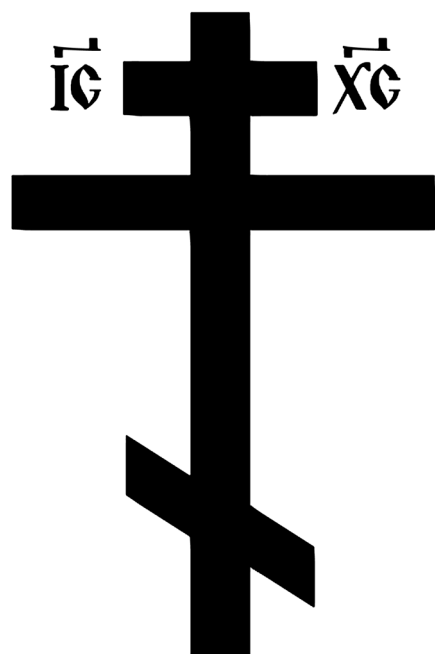


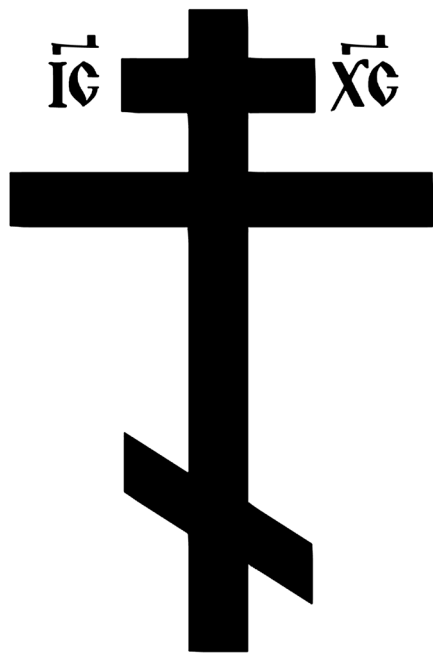


Music for Sunday of All Saints

Δόμνι εἱκόνι κένι μῦροφόρι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



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MMXXIV

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2024 г. Славных и всехвальных первоверховных апостолов Петра и Павла

Music for Sunday of All Saints

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Great Vespers

Lord I Have Cried, in Tone VIII

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

The first system of musical notation consists of a treble and bass staff joined by a brace. Both staves are in the key of D major, indicated by two sharps (F# and C#). 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.

The second system of musical notation continues the melody and bass line. It features a melisma on the word "O" in the treble staff, indicated by a long horizontal line. The lyrics are written below the notes.

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

The third system of musical notation continues the melody and bass line. It features a melisma on the word "hear-" in the treble staff, indicated by a long horizontal line. The lyrics are written below the notes.

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

The fourth system of musical notation continues the melody and bass line. It features a melisma on the word "sup-" in the treble staff, indicated by a long horizontal line. The lyrics are written below the notes.

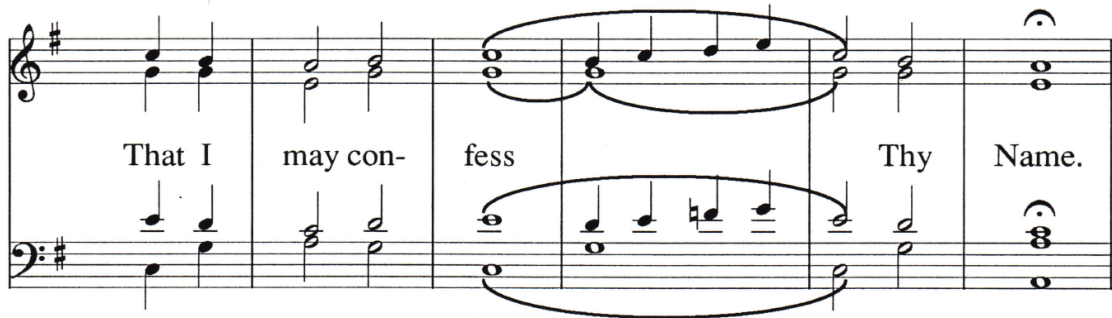
Hear- ken un- to me, O Lord. Let my prayer be set forth

as in- cense be- fore Thee, the lif- ting up of my hands

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

Resurrectional Stichera, in Tone VIII

Stichos: Bring my soul out of prison.



We offer to Thee, O Christ,/ evening hymnody and rational sacrifice;/ for it was Thy good pleasure to have mercy upon us// by Thy resurrection.

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

O Lord, O Lord, turn us not away from Thy face,/ but be Thou well-pleased to have mercy upon us// by Thy resurrection.

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

Rejoice, O holy Sion,/ Mother of Churches,/ thou dwelling-place of God!/ For thou wast first to receive remission of sins,// through the resurrection.

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

The Word, Who was begotten of God the Father before the ages,/ and Who in latter times of His own will/ became incarnate of her who knew not wedlock,/ endured death by crucifixion;/ and by His resurrection He hath saved man// who was slain of old.

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

We glorify Thy resurrection from the dead, O Christ,/ whereby Thou hast freed the race of Adam/ from the tyranny of hades,/ and hast, as God, granted the world life everlasting// and great mercy.

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

Glory to Thee, O Christ our Savior,/ Thou only-begotten Son of God,/ Who wast nailed to the Cross and didst rise from the grave// on the third day!

Stichera of All Saints, in Tone VI

Special Melody: Having set all aside...

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

The spiritual rhetors, disciples of the Savior, who became instruments of the Spirit through faith, were scattered to the ends of the earth, sowing the honored preaching in Orthodox manner; through them, by divine cultivation and grace, did the armies of the martyrs spring forth, who imaged forth the honored Passion when they were subjected to multifarious wounds and fire; and they pray with boldness in behalf of our souls.

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

Consumed with the fire of the love of the Lord, the honored martyrs despised the fire, and as divine coals enkindled by Christ, they consumed the insolence of falsehood like tinder. With their honorable invocation they shut the mouths of wild beasts; beheaded, they felled all the regiments of the enemy; and pouring forth torrents of blood in their endurance, they have filled the Church, which is enlightened by their faith.

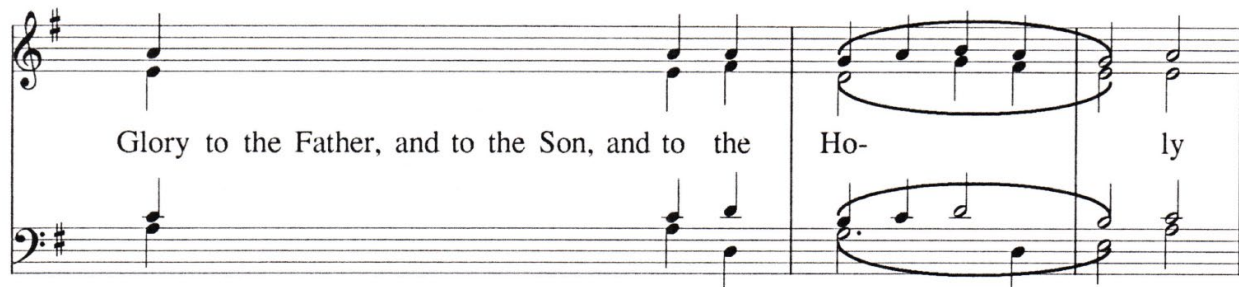
Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Cast to the wild beasts, receiving the strokes of the sword, their nails torn out, their hands severed, consumed without pity with material fire, their limbs broken, dismembered, the steadfast martyrs bravely endured, and looked forward to future rest, imperishable crowns, and the glory of Christ, to Whom they pray with boldness in behalf of our souls.

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

As is meet, let us with sacred hymns praise the apostles, and the martyrs who faithfully suffered in all the ends of the earth, the divinely wise priests, and the sanctified company of honored women, for they united those of heaven to those on earth, and by their sufferings received dispassion through the grace of Christ. And illumining us now like radiant stars, they pray with boldness in behalf of our souls.

