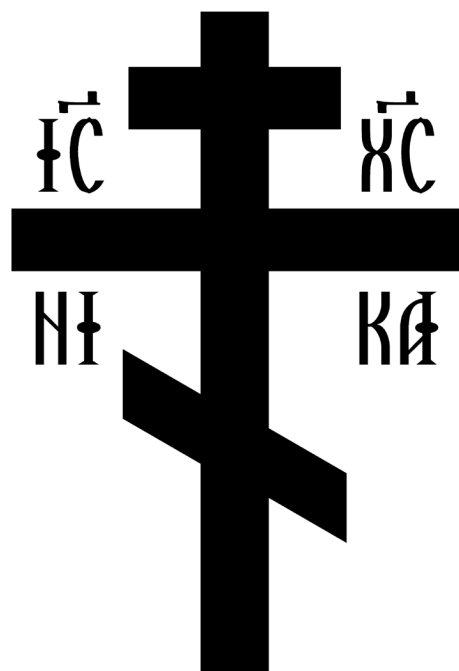


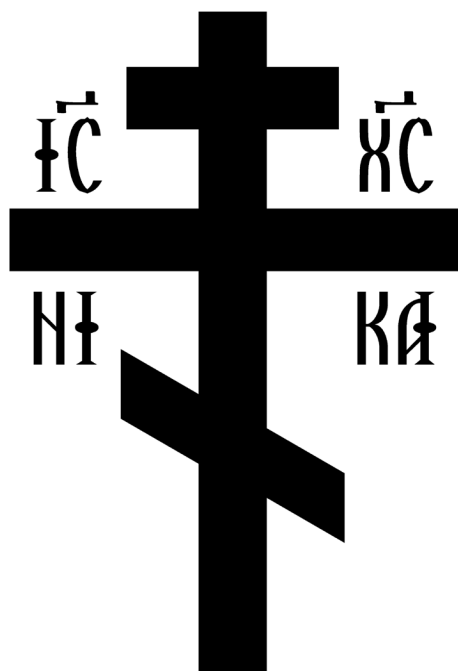


Sunday Octoechos
Hymns for the All-Night Vigil

Δόμνις εἰγίχῃ κένῃ μὲρονόειν
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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Δόμνις ἐγγίχῃ ζήνῃ μὴ βοηθούσῃ
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The Octoechos, Volumes I through IV
© 1999 Isaac E. Lambertsen

Choral arrangements from
Music for the All-Night Vigil, Tone I through Tone VIII
© 1991 Timothy J. Clader

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2025 г. Сщмч. Киприана и мц. Иустины

**Sunday Octoechos
Hymns for the All-Night Vigil**

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Tone I

Great Vespers

Lord I Have Cried, in Tone I

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

The first system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by a sharp sign on the F line). The treble staff begins with a whole rest, followed by a series of eighth notes. The bass staff begins with a whole note, followed by a series of eighth notes. The lyrics are written below the notes.

Hear- ken un- to me, O Lord.

The second system of musical notation. It continues the melody from the first system. The treble staff has a series of eighth notes, and the bass staff has a series of eighth notes. The lyrics are written below the notes.

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

The third system of musical notation. It continues the melody. The treble staff has a series of eighth notes, and the bass staff has a series of eighth notes. 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, which is the final system on the page. It continues the melody. The treble staff has a series of eighth notes, and the bass staff has a series of eighth notes. The lyrics are written below the notes.

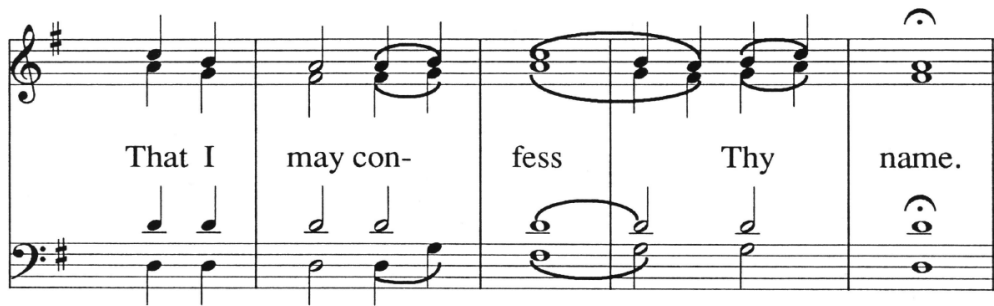
Hear-ken un-to me, O Lord. Let my prayer be set forth

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 I

Stichos: Bring my soul out of prison.



Accept Thou our evening prayers, O Holy Lord,/ and grant us remission of sins,// as Thou alone art He Who hath shown forth the resurrection in the world.

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

Encircle Sion and embrace it, O ye people,/ and therein give glory unto Him Who hath risen from the dead;// for He is our God, Who hath delivered us from our iniquities.

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

Come, ye people, let us hymn and worship Christ,/ glorifying His resurrection from the dead;/ for He is our God, Who hath delivered the world// from the deception of the enemy.

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

Make merry, O ye heavens!/ Trumpet forth, ye foundations of the earth!/ Cry aloud in gladness, O ye mountains!/ For, lo! Emmanuel hath nailed our sins to the Cross;/ He hath slain death, granting us life,/ having raised up Adam,// in that He loveth mankind.

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

Let us hymn the One Who of His own will was crucified in the flesh for our sake,/ Who suffered, and was buried,/ and rose from the dead;/ and let us chant, saying:/ Establish Thy Church in Orthodoxy, O Christ,// and bring peace to our life, in that Thou art good and lovest mankind.

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.

Standing before Thy life-receiving tomb,/ unworthy as we are,/ we offer glorification to Thine ineffable loving-kindness,/ O Christ our God;/ for Thou didst accept the Cross and death,/ O Sinless One,/ that Thou mightest grant resurrection to the world,// in that Thou lovest mankind.

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

Let us hymn the Word Who with the Father/ is equally without beginning and equally everlasting,/ Who issued forth ineffably from the Virgin's womb,/ Who of His own will accepted the Cross and death for our sake,/ and rose from the dead in glory;/ and let us say: O Lord, Bestower of life,// Thou Savior of our souls, glory be to Thee!

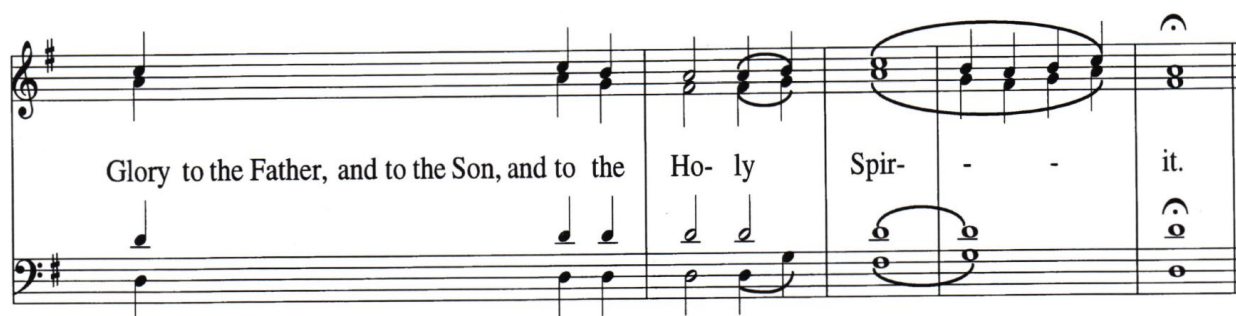
Then stichera for the saint from the Menaion.

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

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

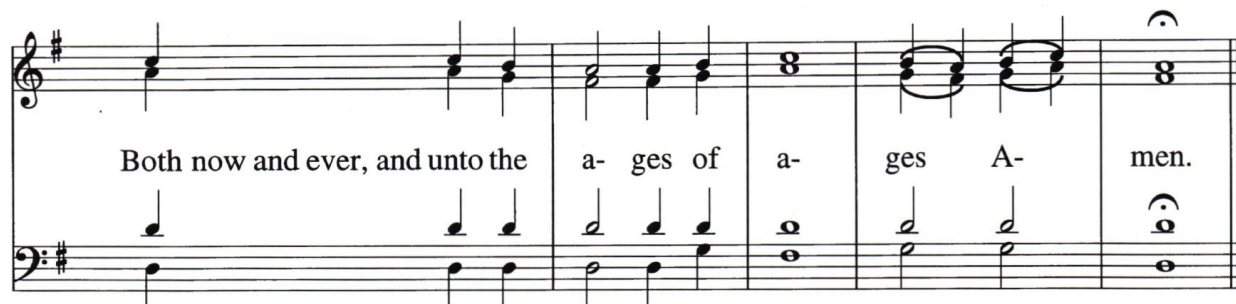
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone I



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone I



Dogmatic Theotokion, in Tone I

Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men and gave birth unto the Master,/ the portal of heaven,/ and the subject of the hymnody of the incorporeal hosts/ and adornment of the faithful;/ for she hath been shown to be heaven and the temple of the Godhead./ Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion the Lord born of her./ Wherefore, be of good courage!/ Yea, be ye of good cheer, O people of God,// for He vanquisheth the foe, in that He is almighty!

Stichera of the Aposticha, in Tone I

By Thy Pas- - sion have we been freed from pas- sions, O Christ,

and by Thy Resurrection have we been delivered from cor- rup- - tion.

O Lord, glo- ry be to Thee!

Stichos: The Lord is King.

He is clothed with maj- - jes- ty.

Let creation rejoice! Let the heavens make merry! / Let the nations clap their hands with gladness! / For Christ our Savior hath nailed our sins to the Cross; / having slain death, / He hath given life, having raised up fallen Adam, / the common ancestor of all, // in that He

loveth mankind.

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

As King of heaven and earth,/ O Unapproachable One,/ Thou wast of Thine own will crucified in Thy love for mankind,/ and Hades, encountering it below,/ was filled with bitterness, and the souls of the righteous, receiving it, rejoiced./ And Adam, beholding Thee, his Fashioner,/ in the nethermost parts, arose./ O the wonder!/How is it that the Life of all hath tasted death?/ Yet Thou didst desire to enlighten the world/ which crieth aloud and saith:// O Lord, Who hast risen from the dead, glory be to Thee!

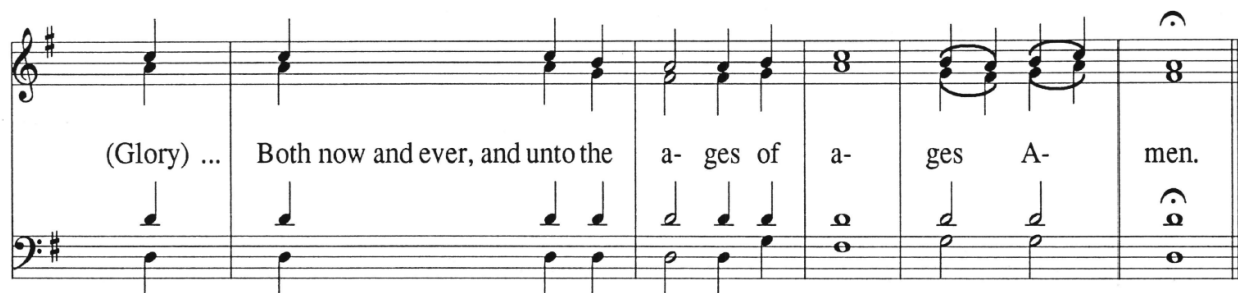
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

The myrrh-bearing women arrived at Thy tomb with haste and lamentation,/ bearing myrrh; and failing to find Thine all-pure Body,/ yet learning from the angel of the new and all-glorious wonder,/ they said to the apostles:// “The Lord is risen, granting the world great mercy!”

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone I



Resurrectional Theotokion, in Tone I

Behold, the prophecy of Isaiah hath been fulfilled,/ for a Virgin hath given birth,/ and after giving birth hath remained a Virgin as before./ For God was born;/ therefore He began nature anew./ O Mother of God, disdain not the supplications of thy servants,/ which are offered unto thee in thy temple;/ but as thou bearest the Compassionate One in thine arms,/ have pity on thy servants,// and beseech Him that our souls be saved.

Matins

God is the Lord, in Tone I

Four times

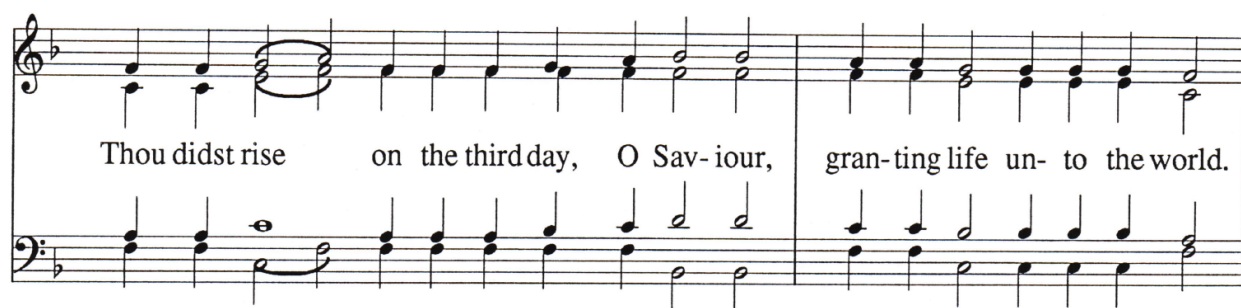
God is the Lord, and hath appeared unto us.

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

Troparion of the Resurrection, in Tone I

When the stone had been sealed by the Jews,

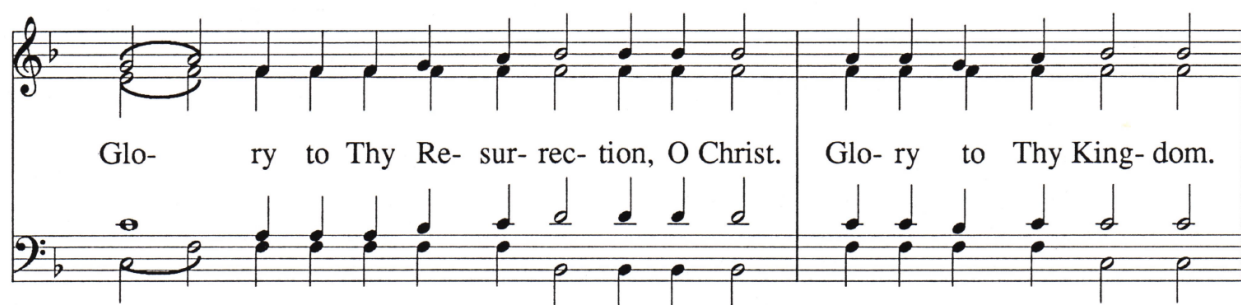
and the soldiers were guarding Thine immaculate Body,



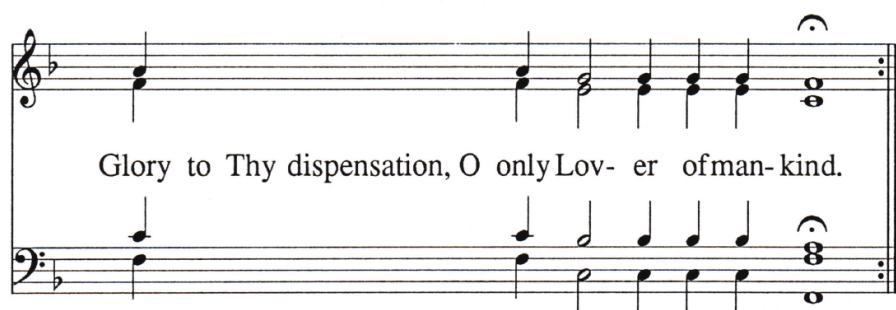
Thou didst rise on the third day, O Sav- iour, gran-ting life un- to the world.



Where- fore, the hosts of the Hea- vens cried out to Thee, O Life- Giv- er:



Glo- ry to Thy Re- sur- rec- tion, O Christ. Glo- ry to Thy King- dom.



Glory to Thy dispensation, O only Lov- er of man- kind.

Resurrectional Theotokion, in Tone I

When Gabriel announced to thee, "Rejoice!" O Virgin,/ the Master of all became incar-
nate within thee,/ the holy ark, at his cry,/ as the righteous David said./ Thou wast shown
to be more spacious than the heavens,/ having borne thy Creator./ Glory to Him Who made
His abode within thee!/ Glory to Him Who came forth from thee!// Glory to Him Who hath
set us free by thy birthgiving!

First Sessional Hymns, in Tone I

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

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

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion [of death], O Mighty One; for the gate-keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

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

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

Second Sessional Hymns, in Tone I

Special Melody: When the stone...

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

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

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Savior, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

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

O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

Hypacoi, in Tone I

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

Hymns of Ascent, in Tone I

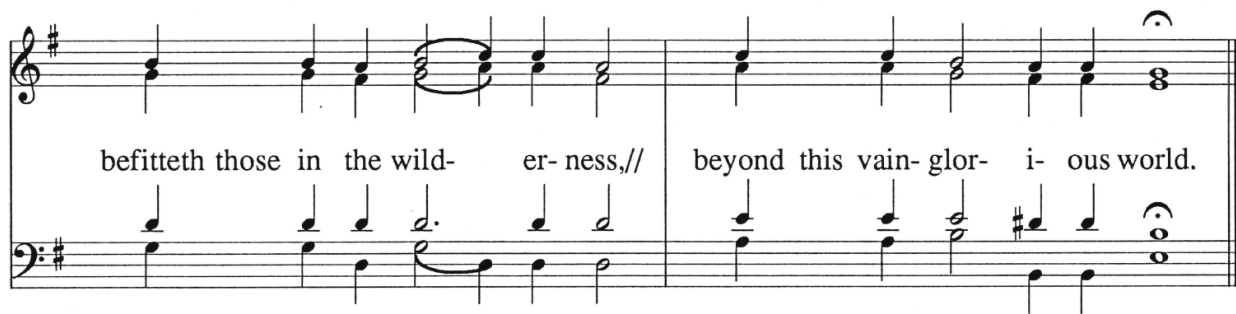
Antiphon I



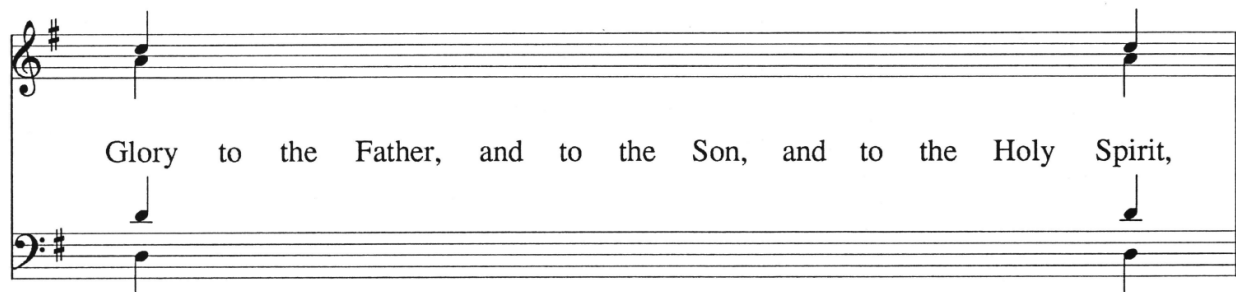
When I am sor- row- ful, hear- ken unto my pain, O Lord.//



To Thee do I cry. Un- ceas- - ing div- ine de- sire



befitteth those in the wild- er- ness,// beyond this vain- glor- i- ous world.



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.

Wor- - ship and glory are due to the Ho- ly Spir- - it,

as to the Fath- er and the Son.//

Wherefore, let us hymn the single dominion of the Trin- i- ty.

Antiphon II

Thou hast brought me up to the mountains of Thy laws, O God.// Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word,/ preserve and protect me,// that the fire of sin may not consume me.

Glory..., Both now...

By the Holy Spirit is every creature restored,/ returning to its primal state;// for He is equal in power with the Father and the Son.

Antiphon III

My spirit was glad and my heart rejoiceth/ for those who said to me:// Let us enter into the courts of the Lord.

There is great fear in the house of David,/ for there, when the thrones are set up,// all the tribes and nations of the earth will be judged.

Glory..., Both now...

It is meet and fitting to offer honor and worship,/ glory and power unto the Holy Spirit,/ as to the Father and the Son,/ for the Trinity is a unity in nature,// but not in Persons.

Prokeimenon, in Tone I

Now I will arise saith the Lord; I will es- tab- lish them in sal- va- tion

I will be man- i- fest there- in.

Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

Stichos: The words of the Lord are pure words.

Let Every Breath Praise the Lord, in Tone I

Let ev- ery breath Praise the Lord, Praise the Lord.

The Canon, in Tone I

Ode I Canon of the Resurrection

Thy vic- tor- i- ous right arm

The first system of musical notation for the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "Thy vic- tor- i- ous right arm". The word "right" is written above a long note that spans across the bar line.

hath in godly manner been glor- i- fied in strength;

The second system of musical notation. The melody continues from the first system. The lyrics are: "hath in godly manner been glor- i- fied in strength;". The word "glor-" is written above a long note that spans across the bar line.

for as almighty, O Im- mor- tal One, it smote the ad- ver- sa- ry,

The third system of musical notation. It begins with a double bar line. The lyrics are: "for as almighty, O Im- mor- tal One, it smote the ad- ver- sa- ry,". The word "ad-" is written above a long note that spans across the bar line.

fashioning anew the path of the deep for the Is- ra- el- ites.

The fourth system of musical notation. It ends with a double bar line. The lyrics are: "fashioning anew the path of the deep for the Is- ra- el- ites.".

Refrain: Glory to Thy Holy Resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: Christ is born...

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

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified!

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Savior, for He hath been glorified.

Theotokion: O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Thy victorious right arm...

Refrain: O most holy Theotokos, save us.

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

Ode III

Canon of the Resurrection

O Thou Who a- lone hast known the weakness of human na- - ture,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and quarter notes, with some rests. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

hav- ing in Thy mercy formed Thy- self there- in:

This musical system continues the melody from the first line. It features a mix of half notes, quarter notes, and eighth notes. The lyrics are aligned with the notes, with hyphens used for syllables that span across notes.

Thou girdest me about with pow'r from on high, that I may chant to Thee:

This musical system contains a measure rest in the middle of the line, indicated by a double bar line. The melody resumes after the rest. The lyrics are split across the two parts of the system, with the first part ending with a comma and the second part starting with 'that'.

