy!

Prokeimenon, in Tone VI



Paroemias

Reading from Genesis

Abram, having heard that Lot, his nephew, had been taken captive, numbered his home-born servants, three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants, and smote them and pursued them as far as Hobah, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot, his nephew, and his possessions, and the women and the people. And the King of Sodom went out to meet him after he returned from the slaughter of Checlorla-omer, and the kings with him, to the valley of Shaveh (this was the plain of the kings). And Melchizedek, King of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High Goel, Who delivered thine enemies into thy power."

Reading from Deuteronomy

In those days, Moses said to the children of Israel: "Behold, Goel hath delivered the land before you. Go in and inherit the land, which He promised to your fathers, to Abraham, Isaac, and Jacob, to give it to them and to their seed after them. And I spoke to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you; and, behold, ye are today as the stars of heaven in multitude. The Lord God of your fathers add to you a thousandfold more than ye are, and bless you as He hath said to you. How shall I alone be able to bear your labor, and your burden, and your gain-sayings? Take to yourselves wise men for your tribes, and I will set your leaders over you. And ye answered me, and said: 'The thing which thou hast told us is good to do.' So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger who is with him. Thou shalt not have respect of persons in judgment, thou shalt judge small and great equally; ye shall not shrink from before the person of a man; for the judgment is God's."

Reading from Deuteronomy

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is the God of gods and Lord of lords, the great, and strong, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow. And as He loveth the stranger, to give him food and raiment, so shall ye love the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and shall swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen."

At the Litia

Sticheron of the Ascension, 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.

Glory..., of the Fathers, in Tone III

Ye were diligent keepers of the Traditions of the apostles, O holy fathers; for teaching in Orthodox manner the consubstantiality of the Holy Trinity, as a council ye cast down the blasphemy of Arius, with him denouncing Macedonius, who denied the Spirit; and ye condemned Nestorius, Eutyches and Dioscorus, Sabellius and Severus the mindless. Pray ye that we be delivered from their delusion, and that our life be kept undefiled in the Faith, we beseech you.

Both now... , of the Feast, in Tone VI

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.

Stichera of the Aposticha, in Tone VI

The angels hymn Thy Resurrection in the hea- vens O Christ, Sav- iour,

This musical system 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. The lyrics are: "The angels hymn Thy Resurrection in the hea- vens O Christ, Sav- iour,". The word "heaven" is split as "hea- vens".

and do Thou vouchsafe that we on earth,

This musical system continues the melody from the first line. The lyrics are: "and do Thou vouchsafe that we on earth,". The word "earth" is followed by a comma.

may glor- i- fy Thee with a pure heart.

This musical system concludes the first part of the Stichera. The lyrics are: "may glor- i- fy Thee with a pure heart.".

Stichos: The Lord is King.

He is clothed with ma- jes- ty.

This musical system is for the Stichos. The lyrics are: "He is clothed with ma- jes- ty.".

Having broken down the gates of bronze/ and shattered the gates of hades,/ as God almighty Thou didst raise up the fallen human race./ wherefore, we cry out together:/ O Lord Who art risen from the dead,// glory be to Thee!

Stichos: For He established the world/ which shall not be shaken.

Desiring to lift us up from our ancient corruption,/ Christ was nailed to the Cross and laid in the tomb;/ and with tears the myrrh-bearing women sought Him, and weeping they said:/ "Alas, O Savior of all!/ How is it that Thou hast willed to make Thine abode in a tomb?/ And having desired to dwell there,/ how is it that Thou hast been stolen away?/ How hast Thou been moved?/ What place concealeth Thy life-bearing body?/ Yet, as Thou hast promised, reveal Thyself to us, O Master,/ and take from us the lamentation of tears!"/ And as they were weeping, an angel cried out to them:/ "Cease your weeping!/ Tell the apostles that the Lord is risen,// granting purification and great mercy to the world!"

Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

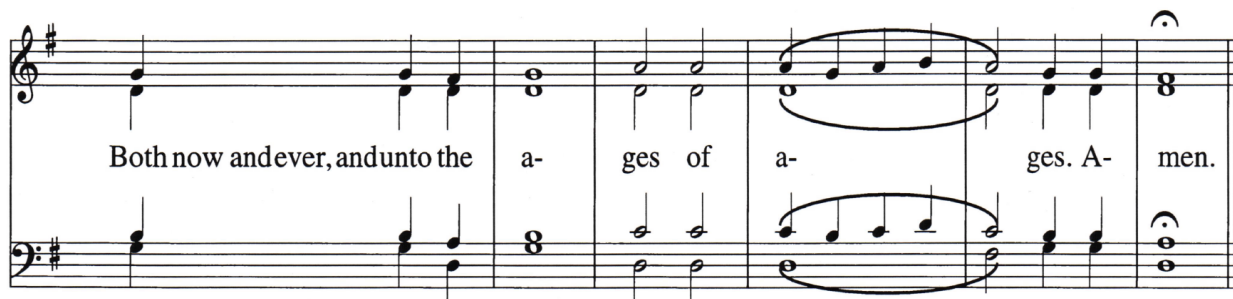
O Christ, Who wast crucified as Thou didst desire,/ and madest death captive by Thy burial,/ Thou didst rise on the third day as God in glory,// granting the world never-ending life and great mercy.

Glory of the Holy Fathers, in Tone IV



This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who in the splendid city of Nicæa assembled from throughout all the world; for with pious resolve they cast down the godless dogma of the fearsome Arius, and in council expelled him from the Catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally eternal, and existent from before the ages, setting this forth precisely and devoutly. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in Essence: the Son and the Holy Spirit together with the Father, in One Godhead.

Both Now, of the Feast, in Tone IV



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.

Matins
God is the Lord, in Tone VI

Four times

God is the Lord, and hath appeared unto us.

Blessed is he that cometh in the name of the Lord.

Troparion of the Resurrection, in Tone VI

Angelic hosts were above Thy tomb,

and they that guarded Thee became as dead, and Mary stood by the grave

seeki- ing Thine im- mac- u- late Bo- dy;

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of eighth and quarter notes, with a final half note. The bass staff provides a harmonic accompaniment with chords and single notes, including a prominent octave bass line in the final measure.

Thou didst despoil hades and wast not temp- ted by it.

This musical system continues the melody and accompaniment. The treble staff features a series of eighth and quarter notes. The bass staff continues the harmonic support with chords and single notes, maintaining the octave bass line.

Thou didst meet the Vir- gin and didst grant us life,

This musical system continues the melody and accompaniment. The treble staff features a series of eighth and quarter notes. The bass staff continues the harmonic support with chords and single notes, maintaining the octave bass line.

O Thou Who didst rise from the dead, O Lord, glo- ry be to Thee.

This musical system concludes the piece. It features a final cadence in the treble staff with a whole note chord. The bass staff also concludes with a whole note chord. The system ends with a double bar line and repeat dots.

Troparion of the Holy Fathers, in Tone VIII

Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as beacons, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Troparion of the Ascension, 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.

First Sessional Hymns, in Tone VI

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

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

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

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

O Thou Who didst call Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

Second Sessional Hymns, in Tone VI

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

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

By Thy death have we acquired immortal life, O only almighty Savior of all; for in Thine honored arising Thou didst call us all, O Thou Who didst destroy the victory of hades and the sting of death.

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

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

Hypacoï, in Tone VI

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Hymns of Ascent, in Tone VI

Antiphon I

I lift up mine eyes to hea- ven, to Thee, O Word. //

Have pi- ty, that I may live in Thee. Have mer- cy up- on us

who are down- cast, O Word, // mak- ing us ves- sels use- ful to Thee.