Glory, in Tone VI



O divine choir of martyrs, foundation of the Church, culmination of the glad tidings, in deed ye fulfilled the words of the Savior; for the gates of hades, which were opened against the Church, were shut by you, the outpouring of your blood quenched the burnt offerings of the idols, your sacrifice gave rise to the fullness of the Church. Ye astonished the incorporeal ones and stand, crowned, before God. Him do ye unceasingly entreat in behalf of our souls.

Both Now, in Tone VIII



Dogmatic Theotokion, in Tone VIII

In His love for mankind, the King of heaven appeared on earth and dwelt among men;/ for He Who received flesh from the pure Virgin/ and came forth from her having received human nature,/ is the only Son of God,/ two in nature but not hypostasis./ Therefore, proclaiming Him to be truly perfect God/ and perfect man,/ we confess Christ our God./ Him do thou beseech, O Mother unwedded,// that our souls find mercy!

Paroemias

Reading from the Prophecy of Isaiah

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none who can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

Reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

Reading from the Wisdom of Solomon

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye Rulers, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At Litia

Sticheron of the temple; and these idiomela of All Saints

Tone I

With unity of faith let us spiritually celebrate the memory of all the saints, the universal solemnity of those who pleased God from ages past, the honored company of the patriarchs and prophets, the beauty of the apostles, the assembly of the martyrs, the boast of ascetics: for they pray unceasingly that the world be granted peace and our souls great mercy.

Come, all ye faithful, and in psalms, hymns and spiritual songs let us praise the most glorious memory of all the saints — the Baptizer of the Savior, the apostles, prophets and martyrs, the hierarchs, teachers and the venerable, the ascetics and the righteous, and the God-loving company of holy women — and, blessing them with honor, let us cry out together: O all-good Christ our God, by their supplications grant peace to Thy Churches, victory to our civil authorities, and great mercy to our souls.

Come ye all, and let us spiritually rejoice in the memory of the saints; for, lo! it hath come, bringing us rich gifts. Wherefore, with a cry of joy and a pure conscience, let us cry aloud, saying: Rejoice, O company of the prophets who preached the coming of Christ to the world, and who descried as near things that were afar off!

Rejoice, O choir of the apostles, who netted the nations and fished for men! Rejoice, ye council of martyrs, who gathered together in the one Faith from the ends of the earth, endured for it the affliction of tortures, and have perfectly received a crown for your suffering! Rejoice, O sweetness of the fathers, who, laying waste to your bodies with ascetic toil, and mortifying the carnal passions, through love of God furnished your mind with wings and took flight to the heavens where, dwelling with the angels, ye receive eternal good things! Yet, O prophets, apostles, martyrs and ascetics, earnestly entreat Him Who crowned you, that they who ever keep your honored memory in faith and love may be delivered from foes, visible and invisible.

Glory, in Tone V



O ye faithful, let us hasten to the present solemnity! A spiritual banquet is being laid for us, a mystic cup for sweet sustenance, full of gladness for the martyrs' virtues. For, patient of soul, of every age and from all the ends of the earth, they gave their bodies over to all manner of wounds and offered them to God as a reasonable sacrifice: for some were beheaded, while others bore the lash upon their backs; some had their hands and all their members cut off: yet all the saints together shared in the sufferings of Christ: O Lord, Who hast bestowed upon them crowns as a reward for their torments, in that Thou lovest mankind vouchsafe that we may live, following their example.

Both now, Resurrectional Theotokion, Tone V



Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

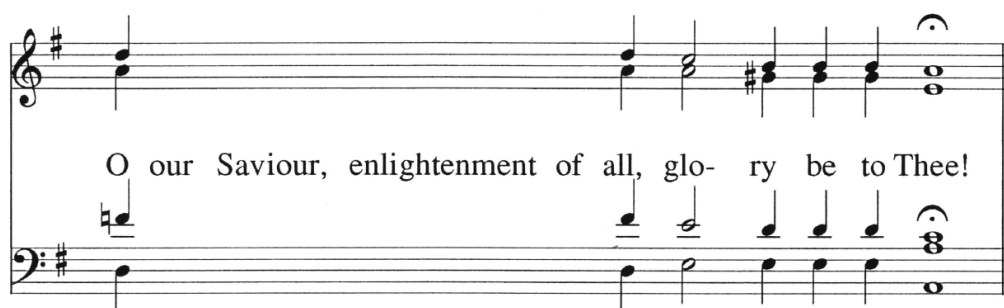
Stichera of the Aposticha, in Tone VIII

Hav- ing de- scen- ded from heaven, O Je- sus,

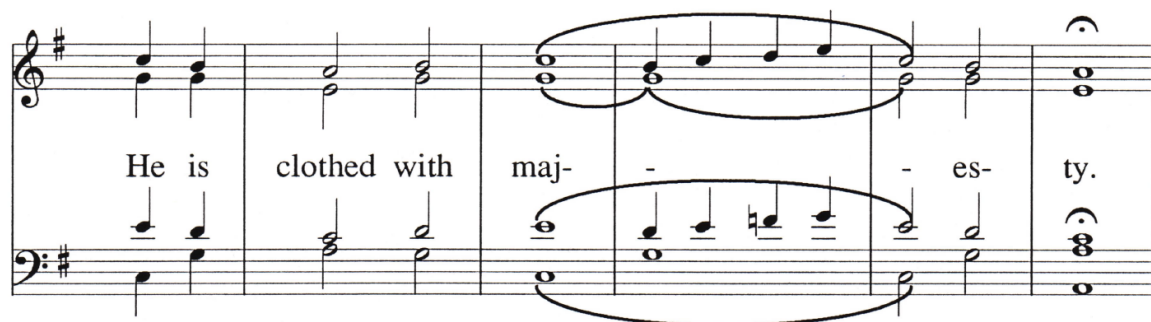
Thou didst mount the Cross, Thou didst come to death, O Im- mor- tal Life,

True Light for those in dark- ness,

Re- sur- rec- tion for the fal- len.



Stichos: The Lord is King.



We glorify Christ Who rose from the dead;/ for, having assumed a soul and body,/ He cut the passions off on either hand./ Therefore, when His all-pure soul descended into hades,/ He took it captive./ And in the tomb the body of the Deliverer of our souls// did not see corruption.

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

With psalms and hymns we glorify Thy resurrection from the dead, O Christ,/ whereby Thou didst free us from the tyranny of hades/ and, as God, didst grant us everlasting life// and great mercy.

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

O Master of all, unapproachable Creator of heaven and earth,/ Who suffered on the Cross,/ Thou didst pour forth dispassion upon me./ Having accepted burial and risen in glory,/ Thou didst raise up Adam with Thyself/ by Thine almighty hand./ Glory to Thy rising on the third day,/ whereby Thou didst bestow upon us everlasting life and cleansing of sins,// in that Thou alone art compassionate!

Glory, in Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is simple and homophonic. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- it." The word "Spir-" is split across two measures, with "it." following. The score ends with a double bar line and a repeat sign.

Come, ye faithful, and having formed a choir today, let us piously keep festival and gloriously honor the all-glorious and honorable memorial of all the saints, saying: Rejoice, O glorious apostles and prophets, ye martyrs and hieromartyrs! Rejoice, O assembly of the venerable and the righteous! Rejoice, O choir of honored women! In behalf of the world entreat Christ, that He grant victories over heresies to our hierarchs and great mercy to our souls.

Both Now, in Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is simple and homophonic. The lyrics are: "Both now and ever, and unto the a- ges of a- ges. A- men." The word "a-" is split across two measures, with "ges." following. The score ends with a double bar line and a repeat sign.

Resurrectional Theotokion, in Tone VI

Christ the Lord, my Creator and Deliverer,/ Who came forth from thy womb, O all-pure one,/ and robed Himself in me,/ hath freed Adam from the primal curse./ Wherefore, like the angel do we unceasingly cry out to thee, O most pure one,/ who art truly the Mother of God and Virgin:/ Rejoice! Rejoice, O Mistress,// thou intercession, protection and salvation for our souls!