Holy is the living temple of Thine ineffable glo- ry,

This musical system concludes the fourth line of the text. It features a treble and bass staff in G major. The melody uses half notes and quarter notes. The lyrics are written below the notes, with a hyphen at the end of 'glo-' indicating the syllable continues into the next line.



As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of loving-kindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion: Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

Canon of the Cross and Resurrection

Irmos: To Christ God, Who before the ages...

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Theotokion: Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

Canon of the Theotokos

Irmos: O Thou Who alone hast known...

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

Ode IV
Canon of the Resurrection

Gaz- ing with the eyes of fore- sight up- on thee,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Gaz- ing with the eyes of fore- sight up- on thee,". The word "on" is written above a whole note chord in the treble staff, while the bass staff has a whole note chord below it.

the mountain overshadowed by the grace of God,

This musical system continues the melody. The lyrics are: "the mountain overshadowed by the grace of God,". The word "God," is written above a whole note chord in the treble staff, while the bass staff has a whole note chord below it.

Habbakuk prophesied that the Holy One of Is- ra- el

This musical system continues the melody. The lyrics are: "Habbakuk prophesied that the Holy One of Is- ra- el". The word "el" is written above a whole note chord in the treble staff, while the bass staff has a whole note chord below it.

would come forth from thee, for our sal- va- tion and re- stor- a- - tion.

This musical system concludes the piece. The lyrics are: "would come forth from thee, for our sal- va- tion and re- stor- a- - tion." The word "tion." is written above a whole note chord in the treble staff, while the bass staff has a whole note chord below it. The piece ends with a double bar line.

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, [Who is come] for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion: O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Canon of the Cross and the Resurrection

Irmos: A Rod from the root of Jesse...

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Theotokion: O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

Canon of the Theotokos

Irmos: Gazing with the eyes of foresight...

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

O most hymned Theotokos, thou Holy of holies, expectation of the nations and salvation of the faithful: From thee hath the Deliverer, Lord and Bestower of life shone forth, Whom do thou entreat, that thy servants be saved.

Ode V
Canon of the Resurrection

O Christ Who hast en- light- ened the ends of the world

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style with half and quarter notes. The lyrics are: "O Christ Who hast en- light- ened the ends of the world".

with the radiance of Thy com- ing and illumined them by Thy Cross:

This musical system continues the melody from the first line. It is divided into two measures by a bar line. The lyrics are: "with the radiance of Thy com- ing and illumined them by Thy Cross:". The melody uses half and quarter notes.

With the light of Thy divine know- ledge en- light- en the hearts of those

This musical system continues the melody. It is divided into two measures by a bar line. The lyrics are: "With the light of Thy divine know- ledge en- light- en the hearts of those". The melody uses half and quarter notes.

who hymn Thee in Or- tho- dox man- - ner.

This musical system concludes the phrase. It is divided into two measures by a bar line. The lyrics are: "who hymn Thee in Or- tho- dox man- - ner.". The melody uses half and quarter notes, ending with a final cadence.

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Savior, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion: Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Canon of the Cross and Resurrection

Irmos: As God of peace...

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Theotokion: O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Canon of the Theotokos

Irmos: O Christ Who hast enlightened...

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

The hymns and laudation of the most wise, which are offered unto the Virgin Mother of God, are glorious; for she became the temple of all-divine glory, and we glorify her as is meet.

Ode VI
Canon of the Resurrection

The ut- ter- most a- byss hath en- gulfed us,

This system of musical notation is for the first line of the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "The ut- ter- most a- byss hath en- gulfed us,". The word "us," is followed by a comma, indicating a pause or the end of a phrase.

and there is none to de- liv- er us.

This system of musical notation is for the second line of the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the previous system. The lyrics are: "and there is none to de- liv- er us.". The word "us." is followed by a period, indicating the end of a sentence.

We are accounted as lambs for the slaugh- ter. Save Thy peo- ple, O our God,

This system of musical notation is for the third line of the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics are: "We are accounted as lambs for the slaugh- ter. Save Thy peo- ple, O our God,". The word "God," is followed by a comma, indicating a pause or the end of a phrase.

for Thou art the strength and cor- rec- tion of the weak.

This system of musical notation is for the fourth line of the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics are: "for Thou art the strength and cor- rec- tion of the weak.". The word "weak." is followed by a period, indicating the end of a sentence.

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at nought by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion: The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Canon of the Cross and Resurrection

Irmos: The sea monster spewed forth...

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Theotokion: Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and became incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage is awesome and ineffable.

Canon of the Theotokos

Irmos: The uttermost abyss...

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

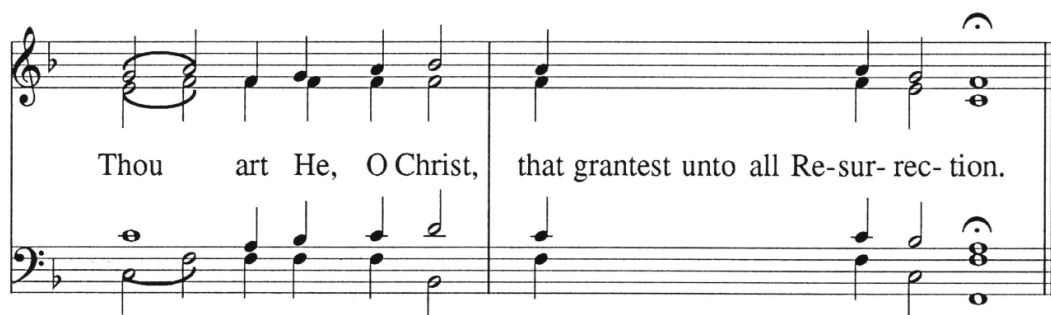
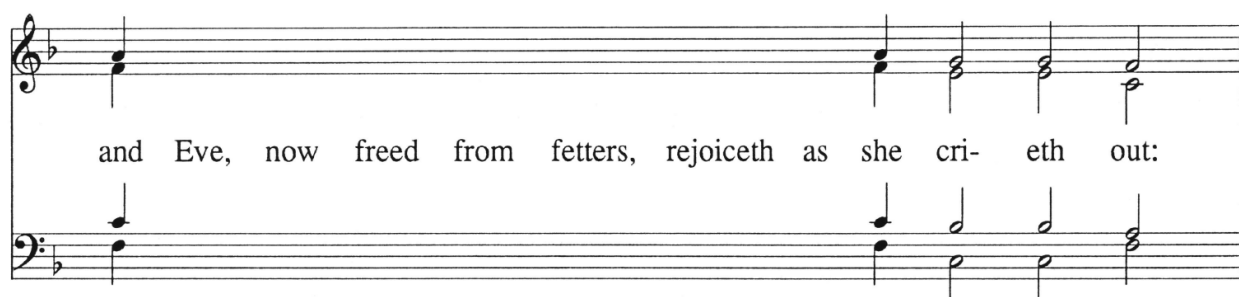
Kontakion of the Resurrection, in Tone I

As God, Thou didst rise from the tomb in glo- ry,

and Thou didst raise the world to- geth- er with Thy- self.

And mor- tal na- ture prai- seth Thee as God, and death hath van- ished.

And A- - dam dan- ceth, O Mas- ter,



Ikos

Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

Ode VII
Canon of the Resurrection

O The- o- tok- os, we the faith- ful, per- ceivethee to be a noeticfur- nace;

for, as the supremely Exalted One saved the three youths,

in thy womb the praised and most glorious God of our fath- ers

whol- ly re-rewed the world.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

Theotokion: Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Canon of the Cross and Resurrection

Irmos: The children raised together...

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judæa lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Lo! the radiant angel cried out to the myrrh-bearing women: "Come and see the signs of the resurrection of Christ—the winding-sheet and the tomb—and cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful...

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

Ode VIII
Canon of the Resurrection

Shi- ning in the fur- nace more bright- ly

The first system of the musical score is written for a two-part setting in G major. The treble staff begins with a G4 quarter note, followed by A4, B4, and C5, then a half rest. The bass staff begins with a G3 quarter note, followed by A3, B3, and C4, then a half rest. The lyrics are: "Shi- ning in the fur- nace more bright- ly".

than gold in a crucible in the beauty of their pi- e- ty,

The second system continues the two-part setting. The treble staff has a half rest followed by a G4 quarter note, then a half note. The bass staff has a half rest followed by a G3 quarter note, then a half note. The lyrics are: "than gold in a crucible in the beauty of their pi- e- ty,".

the children of Is- ra- el said: 'Bless the Lord, all ye works of the Lord!

The third system is divided into two measures. The first measure has a treble staff with a half rest followed by a G4 quarter note, and a bass staff with a half rest followed by a G3 quarter note. The second measure has a treble staff with a half note and a bass staff with a half note. The lyrics are: "the children of Is- ra- el said: 'Bless the Lord, all ye works of the Lord!".

Hymn and exalt Him supremely for all a- - ges!'

The fourth system is divided into two measures. The first measure has a treble staff with a half rest followed by a G4 quarter note, and a bass staff with a half rest followed by a G3 quarter note. The second measure has a treble staff with a half note and a bass staff with a half note. The lyrics are: "Hymn and exalt Him supremely for all a- - ges!".

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages.

Theotokion: Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Cross and Resurrection

Irmos: The dew-bearing furnace...

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

Triadicon: Theologizing the glory [of God] in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

Canon of the Theotokos

Irmos: Shining in the furnace...

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Ode IX
Canon of the Resurrection

The bush which burnt with fire yet was not con- sumed

This musical system consists of a treble and bass staff joined by a brace on the left. Both staves have a key signature of one sharp (F#) and a common time signature (C). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are printed below the notes, with hyphens indicating syllables that span across bar lines.

showed forth an image of thy pure birth- giv- ing.

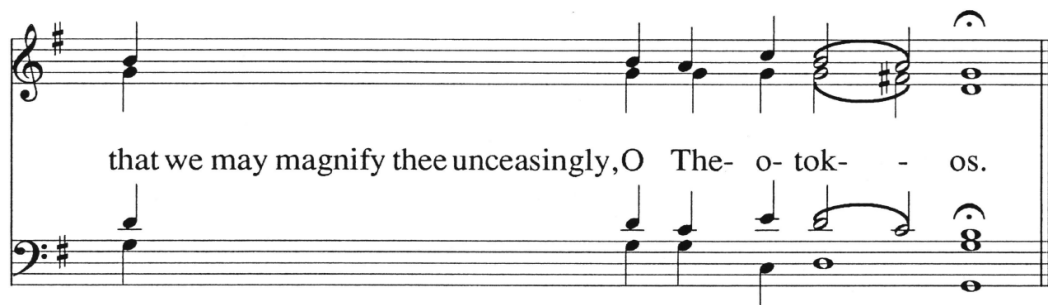
This musical system continues the melody from the first system. It maintains the same key signature and time signature. The lyrics are printed below the notes, with hyphens indicating syllables that span across bar lines.

And we pray now that the furnace of temp- ta- - tions

This musical system continues the melody. It maintains the same key signature and time signature. The lyrics are printed below the notes, with hyphens indicating syllables that span across bar lines.

which rageth against us may be ex- tin- guished,

This musical system continues the melody. It maintains the same key signature and time signature. The lyrics are printed below the notes, with hyphens indicating syllables that span across bar lines.



How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Savior, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion: Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Canon of the Cross and Resurrection

Irmos: A strange and most glorious...

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Triadicon: O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases — the Father, the Son and the Spirit.

Canon of the Theotokos

Irmos: The bush which burnt with fire...

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Thy wonders are past understanding! For thou, O most pure Virgin who alone outshinest the sun, hast enabled all to understand the newest of wonders, thine incomprehensible birthgiving. Wherefore, we all magnify thee.

Holy is the Lord Our God, in Tone I

First system of the musical score. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of half notes: G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of half notes: G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6. The lyrics are: "Holy is the Lord our God, Ho- ly is the Lord our God,".

Second system of the musical score. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody consists of half notes: G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6, D6, E6, F#6, G6, A6, B6, C7. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line consists of half notes: G3, A3, B3, C4, D4, E4, F#4, G4, A4, B4, C5, D5, E5, F#5, G5, A5, B5, C6. The lyrics are: "Ho- ly is the Lord our God.".

Let Every Breath Praise the Lord, in Tone I

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

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

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

To Thee is due praise, O God.

Psalms of Praise, in Tone I

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



We hymn Thy saving Passion, O Christ, // and glorify Thy resurrection.

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

O Lord Who endured the Cross, abolished death and rose from the dead: / Bring peace to our life, // as Thou alone art almighty.

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

O Christ Who by the resurrection madest hades captive / and raised men from the dead, // count us worthy to hymn and glorify Thee with a pure heart.

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

Glorifying Thy divine condescension, we hymn Thee, O Christ. / Thou wast born of the Virgin and yet wast not separated from the Father; / Thou didst willingly suffer as a man and didst endure the Cross / and rise from the tomb, issuing forth therefrom / as from a bridal chamber, / that Thou mightest save the world. // O Lord, glory to be Thee!

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

When Thou wast nailed to the Tree of the Cross, / the might of the enemy was slain, / creation trembled with the fear of Thee, / and hades was made captive by Thy might. / Thou didst raise the dead from the graves, / and didst open paradise to the thief. // O Christ our God, glory be to Thee!

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

When the honorable women, lamenting, arrived with haste at Thy grave / and found the tomb open; / and, learning of the new and all-glorious wonder from the angel, / they announced to the apostles that the Lord had 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.

We bow down before the divine wounds of Thy sufferings, O Christ God, / and to the sacrifice of the Master, / which was revealed by God in Sion / in the fullness of time; / for the Sun of righteousness hath illumined those who sleep in darkness, / guiding them to never-waning splendor. // Glory be to Thee, O Lord!

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

Give ear, O tumultuous Jewish race!/ Where are they who went to Pilate?/ Let the sol-
diers who kept watch say where the seals of the tomb are!/ Where hath the Buried One
been laid?/ Where was He sold Who hath not been sold?/ How was the treasure stolen?/
Why slander ye the resurrection of the Savior,/ O most iniquitous Jews?/ He hath arisen
Who is free among the dead,// and granteth the world great mercy!

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone II

Great Vespers

Lord I Have Cried, in Tone II

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

This system consists of two staves, treble and bass, in the key of D major. 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 unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the melody and bass line from the first system. It features a repeat sign at the beginning of the second measure of the treble staff.

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

This system continues the melody and bass line. It features a repeat sign at the beginning of the second measure of the treble staff.

Hear- ken un- to me, O Lord.

This system concludes the piece. It features a repeat sign at the beginning of the second measure of the treble staff, followed by a final cadence.

Let my prayer be set forth as incense be- fore Thee,

the lift- ing up of my hands as an evening sac- ri- fice.

Hear-ken un- to me, O Lord.

Resurrectional Stichera, in Tone II

Stichos: Bring my soul out of prison.



Come ye, let us worship God the Word,/ Who was begotten of the Father before the ages,/ and became incarnate of the Virgin Mary,/ for, having endured the Cross,/ He was given over to burial, as He Himself desired;/ and having risen from the dead,// He hath saved me, a man astray.

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

Christ our Savior,/ having nailed to the Cross the record which is against us,/ hath erased it and abolished the might of death.// We worship His resurrection on the third day.

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

With the archangels let us hymn the resurrection of Christ;/ for He is the Deliverer and Savior of our souls,/ and shall come again in awesome glory and mighty power,// to judge the world which He hath created.

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

The angel proclaimed Thee, the Master/ Who had been crucified and buried,/ and he said to the women,/ "Come ye, and see where the Lord lay;/ for He hath arisen, as He said, in that He is almighty!" / Wherefore, we worship Thee Who alone art immortal.// O Christ, Bestower of life, have mercy upon us!

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

By Thy Cross hast Thou annulled the curse which began with the Tree;/ by Thy burial hast Thou slain the might of death;/ and by Thine arising hast Thou enlightened the human race./ Wherefore, we cry out to Thee:// O Christ our God and Benefactor, glory be 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.

The gates of death opened unto Thee in fear, O Lord,/ and the gatekeepers of hades, seeing Thee, were afraid;/ for Thou didst shatter the brazen gates, didst break their chains of iron,/ didst lead us forth from darkness and the shadow of death,// and didst rend our bonds asunder.

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

Come ye, let us all fall down before the house of the Lord;/ and chanting, let us send forth from our mouth a hymn of salvation, saying:/ O Thou Who wast crucified on the Tree,/ Who rose from the dead and art in the bosom of the Father,// cleanse us of our sins.

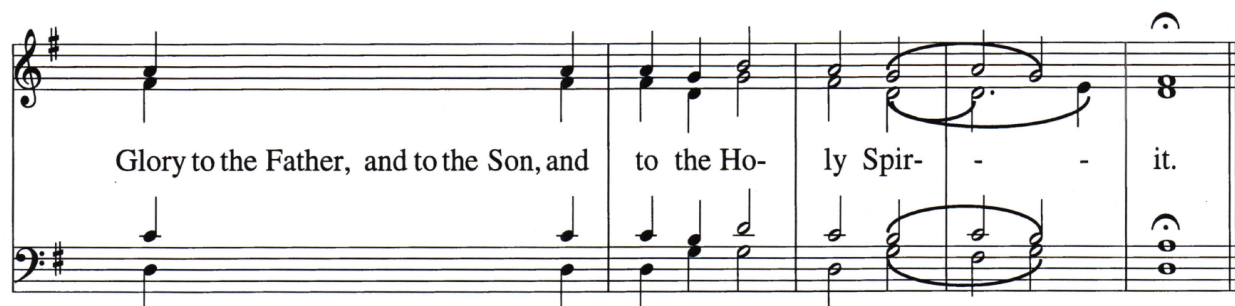
Then stichera for the saint from the Menaion.

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

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

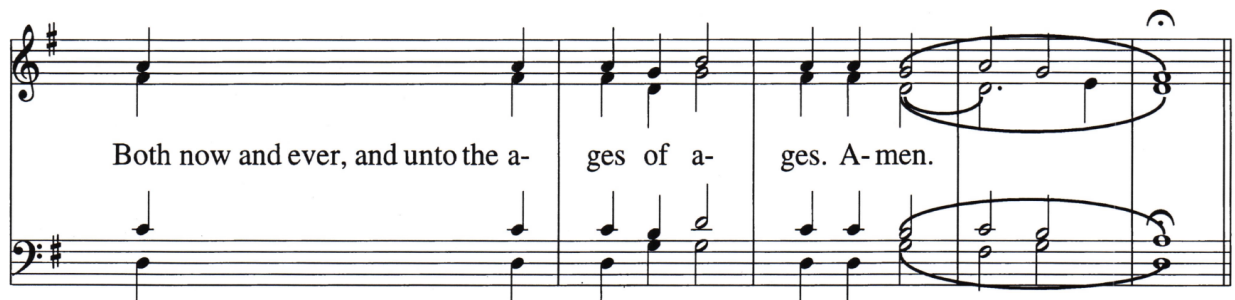
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone II



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone II



Dogmatic Theotokion, in Tone II

The shadow of the law passed away when grace arrived;/ for, as the bush wrapped in flame did not burn,/ so did the Virgin give birth and yet remain a virgin./ In place of the pillar of fire,/ the Sun of righteousness hath shone forth./ Instead of Moses, Christ is come,// the salvation of our souls.

Stichera of the Aposticha, in Tone II

Thy Re- sur- rec- tion, O Christ our Sav- iour,

hath illumined the whole un- i- verse; and Thou hast called forth Thy cre- a- tion.

O Lord Al- migh- ty, glo- ry be to Thee!

Stichos: The Lord is King.

He is clothed with maj- es- ty.

By the Tree, O Savior, hast Thou abolished the curse which began with the tree;/ by Thy burial hast Thou put the might of death to death;/ and by Thine arising Thou hast illumined our race./ Wherefore, we cry out to Thee:// O Christ our God, Bestower of life, glory be to Thee!

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

Appearing, nailed to the Cross, O Christ,/ Thou didst alter the beauty of created things./ The soldiers, displaying their inhumanity, pierced Thy side with a lance,/ and the Jews, refusing to acknowledge Thine authority,/ asked that Thy tomb be sealed./ O Lord Who in the loving-kindness of Thy compassion/ didst accept burial and arose on the third day, // glory be to Thee!

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

O Christ, Bestower of life, Who of Thine own will/ endured suffering for the sake of mortal men,/ as One mighty Thou didst descend into hades,/ and there, having rescued from the hands of the mighty one/ those who awaited Thy coming,/ Thou gavest them to live in paradise instead of hades./ Wherefore, grant also cleansing from sins/ and great mercy unto us, // who glorify Thine arising on the third day.

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone II

The image shows a musical score for two voices, likely Soprano and Alto, in the key of D major (one sharp) and 2/4 time. The melody is written on a single staff with a treble clef, and the bass line is on a single staff with a bass clef. The lyrics are: "(Glory) ... Both now and ever, and unto the a- ges of a- ges. A-men." The melody is a simple, diatonic line, and the bass line provides a simple harmonic accompaniment. The final phrase "A-men." is marked with a fermata.

Resurrectional Theotokion, in Tone II

O new wonder greater than all the wonders of the past!/ For who hath ever known a mother to give birth without having known a man,/ and to bear on her arm Him Who sustaineth all creation?/ Yet it was the will of God to be born./ O all-pure one, who bore Him in thine arms as an infant/ and hast maternal boldness before Him:/ Cease not to pray in behalf of those who honor thee, // that He have compassion and save our souls.