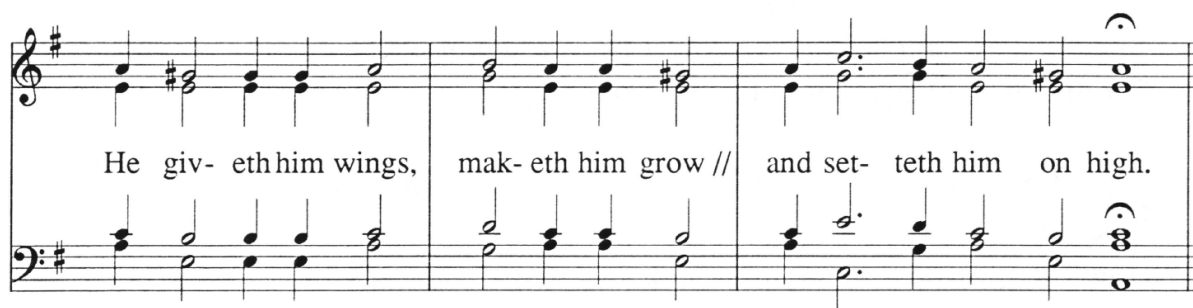
Glory to the Father, and to the Son, and to the Holy Spirit,

both now and ever, and unto the a- ges of a-

ges. A- men. The Holy Spirit is the Cause of all sal- va- tion.

And if He blow upon any- one as is meet,

He quickly taketh him away from among the things of the earth:



Antiphon II

If the Lord were not among us,/ none of us would be able to combat the warfare of the enemy;// for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word./ Woe is me!// How shall I, who love sin, escape them?

Glory..., Both now...

From the Holy Spirit come deification,/ goodwill, understanding, peace and blessing for all;// for He worketh equally with the Father and the Word.

Antiphon III

They that hope in the Lord/ are fearsome to the enemy and wondrous to all;// for they direct their gaze on high.

He who hath Thee, O Savior,/ as his Helper,/ the Portion of the righteous,// doth not stretch out his hands toward iniquities.

Glory..., Both now...

The dominion of the Holy Spirit is over all./ Him do the armies on high worship,// as doth every creature here below.

Prokeimenon, in Tone VI

O Lord, stir up Thy might and come to

This system of musical notation is for the first part of the Prokeimenon in Tone VI. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics "O Lord, stir up Thy might and come to" are written below the staves. The first measure contains the words "O Lord, stir up Thy might" and the second measure contains "and come to". The melody is composed of whole and half notes, with some measures containing multiple notes beamed together.

save us.

This system of musical notation is for the second part of the Prokeimenon in Tone VI. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics "save us." are written below the staves. The first measure contains the word "save" and the second measure contains "us.". The melody is composed of whole and half notes, with some measures containing multiple notes beamed together.

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Let Every Breath Praise the Lord, in Tone VI

Let every breath praise the Lord,

This system of musical notation is for the first part of the hymn "Let Every Breath Praise the Lord" in Tone VI. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics "Let every breath praise the Lord," are written below the staves. The first measure contains the words "Let every breath" and the second measure contains "praise the Lord,". The melody is composed of whole and half notes, with some measures containing multiple notes beamed together.

praise the Lord.

This system of musical notation is for the second part of the hymn "Let Every Breath Praise the Lord" in Tone VI. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics "praise the Lord." are written below the staves. The first measure contains the word "praise" and the second measure contains "the Lord.". The melody is composed of whole and half notes, with some measures containing multiple notes beamed together.

John §66 (21:1-14)

The Canon, in Tone VI

Ode I Canon of the Resurrection

Tra- ver- sing the deep on foot as though it were dry land,

This system consists of two staves, treble and bass. The melody is primarily in the treble staff, with accompaniment in the bass. The lyrics are: "Tra- ver- sing the deep on foot as though it were dry land,".

and be- hold- ing the ty- rant Pha- roah drowned, Is- ra- el

This system continues the melody and accompaniment. The lyrics are: "and be- hold- ing the ty- rant Pha- roah drowned, Is- ra- el".

cried a- loud: Let us chant un- to God a hymn of

This system continues the melody and accompaniment. The lyrics are: "cried a- loud: Let us chant un- to God a hymn of".

vic- - to- ry.

This system concludes the phrase with the lyrics: "vic- - to- ry.".

Refrain: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Ascension, in Tone V

Irmos: To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

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.