Matins

God is the Lord, in Tone VIII

Four times

God is the Lord and hath appeared unto us.

This musical staff features a treble and bass clef with a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with lyrics written below the notes. The text 'God is the Lord and hath appeared unto us.' is spread across the staff.

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

This musical staff continues the melody from the previous section. It includes a repeat sign at the end, indicating that the phrase is to be repeated four times. The notation includes a fermata over the final note.

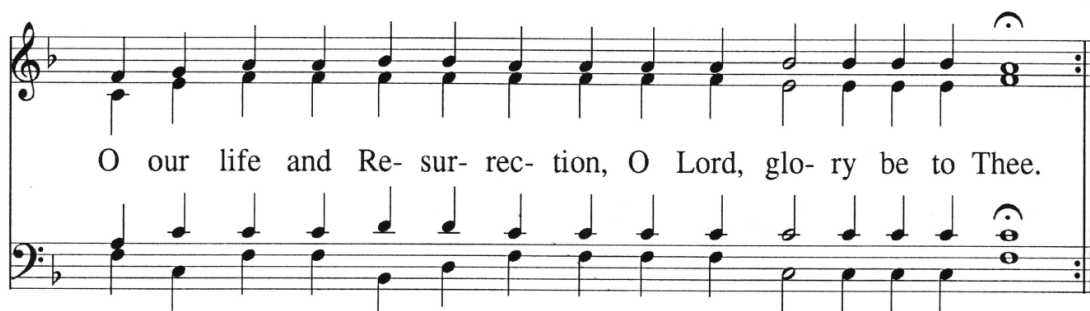
Troparion of the Resurrection, in Tone VIII

From on high didst Thou descend, O Immaculate One.

This musical staff begins with a repeat sign and features a treble and bass clef with a key signature of one flat. The melody is written in eighth and quarter notes, with the lyrics 'From on high didst Thou descend, O Immaculate One.' written below.

To burial of three days hast Thou submitted.

This musical staff continues the troparion melody. It includes a repeat sign at the end. The notation features a fermata over the final note. The lyrics 'To burial of three days hast Thou submitted.' are written below the staff.



Glory...:

Troparion of All Saints, in Tone IV

Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people; and grant peace to Thy commonwealth and great mercy to our souls!

Both now...:

Resurrectional Theotokion, in Tone IV

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

First Sessional Hymns, in Tone VIII

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: "Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

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

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

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

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, didst cast down death by death, and as God didst reveal the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Second Sessional Hymns, in Tone VIII

Radiant Gabriel, robed in white, stood before the tomb of Christ in lightning form and rolled the stone away from the tomb. Great fear seized all the watchmen, and they all suddenly became as dead. Be ye shamed by the guards of the tomb and the seal of the stone, O all-iniquitous ones, and understand that Christ hath risen!

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

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy tomb and, beholding a light within the sepulchre, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!"

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

All creation — the assembly of angels and the human race — rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

Hypacoi, in Tone VIII

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

Hymns of Ascent, in Tone VIII

Antiphon I

From my youth hath the enemy tempted me,

causing me to burn with pleasures; //

but, trusting in Thee, O Lord, I vanquish him.

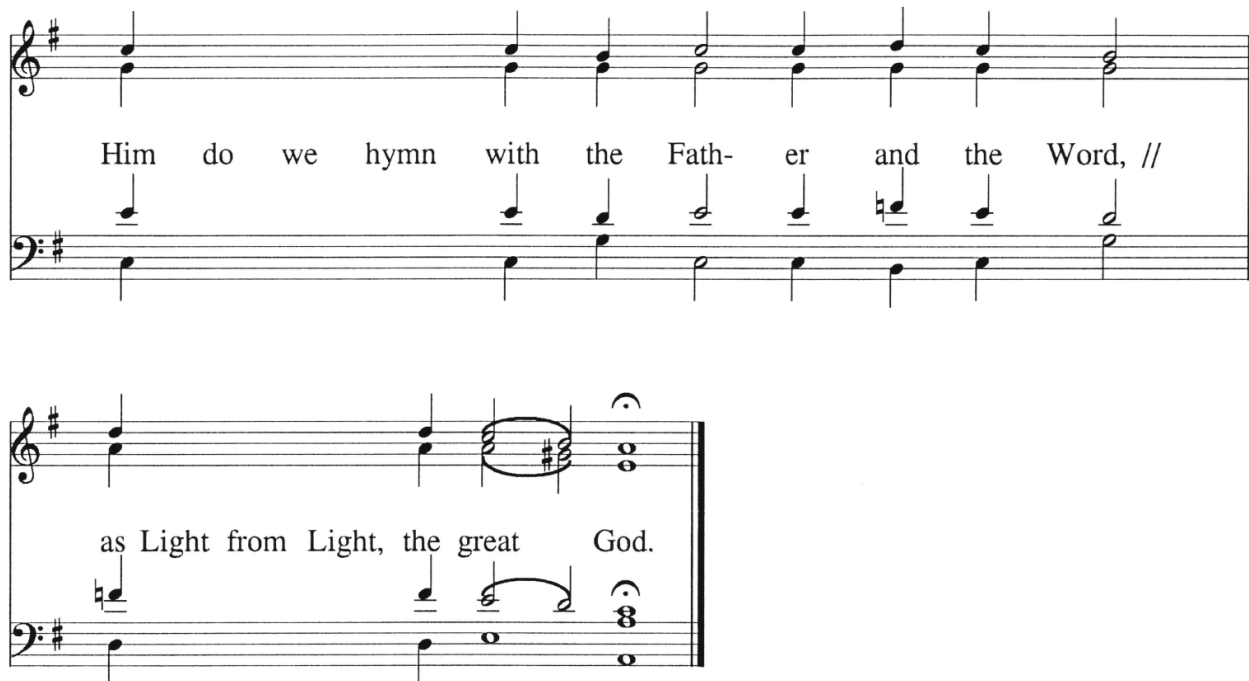
Let those who hate Si- on be as grass before it is up-root- ed; //

for Christ will cut through their necks with the severing of tor- - ments.

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

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

men. By the Ho- ly Spir- it are all things giv- en life.



Antiphon II

Let my heart, humble of mind, be covered with the fear of Thee,/ O most Compassionate One/, and let it not, exalting itself, // fall away from Thee.

May he who setteth his hope on the Lord/ not be terrified // when all things will be tried by fire and torment.

Glory..., Both now...

Through the Holy Spirit doth every godly man see and prophesy,/ working exalted miracles,/ and hymning the one God in Three Persons; // for though Three shine together, the Godhead ruleth as One.

Antiphon III

I have cried unto Thee: Hearken, O Lord,/ and incline Thine ear to me who cry out; // and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth,/ is released to receive torments or honors // for those things he did during life.

Glory..., Both now...

Through the Holy Spirit proceedeth the theology of the thrice-holy Unity; / for the Father is unoriginate,/ and from Him hath the Son been begotten timelessly,/ and the Spirit is equally enthroned and hath the same image, // shining forth from the Father.

Antiphon IV

Behold now, what is so good or so beautiful/ as for brethren to dwell together? // For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field // doth warn that it is not fitting for man to give thought to his raiment.

Glory..., Both now...

By the Holy Spirit,/ the single Cause, are all things sustained through the bestowal of peace;/ for He is God, Who in dominion is consubstantial// with the Father and the Son.

Prokeimenon, in Tone VIII

The image displays two systems of musical notation for a Prokeimenon in Tone VIII. Each system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The first system's lyrics are: "The Lord shall be King unto eternity; thy God, O Si- - on, un- to". The second system's lyrics are: "gen- er- a- tion and gen- er a- tion.". The notation includes various musical symbols such as notes, rests, and accidentals, with some notes beamed together and others held over from the previous measure.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Let Every Breath Praise the Lord, in Tone VIII

Let ev- ery breath

praise the

This system of the musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The lyrics 'Let ev- ery breath' are aligned under the first four measures, and 'praise the' under the next two. The melody in the Treble staff features a series of eighth notes followed by a half note, while the Bass staff provides a simple harmonic accompaniment with half notes and whole notes.