Matins

God is the Lord, in Tone II

Four times

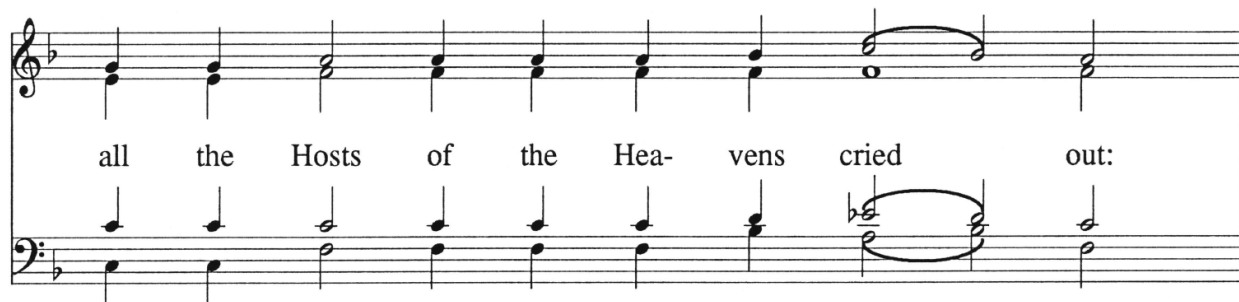
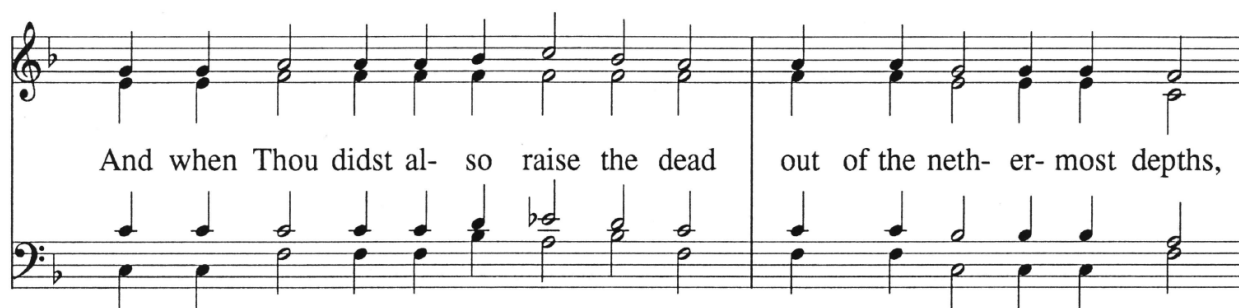
God is the Lord, and hath appeared unto us.

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

Troparion of the Resurrection, in Tone II

When Thou didst descend unto death, O Life Immortal,

then didst Thou slay hades with the lightning of Thy Divinity.



Resurrectional Theotokion, in Tone II

All of thy most glorious mysteries are beyond comprehension,/ O Theotokos,/ for, thy purity sealed and thy virginity intact,/ thou art known to be a true Mother,/ having given birth unto God.// Him do thou entreat, that our souls be saved.

First Sessional Hymns, in Tone II

The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, granting great mercy to the world.

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

Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

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

All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain; we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

Second Sessional Hymns, in Tone II

Without hindering [the Jews] from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

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

With one accord the choir of Thy disciples rejoiceth with the myrrh-bearing women; and with them we celebrate a common feast to the glory and honor of Thy resurrection. And through them we cry out to Thee, O Lord Who lovest mankind: Grant Thy people great mercy!

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

All-blessed art thou, O Virgin Theotokos,/ for by Him Who became incarnate through thee hath hades been made captive,/ Adam restored, the curse annulled, Eve set free,/ death slain, and we have been given life./ Wherefore, chanting, we cry aloud:// Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Hypacoï, in Tone II

The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

Hymns of Ascent, in Tone II

Antiphon I

I cast the eyes of my heart toward Thee in heaven, O Saviour.//

Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly

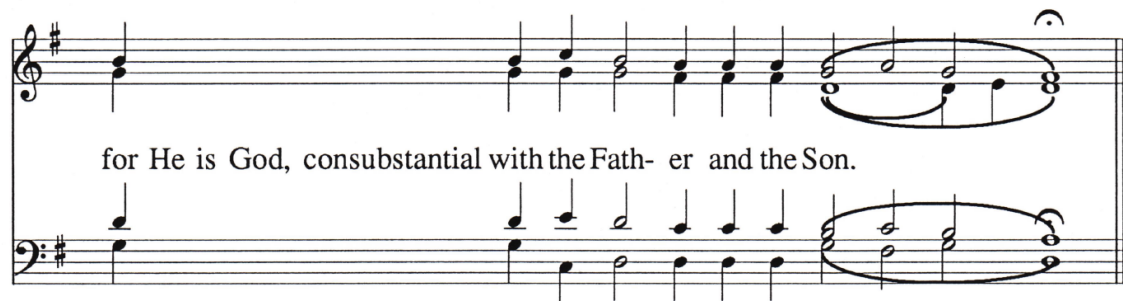
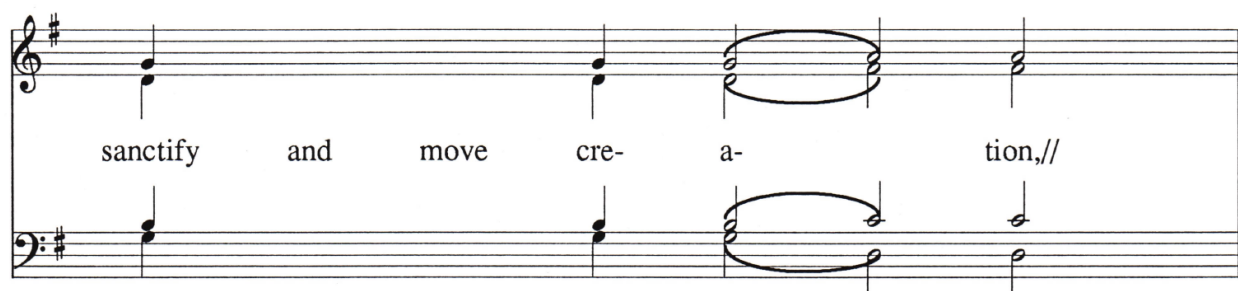
every hour, O my Christ.//

and grant that we may offer Thee repentance be- fore the end.

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

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

It is fit- ting that the Ho- ly Spir- it reign,



Antiphon II

If the Lord were not with us,/ who would be preserved whole from the enemy,// the slayer of men?

Give not Thy servant over to the teeth of mine enemies,/ O Savior,// for they move against me like lions.

Glory..., Both now...

The Holy Spirit is the Source of life and worship,/ for by His power as God He preserveth all created things// in the Father by the Son.

Antiphon III

They who hope in the Lord/ are like a holy mountain:// they are in nowise moved by the assaults of the enemy.

Let those who live godly lives/ stretch not their hands forth to iniquities,/ for Christ will not withhold His staff// from such in His portion.

Glory..., Both now...

Through the Holy Spirit doth all wisdom flow:/ through Him have the prophets received vision,/ hath grace come upon the apostles,/ and have the martyrs been crowned// with the endurance of suffering.

Prokeimenon, in Tone II

Arouse Thyself, O Lord my God, in the com- mand- ment which Thou hast enjoined,

The first line of the Prokeimenon in Tone II. It consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth notes, with a final half note. The lyrics are: "Arouse Thyself, O Lord my God, in the com- mand- ment which Thou hast enjoined,"

and a congregation of peo- - ples shall sur- round Thee.

The second line of the Prokeimenon in Tone II. It consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth notes, with a final half note. The lyrics are: "and a congregation of peo- - ples shall sur- round Thee."

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee.

Stichos: O Lord my God, in Thee have I hoped. Save me.

Let Every Breath Praise the Lord, in Tone II

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

The first line of the hymn "Let Every Breath Praise the Lord" in Tone II. It consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth notes, with a final half note. The lyrics are: "Let ev- ery breath Praise the Lord, praise the Lord."

The Canon, in Tone II

Ode I Canon of the Resurrection

Once the pow'r of the Almighty overwhelmed Pharaoh's whole ar- my in the deep;

This system of musical notation features a treble and bass staff in G-clef and F-clef positions, respectively. The key signature has one sharp (F#). The melody is composed of quarter and eighth notes, with some chords. The lyrics are written below the notes, with hyphens indicating syllables spanning across notes.

and the in- car- nate Word hath destroyed per- ni- cious sin,

This system continues the melody from the first system. It includes a treble and bass staff with the same key signature and notation style. The lyrics are aligned with the notes, showing the continuation of the phrase.

and the in- car- nate Word hath destroyed per- ni- cious sin,

This system is identical to the second system, repeating the same musical notation and lyrics. It maintains the same staff positions, key signature, and notation style.

for our most glor- i- ous Lord hath glor- 'ious- ly been glor- i- fied.

This system concludes the musical phrase. It features a treble and bass staff with the same key signature and notation style. The lyrics are aligned with the notes, ending with a double bar line and a repeat sign. The notation includes various note values and rests.

Refrain: Glory to Thy holy resurrection, O Lord!

The prince of this world, under whom we have enlisted, not having obeyed Thy commandment, was condemned by Thy Cross, O Good One; for the weak one attacked Thee as one mortal, recoiled from the might of Thine authority, and was exposed as weak.

Thou camest into the world, the Deliverer of the human race and Author of life incorruptible; for by Thy resurrection Thou didst break asunder the bonds of death. This do we all glorify, for gloriously hast Thou been glorified.

Theotokion: Thou wast revealed as higher than all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Entreat Him with boldness, to save our souls.

Canon of the Cross and Resurrection

Ode 1, same tone.

Irmos: Traversing the impassable...

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

O Christ, through the suffering of Thy flesh Thou becamest the power of the weak, the resurrection of the fallen and the incorruption of the dead, for Thou hast been glorified.

God the Creator, the Restorer Who was put to death, had compassion on His fallen image, raised it up which was broken down, and hath given life unto all, for He hath been glorified.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Traversing the impassable...

Refrain: O most holy Theotokos, save us.

Of old, the immaterial ladder and the strangely solidified path amid the sea revealed thy birthgiving, O pure one, which we all hymn, for it hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God, Who became incarnate of thee, O most pure one, drew nigh unto men, for He hath been glorified.

The Sun of righteousness passed through the impassable door, thy closed womb, O pure one, and shone forth upon the world, for He hath been glorified.

Ode III

Canon of the Resurrection

The de- sert, the barren Church of the na- - tions,

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 long horizontal slur spanning the words 'na-' and '- tions'. 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.

bloomed like a lily at Thine ad- vent, O Lord;

This musical system continues the composition with a treble and a bass staff. The treble staff features a treble clef and a key signature of one flat. The melody includes half notes, quarter notes, and a long horizontal slur over the words 'ad-' and 'vent'. The bass staff, with a bass clef and one flat key signature, provides a supporting harmonic line.

and therein hath my heart been es- tab- - lished.

This musical system concludes the section with a treble and a bass staff. The treble staff has a treble clef and a key signature of one flat. The melody ends with a long horizontal slur over the words 'es- tab-' and '- lished'. The bass staff, with a bass clef and one flat key signature, provides the final harmonic accompaniment.

During Thy suffering creation was altered, beholding Thee, Who founded all by Thy divine gesture, in pauper's form, mocked by the iniquitous.

With Thy hand Thou didst fashion me out of dust, in Thine image; and having descended into hades, O Christ, with Thyself Thou didst raise me up who had again been broken down into the dust of death for my sins.

Theotokion: The ranks of the angels marvelled, O most pure one, and the hearts of men have been filled with awe at thy birthgiving; wherefore, we honor thee, the Theotokos, with faith.

Canon of the Cross and Resurrection

Irmos: The bow of the mighty...

Christ Who is higher than all became a little lower than the nature of the angels through His suffering in the flesh.

Reckoned as dead with the iniquitous, O Christ, after the resurrection Thou didst appear to the women, resplendent in a crown of glory.

Canon of the Theotokos

Irmos: The bow of the mighty...

He Who, as the Creator of time, far transcendeth all time, was of His own will formed of thee as a babe, O Virgin.

Let us hymn the womb which is more spacious than the heavens, through which Adam, rejoicing, dwelleth in the heavens.

Ode IV
Canon of the Resurrection

Thou cam- est forth from the Vir- gin,

nei- ther a me- di- a- tor nor an angel, but Thyself in- car- nate, O Lord

and hast saved me, the whole man; where- fore, I cry to Thee:

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

O God my Master, Thou standest before the judgment-seat as one condemned, without crying out, bringing forth judgment in behalf of the gentiles. Thereby Thou hast wrought salvation for the whole world through Thy suffering, O Christ.

Through Thy suffering, O Christ, the weaponry of the enemy failed, and by Thy descent into hades the cities of the adversary were destroyed and the audacity of the tyrant set at nought.

Theotokion: O Theotokos and Mistress, all of us, the faithful, know thee to be the haven of salvation and an immovable rampart; for through thy supplications thou dost deliver our souls from perils.

Canon of the Cross and Resurrection

Irmos: I have heard, O Lord...

Beholding Thee nailed to the Tree, O Christ, the Virgin who gave birth unto Thee without pain endured a mother's pangs.

Death was vanquished when, dead, Thou didst storm the gates of hades; for when the all-devouring one was destroyed, all things which are past nature were given to me.

Canon of the Theotokos

Irmos: I have heard, O Lord...

Lo! as the dwelling-place of the Lord, the Mother of God, the divine mountain, hath most clearly been exalted far higher than the hosts of heaven.

Having given birth beyond the laws of nature unto Him Who hath dominion over creation, O only Virgin, thou wast vouchsafed a divine calling.

Ode V
Canon of the Resurrection

Thou art the Me- di- a- - tor

This system of musical notation is for the first line of the Canon of the Resurrection. 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 "Thou art the Me- di- a- - tor". The word "Me-" is on the first staff, "di-" is on the second staff, and "a- - tor" is on the third staff. The melody is a simple, homophonic setting of the text.

be- tween God and man, O Christ God; for by Thee, O Mas- ter,

This system of musical notation is for the second line of the Canon of the Resurrection. 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 "be- tween God and man, O Christ God; for by Thee, O Mas- ter,". The word "be-" is on the first staff, "tween" is on the second staff, "God and man," is on the third staff, "O Christ" is on the fourth staff, "God;" is on the fifth staff, "for by Thee," is on the sixth staff, "O Mas-" is on the seventh staff, and "ter," is on the eighth staff. The melody is a simple, homophonic setting of the text.

are we led up out of the night of ig- nor- ance

This system of musical notation is for the third line of the Canon of the Resurrection. 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 "are we led up out of the night of ig- nor- ance". The word "are" is on the first staff, "we" is on the second staff, "led up" is on the third staff, "out of the" is on the fourth staff, "night of" is on the fifth staff, "ig-" is on the sixth staff, "nor-" is on the seventh staff, and "ance" is on the eighth staff. The melody is a simple, homophonic setting of the text.

to Thy Fath-er, the Source of light.

This system of musical notation is for the fourth line of the Canon of the Resurrection. 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 "to Thy Fath-er, the Source of light.". The word "to" is on the first staff, "Thy Fath-er," is on the second staff, "the Source" is on the third staff, and "of light." is on the fourth staff. The melody is a simple, homophonic setting of the text.

Thou didst break the audacity of the nations by Thy will, as if they were cedars, O Christ Master, for it was Thy will to be lifted up in the flesh upon the cypress, the pine and the cedar.

They laid Thee, dead and bereft of breath, in a deep pit, O Christ; yet, wounded, through thy wounds Thou didst raise up with Thyself the forgotten dead who slept in the graves.

Theotokion: Entreat thy Son and Lord, O pure Virgin, that He grant peace unto those who hope in thee and deliverance from the assaults of adversaries unto captives.

Canon of the Cross and Resurrection

Irmos: The Sun, the burning Coal...

The first Adam refused to fast and ate of the deadly tree; yet his sin was erased when the second Adam was crucified.

By human nature Thou becamest able to experience suffering and death, O Christ Who in Thine immaterial divinity art dispassionate; and untouched by corruption Thou didst raise up the dead from the nethermost parts of hades.

Canon of the Theotokos

Irmos: The Sun, the burning Coal...

O ye clouds, rain down the delight of gladness upon those on earth, for a Child hath been given, He Who hath existed from before time: Our God who is incarnate of the Virgin.

Light hath shone upon my life and flesh and destroyed the gloom of sin! In latter times the Most High became incarnate of the Virgin without seed.

Ode VI
Canon of the Resurrection

Whirled a- bout in the a- byss of sin,

I call up- on the unfathomable abyss of Thy loving- kind- ness:

Leadme up from cor- rup- tion, O God!

The Righteous One was condemned as a malefactor and nailed to the Tree with iniquitous men, through His blood granting remission to the guilty.

Through one man, the first Adam, did death enter the world of old, and through the one Son of God hath the resurrection been revealed.

Theotokion: Thou gavest birth without having known a man, O Virgin, and thou remainest a virgin eternally, revealing the images of the true divinity of thy Son and God.

Canon of the Cross and Resurrection

Irmos: Harkening to the sound...

Thou didst set the cherubim as guardians of the tree of life against the fallen one, yet, beholding Thee, the doors were opened; for Thou didst appear escorting the thief into paradise.

Hades was emptied and overthrown by the death of One; for the one Christ emptied it for us all of the great treasure which it had hoarded.

Canon of the Theotokos

Irmos: Harkening to the sound...

Human nature, enslaved to sin, hath through thee obtained its freedom, O pure Mistress; for thy Son is slaughtered like a lamb for all.

We all cry out to thee, the true Mother of God: Deliver thy servants, who move God to wrath, for thou alone hast boldness before thy Son.

Kontakion of the Resurrection, in Tone II

Thou didst rise from the tomb, O Om-ni-po-tent Sav-iour,

and hades was terrified on beholding the won-der.

And the dead a-rose, and creation at the sight thereof re-joic-eth with Thee,

and Adam also is joy-ful, and the world, O my Sav-iour



Ikos

Thou art the light of those in darkness; Thou art the resurrection of all and the life of men, and hast raised up all with Thyself, O Savior, abolishing the dominion of death and breaking down the gates of hades, O Word. And the dead, beholding the wonder, marvelled, and all creation rejoiceth in Thy resurrection, O Thou Who lovest mankind. Wherefore, we all glorify and hymn Thy condescension; and the world, O my Savior, ever hymneth Thee.

Ode VII
Canon of the Resurrection

The com- mand of the iniquitous tyrant, op- posed to God,

raised a lof- -ty flame; but Christ spread a spir- i- tu- al dew

up- on the rev- 'rent youths: He Who is blessed and most glor- i- ous.

In thy loving-kindness, O Master, Thou couldst not bear to see man tormented by death; and, becoming man, Thou didst come and save him by Thy blood. Blessed and most glorious is the God of our fathers!

Seeing Thee arrayed in the vesture of vengeance, O Christ, the gate-keepers of hades were affrighted; for Thou didst come to slay Thy servant, the mindless tyrant. Blessed and most glorious is the God of our fathers!

Theotokion: We understand thee to be holier than the Holy of holies, for thou alone gavest birth to the immutable God, O blameless Virgin, unwedded Mother; for thou hast poured forth incorruption upon all the faithful through thy divine birthgiving.

Canon of the Cross and Resurrection

Irmos: The youths of old...

Of old, in Eden, disobedience condemned our forefather; yet the most divine and most glorious God of our fathers was willingly condemned, loosing the transgressions of him who had transgressed.

Thou didst save him who was wounded in Eden by the tongue [of the serpent] through the jealousy of the slayer of man; for by Thy voluntary suffering Thou didst heal the bite he willingly took. Most divine and most glorious is the God of our fathers!

To the light Thou didst call me who walk in the shadow of death, O Thou Who didst clothe dark hades with the lightning of divinity. Most divine and most glorious is the God of our fathers!

Canon of the Theotokos

Irmos: The youths of old...

At night, Jacob beheld as in a vision the incarnate God, Who through thee hath appeared in splendor to those who chant: Most divine and most glorious is the God of our fathers!

Manifesting within thee beforehand the signs of the ineffable descent, God wrestled with Jacob, whereby He united Himself unto men of His own will, O pure one, the most divine and all-glorious God of our fathers.

Abominable is he who doth not with undoubting faith and tongue proclaim thee the Son of the Virgin, Who art one of the most hymned Trinity, crying out: Most divine and most glorious is the God of our fathers!

Ode VIII
Canon of the Resurrection

Once, the fiery furnace in Bab- y- lon

The first system of musical notation for 'Ode VIII'. 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 composed of half notes and whole notes, with some notes beamed together. The lyrics 'Once, the fiery furnace in Bab- y- lon' are written below the treble staff, aligned with the notes. The bass staff provides a harmonic accompaniment with whole notes and half notes.

di- vi- ded its effect at the com- mand of God,

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics 'di- vi- ded its effect at the com- mand of God,' are written below the treble staff. The musical notation follows the same style as the first system, with a treble and bass staff in one flat and common time.

con- sum- ing the Chal- de- ans, but bedewing the youths who sang:

The third system of musical notation. It continues the melody and accompaniment. The lyrics 'con- sum- ing the Chal- de- ans, but bedewing the youths who sang:' are written below the treble staff. The musical notation follows the same style as the previous systems, with a treble and bass staff in one flat and common time.

Bless the Lord, all ye works of the Lord!

The fourth system of musical notation. It concludes the piece with a final cadence. The lyrics 'Bless the Lord, all ye works of the Lord!' are written below the treble staff. The musical notation follows the same style as the previous systems, with a treble and bass staff in one flat and common time, ending with a double bar line and repeat dots.

Beholding the vesture of Thy flesh stained with Thy blood, O Christ, the ranks of the angels were filled with awe and trembling at thy great long suffering, crying aloud: Bless the Lord, all ye works of the Lord!

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, in gladness Thy chosen people thankfully hymn Thee, O Christ, crying out to Thee: Death is swallowed up in victory!

Theotokion: Without seed thou didst conceive Him Who is inseparable from the Father, and He dwelt in thy womb as God and man; and thou didst ineffably give birth unto Him, O all-pure Theotokos. Wherefore, we acknowledge thee as the salvation of us all.

Canon of the Cross and Resurrection

Irmos: The thrice-blessed youths...

O Thou Who art rich in mercy, Thou wast seen to be nailed to the Cross and buried of Thine own will; and Thou didst arise on the third day, O Thou Who lovest mankind, and hast delivered all men, who chant with faith: Let all creation hymn the Lord and exalt Him supremely for all the ages.

Thou didst descend into the nethermost parts, O Christ, Thou Word of God, to deliver from corruption, by Thy divine power, that which Thou hadst created; and fashioning it without corruption, Thou didst make it a partaker of Thine everlasting glory, that, crying out, it may chant: Let all creation exalt Christ supremely unto the ages!

Canon of the Theotokos

Irmos: The thrice-blessed youths...

Through thee the One Who is incomparable in goodness and power was seen on earth and dwelt with men. And, chanting unto Him, all of us, the faithful, cry: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee to be the pure Theotokos, we glorify thee; for thou gavest birth to the One of the Trinity Who became incarnate, to Whom, with the Father and the Spirit, we all chant: Let all creation hymn the Lord and exalt Him supremely for all the ages!

Ode IX
Canon of the Resurrection

Our God and Lord, the Son of the unoriginate Fath- - er,

This musical system consists of a treble and bass staff. The treble staff begins with a C-clef and a key signature of one flat (B-flat). The melody is composed of half notes and quarter notes, with a long horizontal line indicating a sustained note over the word 'Fath-'. The bass staff begins with an F-clef and a key signature of one flat. The accompaniment consists of half notes and quarter notes, with a long horizontal line indicating a sustained note over the word 'er,'.

hath re- vealed Him- self to us incarnate of the Vir- - gin,

This musical system continues the melody and accompaniment from the first line. The treble staff has a long horizontal line over the word 'Him-'. The bass staff has a long horizontal line over the word 'gin,'.

to enlighten those in dark- ness and to gath- er the dis- persed.