Canon of the Holy Fathers, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Praising the most holy council of the holy fathers, crying out I beseech Thee, O Christ, to preserve within me its most holy prophecy. *Twice*

The God-bearing fathers, descending today like lightning, clearly confessed Thee, O Christ, to be the only-begotten Son, consubstantial with the Father and equally without beginning. *Twice*

The right glorious escorts of Thy bride, the Church, O Master, manifestly setting forth the golden definition of the Faith, have adorned her therewith as with godly ornaments.

All-adorned with divine glory, the honored Queen standeth before her Son and God, asking that we be granted salvation of soul.

Katavasia - Ode I

Covered with di-vine dark-ness,

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

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

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

A musical score for two staves, treble and bass clef, in G major (one sharp). The lyrics are "prai- sing with di- vine songs." The melody is simple, with the treble staff featuring a series of eighth notes and a final half note with a fermata. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern. The piece concludes with a double bar line.

prai- sing with di- vine songs.

Ode III
Canon of the Resurrection

There is none ho- ly as Thou, O Lord my God,

This system of musical notation consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, aligned with the notes.

Who hast up- lif- ted the horn of Thy faith- ful and es- tab-lished

This system continues the musical notation with two staves. The melody and bass line are shown, with lyrics written below. The notation includes various note values and rests.

us on the rock of the con- fes- sion of Thee, O

This system continues the musical notation with two staves. The melody and bass line are shown, with lyrics written below. The notation includes various note values and rests.

Good One.

This system concludes the musical notation with two staves. The melody and bass line are shown, with lyrics written below. The notation includes various note values and rests.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Ascension

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

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.

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.

Canon of the Holy Fathers

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The mindless and ungodly Arius, impiously attributing change, suffering and separation to the divine nativity, is cut off by the severing sword of the fathers. *Twice*

Like the godly Abraham of old, the most honored ones of divine eloquence, who armed themselves with Thy power, mightily destroyed Thy savage foes, O Good One. *Twice*

Assembling, the first council of Thy priests piously professed Thee to be the Creator of all, consubstantial with and begotten by the unoriginate Father, O Savior.

Neither the words nor the tongue of mortals is able to praise thee as is meet, O Virgin; for from thee, without seed, was Christ, the Bestower of life, well pleased to become incarnate, O all-pure one.

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.

Kontakion of the Ascension, 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!"

Sessional Hymn of the Fathers, in Tone IV

Special Melody: Go thou quickly before...

O most blessed and God-proclaiming fathers, on earth ye were truly shown to be all-radiant beacons of the truth of Christ unto the world, having dried up the blasphemous bane of heretical tongues, and quenched the flaming confusion of those of wicked belief. Wherefore, as ye are hierarchs of Christ, pray ye that we be saved.

Glory...

Another Sessional Hymn

in the same tone

Special Melody: Having been lifted up...

The splendid city of Nicæa today summoneth to itself, from throughout the whole world, the three hundred and eighteen hierarchs against Arius, who uttered blasphemy and belittled One of the Trinity — the Son Who is the Word of God; and having cast down Arius they confirmed the Faith.

Both now...

Sessional Hymn of the Ascension

in the same tone & melody

O Christ Who lovest mankind, having ascended with glory into the heavens and sat at the right hand of the Father, Thou wast in nowise separated from us. O Thou Who didst promise to send the Holy Spirit to Thine all-wise disciples and hast illumined our minds, grant enlightenment, that we may unceasingly hymn Thee, O Master.

Ode IV
Canon of the Resurrection

Christ is my pow'r, my God and my Lord, the hon-ored Church doth sing,

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'Christ is my pow'r, my God and my Lord,' and the second staff contains 'the hon-ored Church doth sing,'.

cry- ing out in god- ly man- ner with a pure mind,

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'cry- ing out in god- ly man- ner' and the second staff contains 'with a pure mind,'.

keep- ing fes- ti- val in the Lord.

This system of musical notation consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first staff contains the lyrics 'keep- ing fes- ti- val' and the second staff contains 'in the Lord.'.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Ascension

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, 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!