Lord, praise the Lord.

This system continues the musical score. The lyrics 'Lord, praise the Lord.' are aligned under the measures. The Treble staff includes a repeat sign and a final cadence. The Bass staff continues the accompaniment, ending with a whole note chord. The system concludes with a double bar line.

Matins Gospel 1, Matthew §116 (28:16-20)

The Canon, in Tone VIII

Ode I Canon of the Resurrection

The staff of Mo- ses, once work- ing a won- der

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some notes beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes, with some notes beamed together. The lyrics are written below the staves.

strik- ing the sea in the form of a Cross and di- vi- ding it,

This musical system continues the melody and accompaniment from the first system. The treble staff has a treble clef and a key signature of one flat. The bass staff has a bass clef and a key signature of one flat. The lyrics are written below the staves.

drowned the mount- ed ty- rant Phar- aoh, and saved Is- ra- el

This musical system continues the melody and accompaniment. The treble staff has a treble clef and a key signature of one flat. The bass staff has a bass clef and a key signature of one flat. The lyrics are written below the staves.

who fled on foot, chan- ting a hymn un- to God.

This musical system concludes the fourth line of the Canon of the Resurrection. The treble staff has a treble clef and a key signature of one flat. The bass staff has a bass clef and a key signature of one flat. The lyrics are written below the staves.

Refrain: Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: Having traversed the water...

Refrain: Glory to Thy Precious Cross and Resurrection, O Lord.

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Let us chant unto the Lord...

Refrain: O most holy Theotokos, save us.

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

Canon of All Saints, in Tone VIII

the acrostic whereof is "I hymn the many-named ranks of all the saints"

Irmos: The staff of Moses, once working a wonder...

Hymning the ranks of Thy saints, I pray that through their supplications my soul may be illumined with Thy light; for Thou art Light unapproachable, dispelling the gloom of ignorance by Thy splendors, O Christ, Thou Word of God and Bestower of light. *Twice*

When Thou wast lifted up upon the Tree, Thou didst draw to the knowledge of Thee the whole legacy of the nations, O Master, and by Thy holy apostles, by whom Thou didst drive away the darkness of delusion, Thou didst illumine them with the light of the Holy Trinity.

Informed by Thy laws, O Christ, Thine apostles piously rejected all things on the earth, and with the light of grace the glorious ones hallowed the whole world, spreading the glad tidings of Thee.

The valiant martyrs who took up Thy Cross with rejoicing, unerringly imitating Thine honored sufferings, were not daunted by the threats of the tyrants, nor by fire, the sword, wounds, hunger or death.

Theotokion: The virgins manifestly received a manly disposition, O most pure one; for, unerringly imitating the sufferings of the martyrs, and rejoicing in godly manner, they were brought before thy Son, the King of all, in Thy train, O Virgin.

Katavasia — Ode I

Plain Chant

I will op- en my mouth, and with the Spirit will it be filled,

The first line of the Katavasia is written on two staves, treble and bass, in G major. The melody is a simple, stepwise progression. The lyrics are: "I will op- en my mouth, and with the Spirit will it be filled,".

and I shall ut- ter discourse unto the Queen and Moth- er,

The second line of the Katavasia continues the melody. The lyrics are: "and I shall ut- ter discourse unto the Queen and Moth- er,".

and shall appear, keeping splen- did fes- ti- val;

The third line of the Katavasia continues the melody. The lyrics are: "and shall appear, keeping splen- did fes- ti- val;".

and, rejoicing, I will hymn her won- ders.

The fourth line of the Katavasia concludes the piece. The lyrics are: "and, rejoicing, I will hymn her won- ders.".

Ode III
Canon of the Resurrection

O Christ, Who in the be- gin- ning

The first system of musical notation 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 half notes and whole notes, with a final whole note chord. The lyrics are written below the notes: "O Christ, Who in the be- gin- ning".

es- tab- lished the heavens in wis- dom

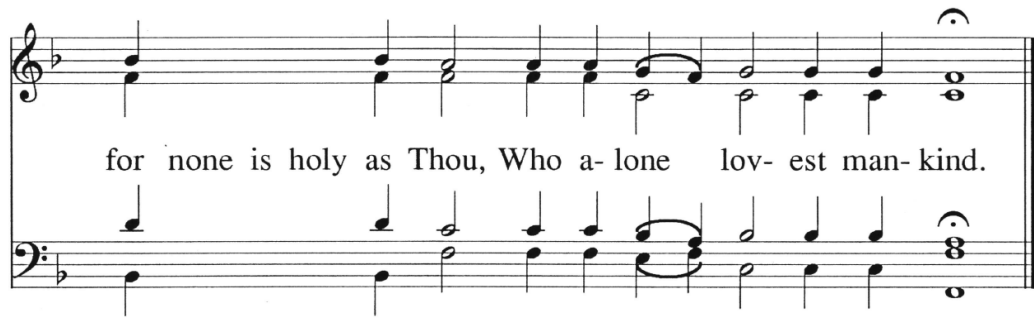
The second system of musical notation continues the melody from the first system. It features a treble and bass staff with the same key signature and time signature. The lyrics are: "es- tab- lished the heavens in wis- dom".

and founded the earth up- on the wat- ers,

The third system of musical notation continues the melody. It features a treble and bass staff with the same key signature and time signature. The lyrics are: "and founded the earth up- on the wat- ers,".

make me steadfast upon the rock of Thy com- mand- ments;

The fourth system of musical notation concludes the phrase. It features a treble and bass staff with the same key signature and time signature. The lyrics are: "make me steadfast upon the rock of Thy com- mand- ments;".



Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross and Resurrection

Irmos: O Lord, Fashioner of the vault...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

Canon of the Theotokos

Irmos: Thou art the confirmation...

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Gird me about with power, O most pure one, who hast truly given birth unto God in the flesh, the hypostatic Power of the Father.

Canon of All Saints

Irmos: O Chris Who in the beginning...

Arrayed in the sacred priesthood, and wisely guiding it to Christ, the priests and pastors fittingly adorned the discourse of doctrine, having truly been enriched from on high. *Twice*

Adorned with the beauties of that primal and good creation, and shown forth as luminaries steadily shining, O saints, ye have made of the Church of Christ a heaven, adorning it manifold ways, each in his place. *Twice*

The councils of the blessed ones submitting to Thy law and illumined with multifarious virtues, have, rejoicing, inherited the mansions of heaven, O Master; for, moving from one to another, they filled them all, as is meet.

Theotokion: O Mother of God, from thy virgin womb didst thou give birth for us to God the Word, Who is from God, and Whom the pure virgins loved with a godly love, who in thy train all manifestly followed thee to Him.

Katavasia — Ode III

Plain Chant

O The- o- tok- os, thou living and abundant foun- tain:

The first line of the Katavasia is written on two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is a simple, stepwise progression. The lyrics are: "O The- o- tok- os, thou living and abundant foun- tain:".

in thy divine glo- ry es- tab- lish those who hymn thee,

The second line continues the melody. The lyrics are: "in thy divine glo- ry es- tab- lish those who hymn thee,".

and spiritually forming them- selves in- to a choir;

The third line continues the melody. The lyrics are: "and spiritually forming them- selves in- to a choir;".

and vouchsafe unto them crowns of glo- ry.

The fourth line concludes the Katavasia. The lyrics are: "and vouchsafe unto them crowns of glo- ry.".

Sessional hymn, in Tone VIII
Special Melody: Of the Wisdom...

Celebrating the holy memory of the fore- fathers, fathers and patriarchs, Thine apostles, martyrs and venerable ones, the ascetics and righteous ones, and of every name recorded in the Book of Life, O Christ God, we move all to make entreaty; praying: In that Thou lovest mankind, through them bring Thy peace unto the world, that we may all cry out to Thee: O God Who art glorified in the council of Thy saints, Thou art truly He Who glorifieth their memory, as is meet!