This musical system continues the melody and accompaniment. The treble staff has a long horizontal line over the word 'dark-'. The bass staff has a long horizontal line over the word 'ness'.

Wherefore, let us magnify the all-hymned The- o- tok- - os.

This musical system concludes the fourth line. The treble staff has a long horizontal line over the word 'The-'. The bass staff has a long horizontal line over the word 'tok-'. The system ends with a double bar line and a repeat sign.

The thrice-rich tree of Thine all-pure Cross was planted on Golgotha as in paradise, O Savior; and watered with the blood and divine water of Thy side, as by a divine spring, O Christ, it hath budded forth life for us.

Crucified, O Omnipotent One, Thou didst cast down the mighty; and raising up human nature, which lay below in the stronghold of hades, Thou didst set it upon the throne of the Father. And worshipping Thee Who wilt come therewith, we magnify Thee.

Triadicon: Chanting, O ye faithful, in Orthodox manner let us glorify the threefold Unity, the consubstantial Trinity, the indivisible, all-divine essence, the thrice-radiant, the only incorrupt and never-waning Effulgence, which hath shone forth light upon us.

Canon of the Cross and Resurrection

Irmos: O ye faithful...

On Golgotha Thou wast lifted up on the Cross like a lamb between the condemned, O Christ, and pierced in the side by a spear. In that Thou art good, Thou didst give life unto us who are made of dust, who honor Thy divine resurrection with faith.

O all ye faithful, let us worship God Who by His own death abolished the might of death with power; for He Who raised up with Himself the dead of ages past bestoweth life and resurrection upon all.

Canon of the Theotokos

Irmos: O ye faithful...

In thy womb, O pure one, the Word of God was given to corrupt nature as a staff of strength; and He raised it up which had fallen headlong into hades. Wherefore, O most pure one, we magnify thee as the Theotokos.

O Master, mercifully accept as advocate for us Thy Mother, Whom Thou didst choose. All things will be filled with Thy goodness, that we may all magnify Thee as our Benefactor.

Holy is the Lord Our God, in Tone II

First system of musical notation. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Holy is the Lord our God, Holy is the Lord our God,". The melody consists of two measures, each containing a half note followed by a quarter note. The bass line consists of two measures, each containing a half note followed by a quarter note.

Second system of musical notation. The key signature is one sharp (F#). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: "Ho- - ly is the Lord our God.". The melody consists of three measures. The first measure contains a half note followed by a quarter note. The second measure contains a half note followed by a quarter note. The third measure contains a half note followed by a quarter note. The bass line consists of three measures. The first measure contains a half note followed by a quarter note. The second measure contains a half note followed by a quarter note. The third measure contains a half note followed by a quarter note.

Let Every Breath Praise the Lord, in Tone II

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 II

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



Every breath, all creation, glorifieth Thee, O Lord,/ in that Thou hast abolished death by the Cross,/ that Thou mightest show men Thy resurrection from the dead,// in that Thou alone lovest mankind.

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

Let the Jews say how the soldiers who kept watch lost the King!/ Why did the stone not keep in the Rock of life?/ Either give up the buried corpse or worship the Risen One, saying with us:/ Glory to the magnitude of Thy compassions, O our Savior!// Glory be to Thee!

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

"Rejoice and be glad, O ye people!"/ the angel, seated upon the stone of the tomb, announced to us, saying:/ "Christ is risen from the dead,/ the Savior of the world;/ and He hath filled all things with sweet savor.// Rejoice, ye people, and be glad!"

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

Before Thou wast conceived, O Lord,/ the angel brought the salutation "Rejoice!"/ to her who is full of grace;/ and an angel rolled away the stone of Thy glorious tomb at Thy resurrection:/ the one, instead of grief, announcing tidings of gladness;/ and the other, instead of death,/ proclaiming to us the Master and Bestower of life./ Wherefore, we cry out to Thee:// O Lord, Thou Benefactor of all, glory be to Thee!

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

With tears the women poured forth myrrh upon Thy tomb;/ but their mouths were filled with joy when they could say:// The Lord is risen!

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

Let the nations and peoples praise Christ our God,/ Who of His own will endured the Cross for our sake/ and spent three days in hades;/ and let them worship His resurrection from the dead,// whereby the ends of the whole world have been enlightened.

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

Crucified and buried wast Thou, O Christ,/ as Thou didst will./ Thou didst overthrow death and didst rise in glory as God and Master,// granting the world life everlasting and great mercy.

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

O ye truly iniquitous ones who sealed the stone,/ ye have granted us to see greater wonders!/ The watch understood that Christ had issued forth from the tomb, and they said:/ "Say that while we were sleeping His disciples came and stole Him." / But who would steal a dead man, and moreover one who is naked?/ He arose Himself, of His own accord, as God,/ leaving His grave clothes behind in the tomb./ Come, ye Jews, and see!/ How broke He not the seals, Who had trampled down death,// bestowing everlasting life and great mercy upon the human race?

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone III

Great Vespers

Lord I Have Cried, in Tone III

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

This system of music is written for a two-part setting in G major (one sharp). The treble and bass staves are joined by a brace. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken un- to me, O Lord.

This system continues the melody. The treble staff has a repeat sign at the end of the phrase "Hear- ken un- to me," followed by "O Lord." The bass staff continues with a simple accompaniment. The lyrics are: "Hear- ken un- to me, O Lord."

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

This system repeats the first line of the melody. The treble staff contains the melody, and the bass staff provides accompaniment. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me;"

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

This system concludes the piece. The treble staff features a final cadence with a repeat sign. The bass staff continues with a simple accompaniment. The lyrics are: "at- tend to the voice of my sup- pli- ca- - tion when I cry un- to Thee."

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

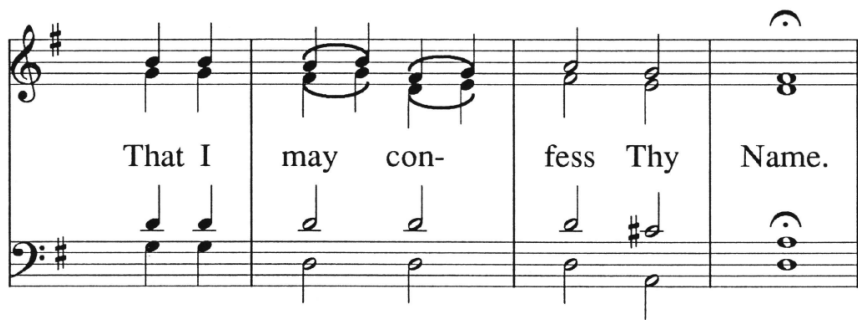
as in-cense be-fore Thee, the lift-ing up of my hands

as 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 III

Stichos: Bring my soul out of prison.



By Thy Cross hast Thou destroyed the might of death,/ O Christ our Savior,/ and hast set at nought the deception of the devil,/ And the human race, saved by faith,/ ever offereth a hymn unto Thee.

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

All things have been illumined by Thy resurrection, O Lord;/ paradise hath again been opened,/ and all creation, praising Thee,// ever offereth a hymn unto Thee.

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

I glorify the power of the Father and the Son,/ and I hymn the authority of the Spirit:/ the indivisible and uncreated Godhead,/ the consubstantial Trinity,// Who reigneth unto the ages of ages.

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

We bow down before Thy precious Cross, O Christ,/ and we hymn and glorify Thy resurrection;// for by Thy stripes have we all been healed.

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

We hymn the Savior incarnate of the Virgin;/ for, crucified for our sake, He arose on the third day,// granting us 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.

Descending, Christ proclaimed the glad tidings to those in hades, saying:/ "Be of good cheer! Now have I triumphed!/ I am the resurrection!/ And, breaking down the gates of death,// I will lead you up!"

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

Standing unworthily in Thine all-pure house, O Christ God,/ we send up our evening hymnody,/ crying out from the depths of our souls:/ O Thou Who lovest mankind,/ Who illumined the world with Thy resurrection on the third day,// rescue Thy people from the hands of Thine enemies.

Then stichera for the saint from the Menaion.

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

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

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

Glory, in Tone III

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

The musical notation is for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody consists of a series of half notes and whole notes, with a final cadence marked by a double bar line and a fermata. The bass line provides a simple harmonic accompaniment with whole notes and half notes.

Doxasticon for the saint or commemoration of the day.

Both Now, in Tone III

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

The musical notation is for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody consists of a series of half notes and whole notes, with a final cadence marked by a double bar line and a fermata. The bass line provides a simple harmonic accompaniment with whole notes and half notes.

Dogmatic Theotokion, in Tone III

How can we not marvel at thy giving birth to the God-man, O all-honored one./ For without having accepted the temptation of a man,/ O all immaculate one,/ without a father thou gavest birth in the flesh to a Son/ Who was begotten without a mother before the ages,/ without His undergoing change, confusion or division,/ yet preserving intact the character of both essences./ Wherefore, O Virgin Mother and Mistress,/ entreat Him, that the souls of those who in Orthodox manner// confess thee to be the Theotokos be saved.

Stichera of the Aposticha, in Tone III

O Christ, Who by Thy suffering didst dar- ken the sun,

and with the light of Thy Resurrection hast il- lu- mined all things:

accept Thou our evening hymnody, O Thou Who lov- est man- kind.

Stichos: The Lord is King.

He is clothed with maj- es- ty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord,/ and restored corrupted creation./ Wherefore, loosed from the curse of Adam, we cry out:// O almighty Lord, glory be to Thee!

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

Though Thou art God immutable,/ yet suffering in the flesh Thou wast altered./ Crea-
tion, unable to bear the sight of Him hanging [on the Cross],/ fell prostrate in fear and
groaned;/ and it hymneth Thy long-suffering./ Having descended into hades,/ Thou didst
arise on the third day, // granting life and great mercy to the world.

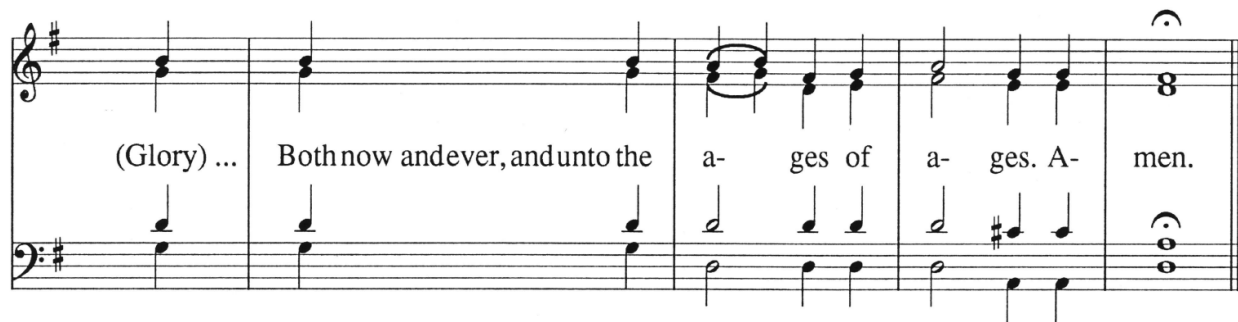
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

Thou didst endure death, O Christ,/ that Thou mightest deliver our race from death;/
having risen from the dead on the third day,/ Thou didst raise with Thyself those who
acknowledged Thee as God;/ and Thou hast enlightened the world. // O Lord, glory be to
Thee!

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone III



Resurrectional Theotokion, in Tone III

Through the divine Spirit,/ by the will of the Father,/ without seed thou didst conceive
the Son of God/ Who hath existed without mother from before the ages,/ and for our sake
thou gavest birth in the flesh unto Him/ Who came forth from thee without father;/ and
thou didst nurture Him on milk as a babe./ Wherefore, cease not to pray// that our souls be
delivered from tribulations.

Matins

God is the Lord, in Tone III

Four times

God is the Lord and hath ap- peared un- to us.

This musical setting is in G major (one sharp) and 4-part harmony. The melody is on the soprano line, with the alto, tenor, and bass lines providing harmonic support. The text is: "God is the Lord and hath ap- peared un- to us."

Bles- sed is He that com- eth in the name of the Lord.

This musical setting is in G major (one sharp) and 4-part harmony. The melody is on the soprano line, with the alto, tenor, and bass lines providing harmonic support. The text is: "Bles- sed is He that com- eth in the name of the Lord."

Troparion of the Resurrection, in Tone III

Let the hea- vens be glad; let earth- ly things re- joice;

This musical setting is in G major (one sharp) and 4-part harmony. The melody is on the soprano line, with the alto, tenor, and bass lines providing harmonic support. The text is: "Let the hea- vens be glad; let earth- ly things re- joice;"

For the Lord hath wrought might with His arm.

This musical setting is in G major (one sharp) and 4-part harmony. The melody is on the soprano line, with the alto, tenor, and bass lines providing harmonic support. The text is: "For the Lord hath wrought might with His arm."

He hath tram-pled down death by death;

the first-born of the dead hath He be-come. From the bel-ly of ha-des

hath He de-liv-ered us

and hath granted to the world great mer-cy.

Resurrectional Theotokion, in Tone III

We hymn thee who hast mediated the salvation of our race,/ O Virgin Theotokos;/ for thy Son and our God,/ accepting suffering on the Cross/ in the flesh He had received of thee,/ hath delivered us from corruption,// in that He is the Lover of mankind.

First Sessional Hymns, in Tone III

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

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

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

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

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee?" I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: "Rejoice, O thou who art full of grace!"

Second Sessional Hymns, in Tone III

Special Melody: Awed by the beauty

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself; saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

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

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

Hypacoi, in Tone III

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

Hymns of Ascent, in Tone III

Antiphon I

Thou didst move the captivity of Si- - on

a- way from Bab- y- lon, O Word://

Draw me also forth from the pas- sions un- to life.

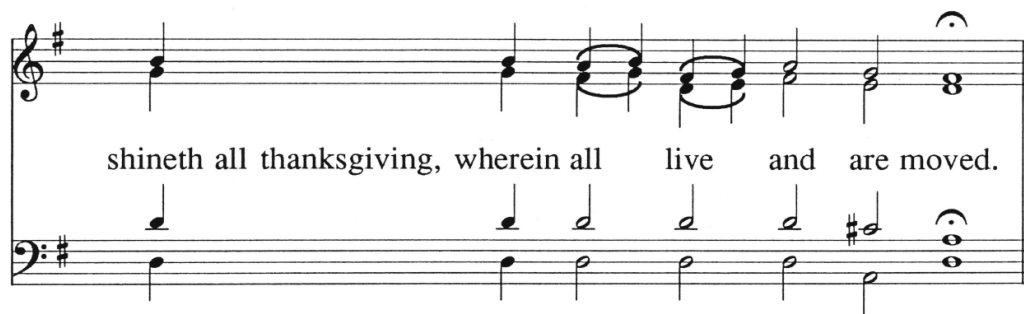
They that sow in the south with tears di- vine//

shall joyfully reap the grain of life ev-er-last-ing.

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.

Un-to the Ho-ly Spir-it, as to the Fath-er and the Son,



Antiphon II

If the Lord buildeth not the house of the virtues,/ in vain do we labor;/ and when the Spirit protecteth it,// no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ,// as the fruit of Thee and the Father.

Glory..., Both now...

Through the Holy Spirit are all holiness and wisdom perceived;/ for He bringeth every created thing into existence./ Him do we worship, for He is God,// like the Father and the Word.

Antiphon III

Blessed are they who fear the Lord,/ who walk the path of the commandments;// for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd,/ beholding Thine offspring round about Thy table,// bearing the branches of goodly works.

Glory..., Both now...

From the Holy Spirit are all the riches of glory;/ from Him are grace and life for every creation:// for He is hymned with the Father and the Word.

Prokeimenon, in Tone III

Say among the nations that the Lord is King; for He hath established the world which shall

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 with quarter and eighth notes. The lyrics are written below the notes.

not be sha- - - ken.

This musical system continues the melody from the first line. It features a treble and a bass staff. The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are written below the notes. The system ends with a double bar line and a repeat sign.

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song.

Let Every Breath Praise the Lord, in Tone III

Let ev- ery breath Praise the

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 with quarter and eighth notes. The lyrics are written below the notes.

Lord Praise the Lord.

This musical system continues the melody from the first line. It features a treble and a bass staff. The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are written below the notes. The system ends with a double bar line and a repeat sign.

The Canon, in Tone III

Ode I Canon of the Resurrection

He, Who of old gathered the waters into one at His di- vine be- hest

The first line of the musical score is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are written below the staves.

and part- ed the sea for the people of Is- ra- el,

The second line continues the melody and accompaniment. The treble staff has a repeat sign after the word 'people'. The bass staff has a sharp sign (F#) under the word 'Is-'. The lyrics are written below the staves.

is our God and is most glor- i- ous.

The third line continues the melody and accompaniment. The treble staff has a repeat sign after the word 'glor-'. The bass staff has a sharp sign (F#) under the word 'i-'. The lyrics are written below the staves.

To Him let us chant, for He hath been glor- i- fied!

The fourth line is the final line of the Canon of the Resurrection. It ends with a double bar line. The treble staff has a repeat sign after the word 'glor-'. The bass staff has a sharp sign (F#) under the word 'i-'. The lyrics are written below the staves.

Refrain: Glory to Thy holy resurrection, O Lord!

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: O ye people, let us chant a new song...

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

The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Same as that of the foregoing canon.

Refrain: O most holy Theotokos, save us.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

Ode III
Canon of the Resurrection

O Most High, Thou Ru- ler of all, Who out of non- ex- is- tence

hast brought all things which are fash- ioned by Thy Word

and per- fec- ted by the Spir- - it: con- firm me in Thy love.

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Cross and Resurrection

Irmos: Thou hast broken the bow...

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, O Christ. Holy art Thou, O Lord!

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself, receiving our flesh from the Virgin. Holy art Thou, O Lord!

Ode IV
Canon of the Resurrection

Thou hast shown us constant love, O Lord,

The first system of the musical score is for the first line of the Canon of the Resurrection. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are: "Thou hast shown us constant love, O Lord,". The music features a series of chords and single notes, with a final measure containing a whole note chord.

for Thou didst give Thine only-begotten Son over to death for us.

The second system of the musical score continues the melody. The lyrics are: "for Thou didst give Thine only-begotten Son over to death for us." The music maintains the same homophonic style, with a final measure containing a whole note chord.

Where-fore, in thanksgiving we cry to Thee:

The third system of the musical score continues the melody. The lyrics are: "Where-fore, in thanksgiving we cry to Thee:" The music maintains the same homophonic style, with a final measure containing a whole note chord.

Glo-ry to Thy power, O Lord!

The fourth system of the musical score concludes the Canon of the Resurrection. The lyrics are: "Glo-ry to Thy power, O Lord!" The music maintains the same homophonic style, with a final measure containing a whole note chord and a repeat sign.

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Cross and the Resurrection

Irmos: Strange and ineffable...

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all-pure divinity, a most speedy remedy, O Word.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

Ode V
Canon of the Resurrection

I rise ear-ly unto Thee, the Cre-a-tor of all,

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords, primarily triads and dyads, mostly on whole notes. The bass staff provides a simple harmonic accompaniment with whole notes. The lyrics are written below the notes.

Who trans-cen-dest ev-erymind in the world; for Thy com-mand-ments are light;

This musical system continues the previous one. It includes a measure rest in the treble staff for the first half of the line. The lyrics are written below the notes.

where-in do Thou dir-ect me.

This musical system concludes the piece. The treble staff features a final cadence with a whole note chord and a fermata. The bass staff also concludes with a whole note chord and a fermata. The lyrics are written below the notes.

Through the envy of the Jews, Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross and Resurrection

Irmos: Thou hast appeared on earth...

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

O Christ our Savior, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

Ode VI
Canon of the Resurrection

The ut- ter- most abyss of sins hath en- gulfed me,

and my spir- it doth per- ish.

But, stretch- ing forth Thine upraised arm, O Mas- ter,

save me as Thou didst Pet- er, O Helms- - man.

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross and Resurrection

Irmos: As a natural image of a sojourn...

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

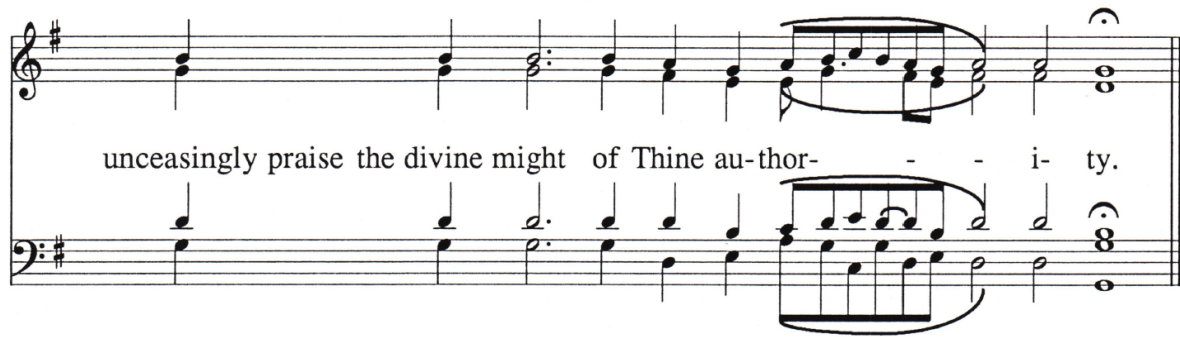
Kontakion of the Resurrection, in Tone III

Thou didst rise today from the tomb O Mer-ci-ful One,

and didst lead us out of the gates of death.

Today Adam danceth and Eve re-joice-eth;

and together with them both the Prophets and the Pat-ri-archs



Ikos

Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

Ode VII
Canon of the Resurrection

As of old Thou didst bedew the three pi- ous chil- - dren

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The treble staff features a series of chords, with the final measure containing a whole note chord of G4, B4, and D5. The bass staff provides a harmonic accompaniment with a steady eighth-note pulse in the right hand and a more active line in the left hand, including a half note G2 in the final measure.

in the Chal- de- an flame, with the ra- 'diant fire of Thy di- vin- - i- ty

The second system continues the musical setting. It is divided into two measures. The first measure contains the text 'in the Chal- de- an flame,' and the second measure contains 'with the ra- 'diant fire of Thy di- vin- - i- ty'. The musical notation follows the same pattern of chords in the treble and accompaniment in the bass, with a repeat sign at the end of the first measure.

il- lu- mine us who cry: Blessed is the God of our fath- - ers!