Canon of the Holy Fathers

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The infamous Arius, who adulterated the Orthodox Faith with his foolish mind, was cut off from the Church like a rotting member. *Twice*

Struggling for Thee, O Master, the choir of the fathers utterly vanquished Thy foes and hath glorified Thee as consubstantial with the Father and the Spirit. *Twice*

Thou wast a Mediator between God and men, O Christ, Thou God-man; wherefore, knowing Thee, the divinely wise fathers proclaimed Thee the one Son in two natures.

Tasting of the tree showed me to be mortal, but the Tree of life which appeared through thee, O most pure one, arose and hath shown me to be an inheritor of the sweetness of paradise.

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 whole notes. The lyrics are written below the treble staff, aligned with the notes. The bass staff provides a harmonic accompaniment with whole notes.

Word coming forth from the Uncaused Fath- er,

The second line of musical notation. The treble staff continues the melody with half and whole notes. A slur is placed over the notes for 'Fath-' and 'er,'. The bass staff continues with whole notes.

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

The third line of musical notation. The treble staff continues the melody. A slur is placed over the notes for 'Spir-' and 'it,'. The bass staff continues with whole notes.

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

The fourth line of musical notation. The treble staff continues the melody with half and whole notes. The bass staff continues with whole notes.

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 in the treble staff and a corresponding note in the bass staff. The piece concludes with a double bar line.

Ode V
Canon of the Resurrection

With Thy div- ine light il- lum- mine the souls of those who with love

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords and single notes, with a melodic line that includes a half note and a quarter note. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, aligned with the notes.

rise at dawn un- to Thee, O Good One,

This system of musical notation continues the melody and accompaniment. The treble staff features a melodic line with a half note and a quarter note, followed by a half note and a quarter note. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, aligned with the notes.

that they may know Thee, O Word of God, to be the True God, Who cal-

This system of musical notation continues the melody and accompaniment. The treble staff features a melodic line with a half note and a quarter note, followed by a half note and a quarter note. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, aligned with the notes.

leth them forth from the dark- ness of sin.

This system of musical notation concludes the Canon of the Resurrection. The treble staff features a melodic line with a half note and a quarter note, followed by a half note and a quarter note. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, aligned with the notes.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Ascension

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other 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.

Canon of the Holy Fathers

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Truly beautiful are the feet of those who now proclaim Thee the Peace which passeth all understanding, O Christ, Who with a plenitude of peace dost unite the world of angels and men. *Twice*

Assembling, the divine teachers proclaimed Thee the Wisdom, Power and hypostatic Word of the Father, O Christ, honorably sealing the most holy priesthood with the law. *Twice*

O ye who have watered the Orthodox Church with pure streams of the waters of doctrine, rejoicing, ye now find everlasting delight by the waters of repose.

Knowing thee, O only pure Theotokos, to be the radiant lamp which shineth forth Christ, the Sun of righteousness, Who illumineth all, we now call upon thine aid.

Katavasia – Ode V

A redemptive purification of short-com-ings,

the fire-breathing dew of the Spirit,

receive, O ye luminous children of the Church,

for now out of Sion hath a law gone forth:

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 vocal 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 chords and single notes. The lyrics "the grace of the Spirit in the form of tongues of fire." are written between the staves. The first staff has a whole note chord (F4, A4, C5) for "the", a half note chord (F4, A4, C5) for "grace", a half note chord (F4, A4, C5) for "of", a half note chord (F4, A4, C5) for "the", a half note chord (F4, A4, C5) for "Spirit", a half note chord (F4, A4, C5) for "in", a half note chord (F4, A4, C5) for "the", a half note chord (F4, A4, C5) for "form", a half note chord (F4, A4, C5) for "of", a half note chord (F4, A4, C5) for "tongues", a half note chord (F4, A4, C5) for "of", and a half note chord (F4, A4, C5) for "fire." The second staff has a whole note chord (F3, A3, C4) for "the", a half note chord (F3, A3, C4) for "grace", a half note chord (F3, A3, C4) for "of", a half note chord (F3, A3, C4) for "the", a half note chord (F3, A3, C4) for "Spirit", a half note chord (F3, A3, C4) for "in", a half note chord (F3, A3, C4) for "the", a half note chord (F3, A3, C4) for "form", a half note chord (F3, A3, C4) for "of", a half note chord (F3, A3, C4) for "tongues", a half note chord (F3, A3, C4) for "of", and a half note chord (F3, A3, C4) for "fire."