Glory....: The foregoing is repeated.

Both now....: Theotokion

Let us hymn the portal of heaven and the ark, the all-holy mountain, the radiant cloud, the bush unconsumed, the reasonable paradise, the restoration of Eve, the great treasure of the whole world, for in her have salvation and the remission of the ancient offenses been wrought for the world. Wherefore, let us cry out to her: Pray to thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

Ode IV
Canon of the Resurrection

Thou art my strength, O Lord, Thou art my pow-er, Thou art my God,

This system of musical notation consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes.

Thou art my joy, Who with- out leaving the bosom of the Fath- er

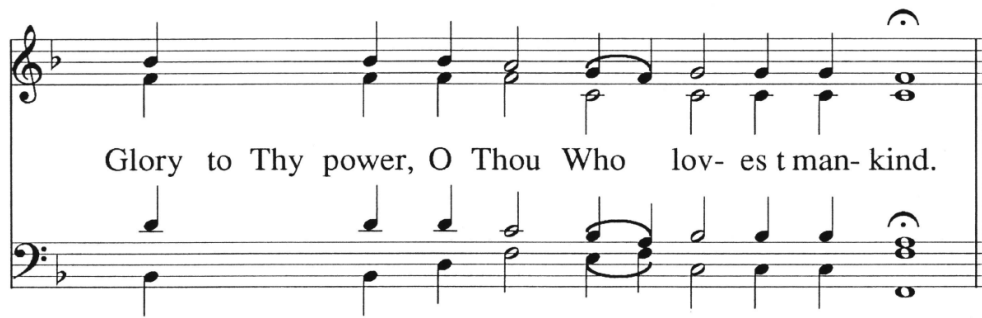
This system continues the musical notation from the first system. The melody and bass line are consistent with the previous system. The lyrics continue below the notes.

hast vis- i- ted our low- li -ness.

This system continues the musical notation. The melody and bass line are consistent with the previous systems. The lyrics continue below the notes.

Where- fore with the Pro- phet Hab- a- kuk, I cry un- to Thee:

This system continues the musical notation. The melody and bass line are consistent with the previous systems. The lyrics continue below the notes.



Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Cross and Resurrection

Irmos: I heard report of Thee, O Lord...

The children of the violators of the law nailed thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Theotokion: O all-pure Mary, entreat God Who was born of thee, that He grant thy servants forgiveness of offenses.

Canon of the Theotokos

Irmos: I heard report of Thee, O Lord...

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant that our ignorance may be washed away, in that Thou art sinless, and bring peace to Thy world, O God, through the prayers of her who gave Thee birth.

Canon of All Saints

Irmos: Thou art my strength, O Lord,...

The council of Thy saints, joined together by love, in truth, purity and joy, joineth chorus with the eternal choir of the angels, delighting in Thee, the God and Lord of all, O Thou Who seest all things. *Twice*

Like youths were ye crowned with the wreath of martyrdom through a deifying anointing, O glorious hieromartyrs who are most rich, and who were first adorned with the deifying anointing of the priesthood; wherefore, having received twofold crowns as is meet, ye rejoice eternally with Christ.

Ye truly made all carnal-mindedness subject to your spirit, O God-bearers, and through fasting ye ascetically caused its irrepressible uprisings to wither away; and now, illumined with the light of dispassion, ye have received the rewards for your labors.

As martyrs of Christ, the foremost Martyr, ye endured great tortures with patience and valor, O glorious ones, suffering as though in others' bodies; and now ye have been shown to be inheritors of the kingdom, and ye pour forth healings upon the faithful.

Theotokion: Thou wast the Bride of God, O Theotokos; for for us thou gavest bodily birth unto Him, the Word of God. And having lived a holy life in Him, the saints have been adorned by thee with all manner of sufferings, whereby they have set aright the fall of our first mother.

Katavasia — Ode IV

Plain Chant

Seated in glory upon the throne of the God-head,

The first system of musical notation for the Katavasia. It consists of a treble and a bass staff, both in the key of D major (one sharp). The melody is written in a plain chant style with square notes. The lyrics are: "Seated in glory upon the throne of the God-head,". The phrase "God-head" is split across the end of the first line and the beginning of the second line.

Jesus most divine hath come on a light cloud,

The second system of musical notation. The melody continues from the first system. The lyrics are: "Jesus most divine hath come on a light cloud,".

And with His incorrupt arm hath saved those who cry:

The third system of musical notation. The melody continues. The lyrics are: "And with His incorrupt arm hath saved those who cry:".

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

The fourth system of musical notation, which is the final line of the Katavasia. It ends with a double bar line. The melody continues. The lyrics are: "Glo-ry to Thy pow-er, O Lord!". The final note is a half note with a fermata.

Ode V
Canon of the Resurrection

Where- fore hast Thou turned Thy face from me,

This musical system consists of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of half notes and quarter notes, with a phrase of two beamed eighth notes occurring on the word 'turned'. The bass staff begins with a bass clef and a key signature of one flat. It provides a harmonic accompaniment using half notes and quarter notes.

O Light nev- er wan- ing?

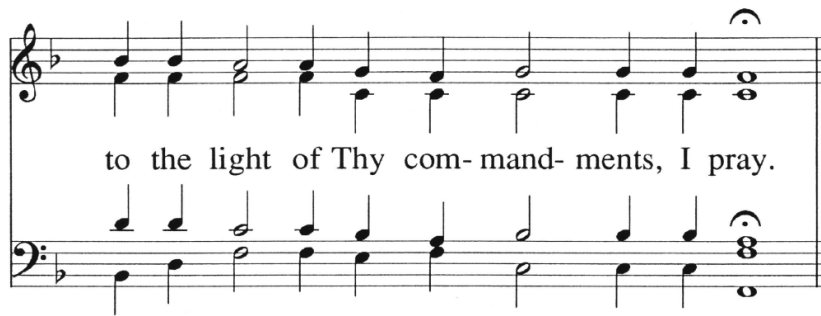
This musical system continues the composition. The treble staff features a half note on 'O', followed by quarter notes for 'Light', 'nev-', and 'er', and a half note for 'wan-'. The phrase concludes with a half note on 'ing?'. The bass staff follows a similar pattern, with a half note on 'O' and quarter notes for the subsequent words, ending with a half note.

And why hath a strange darkness covered me wretch that I am?

This musical system continues the composition. The treble staff has a half note on 'And', followed by quarter notes for 'why', 'hath', and a half note on 'a'. The melody continues with quarter notes for 'strange', 'darkness', and a half note on 'covered'. The phrase ends with a half note on 'me', followed by quarter notes for 'wretch', 'that', and a half note on 'I', and finally a half note on 'am?'. The bass staff provides a steady accompaniment with half notes and quarter notes.

But turn me, and guide my steps

This musical system concludes the page. The treble staff begins with a half note on 'But', followed by quarter notes for 'turn', 'me,', and a half note on 'and'. The melody continues with quarter notes for 'guide', 'my', and a half note on 'steps'. The bass staff provides a steady accompaniment with half notes and quarter notes.



Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, dismiss not the thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master, to obtain merciful purification.

Canon of the Cross and Resurrection

Irmos: Enlighten us...

Guide us by the power of Thy Cross, O Christ, for through it do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Theotokion: O pure one who knewest not wedlock, beseech Thy Son and our God, that He send down upon us, the faithful, great mercy, O all-pure Mary.

Canon Of the Theotokos

Irmos: Waking at dawn...

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

O Mary Theotokos, who knewest not wedlock, show forth the hopes of the enemy as vain, and fill with gladness those who hymn thee.

Canon of All Saints

Irmos: Wherefore hast Thou turned Thy face from me...

Like the divine prophets ye were vouchsafed to behold beforehand things yet to be, O God-bearers enlightened by the power of the Spirit, and in nobility of soul ye desired to be cleansed by a pure manner of life. *Twice*

Now shineth with divine gifts the choir of the saints — all the patriarchs before the Law, the prophets, apostles, and the assemblies of the martyrs, ascetics, teachers and the righteous, with the hieromartyrs. *Twice*

Seeing today the company of Thy saints shining with Thy splendor and with inextinguishable lamps of grace, O Savior Who lovest mankind, we unceasingly hymn Thy divine wealth and abundance of good things.