The third system concludes the musical setting. It is divided into two measures. The first measure contains the text 'il- lu- mine us who cry:' and the second measure contains 'Blessed is the God of our fath- - ers!'. The notation includes a final cadence in the treble staff and a sustained bass line in the bass staff, ending with a fermata over the final chord.

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Cross and Resurrection

Irmos: Proud was the tyrant...

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

Ode VIII
Canon of the Resurrection

U- ni- ted in the un- bear- a- ble fire, yet un- harmed by its flame,

the pi- ous youths chanted a divine hymn in in- ter- ces- - sion:

Bless the Lord, all ye works of the Lord,

and exalt Him supremely for all a- - ges!

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Cross and Resurrection

Irmos: With immaterial flame the God-seeing children...

God, the dispassionate Word, Who in His divinity is not subject to the passions, suffereth in the flesh. Unto Him let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Having fallen asleep as one mortal, Thou didst arise as one immortal, O Savior; and Thou savest from death those who chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

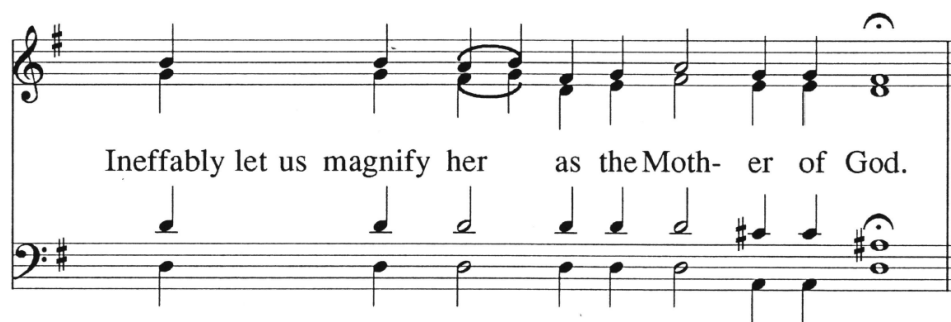
Ode IX
Canon of the Resurrection

A won- der new and di- vine: the Lord manifestly passeth through the closed

door of the Vir- gin, na- ked at His en- try;

and God doth reveal Himself as corporeal as He is- su- eth forth;

and yet the gate re- main- eth shut.



Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross and Resurrection

Irmos: Wounded with the sweet arrow...

From a dishonorable death Thou hast poured forth honor upon all men; and having tasted thereof through Thy crucifixion, O Christ our Savior, Thou hast given me incorruption through Thy mortal essence, in that Thou lovest mankind.

Rising from the tomb, O Christ, Thou didst save me; and thou didst ascend and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in the loving-kindness of Thy mercy, O Lord.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

Holy is the Lord Our God, in Tone III

First system of the musical score. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is simple, with the lyrics "Holy is the Lord our God," repeated twice. The first measure of each phrase is a half note, and the second is a quarter note. The final measure of each phrase is a half note with a fermata. The second phrase ends with a double bar line and a repeat sign.

Holy is the Lord our God, Holy is the Lord our God,

Second system of the musical score. It consists of two staves, treble and bass, in the key of D major. The melody is more complex, with the lyrics "Ho- ly is the Lord our God." The first measure of each phrase is a half note, and the second is a quarter note. The final measure of each phrase is a half note with a fermata. The second phrase ends with a double bar line and a repeat sign.

Ho- ly is the Lord our God.

Let Every Breath Praise the Lord, in Tone III

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

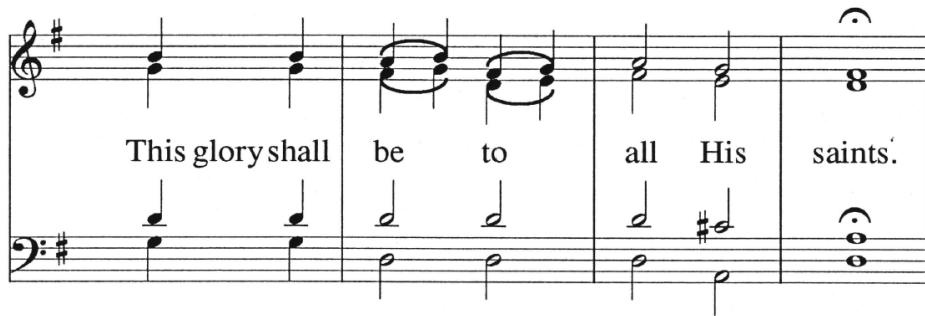
praise Him in the high- est. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalm of Praise, in Tone III

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



Come, all ye nations, and understand the power of the dread mystery;/ for Christ the Savior, Who in the beginning was the Word,/ was crucified for our sake and buried,/ and rose from the dead, that He might save all.// Let us worship Him.

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

Those who guarded Thee declared all the wonders, O Lord;/ but the council of vainglory filled their hands with a reward,/ intending thus to conceal Thy resurrection,/ which the world doth glorify.// Have mercy upon us!

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

All were filled with joy, experiencing the resurrection;/ for Mary Magdalene went to the tomb and found an angel seated upon the stone,/ clad in shining raiment, who said:/ "Why seek ye the Living among the dead?/ He is not here, but is risen as He said,// going before you to Galilee!"

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

In Thy light do we behold light,/ O Master Who lovest mankind;/ for Thou didst rise from the dead,/ granting salvation to the human race./ Let all creation glorify Thee Who alone art sinless./ Have mercy upon us!

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

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord;/ for, tak-ing sweet-smelling spices,/ they went to Thy tomb, intending to embalm Thine all-pure body./ But an angel, seated upon the stone,/ announced to them: "Why seek ye the Living among the dead?/ For He is risen as God,// trampling down death and granting great mercy unto all!"

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

The radiant angel, seated on Thy life-creating tomb,/ said to the myrrh-bearing women:/ "The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day,// in that He alone is God Almighty!"

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

Arriving on the first day of the week,/ Mary Magdalene sought Thee in the tomb;/ and not finding Thee, she lamented, weeping and crying aloud:/ “Woe is me, O my Savior!/ Thou hast been stolen, O King of all!”/ But the two life-bearing angels within the tomb cried out:/ “Why weepest thou, O woman?”/ “I weep,” said she, “because they have taken the Lord from the tomb,/ and I know not where they have laid Him!”/ But turning around, she straightway cried out as she saw Thee:// “O my Lord and my God, glory be to Thee!”

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

The Jews closed Life within the tomb,/ but the thief opened up delight with his tongue, crying aloud and saying:/ “He Who was crucified with me for my sake joined me on the Tree,/ and hath revealed Himself to me,/ seated on the throne with the Father;// for He is Christ our God, Who hath great mercy!”

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone IV

Great Vespers

Lord I Have Cried, in Tone IV

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

This system of music is written for a two-part setting in G major (one sharp). 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 line (bass clef) provides a harmonic accompaniment with a half note G3, followed by quarter notes A3, B3, and C4, then a half note D4. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me. Hear- ken un- to me, O Lord."

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

This system continues the vocal line with a half note D5, followed by quarter notes C5, B4, and A4, then a half note G4. The instrumental line continues with a half note D4, followed by quarter notes C4, B3, and A3, then a half note G3. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me;"

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

This system continues the vocal line with a half note F#4, followed by quarter notes E4, D4, and C4, then a half note B3. The instrumental line continues with a half note F#3, followed by quarter notes E3, D3, and C3, then a half note B2. The lyrics are: "attend to the voice of my sup- pli- ca- -tion when I cry un- to Thee."

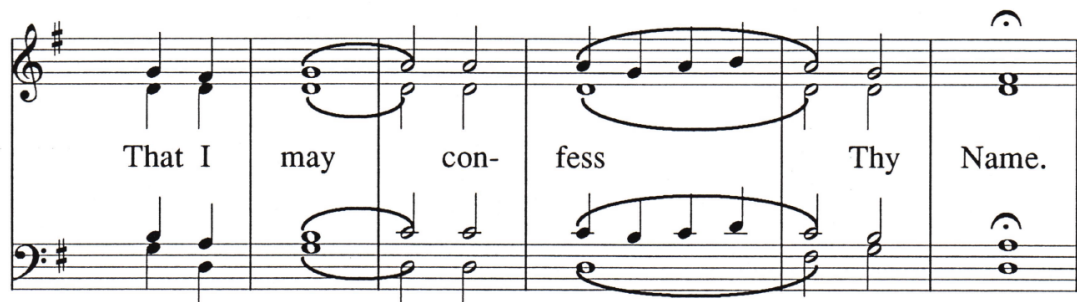
Hear- ken un- to me, O Lord. Let my prayer be set forth

This system concludes the piece. The vocal line ends with a half note B3, followed by a whole note G4. The instrumental line ends with a half note B2, followed by a whole note G3. The lyrics are: "Hear- ken un- to me, O Lord. Let my prayer be set forth"



Resurrectional Stichera

Stichos: Bring my soul out of prison.



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

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

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

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

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

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

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

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

Angels and men hymn Thy rising on the third day, O Savior,/ whereby the ends of the whole world have been illumined,/ and we have all been delivered from enslavement to the enemy,/ crying out: O Savior, almighty Creator of life,/ Who alone lovest mankind,// save us by Thy resurrection!

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.

Thou didst crush the gates of bronze,/ didst break their chains, O Christ God,/ and didst raise up the fallen human race./ Wherefore, we cry out together:/ O Lord Who hast risen from the dead,// glory be to Thee!

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

Thy begetting by the Father is everlasting and outside of time, O Lord;/ Thine incarnation from the Virgin is ineffable and indescrible for men;/ and Thy descent into hades is fearsome for the devil and his angels./ For, having trampled down death,/ Thou didst arise on the third day,// granting to men incorruption and great mercy.

Then stichera for the saint from the Menaion.

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

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

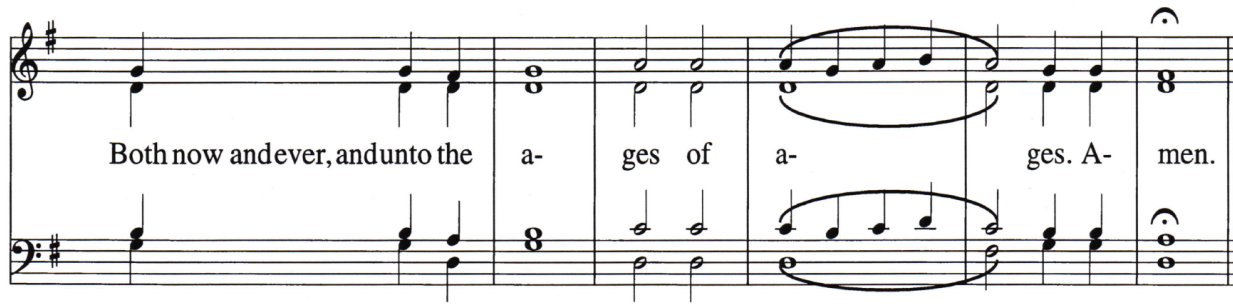
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone IV



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone IV



Dogmatic Theotokion, in Tone IV

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

Stichera of the Aposticha, in Tone IV

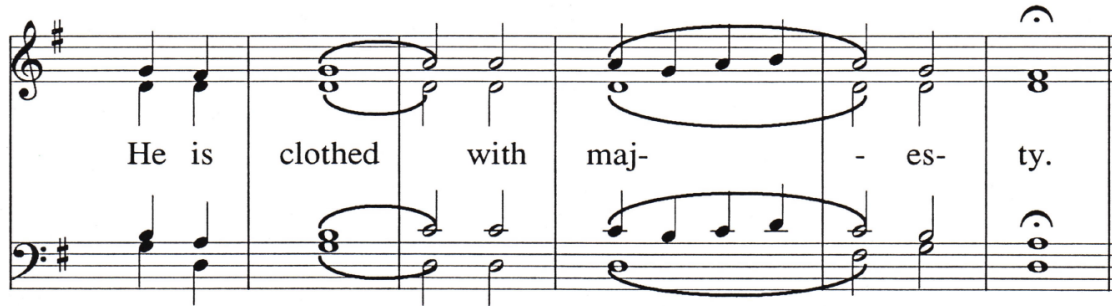
Having ascended the Cross, O Lord, Thou didst destroy the an-ces-tral curse;

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

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

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

Stichos: The Lord is King.



Suspended on the Tree, O Thou Who alone art powerful,/ Thou didst shake all crea-
tion;/ and laid in the tomb, Thou didst raise up those who lived in the graves,/ granting in-
corruption and life to the human race./ Wherefore, chanting, we glorify Thine arising// on
the third day.

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

Iniquitous men, having given Thee over to Pilate, O Christ,/ condemned thee to be cruci-
fied,/ showing themselves ungrateful for Thy benefactions./ And of Thine own will Thou
didst endure burial/ and didst rise of Thine own accord, as God, on the third day,/ granting
us never-ending life// and great mercy.

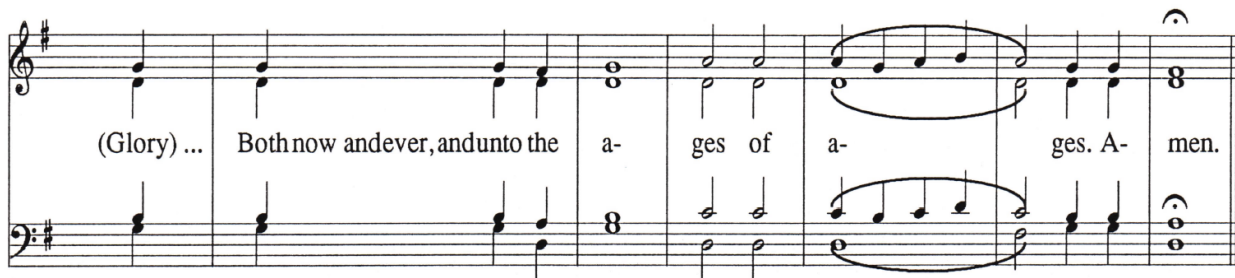
Stichos: Holiness becometh Thy house,/ O Lord, unto length of days.

The women, arriving at the tomb in tears,/ sought thee; and finding Thee not, they said,
lamenting and crying out with weeping:/ "Woe to us, O our Savior, Thou King of all!/ How
is it that Thou hast been stolen?/ What place holdeth Thy life-bearing Body?"/ And an angel
answered them:/ "Weep not," he said,/ "but, going forth, proclaim that the Lord hath risen,
granting us joy,// in that He alone is compassionate!"

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone IV



Resurrectional Theotokion, in Tone IV

Mercifully regard the supplications of thy servants, O all-immaculate one,/ quelling the uprisings of the cruel demons against us,/ delivering us from every sorrow;/ for thee alone have we as a steadfast and sure confirmation;/ and we have acquired thine intercession;/ let not us that call upon thee be put to shame, O Mistress./ Haste thou to answer the entreaty of those who cry out to thee with faith:/ Rejoice, thou help, joy and protection of all,// and salvation of our souls!

Matins

God is the Lord, in Tone IV

Four times

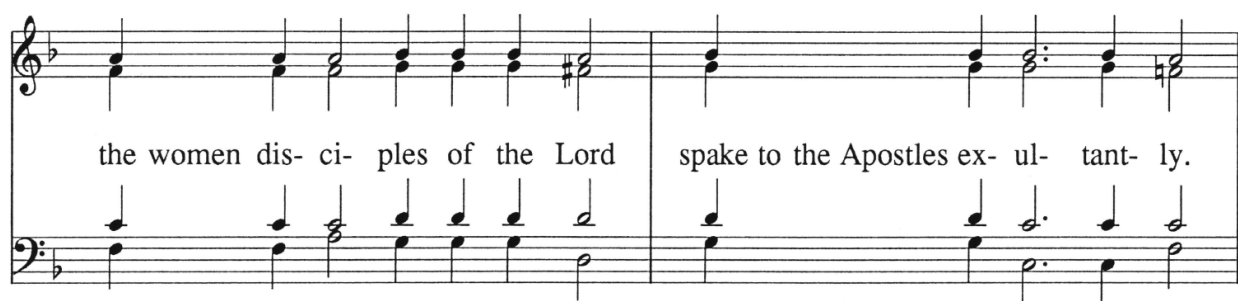
God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth
in the name of the Lord.

The musical score is written for two staves, Treble and Bass, in a key with one flat (B-flat). The melody is simple, using mostly half and quarter notes. The lyrics are: "God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth in the name of the Lord." The piece ends with a double bar line and repeat dots.

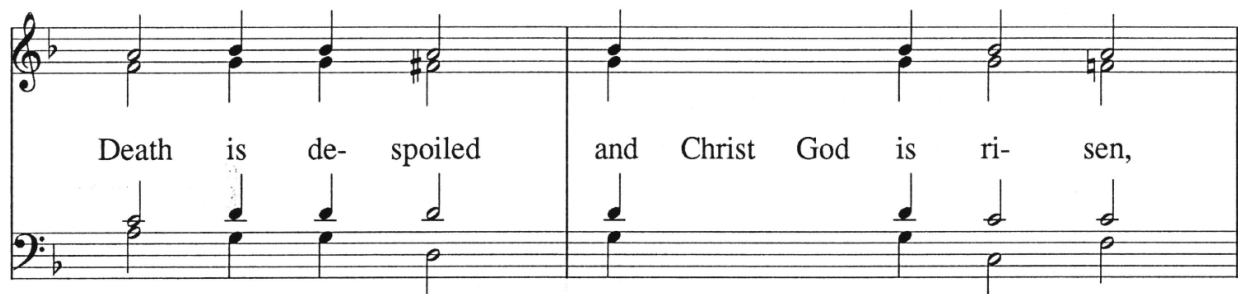
Troparion of the Resurrection, in Tone IV

Having learned the joyful proclamation of the Resurrection from the an- gel,
and having cast off the ancestral con- dem- na- tion,

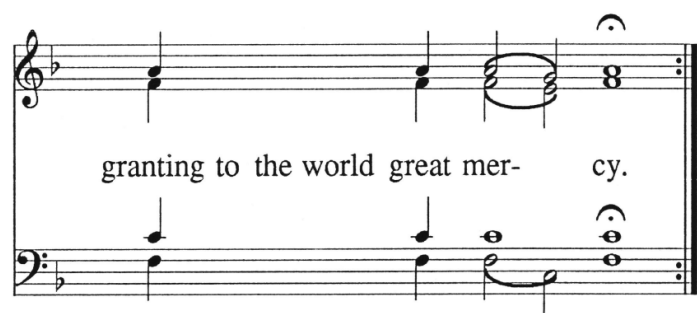
The musical score is written for two staves, Treble and Bass, in a key with one flat (B-flat). The melody is simple, using mostly half and quarter notes. The lyrics are: "Having learned the joyful proclamation of the Resurrection from the an- gel, and having cast off the ancestral con- dem- na- tion,". The piece ends with a double bar line and repeat dots.



the women dis- ci- ples of the Lord spake to the Apostles ex- ul- tant- ly.



Death is de- spoiled and Christ God is ri- sen,



granting to the world great mer- cy.

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 IV

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

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

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

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

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

Second Sessional Hymns, in Tone IV

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

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

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

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

All the choirs of the apostles marvelled at the dread mystery of thy birthgiving, O pure one: how He Who holdeth all things in one hand is held in thine arms as a man, how the Preëternal One receiveth the beginning, how He Who in His ineffable goodness nurtureth every creature is fed with milk. And praising thee, they glorify thee as the true Mother of God.

Hypacoi, in Tone IV

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

Hymns of Ascent, in Tone IV

Antiphon I

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

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

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

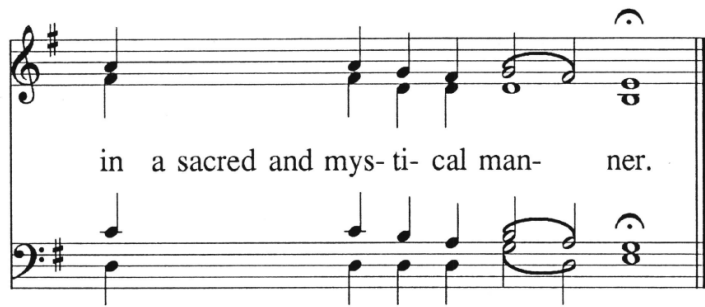
for ye shall be withered up like grass by the fire.

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

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

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

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



Antiphon II

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

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

Glory..., Both now...

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

Antiphon III

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

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

Glory..., Both now...

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

Prokeimenon, in Tone IV

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

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

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

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

Let Every Breath Praise the Lord, in Tone IV

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

Let ev- ery breath Praise the Lord.

The Canon, in Tone IV

Ode I Canon of the Resurrection

Is- ra- el of old, having traversed the depths

This system of musical notation consists of a treble and a bass staff. The treble staff features a series of chords, with the first five measures containing five notes each and the sixth measure containing two notes. The bass staff provides a harmonic foundation with a series of notes, mostly half notes and whole notes, corresponding to the chords in the treble staff. The lyrics are written below the notes.

of the Red Sea with dry- shod feet, vanquished the might of Am- a- lek

This system continues the musical composition. The treble staff shows a continuation of the chordal texture, with some notes beamed together. The bass staff continues with its harmonic support. The lyrics are aligned with the notes.

in the wild- er- ness by Moses' hands up- lif- ted in the form of a Cross.

This is the final system of the canon. It concludes with a double bar line. The treble staff ends with a final chord, and the bass staff ends with a final note. The lyrics are completed in this system.

Refrain: Glory to Thy holy resurrection, O Lord!

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Theotokion: At the will of the Father, through the divine Spirit thou didst conceive the Son of God without seed and gavest birth unto Him in the flesh. He Who was begotten of the Father without mother came forth from thee without father for our sake.

Canon of the Cross and Resurrection

Ode 1, same tone.

Irmos: I will open my mouth...

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

Thou didst heal the affliction of mankind, O Lord, restoring it by Thy divine blood; and Thou didst break him who is mighty in power, who of old broke Thy creature.

Through death Thou becamest the resurrection of the dead; for the might of mortality was removed when it fought with eternal Life, the incarnate God Who hath mastery over all things.

Theotokion: More beautiful than the heavenly hosts did Thy divine and animate temple become: the Virgin, the holy mountain which bore Thee in her womb.

Canon of the Theotokos

Ode 1, same tone.