Ode VI Canon of the Resurrection

Be- hold- ing the sea of life surg- ing with the tempest of temp-

ta- tions, flee- ing to Thy calm haven I cry un- to Thee:

Lead up my life from cor- rup- tion, O Great- ly Mer-

- ci- ful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Ascension

Irmos: 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.

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.

Canon of the Holy Fathers

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

The sower of tares, who was called the namesake of rage, could not hide from ineffable Providence; for, having imitated Judas, like him the most wicked one burst asunder. *Twice*

O Master, the divine and honored assembly of the fathers proclaimeth Thee the only-begotten Effulgence Who shone forth from the essence of the Father, the Son Who was begotten before all the ages. *Twice*

In accordance with Providence, by the plough of the prayer of the divine priests the turbid and undrinkable wellspring of infamous heresies is literally rent apart in the belly.

Moses, great among the prophets, described thee beforehand as the ark, the table, the lampstand, and the jar, signifying by these images the incarnation of the Most High from thee, O Virgin Mother.

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 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 for the Katavasia. It continues the melody from the first line. The lyrics are written below 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 for the Katavasia. It continues the melody from the second line. The lyrics are written below 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 for the Katavasia. It continues the melody from the third line. The lyrics are written below the notes. The word 'Ad-' is split across the end of the line and the beginning of the next line.

A musical score for two staves, likely a vocal duet or a piano and voice setting. 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 a series 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 of the Fathers, in Tone VIII

Special Melody: As first fruits...

The preaching of the apostles and the dogmas of the fathers sealed the one Faith for the Church; and wearing the robe of the Truth, woven of theology from on high, she setteth forth in order and glorifieth the great mystery of piety.

Ikos: Let us hearken to the Church of God, which with exalted preaching crieth out: Let him who thirsteth come to me and drink of the cup which I hold. This is the cup of wisdom, this drink have I drawn forth with the word of Truth, which poureth forth not the water of gainsaying, but of confession; and today's Israel, drinking of it, beholdeth God, Who calleth out: "See, O see that I am He Himself, and I shall not change! I am God first; I am also after these; and there is none that is Mine equal. Hence, let those who partake be filled and praise the great mystery of piety."

Ode VII
Canon of the Resurrection

The Angel caused the fur- nace to pour forth dew up- on the pi- ous youths

This system contains the first two measures of the Canon of the Resurrection. The vocal line (treble clef) begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5. The instrumental accompaniment (bass clef) consists of a steady eighth-note pattern: G3, A3, B3, C4, D4, E4, F4, G4. The lyrics are: "The Angel caused the fur- nace to pour forth dew up- on the pi- ous youths".

and the com- mand of God which consumed the Chal- de- ans,

This system contains measures 3 and 4. The vocal line continues with a half note D5, then a half note E5, and finally a half note F#5. The instrumental accompaniment continues with the same eighth-note pattern. The lyrics are: "and the com- mand of God which consumed the Chal- de- ans,".

pre- vailed up- on the ty- rant to cry out: Bles- sed art Thou, O God of our

This system contains measures 5, 6, and 7. The vocal line has a half note G4, then a half note A4, and finally a half note B4. The instrumental accompaniment continues with the eighth-note pattern. The lyrics are: "pre- vailed up- on the ty- rant to cry out: Bles- sed art Thou, O God of our".

fath- ers!

This system contains measures 8 and 9. The vocal line has a half note C5, then a half note D5, and finally a half note E5. The instrumental accompaniment continues with the eighth-note pattern. The lyrics are: "fath- ers!".

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Ascension

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

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, ascending, 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.