Theotokion: Loving Thine all-wondrous Offspring, the all-pure virgins considered the beauties of life to be as naught, O most pure one, with love desiring His splendors and divine radiance alone.

Katavasia — Ode V

Plain Chant

All things are filled with awe at Thy di- vine glo- ry;

The first line of musical notation is in G major (one sharp) and 4/4 time. The treble staff features a series of half notes and a final half note with a fermata. The bass staff provides a simple harmonic accompaniment with half notes.

for thou, O Virgin, who hast not known wed- lock,

The second line continues the melody. The treble staff has a half note followed by a half note with a fermata. The bass staff has a half note followed by a half note with a fermata.

didst con- tain with- in thy womb Him Who is God ov- er all,

The third line continues the melody. The treble staff has a half note followed by a half note with a fermata. The bass staff has a half note followed by a half note with a fermata.

and gavest birth to the time- less Son,

The fourth line continues the melody. The treble staff has a half note followed by a half note with a fermata. The bass staff has a half note followed by a half note with a fermata.

granting peace unto all who hymn thee.

Ode VI
Canon of the Resurrection

Cleanse me, O Sav- iour, for many are my trans- gres- sions;

The first system of musical notation for 'Ode VI'. 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 'Cleanse me, O Sav- iour, for many are my trans- gres- sions;'. The music is divided into two measures by a bar line. The first measure contains the words 'Cleanse me, O Sav- iour,' and the second measure contains 'for many are my trans- gres- sions;'. The melody is primarily composed of quarter and half notes, with some rests. The bass staff provides a simple harmonic accompaniment with chords and single notes.

and lead me up from the abyss of ev- ils, I pray;

The second system of musical notation. It continues the melody from the first system. The lyrics are 'and lead me up from the abyss of ev- ils, I pray;'. The music is divided into two measures by a bar line. The first measure contains the words 'and lead me up from the abyss of ev- ils,' and the second measure contains 'I pray;'. The melody is primarily composed of quarter and half notes, with some rests. The bass staff provides a simple harmonic accompaniment with chords and single notes.

for un- to Thee have I cried,

The third system of musical notation. It continues the melody from the second system. The lyrics are 'for un- to Thee have I cried,'. The music is divided into two measures by a bar line. The first measure contains the words 'for un- to Thee' and the second measure contains 'have I cried,'. The melody is primarily composed of quarter and half notes, with some rests. The bass staff provides a simple harmonic accompaniment with chords and single notes.

and Thou hast hearkened to me, O God of my sal- va- tion.

The fourth system of musical notation. It concludes the piece. The lyrics are 'and Thou hast hearkened to me, O God of my sal- va- tion.' The music is divided into two measures by a bar line. The first measure contains the words 'and Thou hast hearkened to me,' and the second measure contains 'O God of my sal- va- tion.' The melody is primarily composed of quarter and half notes, with some rests. The bass staff provides a simple harmonic accompaniment with chords and single notes. The piece ends with a double bar line.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross and Resurrection

Irmos: I pour forth my prayer...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath saved those who hymn His resurrection, in that He is powerful.

Theotokion: Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

Canon of the Theotokos

Irmos: Grant me a robe of light...

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

Canon of All Saints

Irmos: Cleanse me, O Savior...

Finding Thee to be a precious, choice Stone set in Sion at the head of the corner, O Master, the saints set themselves as select stones in an unshakable foundation. *Twice*

When Thy side was pierced, drops of blood, dripping down with water, renewed the world and built up the divine council of all the saints for Thee, our Benefactor. *Twice*

With all piety, let us hymn the divine cloud of the martyrs, which hath been made luminous by grace and shone forth most splendidly in the purple robe of blood and the scarlet of their steadfast suffering.

Theotokion: We all know thee to be the most true Mother of God, through whom the nature of women, delivered, suffered for Christ, O most immaculate one, and through piety was filled with every virtue.

Katavasia — Ode VI

Plain Chant

Cel- e- bra- ting this divine and most honored festival of the Moth- er of God,

The first system of musical notation for the Katavasia. It consists of a treble and a bass staff, both with a key signature of one sharp (F#). The melody is written in a plain chant style using a simplified notation where notes are represented by stems with flags. The lyrics are written below the staffs.

come, ye di- vine- ly wise, let us clap our hands, and glor- i- fy God

The second system of musical notation. It continues the melody from the first system. The lyrics are split across two measures: "come, ye di- vine- ly wise," and "let us clap our hands, and glor- i- fy God".

Who was born of her!

The third system of musical notation, which is the final line of the Katavasia. It ends with a double bar line. The lyrics are "Who was born of her!".

Kontakion, in Tone VIII

The whole world offereth unto Thee, the Planter of creation, the God-bearing martyrs, as the firstfruits of nature. At their supplications and by the Theotokos, O greatly Merciful One, preserve Thy Church, Thy habitation, in peace profound.

Ikos: They who were martyred throughout the world, and have passed over to the heavens, they who imitated the sufferings of Christ, and who take away our sufferings, are gathered here today, showing the Church of the Firstborn to be an image of heaven, which crieth unto Christ: Thou art my God! Through the Theotokos save me, O greatly Merciful One!

Ode VII
Canon of the Resurrection

Once in Bab- y- lon

The first system of musical notation for 'Ode VII'. 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 for 'Once' is a half note G4, followed by a half note F#4 tied to the next measure. The melody for 'in' is a half note E4. The melody for 'Bab-' is a half note D4, followed by a half note C4 tied to the next measure. The melody for 'y-' is a half note B3. The melody for 'lon' is a half note A3. The bass staff provides a harmonic accompaniment with chords corresponding to the lyrics.

the fire stood in awe of the con- de- scen- sion of God;

The second system of musical notation. The treble staff continues the melody with half notes: G4, F#4, E4, D4, C4, B3, A3, G3, F#3, E3, D3, C3. The bass staff continues the accompaniment with chords.

Where- fore the youths, dancing with joyous steps in the fur- nace,

The third system of musical notation. The treble staff continues the melody with half notes: G4, F#4, E4, D4, C4, B3, A3, G3, F#3, E3, D3, C3. The melody for 'Where-' is a half note G4, followed by a half note F#4 tied to the next measure. The melody for 'fore' is a half note E4. The melody for 'the youths,' is a half note D4, followed by a half note C4 tied to the next measure. The melody for 'dancing with joyous steps' is a half note B3, followed by a half note A3 tied to the next measure. The melody for 'in the fur-' is a half note G3, followed by a half note F#3 tied to the next measure. The melody for 'nace,' is a half note E3. The bass staff continues the accompaniment with chords.

as in a mea- dow, chant- ed: Blessed art Thou, O God of our fath- ers!

The fourth system of musical notation. The treble staff continues the melody with half notes: G4, F#4, E4, D4, C4, B3, A3, G3, F#3, E3, D3, C3. The melody for 'as in a mea-' is a half note G4, followed by a half note F#4 tied to the next measure. The melody for 'dow, chant-' is a half note E4, followed by a half note D4 tied to the next measure. The melody for 'ed:' is a half note C4. The melody for 'Blessed art Thou, O God of our fath- ers!' is a half note B3, followed by a half note A3 tied to the next measure. The melody for 'ers!' is a half note G3. The bass staff continues the accompaniment with chords. The system ends with a double bar line and a repeat sign.

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross and Resurrection

Irmos: Once, in Babylon, the youths...

Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon...

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

Canon of All Saints

Irmos: Once, in Babylon, the fire stood in awe...

Continually praising Him Who resteth in the saints, the ranks of the saints now enjoy divine delight; and they dance, rejoicing and chanting: Blessed is the God of our fathers!