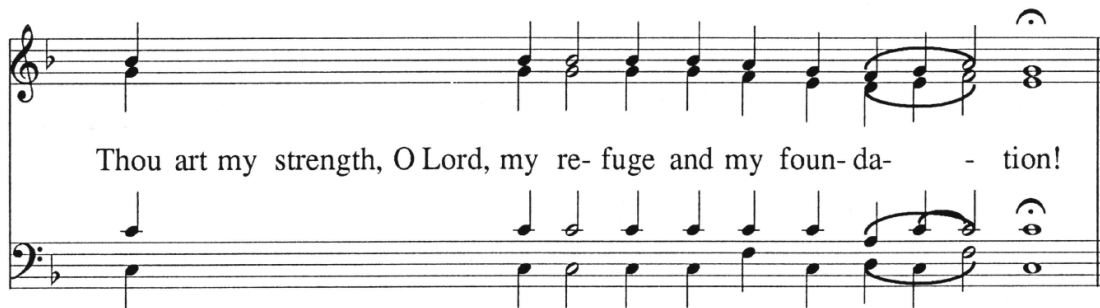
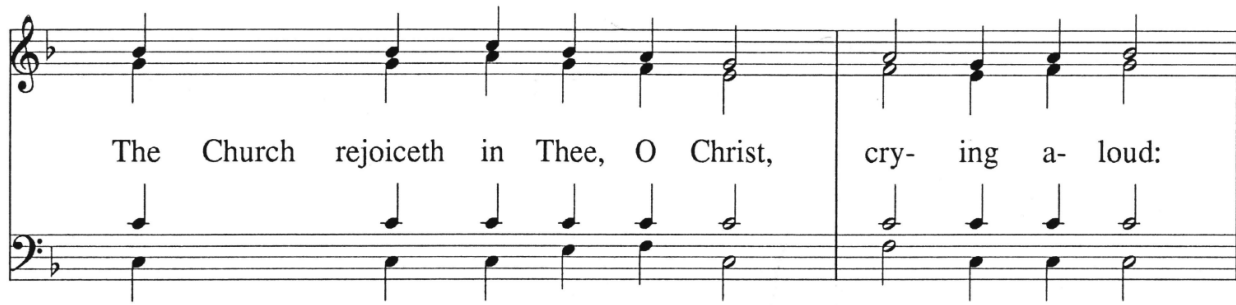
Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee...

Refrain: O most holy Theotokos, save us.

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

Ode III Canon of the Resurrection



The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Theotokion: Thou alone, who in manner transcending nature art the mediatrix of good things for those on earth, becamest the Mother of God; wherefore, we offer thee "Rejoice!"

Canon of the Cross and Resurrection

Irmos: O Theotokos, thou living and abundant fountain...

O Savior, the serpent sank into me his fangs, full of venom, which Thou didst break with the nails which pierced, Thy hands, O Almighty Master; for there is none among the saints as holy as Thou, Who lovest mankind.

Of Thine own will Thou wast seen, dead, in the tomb, O Bestower of life; and Thou hast overthrown the gates of hades for the souls held prisoner from ages past; for there is none among the saints as holy as Thou, Who lovest mankind.

Theotokion: Thou hast been shown to be the unploughed furrow, having given birth to the Grain of life, the Mediator of immortality for all who partake of the Holy One Who in holiness abideth among the saints.

Canon of the Theotokos

Irmos: Willingly didst Thou descend from on high to earth...

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

Ode IV
Canon of the Resurrection

Beholding Thee, the Sun of right- eous- ness, lift- ed up up- on the Cross,

the Church stood root- ed in place, cry- ing out as is meet:

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

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou remainest a virgin still; wherefore, with steadfast faith we cry aloud to thee, "Rejoice, O Mistress!"

Canon of the Cross and Resurrection

Irmos: Perceiving the inscrutable counsel...

Israel of the law refused to acknowledge Thee as God Who made the law, O Christ; instead, violating the law, they nailed Thee to the Tree as a transgressor, and are now unworthy of the law.

Thy divine soul, O Savior, having captured the treasures of hades, raised up with itself the souls of ages past; and Thy life-bearing body hath poured forth incorruption upon all.

Theotokion: All of us glorify thee as the Ever-virgin and the true Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses who beheld God, O all-pure one.

Canon of the Theotokos

Irmos: Seated in glory upon the throne...

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

He Who made His abode within thee and was born of thee without seed remained God the Word and preserved thee as virgin during thy birthgiving and virgin after birthgiving, in that He is the Master and Maker of all creation.

Ode V
Canon of the Resurrection

Thou camest into the world as a light, O my Lord: a ho- ly light

turning from the gloom of ignorance those who hymn Thee with faith.

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Theotokion: Thee do we wield as an invincible sword against the enemy, O Bride of God, for we have acquired thee as our confirmation and hope of salvation.

Canon of the Cross and Resurrection

Irmos: All things are filled with awe...

Mindless hades seized Thee in its maw; for, having seen Thee nailed to the Cross, pierced by the spear, bereft of breath, it thought that Thou, the living God, wast a simple man. But testing the might of Thy divinity it understood.

The grave and hades divided the ruined temple of Thy body, O Thou Who lovest mankind, and both were against their will compelled to pay a fine: the one by giving up the souls of Thy saints, and the other their bodies, O Immortal One.

Theotokion: Behold! now hath the prophecy of the prophets been fulfilled! For thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all, and gavest birth to the timeless Son for all, Who giveth peace unto all who hymn thee.

Canon of the Theotokos

Irmos: Now I shall arise...

The Son of God, making His abode within thee, made thee-for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

The womb of the Virgin confounded the understanding of the tyrants; for her Babe sustained the soul-destroying sting of the serpent, cast down the proud apostate, and subdued him beneath the feet of the faithful.

Ode VI
Canon of the Resurrection

The first system of the musical score consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is written in a simple, homophonic style. The lyrics are: 'I will sac- ri- fice to Thee with a voice of praise, O Lord!'. The music features a series of quarter notes in the treble staff and half notes in the bass staff, with a final measure containing a whole note chord.

'I will sac- ri- fice to Thee with a voice of praise, O Lord!

The second system continues the melody from the first system. The lyrics are: the Church cri- eth out to Thee, having been cleansed of the blood of de- mons. The musical notation follows the same pattern of quarter notes in the treble and half notes in the bass, concluding with a whole note chord.

the Church cri- eth out to Thee, having been cleansed of the blood of de- mons

The third system concludes the musical phrase. The lyrics are: by the blood which, for mer- cy's sake, flowed from Thy side. The melody ends with a final whole note chord in the treble staff, marked with a fermata and a repeat sign. The bass staff also concludes with a whole note chord.

by the blood which, for mer- cy's sake, flowed from Thy side.

Girded about with power, Thou didst ascend the Cross, and as God didst wrestle with the tyrant. And Thou didst cast him down from the heights and with invincible power didst raise up Adam.

Radiant and comely, Thou didst arise from the tomb, O Christ, and didst drive away all the enemies by Thy divine power; and as God Thou hast filled all with gladness.

Theotokion: O wonder newest of all wonders! For when the Virgin, without knowing man conceived in her womb, Him Who sustaineth all things, He was not confined.

Canon of the Cross and Resurrection

Irmos: I have come unto the depths...

Hades opened its maw and swallowed me, and, mindless, it puffed up its soul; but Christ, descending, led up my life, in that He loveth mankind.

Death hath perished through death; for He Who slew death hath arisen, granting me incorruption; and appearing to the women He proclaimed immortal joy.

Theotokion: Thy womb was shown to be the pure receptacle of the unbearable Godhead, O Theotokos, which the ranks of heaven were unable to gaze upon without fear.

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion ineffably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Kontakion of the Resurrection, in Tone IV

My Saviour and Re-deem-er

hath, as God, raised up the earthborn from the grave and from their fet-ters,

and He hath broken the gates of ha-des, and, as Mas-ter,

hath risen on the third day.

Ikos

O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power to-day, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

Ode VII

Canon of the Resurrection

The children of Abraham in the Per- sian fur- nace,

afire with love of piety more than with the flame, cried out:

Blessed art Thou in the tem- ple of Thy glo-ry, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Theotokion: Rejoice, divine and sanctified dwelling of the Most High! For through thee, O Theotokos, hath joy been given unto those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Cross and Resurrection

Irmos: The divinely wise youths worshipped not a creation...

Lifted up upon the Tree, He Who hath saved man laid low the lofty eye and cast overweening pride down to the ground. O all-hymned Lord and God of our fathers, blessed art Thou!

By Thy power lift up the horn of those who serve Thee, O Thou Who arose from the dead and emptied hades of its former riches, the souls of many men, O Master. O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: Following the words of God, we glorify the one Godhead united in three Lights, indivisible, the eternal Flame which enlighteneth all creation, which crieth: Blessed art Thou, O God!

Canon of the Theotokos

Irmos: The three youths in Babylon...

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Thou wast shown to transcend creation, in that thou gavest birth to the Creator and Lord; wherefore, O Theotokos, I cry out to thee: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

Ode VIII
Canon of the Resurrection

Stretch- ing forth his hands, Daniel shut the lions' mouths in the pit;

This system contains the first two measures of the canon. The vocal line (treble clef) features a series of eighth notes in the first measure, followed by a half note in the second measure. The bass line (bass clef) consists of a steady eighth-note accompaniment. The lyrics are split between the two measures.

and the young lovers of piety, girded about with vir- tue,

This system contains measures three and four. The vocal line has a half note in the third measure, followed by a half note and a quarter note in the fourth measure. The bass line continues with eighth notes, with a half note in the fourth measure.

quenched the power of the fire, cry- ing out:

This system contains measures five and six. The vocal line has a half note in the fifth measure, followed by a half note and a quarter note in the sixth measure. The bass line continues with eighth notes, with a half note in the sixth measure.

Bless the Lord, all ye works of the Lord!

This system contains measures seven and eight, ending with a double bar line. The vocal line has a half note in the seventh measure, followed by a half note and a quarter note in the eighth measure. The bass line continues with eighth notes, with a half note in the eighth measure.

Stretching forth Thy hands, Thou didst gather in all the nations, O Master, and didst reveal the one Church which hymneth Thee, unto those in heaven and on earth, who sing together: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

The angel clad in white, resplendent in the unapproachable light of the resurrection, appeared to the women, crying: "Why seek ye the Living in the tomb as one dead? Truly Christ hath arisen!" And unto Him do we cry: All ye works, hymn the Lord and exalt Him supremely for all ages!

Theotokion: Alone among all generations, O all-pure Virgin, thou hast been shown to be the Mother of God; and thou wast the habitation of the Divinity, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, Bride of God.

Canon of the Cross and Resurrection

Irmos: The birthgiving of the Theotokos...

Creation, beholding Thine unjust slaughter, veiled itself in darkness and lamented; for when the earth was troubled, the sun clothed itself in gloom as in a black robe. And we unceasingly hymn and exalt Christ supremely forever.

Having descended to me, even unto hades, and made resurrection a way for all, thou didst ascend again, taking me with Thee on Thy shoulder, and didst bring me to the Father. Wherefore, I cry out to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Triadicon: Let us glorify the one God of all the Father, Who alone is unoriginate, the first Mind and Cause of all, and the Word Who is without beginning, and the Spirit Comforter-, worshipping and exalting the united Trinity for all ages.

Canon of the Theotokos

Irmos: O Almighty Deliverer of all...

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

The prefiguration of thy virginity saved those who were equal in number to the Trinity; for in their virginal bodies they trampled down the flame, O Virgin, crying: Bless the Lord, hymn and exalt Him supremely forever!

Ode IX
Canon of the Resurrection

Christ, the Chief Cornerstone uncut by hu- man hands,

This musical system 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 notes, with hyphens indicating syllables that span across notes.

Who united two disparate na- tures,

This musical system continues the melody from the first line. It features a treble and a bass staff in B-flat major and common time. The lyrics are aligned with the notes, showing the continuation of the phrase.

was cut from thee, the unquarried mountain, O Vir- gin.

This musical system continues the melody. The treble staff shows a whole note chord that spans across the measure line. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Where- fore, in glad- ness we mag- ni- fy thee, O The- o- tok- - os.

This musical system concludes the fourth line of the canon. It features a treble and a bass staff in B-flat major and common time. The melody ends with a final cadence. The lyrics are aligned with the notes, showing the continuation of the phrase.

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Triadicon: Worshipping the Oneness of the divine Essence, the Trinity of Hypostases, and honoring rightly that which is in unconfused Hypostases, equal in power and one as to adoration, let us magnify It, all ye faithful.

Canon of the Cross and Resurrection

Irmos: Let every mortal leap for joy...

Having deceitfully caused me to fall, the serpent took me captive away from Eden; but on the hard stone of Golgotha the Lord Almighty dashed him as he were a babe, and through the tree of the Cross opened the entrance to delight again to me.

The mighty fortresses of the enemy hast Thou now brought to desolation; and with Thine almighty hand Thou hast plundered his riches, O Christ who raised me up with Thyself from the wastelands of hades; and an object of scorn hast Thou shown him to be who of old boasted beyond measure.

Come Thou, and, visiting the affliction of Thy poor people, strengthen Christians, Thine excellent inheritance, with Thy merciful and mighty arm, O Christ, in that Thou lovest mankind.

Canon of the Theotokos

Irmos: The ineffable hidden mystery...

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His loving-kindness; wherefore, we magnify thee as the Theotokos.

As the Mistress of all creatures, grant thy people triumphant victory, making the enemy pacific toward the Church, that we may magnify thee, the Theotokos.

Holy is the Lord Our God, in Tone IV

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

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

Ho- ly is the Lord our God.

This system of the musical score consists of two measures. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The melody in the top staff includes a half note and a whole note. The lyrics 'Ho- ly is the Lord our God.' are written under the first measure, and 'our God.' are written under the second measure. The system concludes with a double bar line.

Let Every Breath Praise the Lord, in Tone IV

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

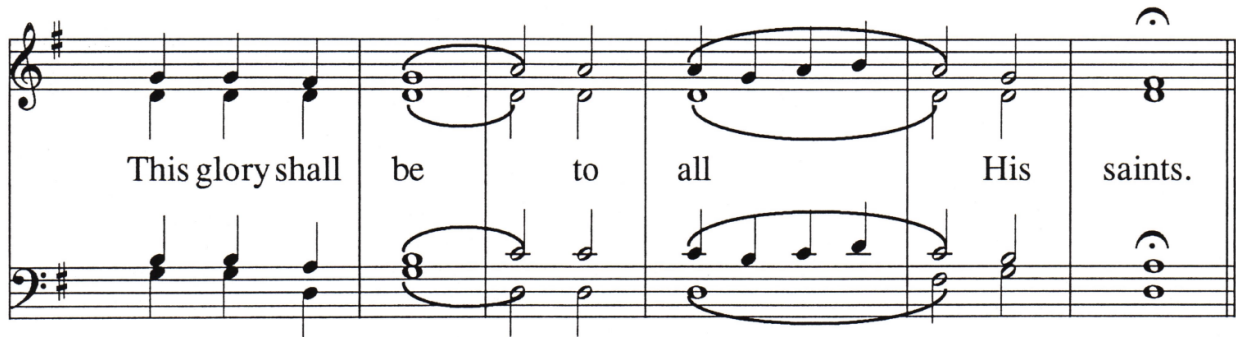
Praise Him in the highest. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalms of Praise, in Tone IV

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



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

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

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

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

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

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

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

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

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

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

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

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

The women desired to see Thy resurrection, O Christ God,/ but Mary Magdalene came, arriving before them,/ and found the stone rolled away from the tomb/ and an angel seated thereon, who said:/ “Why seek ye the Living among the dead?// He is risen, as God, that He might save all!”

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

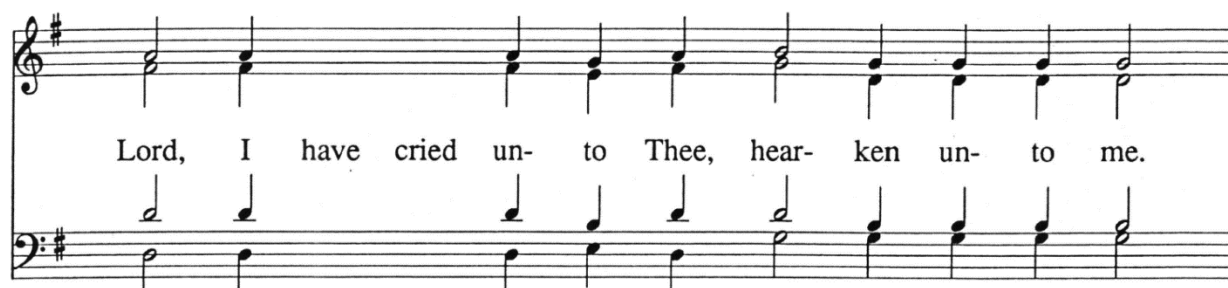
Tell us, O Jews, where is Jesus Whom ye thought to guard?/ Where is He Whom ye placed in the tomb, sealing the stone?/ Give up the dead one, O ye who rejected Life,/ or believe on the Risen One!/ For if ye try to silence the word of the Lord’s rising,/ the stones will cry out,/ especially the one which rolled away from the tomb!/ Great is Thy mercy! Great is the mystery of Thy dispensation!// O our Savior, glory be to Thee!

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

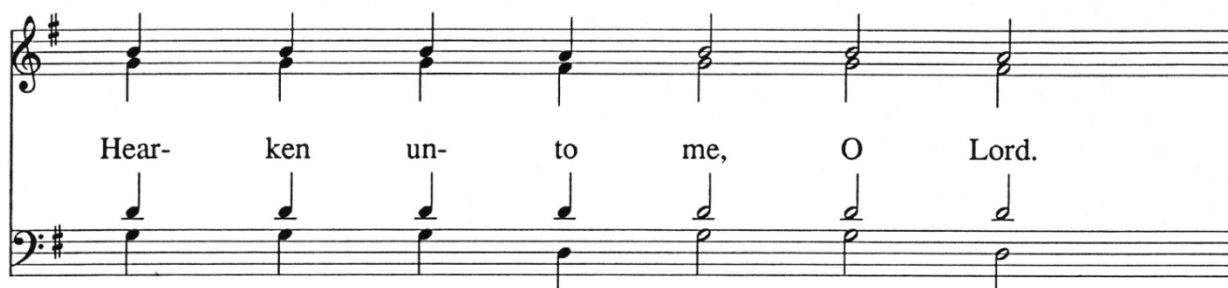
Tone V

Great Vespers

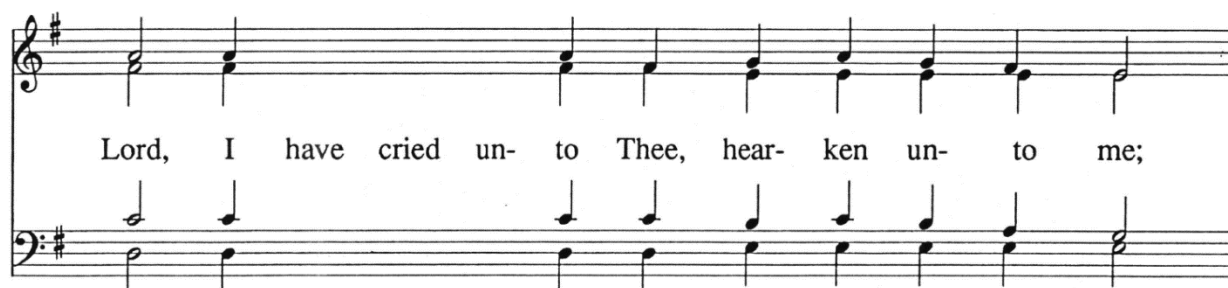
Lord I Have Cried, in Tone V



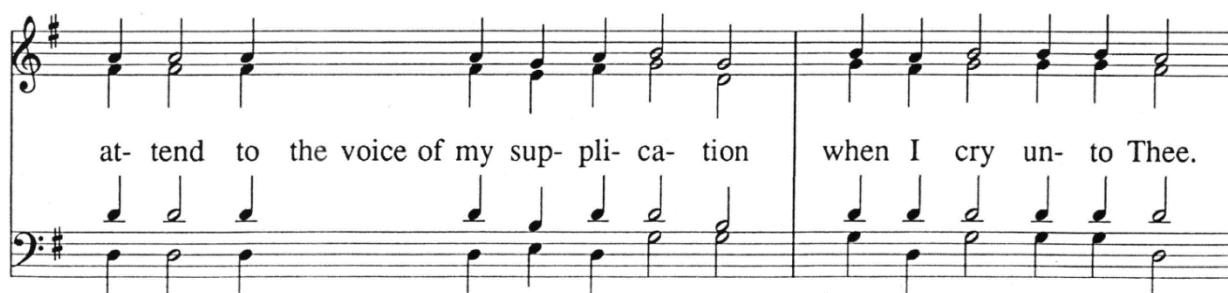
Lord, I have cried un- to Thee, hear- ken un- to me.



Hear- ken un- to me, O Lord.



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



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

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

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

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

Resurrectional Stichera, in Tone V

Stichos: Bring my soul out of prison.



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

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

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

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

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

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

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

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

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

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

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

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

O Lord our Savior, Who madest hades captive,/ trampled down death, and hast

enlightened the world by Thy Cross:// Have mercy upon us!

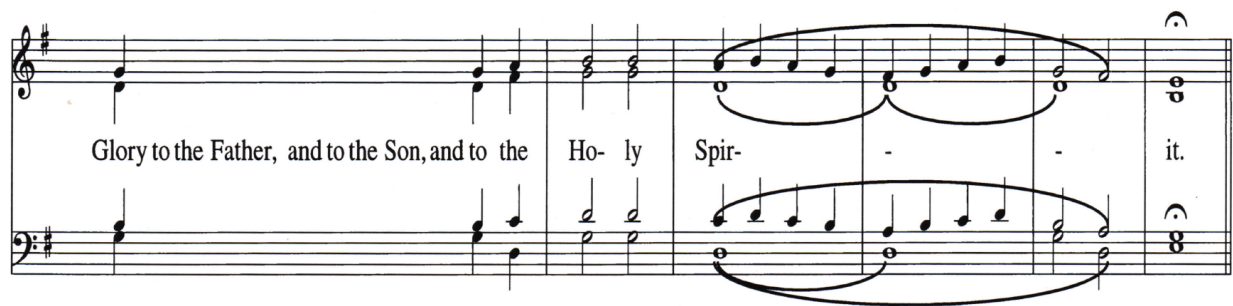
Then stichera for the saint from the Menaion.