Canon of the Holy Fathers

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Ye vanquished Arius, the namesake of rage, who raged grievously and uttered false things against the Most High; for he refused to cry out to the Son of God: Blessed art Thou, O God of our fathers! *Twice*

Imitating the son of thunder, O wondrous ones, with your fiery mouths ye taught all to cry out to the Word, Who with the Father is equally without beginning and equally enthroned: Blessed art Thou, O God of our fathers! *Twice*

O divinely blessed ones who aided the Word, ye come as on wings from the ends of the whole world, for the Holy Spirit assembled you to cry: Blessed art Thou, O God of our fathers!

The furnace did not consume the three youths who prefigured thy birthgiving; for the divine Fire dwelt in thee without consuming thee, and hath illumined all to cry: Blessed art thou who gavest birth to God in the flesh!

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!

The musical score is written for two voices, Treble and Bass clefs, in G major. The lyrics are "equal in might and be- gin- ning- less, Bles- - sed art Thou!". The Treble staff has a treble clef and a key signature of one sharp (F#). The Bass staff has a bass clef and a key signature of one sharp (F#). The lyrics are written below the staves. The Treble staff has a treble clef and a key signature of one sharp (F#). The Bass staff has a bass clef and a key signature of one sharp (F#). The lyrics are "equal in might and be- gin- ning- less, Bles- - sed art Thou!". The Treble staff has a treble clef and a key signature of one sharp (F#). The Bass staff has a bass clef and a key signature of one sharp (F#). The lyrics are "equal in might and be- gin- ning- less, Bles- - sed art Thou!".

Ode VIII
Canon of the Resurrection

From the flame didst Thou pour forth dew up- on the ven- er- a- ble ones,

This system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains corresponding chords, including some dyads and a triplet. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

and didst consume the sacrifice of the righteous one with wa- ter;

This system continues the musical notation with treble and bass staves. The treble staff features a melodic line with a slur over the final two measures. The bass staff provides harmonic support with chords. The lyrics continue across the measures.

for Thou, O Christ, dost do all things soever Thou de- sir- est.

This system continues the musical notation. The treble staff has a melodic line with a slur. The bass staff has chords. The lyrics continue across the measures.

Thee do we ex- alt su- preme- ly for all a- ges!

This system concludes the musical notation with a treble and bass staff. The treble staff has a melodic line with a slur and a fermata over the final measure. The bass staff has chords. The lyrics conclude with a final exclamation mark.

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Ascension

Irmos: God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

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.

Canon of the Holy Fathers

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Thy good shepherds, who were illumined with the rays of Thy divinity, confessed Thee to be the Lord and Creator of the existence of all, Whom we exalt supremely for all ages.
Twice

Having assembled, the ever-memorable choir of the pastors, now with divine wisdom theologizing concerning the uncreated Trinity, teacheth all to cry out: Thee do we exalt supremely for all ages! *Twice*

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

The hierarchs, the right glorious pastors, enlighten the Church of Christ, each in a different way sanctifying and exalting her supremely for all ages.

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

In images all the prophets mystically foresaw thee, who gavest birth to the Word; for taking flesh of Thee He issued forth in two natures. Him do we exalt supremely for all ages.

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.

Ode IX
Canon of the Resurrection

It is not pos- si- ble for men to be- hold God

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a G-clef and contains a series of chords and single notes. The bass staff begins with an F-clef and contains a series of chords and single notes. The lyrics are written below the notes.

up- on Whom the ranks of an- gels dare not gaze; but through thee, O most

The second system of musical notation continues the melody and accompaniment. The treble staff has a key signature change to one sharp (F#) in the second measure. The lyrics continue below the notes.

pure one, hath the Word ap- peared in- car- nate un- to men;

The third system of musical notation continues the melody and accompaniment. The treble staff has a key signature change to one sharp (F#) in the second measure. The lyrics continue below the notes.

and mag- ni- fy- ing Him with the ar- mies of hea- ven, we call thee

The fourth system of musical notation continues the melody and accompaniment. The treble staff has a key signature change to one sharp (F#) in the second measure. The lyrics continue below the notes.



While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Ascension

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless 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!