Twice

Having been honorably illumined with the divine splendors of the effulgence of the threefold Sun, the assemblies of the saints theologize the three-Sunned Unity-the unoriginate Father, the right worshipful Son, and the Holy Spirit.

When Thou wilt appear among the deified in Thine ineffable glory, O God, granting and distributing worthy gifts and bestowing crowns, then, O Savior, vouchsafe them to chant unto Thee: Blessed is the God of our fathers!

Rejoicing, let us hymn the assembly of all the saints, comprised of every rank, dignity and manner of life; and with them let us chant: Blessed is the God of our fathers!

Theotokion: O all ye maidens, forming together a divine choir for Mary, the all- pure and all-holy Theotokos, cry aloud, rejoicing: Rejoice, O thou who hast poured forth the Source of joy upon us!

Katavasia — Ode VII

Plain Chant

The di- vine- ly wise youths worshipped not a cre- a- tion

This musical system consists of a treble and bass staff in G major. The treble staff features a series of half notes: G4, A4, B4, C5, followed by a half rest, then D5, E5, and a final half note G5. The bass staff provides a simple accompaniment with half notes: G3, A3, B3, C4, followed by a half rest, then D4, E4, and a final half note G4. The lyrics are written below the treble staff.

rather than the Cre- a- tor, but, man- ful- ly trampling

This musical system continues the melody. The treble staff has half notes G4, A4, B4, C5, followed by a half rest, then D5, E5, and a final half note G5. The bass staff has half notes G3, A3, B3, C4, followed by a half rest, then D4, E4, and a final half note G4. The lyrics are written below the treble staff.

the threat of the fire un- der- foot, they re- joiced, chant- ing:

This musical system continues the melody. The treble staff has half notes G4, A4, B4, C5, followed by a half rest, then D5, E5, and a final half note G5. The bass staff has half notes G3, A3, B3, C4, followed by a half rest, then D4, E4, and a final half note G4. The lyrics are written below the treble staff.

Blessed art Thou, the all- hymned God of our fath- ers!

This musical system concludes the piece. The treble staff has half notes G4, A4, B4, C5, followed by a half rest, then D5, E5, and a final half note G5. The bass staff has half notes G3, A3, B3, C4, followed by a half rest, then D4, E4, and a final half note G4. The lyrics are written below the treble staff.

Ode VIII
Canon of the Resurrection

Mad- ly did the Chal- de- an ty- rant

The first line of musical notation 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 chord. The lyrics are written below the notes.

heat the fur- nace sev- en fold for the pi- ous ones;

The second line of musical notation continues the melody. It features a treble and bass staff with a key signature of one flat. The melody includes a half-note chord and a quarter-note phrase. The lyrics are written below the notes.

but, be- hol- ding them saved by a high- er Pow- er,

The third line of musical notation continues the melody. It features a treble and bass staff with a key signature of one flat. The melody includes a half-note chord and a quarter-note phrase. The lyrics are written below the notes.

he cried out to the Cre- a- tor and De- liv- er- er:

The fourth line of musical notation continues the melody. It features a treble and bass staff with a key signature of one flat. The melody includes a half-note chord and a quarter-note phrase. The lyrics are written below the notes.

ye chil- dren bless, ye priests hymn;

ye people, exalt Him su- preme- ly for all a- ges!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them—ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross and Resurrection

Irmos: Becoming vanquishers of the tyrant...

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

Theotokion: Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

Canon of the Theotokos

Irmos: The King of heaven...

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp for all ages.

Canon of All Saints

Irmos: Madly did the Chaldæan tyrant heat the furnace...

Rejoice, ye martyrs, prophets and apostles, O honored assembly of hieromartyrs, O divine choir of the righteous, the venerable and the teachers chanting melodiously with the myrrh-bearing women: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages! *Twice*

Filled with radiance past understanding, and full of gladness and joy, O saints, ye become gods by drawing closer to God; and sharing in deifying splendors and illumined with rays of ineffable glory, ye exalt Christ supremely for all ages. *Twice*

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

Shown forth like stars of great radiance, O saints, in righteousness, chastity, courage and understanding ye illumine the sky of the Church with various gifts and divers beauties. Hymn the Master, ye priests! Ye people, exalt Him supremely for all ages!

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

Theotokion: All the divinely wise women who have reposed with gladness, standing forth reverently with spirit hymn the all- pure Virgin, the true Mother of God, who hath delivered us from the curse of Eve, our first mother, crying: Hymn ye her Fruit forever!

We Praise, We Bless

Plain Chant

First system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of D major (one sharp). The melody is a simple, stepwise line. The lyrics are: "We praise, we bless, we wor- ship the Lord,"

Second system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of D major (one sharp). The melody continues from the first system. The lyrics are: "praising and supremely exalting Him unto all a - - ges."

Katavasia — Ode VIII

Plain Chant

The birth-giv-ing of the The-o-tok-os

saved the pious children in the fur-nace— then in fig-ure, but now in deed,—

and it moveth all the world to chant to thee: Hymn ye the Lord

and ex-alt Him su-preme-ly for all a-ges!

Ode IX
Canon of the Resurrection

Hea- ven was strick- en with awe,

The first system of musical notation for the Canon of the Resurrection. It 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 written in a simple, homophonic style. The lyrics are: "Hea- ven was strick- en with awe,". The word "strick-" is split across the two staves, with "en" on the treble staff and "with awe," on the bass staff.

and the ends of the earth were a- mazed,

The second system of musical notation. The melody continues from the first system. The lyrics are: "and the ends of the earth were a- mazed,". The word "a-" is split across the two staves, with "mazed," on the treble staff and "mazed," on the bass staff.

that God hath ap- peared in the flesh,

The third system of musical notation. The melody continues. The lyrics are: "that God hath ap- peared in the flesh,". The word "ap-" is split across the two staves, with "peared" on the treble staff and "peared" on the bass staff.

and that thy womb became more spa- cious than the hea- vens.

The fourth system of musical notation. The melody continues. The lyrics are: "and that thy womb became more spa- cious than the hea- vens." The word "spa-" is split across the two staves, with "cious" on the treble staff and "cious" on the bass staff.

Where- fore, the ranks of men and an- gels

mag- ni- fy thee as the The- o- tok- os.

Being simple in Thy divine and beginning-less nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross and Resurrection

Irmos: Every ear trembleth to hear...

We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin...

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!"; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

Canon of All Saints

Irmos: Heaven was stricken with awe...

Armored with hope and love, and walled about with faith, the edifice of the elect withstood, rejoicing, all the threats, tortures and wounds of the tyrants, having been right gloriously enriched by Christ, Who made the first martyrs victorious in their sufferings. *Twice*

Now, as is meet, let us praise the haven of salvation: the Baptist, the prophets, martyrs and the ascetics, the godly teachers and priests, the assembly of the patriarchs, the right glorious hieromartyrs, the God-loving women, the venerable and the righteous. *Twice*

Having been tried by the fire of temptations and not been deluded by pleasures, O assemblies of the saints, in purity ye rejoice in the heavens, standing before the radiant throne of the Master, the reflections having been abolished and the shadows passed away through revelations of the Truth.

Theotokion: For those who are separated thou hast been shown to be unifying, for through thee have they truly become men dwelling together with the angels in the heavens; and with them the ranks of all the saints now bear witness hymning thy birthgiving in everlasting hymns, O Virgin Theotokos.

Katavasia — Ode IX

Plain Chant

Let ev- ery mor- tal leap for joy, en- light- ened by the Spir- it;

and let the na- ture of the incorporeal in- tel- li- gen- ces keep fes- ti- val,

honoring the sacred feast of the Moth- er of God, and let them cry a- loud:

Re- joice, O most bles- sed The- o- tok- os, pure Ev- er Vir- gin!

Holy is the Lord Our God, in Tone VIII

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

This system of musical notation is for the first two phrases of the hymn. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The first phrase, 'Ho- ly is the Lord our God,', is set to a melody of eighth notes in the treble staff and a bass line of eighth notes in the bass staff. The second phrase, 'Holy is the Lord our God,', continues the melody with a final cadence marked by a double bar line and a fermata over the final notes.