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

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

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

Glory, in Tone V



Doxasticon for the saint or commemoration of the day.

Both Now, in Tone V



Dogmatic Theotokion, in Tone V

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

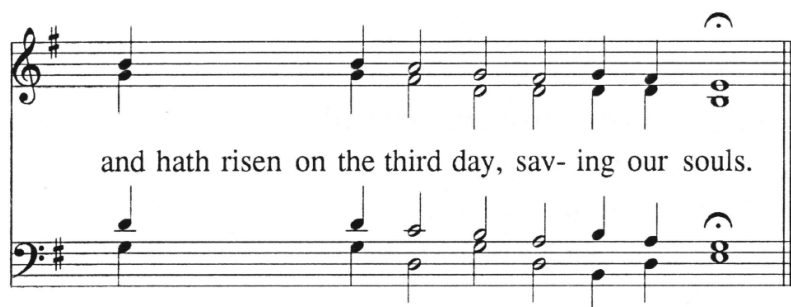
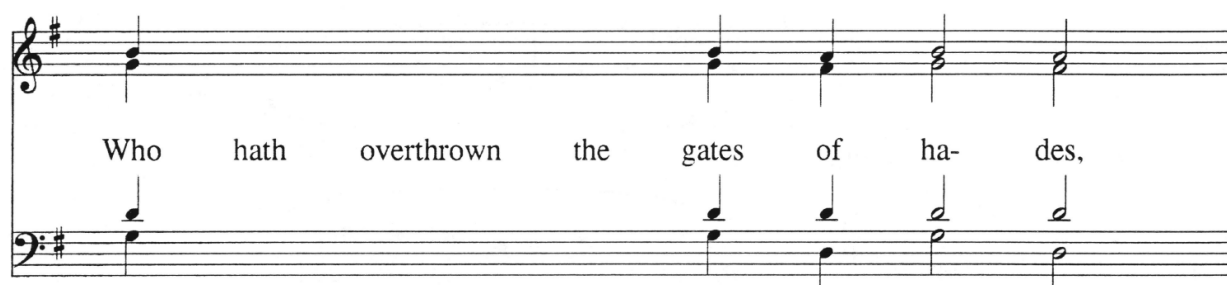
Stichera of the Aposticha, in Tone V

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

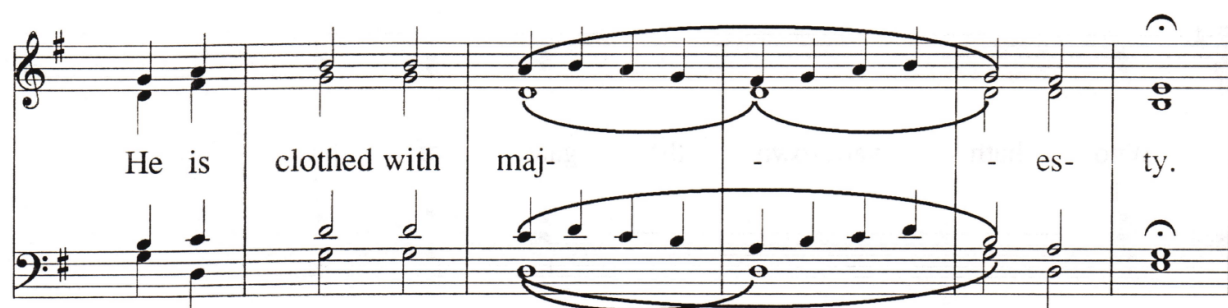
Who hath not been separated from the hea- vens;

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

As the Lord Who lov- eth man- kind.



Stichos: The Lord is King.



When Thy side was pierced, O Bestower of life,/ Thou didst pour forth torrents of re-
mission, life and salvation upon all;/ and Thou didst accept death, granting us immortality./
Making Thine abode in the tomb,/ Thou didst free us, gloriously raising us with Thyself, in
that Thou art God./ Wherefore, we cry out:// O Lord Who lovest mankind, gloriy be to Thee!

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

Strange is Thy crucifixion and Thy descent into hades,/ O Thou Who lovest mankind;/
for, having made it captive/ and gloriously raised the ancient captives with Thyself,/ as God
Thou didst open paradise and didst count them worthy to receive it./ Wherefore, grant
Thou remission of sins/ unto us who glorify Thine arising on the third day,/ vouchsafing us
to become dwellers in paradise,// in that Thou alone art compassionate.

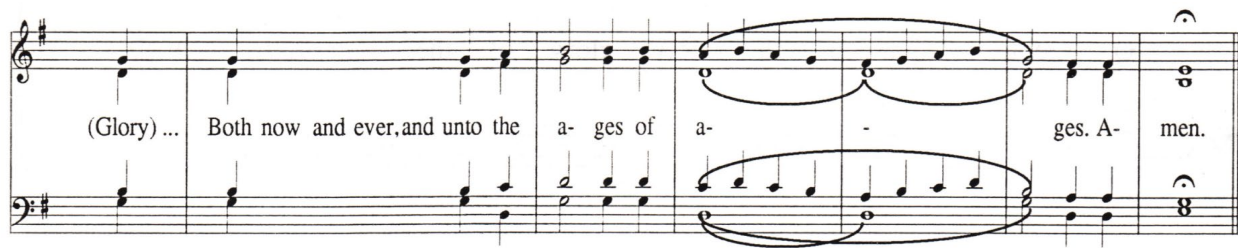
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

O Thou Who lovest mankind,/ Who accepted suffering in the flesh for our sake,/ and
rose from the dead on the third day:/ Heal Thou the sufferings of our flesh,// lift us up out
of grievous transgressions, and save us!

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone V



Resurrectional Theotokion, in 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.

Matins

God is the Lord, in Tone V

Four times

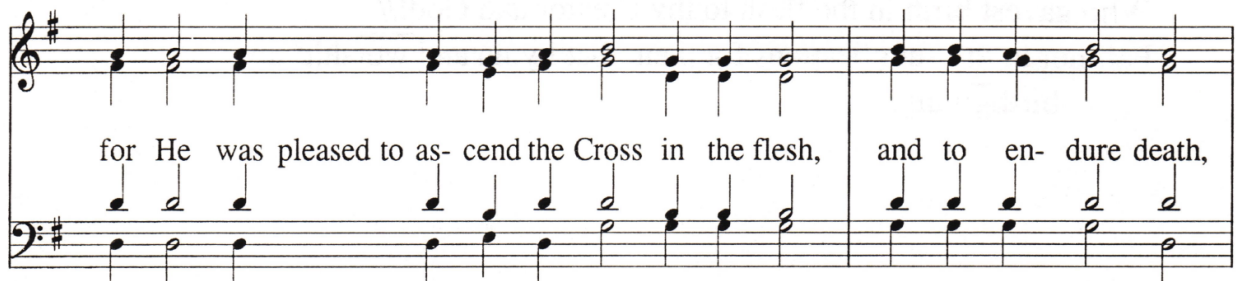
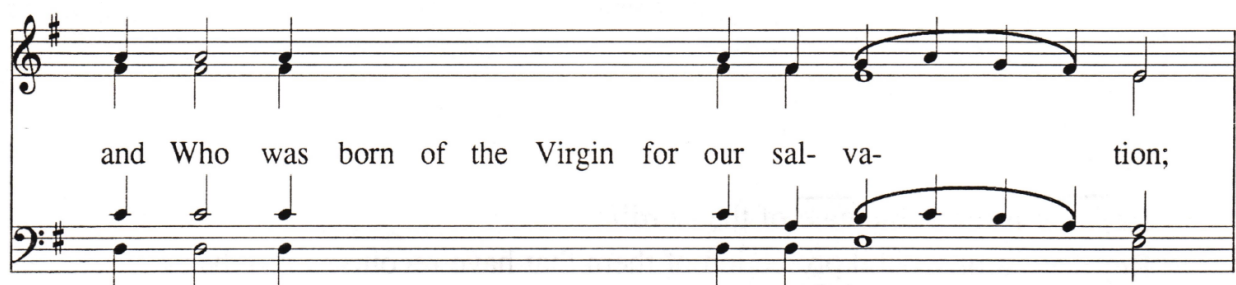
God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth
in the name of the Lord.

This musical score is for the Matins hymn 'God is the Lord, in Tone V'. It is written for a four-part choir (Soprano, Alto, Tenor, Bass) in the key of D major (one sharp). The tempo is marked 'Four times'. The first system contains the lyrics 'God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth'. The second system contains the lyrics 'in the name of the Lord.' and ends with a double bar line and repeat dots. The melody is simple and homophonic, with the Soprano and Alto parts often moving in parallel motion.

Troparion of the Resurrection, in Tone V

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

This musical score is for the Troparion of the Resurrection, in Tone V. It is written for a four-part choir (Soprano, Alto, Tenor, Bass) in the key of D major (one sharp). The tempo is not explicitly marked, but the style is consistent with the Matins hymn. The first system contains the lyrics 'Let us, O faith- ful praise and wor- ship the Word,'. The second system contains the lyrics 'Who is co-unoriginate with the Father and the Spir- it,'. The melody is simple and homophonic, with the Soprano and Alto parts often moving in parallel motion.



Resurrectional Theotokion, in Tone V

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

First Sessional Hymns, in Tone V

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

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

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

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

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

Second Sessional Hymns, in Tone V

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

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

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

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

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

Hypacoi, in Tone V

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

Hymns of Ascent, in Tone V

Antiphon I

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

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

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

who soar aloft on wings of love di- vine.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the

a- ges of a- ges. A- men.

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

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



Antiphon II

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

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

Glory..., Both now...

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

Antiphon III

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

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

Glory..., Both now...

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

Prokeimenon, in Tone V

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

The musical notation is in G major (one sharp) and 4/4 time. The first line consists of two measures. The first measure contains the lyrics 'Arise, O Lord my God, let Thy hand be lifted high;' and the second measure contains 'for'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests.

Thou shalt be King for- ev - er.

The musical notation continues from the first line. It consists of two measures. The first measure contains the lyrics 'Thou shalt be' and the second measure contains 'King for- ev - er.'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests. The second measure ends with a double bar line and a repeat sign.

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Stichos: I will confess Thee, O Lord, with my whole heart.

Let Every Breath Praise the Lord, in Tone V

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

The musical notation is in G major (one sharp) and 4/4 time. The first line consists of four measures. The first measure contains the lyrics 'Let ev-ery breath' and the second measure contains 'praise the'. The third measure contains 'Lord.' and the fourth measure contains 'praise the Lord.'. The melody is primarily in the soprano voice, with some accompaniment in the bass. The notes are mostly half and quarter notes, with some rests. The fourth measure ends with a double bar line and a repeat sign.

The Canon, in Tone V

Ode I Canon of the Resurrection

Bring- ing bat- tles to nought with his up- raised arm,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Bring- ing bat- tles to nought with his up- raised arm,". The word "arm," is followed by a comma, indicating the end of the phrase.

Christ hath overthrown horse and ri- der in the Red Sea,

This musical system continues the melody from the first line. It consists of a treble and bass staff in G major. The lyrics are: "Christ hath overthrown horse and ri- der in the Red Sea,". The word "Sea," is followed by a comma, indicating the end of the phrase.

and hath saved Is- ra- el,

This musical system continues the melody. It consists of a treble and bass staff in G major. The lyrics are: "and hath saved Is- ra- el,". The word "el," is followed by a comma, indicating the end of the phrase.

and chan- teth a hymn of vic- to- ry.

This musical system concludes the Canon of the Resurrection. It consists of a treble and bass staff in G major. The lyrics are: "and chan- teth a hymn of vic- to- ry." The system ends with a double bar line and a repeat sign (two dots) in the bass staff.

Refrain: Glory to Thy holy resurrection, O Lord!

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: To God the Savior...

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

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly pray to Him Who became incarnate of thee, God Who was not separated from the bosom of the Father, that He save from every evil circumstance those He fashioned.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Bringing battles to nought...

Refrain: O most holy Theotokos, save us.

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Prefiguring thee on Sinai of old, the bush which was united with fire was not consumed; for as a virgin thou gavest birth and remained a virgin still, in manner past understanding, O Virgin Mother.

Ode III
Canon of the Resurrection

O Christ, Who by Thy command fixed the earth up- on nought

The first system of the musical score consists of two staves, treble and bass, in the key of D major. The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "O Christ, Who by Thy command fixed the earth up- on nought".

and sus- pen- ded its weight un- sup- por- ted: es- tab-lish Thou Thy Church

The second system continues the melody. It includes a repeat sign after the word "ted:". The lyrics are: "and sus- pen- ded its weight un- sup- por- ted: es- tab-lish Thou Thy Church".

upon the immovable rock of Thy com- mand- - ments,

The third system continues the melody. It includes a repeat sign after the word "mand-". The lyrics are: "upon the immovable rock of Thy com- mand- - ments,".

O Thou Who alone art good and lov- est man-kind.

The fourth system is the final line of the canon. It ends with a double bar line. The lyrics are: "O Thou Who alone art good and lov- est man-kind.".

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Cross and Resurrection

Irmos: By the power of Thy Cross, O Christ...

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

Theotokion: Unceasingly entreat Him Who was born of thy womb, O pure one, that He deliver from the deception of the devil those who hymn thee as the pure Virgin.

Canon of the Theotokos

Irmos: O Christ Who by Thy command...

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

The condemnation incurred by the ancient curse was annulled at thy mediation, O all-pure Virgin; for having manifested Himself through thee, the Lord hath poured forth blessing upon all, in that He is all-good, O only adornment of men.

Ode IV
Canon of the Resurrection

Per- cei- ving Thy divine condescension pro- phe- ti- c'ly, O Christ,

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and a bass staff. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Per- cei- ving Thy divine condescension pro- phe- ti- c'ly, O Christ,".

Hab- ba- kuk cried to Thee with trem- bling:

The second system continues the melody. It features a treble and a bass staff. The lyrics are: "Hab- ba- kuk cried to Thee with trem- bling:".

"Thou art come for the salvation of Thy peo- ple,

The third system continues the melody. It features a treble and a bass staff. The lyrics are: "Thou art come for the salvation of Thy peo- ple,".

to save Thine an-noin- ted ones!"

The fourth system concludes the piece. It features a treble and a bass staff. The lyrics are: "to save Thine an-noin- ted ones!".

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

O my Savior, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthgiving.

Canon of the Cross and the Resurrection

Irmos: I heard report of the power...

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

When as One dead the Savior descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

Theotokion: The Virgin gave birth without knowing the pangs of motherhood; and though she is a mother, she hath remained a virgin. Hymning her, we cry out: Rejoice, O Theotokos!

Canon of the Theotokos

Irmos: Perceiving Thy divine condescension...

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

The choirs above hymn thy birthgiving, O most immaculate one, rejoicing at the salvation of those who acknowledge thee to be the true Theotokos, O undefiled Virgin.

Isaiah called thee the staff from whence Christ God, the beautiful Flower, budded forth for us, unto the salvation of those who with faith and love have recourse to thy protection.

Ode V
Canon of the Resurrection

O Thou Who art clothed in light as with a garment:

This musical system consists of a treble and a bass staff, both in G major (one sharp). The treble staff features a melody of eighth and quarter notes with a final half-note phrase. The bass staff provides a harmonic accompaniment with chords and single notes, including a half-note phrase at the end.

I rise at dawn un- to Thee, and to Thee do I cry:

This musical system continues the melody and accompaniment. The treble staff has a more active melody with eighth notes. The bass staff continues with a steady accompaniment of chords and single notes.

enlighten Thou my gloom- en- shroud- ed soul, O Christ,

This musical system continues the melody and accompaniment. The treble staff has a more active melody with eighth notes. The bass staff continues with a steady accompaniment of chords and single notes.

in that Thou a-lone art com-pas- sion- ate.

This musical system concludes the phrase. The treble staff ends with a half-note chord. The bass staff ends with a half-note chord. The system is enclosed in a double bar line.

Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Cross and Resurrection

Irmos: Rising at dawn, we cry to Thee...

Thou didst stretch forth Thine arms upon the Tree, O our Savior, calling all to Thyself, in that Thou lovest mankind.

By Thy burial Thou didst capture hades, O my Savior, and by Thy resurrection Thou hast filled all with joy.

Rising from the tomb on the third day, O Bestower of life, Thou didst pour forth imperishable immortality upon all.

Theotokion: We hymn thee as the Virgin who remained so even after giving birth, O Theotokos, in that for the world thou gavest birth in the flesh unto God the Word.

Canon of the Theotokos

Irmos: O Thou Who art clothed in light...

All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

God who dwelt within thee, in that He alone is compassionate, loved thee with a pure love, as the one who, good, immaculate and sealed with virginity, was close to Him.

Ode VI
Canon of the Resurrection

O Christ, Mas- ter, still Thou the sea of the pas- sions

The first system of the musical score is written for two staves, treble and bass, in the key of D major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "O Christ, Mas- ter, still Thou the sea of the pas- sions".

which rageth with a soul- de- stroy- ing tem- pest,

The second system continues the melody and harmony. The lyrics are: "which rageth with a soul- de- stroy- ing tem- pest,". The melody features a long, sweeping line in the treble staff.

and lead me up from cor- rup- - tion,

The third system continues the melody and harmony. The lyrics are: "and lead me up from cor- rup- - tion,". The melody features a long, sweeping line in the treble staff.

in that Thou art com- pas- sion- ate.

The fourth system concludes the musical phrase. The lyrics are: "in that Thou art com- pas- sion- ate." The melody ends with a final cadence in the treble staff.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

Canon of the Cross and Resurrection

Irmos: The abyss engulfed me...

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

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

Canon of the Theotokos

Irmos: O Christ Master, still Thou the sea...

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

O most immaculate Mistress, we know thee to be a soul-nurturing well-spring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

For us didst thou give birth unto the Bestower of life, the Author of salvation, Who giveth everlasting deliverance unto us who confess thee to be the true Theotokos.

Kontakion of the Resurrection, in Tone V

Un- to ha- des, O my Sav- iour, didst Thou de- scend,

and having broken its gates as One om- ni- po- tent,

Thou, as Creator, didst raise up the dead to- geth- er with Thy- self.

And Thou didst break the sting of death

and didst deliver Adam from the curse, O Lov- er of man- kind.

Wherefore, we all cry unto Thee: Save us, O Lord.

Ikos

When the women heard the words of the angel, they put aside their lamentation, and full of joy and trembling they gazed in awe. And, lo! Christ drew nigh to them, saying: "Rejoice! Be of good cheer! I have vanquished the world and freed the captives! Make haste, therefore, to My disciples, telling them that I go before you to preach in the city of Galilee." Wherefore, we all cry out to Thee: Save us, O Lord!

Ode VII
Canon of the Resurrection

The sup-reme-ly exalted Lord of our fath-ers

This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "The sup-reme-ly exalted Lord of our fath-ers".

quenched the flame and be-dewed the chil-dren,

This musical system continues the melody and harmony from the first system. The lyrics are: "quenched the flame and be-dewed the chil-dren,".

who sang to- geth- - er: Bles-sed art Thou O God!

This musical system concludes the phrase. It includes a repeat sign at the end of the first measure of the second line. The lyrics are: "who sang to- geth- - er: Bles-sed art Thou O God!".

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Cross and Resurrection

Irmos: Blessed is the God of our fathers...

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

O Christ, Thou blessed God of our fathers, by Thy death Thou didst destroy the dominion of death.

Theotokion: Blessed is the God of our fathers, Who was born of the Virgin and showed her forth as the Theotokos.

Canon of the Theotokos

Irmos: The supremely exalted Lord...

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Having been purified by the Spirit, O Virgin, thou becamest the Mother of the King of all, Who had created thee. Unto Him do we all sing: Blessed art Thou, O God!

Having clothed Himself in flesh through thee, O all-pure Mother of God, the Lord saved me. Unto Him do we all sing: Blessed art Thou, O God!

Ode VIII
Canon of the Resurrection

The chil- dren forming a universal chorus in the fur- nace.

This system of musical notation is for the first line of the canon. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are: "The chil- dren forming a universal chorus in the fur- nace."

chan- ted to Thee, the Cre- a- tor of all: Hymn the Lord, all ye works,

This system of musical notation is for the second line of the canon. It consists of a treble and a bass staff, both in the key of D major. The melody continues from the first system. The lyrics are: "chan- ted to Thee, the Cre- a- tor of all: Hymn the Lord, all ye works,"

and exalt Him sup- reme- ly for all a- ges!

This system of musical notation is for the third line of the canon. It consists of a treble and a bass staff, both in the key of D major. The melody concludes with a final cadence. The lyrics are: "and exalt Him sup- reme- ly for all a- ges!"

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Cross and Resurrection

Irmos: The Son and God, Who was...

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou hast been shown to be higher than the cherubim, O pure one, having borne within thy womb Him Who is upborne upon them. And with the incorporeal ones, we men glorify Him for all ages.

Canon of the Theotokos

Irmos: The children, forming a universal...

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

The Lord of all, the limpid Stream of immortality, hath issued forth from thee, O Maiden, washing away the defilement of those who with faith hymn and exalt thee supremely for all ages.

O Virgin, we confess thee to be the truly divine and Light-bearing throne, and the tablets of grace, in that thou didst receive within thee the Word of the Father; and we exalt Him supremely for all ages.

Ode IX
Canon of the Resurrection

Re-joice, O Is-ai-ah! The Vir- gin hath con-ceived in her womb

and borne a son, Im-man- u- el, both God and man.

Or- i- ent is His name;

and magnifying Him, we call the Vir- gin bles- sed.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Cross and Resurrection

Irmos: With oneness of mind...

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.

In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

Canon of the Theotokos

Irmos: Rejoice, O Isaiah...

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

Holy is the Lord Our God, in Tone V

First system of the musical score. It consists of two staves, treble and bass, both with a key signature of one sharp (F#). The lyrics "Holy is the Lord our God," are written below the staves. The melody is simple, using whole and half notes. The first staff has a whole note on G4, a half note on A4, and a whole note on B4. The second staff has a whole note on G3, a half note on A3, and a whole note on B3. The lyrics are: "Holy is the Lord our God,"

Second system of the musical score. It consists of two staves, treble and bass, both with a key signature of one sharp (F#). The lyrics "Ho- ly is the Lord our God." are written below the staves. The melody is more complex, using eighth and sixteenth notes. The first staff has a half note on G4, a quarter note on A4, a quarter note on B4, a quarter note on G4, a quarter note on F#4, a quarter note on E4, a quarter note on D4, and a whole note on C4. The second staff has a half note on G3, a quarter note on A3, a quarter note on B3, a quarter note on G3, a quarter note on F#3, a quarter note on E3, a quarter note on D3, and a whole note on C3. The lyrics are: "Ho- ly is the Lord our God."