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

Canon of the Holy Fathers

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The Word Who is before time, Who with the Father is equally without beginning and equally enthroned, found and assembled you as allies, arming you with the power of might. Him do ye now ever glorify with the armies of heaven, O most sacred ones. *Twice*

Having set forth for all the sacred Symbol of the Faith, as physicians of souls and bodies ye halted the spread of the grievous heresy of Arius; and holding firmly to your Creed, we ever glorify your memory, O ministers of the sacred mysteries. *Twice*

As Thou art the all-pure Light, O Christ, cleanse my soul of the darkness of the passions through the supplications of Thy ministers, O Master, who have now proclaimed Thee to be without beginning, uncreated, the God and Creator of all, Who with the Father art equally without beginning.

Resurrection hath now been given to the dead by thine ineffable and indescribable Offspring, O Mistress Theotokos; for from thee hath Life, clad in the flesh, shone forth upon all, and He hath manifestly destroyed the stronghold of death.

Katavasia – Ode IX

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

The first line of musical notation features a treble and bass staff in G major. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are written below the notes.

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

The second line of musical notation continues the melody. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are written below the notes.

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

The third line of musical notation continues the melody. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are written below the notes.

and every mind faileth to understand thy child- - birth

The fourth line of musical notation continues the melody. The treble staff has a whole note chord of G4-B4-D5, followed by a half note G4, and then a half note chord of G4-B4-D5. The bass staff has a whole note chord of G3-B3-D4, followed by a half note G3, and then a half note chord of G3-B3-D4. The lyrics are written below the notes.

with one accord thee do we glor- i- fy.

Holy is the Lord Our God, in Tone VI

First system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of quarter notes: G4, A4, B4, A4, G4. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes: D3, E3, F#3, E3, D3. The lyrics "Holy is the Lord our God," are written below the notes.

Holy is the Lord our God,

Second system of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of quarter notes: G4, A4, B4, A4, G4. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of quarter notes: D3, E3, F#3, E3, D3. The lyrics "Ho- - ly is the Lord our God." are written below the notes.

Ho- - ly is the Lord our God.

Exapostilarion

On the Sea of Tiberias of old, the sons of Zebedee, with Nathanael and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And, recognizing Him, Peter cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning coals.

Glory...

Exapostilarion of the Fathers

Special Melody: Hearken, ye women... -

Celebrating today the memory of the godly fathers, O most Compassionate One, by their entreaties we pray: Deliver Thy people from all the harm of heresies, O Lord, and vouchsafe that all may glorify the Father, the Word and the most Holy Spirit.

Both now...

Exapostilarion of the Ascension: Automelon

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!"

Let Every Breath Praise the Lord, in Tone VI

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

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

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

To Thee is due praise, O God.

Psalm of Praise

Tone VI

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



Thy Cross, O Lord,/ is the life and resurrection of Thy people;/ and we who set our hope thereon/ hymn Thee, our risen God.// Have mercy upon us!

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

Thy burial hath opened paradise to the human race, O Master;/ and, delivered from corruption, we hymn Thee,/ our risen God.// Have mercy upon us!

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

Let us hymn Christ Who is risen from the dead,/ with the Father and the Spirit;/ and let us cry out to Him:/ Thou art our life and resurrection!// Have mercy upon us!

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

Thou didst rise from the tomb on the third day,/ as it is written, O Christ,/ raising up our forefather with Thyself./ Wherefore, the human race glorifieth Thee// and hymneth Thy res-urrection.

Stichera of the Fathers, Tone VI

Special Melody: Having set all aside...

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

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

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

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Having mustered all their pastoral skill and then being moved to wrath most just, as champions, as most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

Glory, in Tone VIII



The choir of the holy fathers, which came together from the ends of the whole world, taught the one essence and nature of the Father, the Son and the Holy Spirit, and clearly transmitted the mystery of theology to the Church. Praising them with faith, let us bless them, saying: O godly company, divinely eloquent warriors of the regiment of the Lord, greatly radiant stars of the noetic firmament, impregnable towers of the mystic Sion, flowers of paradise, wafting forth the scent of myrrh, golden mouths of the Word, boast of Nicæa , adornment of the whole world: pray ye earnestly in behalf of our souls!

Both now..., Theotokion in Tone II.

Κοίνιζ, ἡ βῆδ ἡλῡημῶ ελῡκα.
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