Ho- ly is the Lord our God.

This system of musical notation is for the third phrase of the hymn. It also consists of two staves, treble and bass, with a key signature of one sharp. The melody for 'Ho- ly' is written in the treble staff with a long note value (likely a half note or longer) and a fermata. The bass staff provides a supporting line. The phrase 'is the Lord our God.' continues in the treble staff, ending with a final cadence marked by a double bar line and a fermata.

Exapostilarion

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father and of the Son, and of the Holy Spirit, and how He will abide with the initiates of His mysteries as He promised, until the end of time.

Glory...

Exapostilarion of All Saints

The Baptist and Forerunner, the apostles and prophets, martyrs and hierarchs, the ascetics and the venerable, the hieromartyrs and the God-loving women, all the righteous and the ranks of the angels, must we needs crown with hymns, praying that we may receive their glory from Christ the Savior.

Both now...: Theotokion

He Who on high is glorified as God by the angels, O all-pure one, ineffably, without leaving the bosom of the Father, dwelt with those below; and thou becamest the Mediatress of His salvation having ineffably lent Him flesh of thy pure blood, O pure one. Him do thou beseech, that He grant deliverance from transgressions to thy servants.

Let Every Breath Praise the Lord, in Tone VIII

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

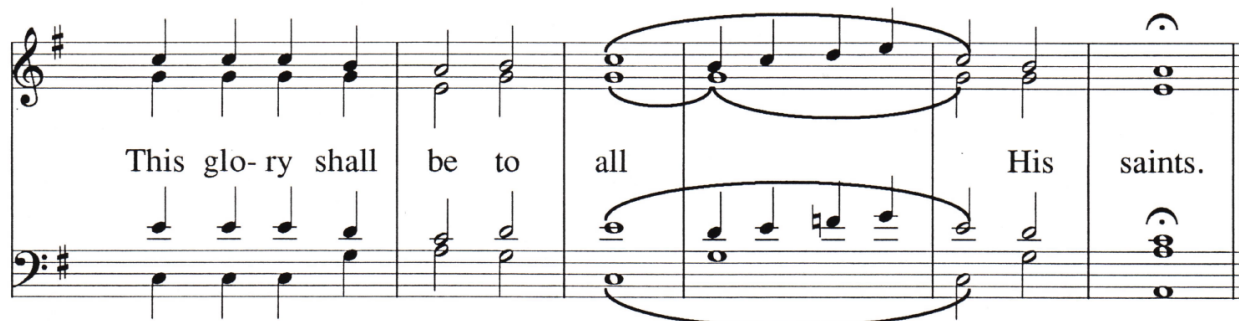
praise Him in the high- - est. To Thee is due praise, O God.

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 VIII

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



O Lord, though Thou didst stand forth before the tribunal,/ to be judged of Pilate,/ yet didst Thou not cease to sit on the throne with the Father./ And having risen from the dead, Thou didst free the world from slavery to the alien,// in that Thou art compassionate and lovest mankind.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil,/ for he trembleth and quaketh,/ unable to bear the sight of its power,/ for it raiseth the dead and hath abolished death.// Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead,/ yet did the soldiers watch over Thee as a sleeping king,/ and like a treasure of life they sealed it with a seal./ But Thou didst arise// and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord,/ frightened the guards and declared to the women, saying:/ "Why seek ye the Living among the dead?/ He who is God hath risen// and granted life to the whole world!"

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

O Thou Who art dispassionate in Thy divinity,/ Thou didst suffer on the Cross/ and accept burial for three days,/ that Thou mightest free us from slavery to the enemy,/ and, having made us immortal,/ Thou givest us life by Thy resurrection,// O Christ God Who lovest mankind.

Stichera of All Saints, in Tone IV

Special Melody: As one valiant among the martyrs...

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

The Lord hath made the saints wondrous on earth, for they received His wounds and sufferings in their flesh, adorning themselves therewith and being manifestly arrayed with divine beauties. Let us hymn them as never-fading blooms, as the steadfast stars of the Church, as willing sacrifices.

Stichos: The righteous cried, and the Lord heard them,/ and He delivered them out of all their tribulations.

Let the prophets and the apostles, the teachers and the venerable, the hieromartyrs and all the righteous, the multitude of holy women who suffered and fasted with love, and the ranks of the righteous, be praised with sacred hymns as heirs of the heavenly kingdom, as inhabitants of paradise.

Stichos: Wondrous is God in His saints,/ the God of Israel.

Triumphantly let the martyrs be praised, who made the earth heavenly with the splendor of their virtues who imitated the death of Christ, who trod the path which winneth immortality, who with the cultivation of grace cleared away human passions, and who throughout the world contended in unity of soul.

First Evangelical Sticheron, Tone I

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

-it. When the disciples came to the Mount of Ol- ives

for Christ's as- cen- sion from the earth, the Lord stood be- fore them;

and having worshipped Him and learned of the authority giv- en them ev- ery- where,

they were sent forth to proclaim to the whole world

His Re- sur- rec- tion from the dead and His as- cen- sion into the hea- vens.

And Christ God, the Sav- iour of our souls,

promised to remain with them without fail, for- ev- - er.

Both now..., Theotokion in Tone II.

Divine Liturgy

On the Beatitudes, in Tone VIII

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

4 Troparia from Ode VI of the Canon of All Saints

Finding Thee to be a precious, choice Stone set in Sion at the head of the corner, O Master, the saints set themselves as select stones in an unshakable foundation. *Twice*

When Thy side was pierced, drops of blood, dripping down with water, renewed the world and built up the divine council of all the saints for Thee, our Benefactor. *Twice*

With all piety, let us hymn the divine cloud of the martyrs, which hath been made luminous by grace and shone forth most splendidly in the purple robe of blood and the scarlet of their steadfast suffering.

Theotokion: We all know thee to be the most true Mother of God, through whom the nature of women, delivered, suffered for Christ, O most immaculate one, and through piety was filled with every virtue.

Troparion of the Resurrection, in Tone VIII

From on high didst Thou de- scend, O Im- mac- u- late One.

The first line of the troparion is written on a two-staff system. The treble staff begins with a C-clef and a key signature of one flat (B-flat). The melody consists of eighth and quarter notes. The bass staff begins with a B-clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes. The lyrics are: "From on high didst Thou de- scend, O Im- mac- u- late One."

To bur- i- al of three days hast Thou sub- mit- ted.

The second line of the troparion continues the melody and accompaniment. The lyrics are: "To bur- i- al of three days hast Thou sub- mit- ted."

That Thou migh- test free us from our pas- sions.

The third line of the troparion continues the melody and accompaniment. The lyrics are: "That Thou migh- test free us from our pas- sions."

O our life and Re- sur- rec- tion, O Lord, glo- ry be to Thee.

The fourth line of the troparion concludes the piece. It features a repeat sign and a fermata over the final note. The lyrics are: "O our life and Re- sur- rec- tion, O Lord, glo- ry be to Thee."

Troparion, in Tone IV

Adorned in the blood of Thy martyrs throughout all the world, as in purple and fine linen, Thy Church, through them doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy flock and to our souls great mercy.

Kontakion of the Resurrection, in Tone VIII

Ha- ving ri- sen from the tomb, Thou didst raise up the dead

and didst resurrect A- dam. Eve al- so danc- eth at Thy Re- sur- rec- tion,

and the ends of the world cel- e- brate Thine arising

from the dead, O greatly Mer- ci- ful One.

Prokeimenon, in Tone VIII



Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

Prokeimenon of All Saints, in Tone IV

Wondrous is God in His saints, the God of Israel.

Hebrews §330 (11:33-12:2A)

Alleluia, in Tone IV

The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Matthew §38, (10:32, 33, 37-38; 19: 27-30)

Communion Verses

Praise the Lord from the heavens; praise Him in the highest.

Rejoice in the Lord, O ye righteous. Praise is meet for the upright.

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

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