Let Every Breath Praise the Lord, in Tone V

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

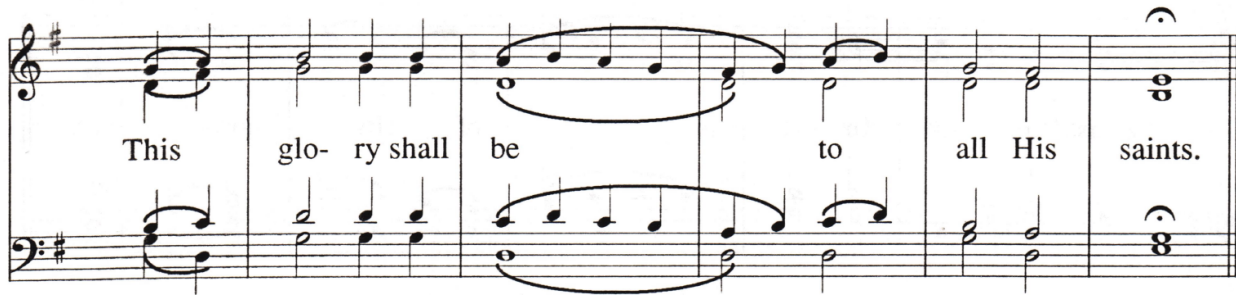
praise Him in the high- est. To Thee is due praise, O God.

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

To Thee is due praise, O God.

Psalms of Praise, in Tone V

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



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

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

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

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

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

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

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

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

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

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

O Lord, who can describe Thine all-radiant wonders?/ Or who can declare Thy dread mysteries?/ For, having become man for our sake, as Thou Thyself desired,/ Thou didst reveal the might of Thy power;/ for by Thy Cross Thou didst open paradise to the thief,/ and by Thy burial Thou didst break the chains of hades,/ and by Thy resurrection Thou hast enriched all things.// O compassionate Lord, glory be to Thee!

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

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

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

The guards of the God-receiving tomb said to the Jews:/ "O your vain-minded counsel!/ In attempting to confine Him Who is uncontainable,/ ye labored in vain; desiring to conceal the resurrection of the Crucified,/ ye showed it forth clearly!/ O your vain-minded assembly!/ Do ye again advise us to hide what cannot be hid?/ Hearken, rather, to us, and believe in those things which have truly happened:/ A lightning-bearing angel, descending from heaven,/ rolled away the stone,/ and in fear of him we became as dead;/ and as herald to the myrrh-bearing women of steadfast mind he said:/ 'See ye not the guards lying as dead,/ and the seals broken, and the emptying of hades?/ Why seek ye Him Who hath set at naught the victory of hades/ and broken the sting of death, as though He were dead?/ Going forth quickly,/ proclaim the resurrection without fear to the apostles, crying out:// Truly the Lord is risen, Who hath great mercy!"

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone VI

Great Vespers

Lord I Have Cried, in Tone VI

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

Hear-ken un-to me, O Lord.

Hear-ken un-to me, O Lord.

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

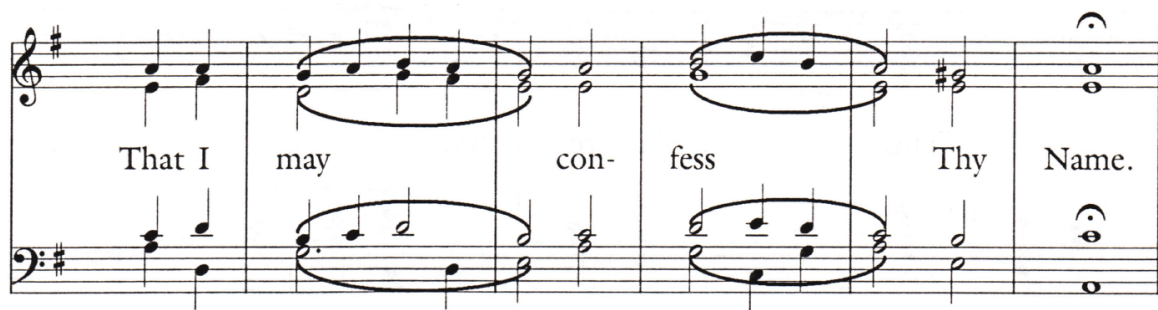
Hear-ken un-to me, O Lord. Let my prayer be set forth

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,/ Wellspring 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!

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

In Thy Cross do we boast, Christ,/ and we hymn and glorify Thy resurrection;/ for Thou art our God,// and we know none other than Thee.

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

Continuously blessing the Lord,/ we hymn His resurrection; for, having endured the Cross,// He destroyed death by death.

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 Thy power, O Lord;/ for Thou didst set at naught him who hath the might of death./ By Thy Cross hast Thou renewed us, // granting us life and incorruption.

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

Thy burial, O Lord,/ breaking the bonds of hades,/ hath rent them asunder./ By Thy rising from the dead Thou hast enlightened the world.// O Lord, glory be to Thee!

Then stichera for the saint from the Menaion.

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

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

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

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 primarily composed of half notes and quarter notes, with some longer notes in the Treble staff. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- it." The word "Ho-" is split across the two staves, and "ly" is on the Treble staff. The word "Spir-" is on the Bass staff, and "it." is on the Treble staff. The score ends with a double bar line and a repeat sign.

Doxasticon for the saint or commemoration of the day.

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 primarily composed of half notes and quarter notes, with some longer notes in the Treble staff. The lyrics are: "Both now and ever, and unto the a- ges of a- ges. A- men." The word "a-" is split across the two staves, and "ges" is on the Treble staff. The word "A-" is on the Bass staff, and "men." is on the Treble staff. The score ends with a double bar line and a repeat sign.

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!

Stichera of the Aposticha, in Tone VI

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

and do Thou vouchsafe that we on earth,

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

Stichos: The Lord is King.

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!"

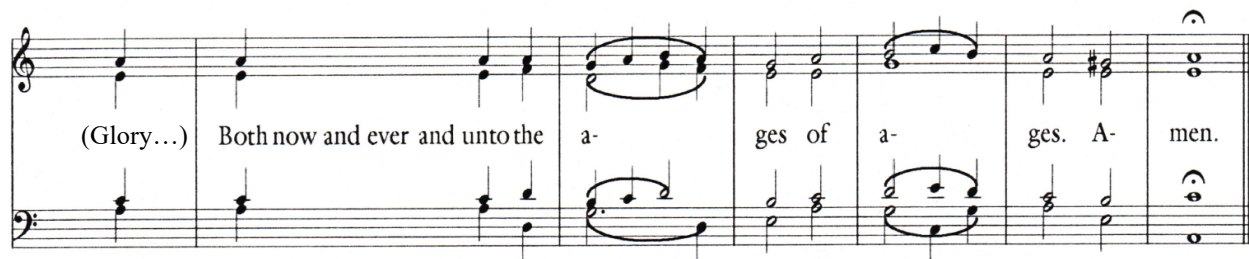
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

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..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone VI



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 VI

Four times

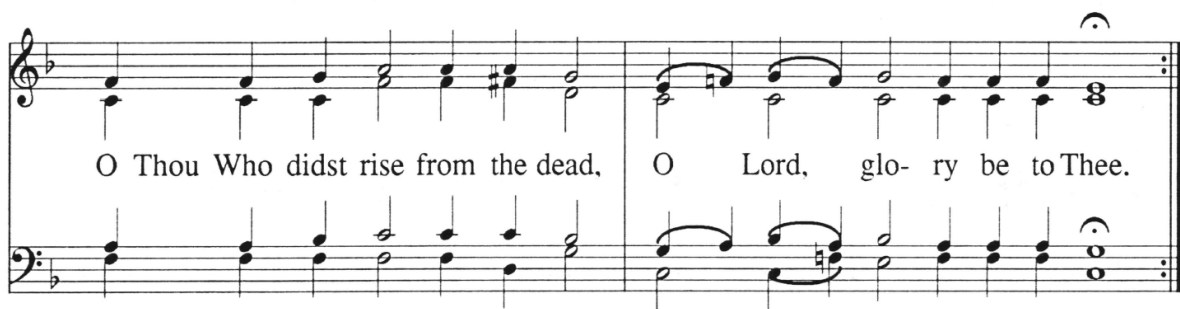
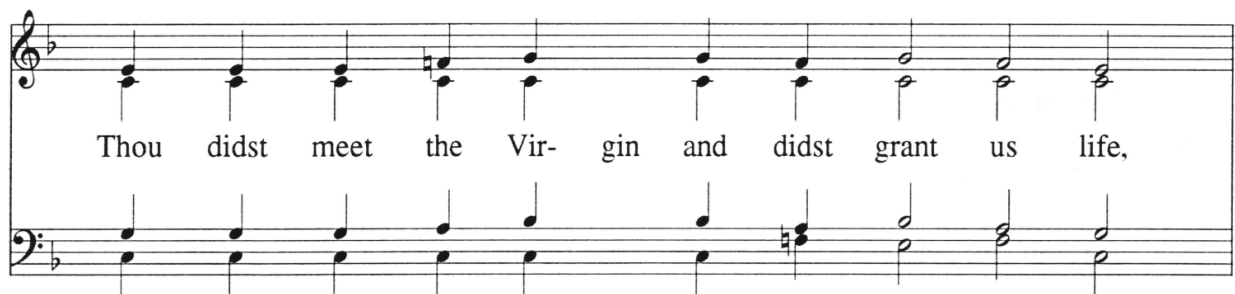
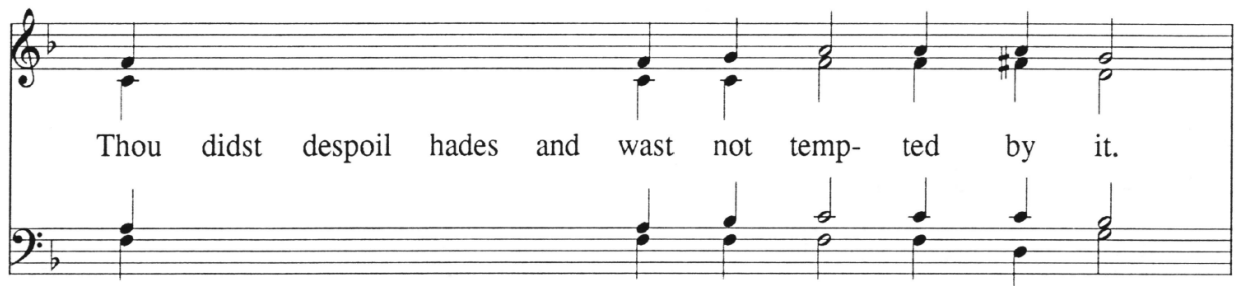
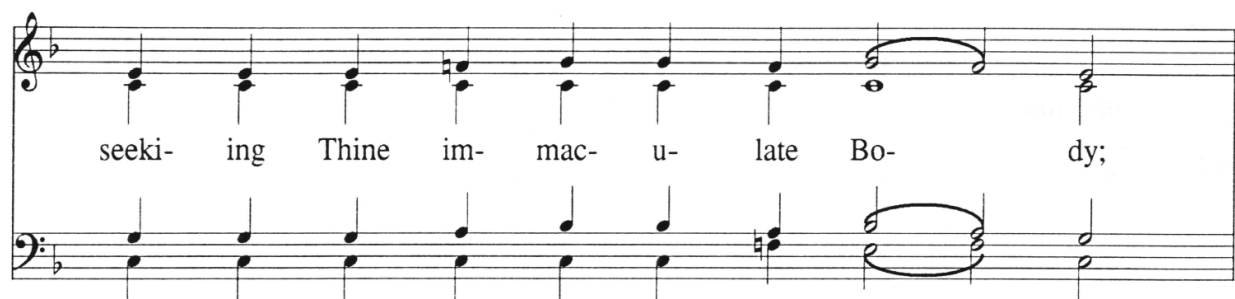
God is the Lord, and hath appeared unto us.

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



Resurrectional Theotokion, in Tone VI

O Thou Who hast called 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 be to Thee!

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

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

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.

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

Glory..., Now and ever..., 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. //

This musical system consists of a treble and bass staff in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes.

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

This musical system continues the melody and harmony. It includes a double bar line after the first phrase. The lyrics are written below the notes.

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

This musical system continues the melody and harmony. It includes a double bar line after the first phrase. The lyrics are written below the notes.

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

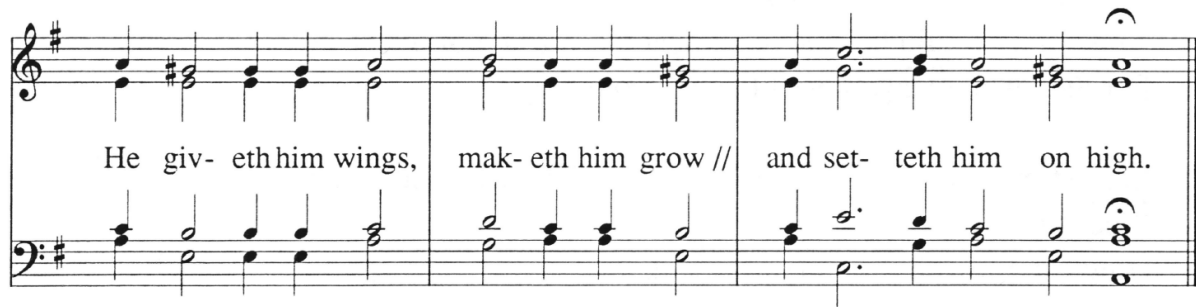
This musical system concludes the antiphon with a final note in the treble staff and a sustained note in the bass staff. The lyrics are written below the notes.

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.

O Lord, stir up Thy might and come to save us.

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.

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 the bass staff providing harmonic support. 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 harmony. 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 harmony. The lyrics are: "cried a- loud: Let us chant un- to God a hymn of".

vic- - to- ry.

This system concludes the phrase with a double bar line. The lyrics are: "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 Cross and Resurrection

Ode 1, same tone.

Irmos: The children of those who...

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

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Stavrotheotokion: Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

Canon of the Theotokos

Ode 1, same tone.

Irmos: Traversing the deep on foot...

Refrain: O most holy Theotokos, save us.

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

Ode III Canon of the Resurrection

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

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

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

Good One.

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 Cross and Resurrection

Irmos: Creation, beholding Thee...

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

Theotokion: Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

Canon of the Theotokos

Irmos: There is none as holy as Thee...

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

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

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 Cross and Resurrection

Irmos: Foreseeing Thy divine condescension...

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.

Canon of the Theotokos

Irmos: Christ is my power...

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

Ode V
Canon of the Resurrection

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

This system consists of two staves, treble and bass. The melody is primarily in the treble staff, featuring a series of eighth and quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

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

This system continues the melody from the first system. It features a prominent melisma on the word "One," with a long, sweeping note in the treble staff. The bass staff provides a steady accompaniment of quarter notes.

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

This system continues the melody. The treble staff has a melisma on the word "God," with a long, sweeping note. The bass staff continues with quarter notes. The system ends with a double bar line.

leth them forth from the dark- ness of sin.

This system concludes the Canon of the Resurrection. It features a final melisma on the word "sin," with a long, sweeping note in the treble staff. The bass staff continues with quarter notes. The system ends with a double bar line.

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 Cross and Resurrection

Irmos: Isaiah, rising at dawn...

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

Canon of the Theotokos

Irmos: With Thy divine light...

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

Ode VI
Canon of the Resurrection

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

This system consists of two staves, treble and bass. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is composed of quarter and eighth notes. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, aligned with the notes.

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

This system continues the musical piece. The treble staff features a melodic line with some ties and a sharp sign indicating a key change or specific pitch. The bass staff continues the accompaniment. The lyrics are aligned with the notes.

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

This system continues the musical piece. The treble staff has a melodic line with ties. The bass staff continues the accompaniment. The lyrics are aligned with the notes.

- ci- ful One!

This system concludes the musical piece. The treble staff has a melodic line with a final cadence. The bass staff continues the accompaniment. The lyrics are aligned with the notes.

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 Cross and Resurrection

Irmos: Jonah was swallowed...

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

Canon of the Theotokos

Irmos: Beholding the sea of life...

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

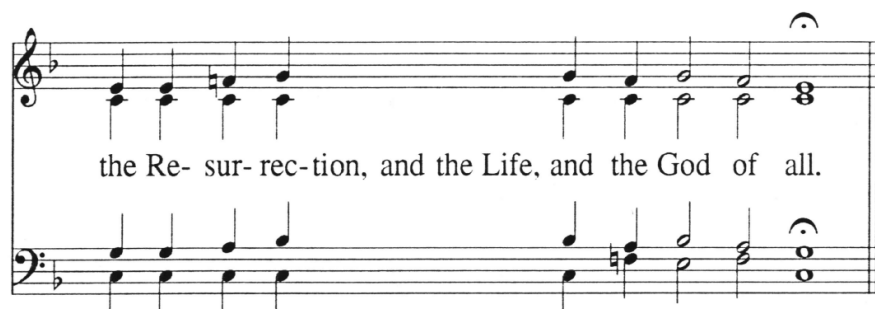
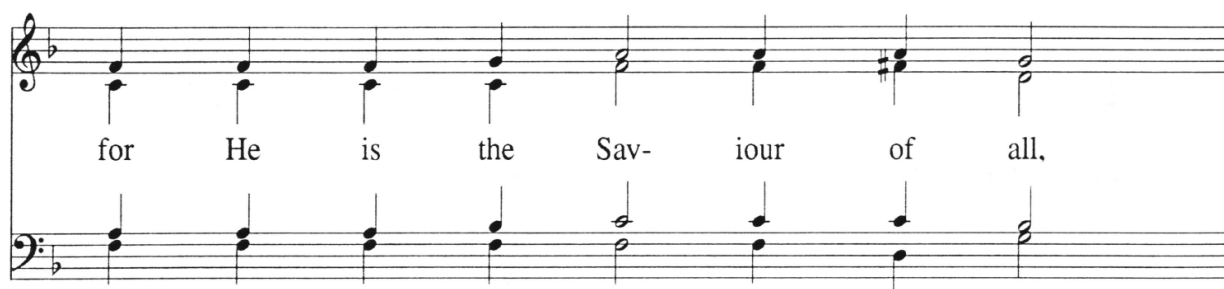
Kontakion of the Resurrection, in Tone VI

Hav- ing by His life- be- stow- ing hand

raised up all the dead out of the dark a- bys- ses,

Christ God, the Giv- er of Life,

hath bestowed the Re- sur- rec- tion upon the fal- len hu- man race;



Ikos

We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

Ode VII
Canon of the Resurrection

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,

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

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 Cross and Resurrection

Irmos: O ineffable wonder...

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

Canon of the Theotokos

Irmos: The Angel caused the furnace...

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

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 a series of chords, mostly dyads, with some triplets. 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 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 a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

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

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 a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

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

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 a series of chords, mostly dyads, with some triplets. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

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 Cross and Resurrection

Irmos: Fall back in awe and fear, O heaven...

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

Canon of the Theotokos

Irmos: From the flame didst Thou pour...

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Ode IX
Canon of the Resurrection

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

The first line of the musical score 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.

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

The second line continues the musical piece. It features a key signature change to one sharp (F#) in the second measure. The melody and bass line continue with the lyrics.

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

The third line of the score maintains the musical structure. The lyrics are distributed across the measures, with some words spanning across bar lines.

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

The fourth and final line of the score concludes the musical phrase. It includes a final cadence in the treble staff and a sustained bass line.



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 Cross and Resurrection

Irmos: Lament Me not, O Mother...

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

Stavrotheotokion: Thou bearest Him who beareth all things, and holdest as a babe in thine arms Him who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross who hath raised us up from the pit of evil.

Canon of the Theotokos

Irmos: It is not possible for men to behold...

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasures, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

Holy is the Lord Our God, in Tone VI

First system of the musical score. It consists of two staves, treble and bass, both with a key signature of one sharp (F#). The lyrics "Holy is the Lord our God," are written below the staves. The melody is simple, using whole and half notes. The first measure of the treble staff has a whole note chord (F#4, A4), and the first measure of the bass staff has a whole note chord (F#2, A2). The second measure of the treble staff has a whole note chord (F#4, A4), and the second measure of the bass staff has a whole note chord (F#2, A2). The third measure of the treble staff has a whole note chord (F#4, A4), and the third measure of the bass staff has a whole note chord (F#2, A2). The fourth measure of the treble staff has a whole note chord (F#4, A4), and the fourth measure of the bass staff has a whole note chord (F#2, A2).

Holy is the Lord our God, Holy is the Lord our God,

Second system of the musical score. It consists of two staves, treble and bass, both with a key signature of one sharp (F#). The lyrics "Ho- - ly is the Lord our God." are written below the staves. The melody is more complex, using half notes, quarter notes, and eighth notes. The first measure of the treble staff has a half note chord (F#4, A4), and the first measure of the bass staff has a half note chord (F#2, A2). The second measure of the treble staff has a half note chord (F#4, A4), and the second measure of the bass staff has a half note chord (F#2, A2). The third measure of the treble staff has a half note chord (F#4, A4), and the third measure of the bass staff has a half note chord (F#2, A2). The fourth measure of the treble staff has a half note chord (F#4, A4), and the fourth measure of the bass staff has a half note chord (F#2, A2). The fifth measure of the treble staff has a half note chord (F#4, A4), and the fifth measure of the bass staff has a half note chord (F#2, A2). The sixth measure of the treble staff has a half note chord (F#4, A4), and the sixth measure of the bass staff has a half note chord (F#2, A2). The seventh measure of the treble staff has a half note chord (F#4, A4), and the seventh measure of the bass staff has a half note chord (F#2, A2). The eighth measure of the treble staff has a half note chord (F#4, A4), and the eighth measure of the bass staff has a half note chord (F#2, A2).

Ho- - ly is the Lord our God.

Let Every Breath Praise the Lord, in Tone VI

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

This system consists of two measures. The first measure contains the text 'Let every breath praise the Lord.' and the second measure contains 'Praise the Lord from the heavens,'. The music is written in a two-staff system (treble and bass clefs) with a key signature of one sharp (F#). The melody is primarily composed of half notes and whole notes, with some rests. The lyrics are centered under the notes.

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

This system consists of two measures. The first measure contains the text 'praise Him in the highest.' and the second measure contains 'To Thee is due praise, O God.' The music continues in the same two-staff system and key signature. The melody features some longer note values, including a half note with a fermata in the first measure of the second system. The lyrics are centered under the notes.

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

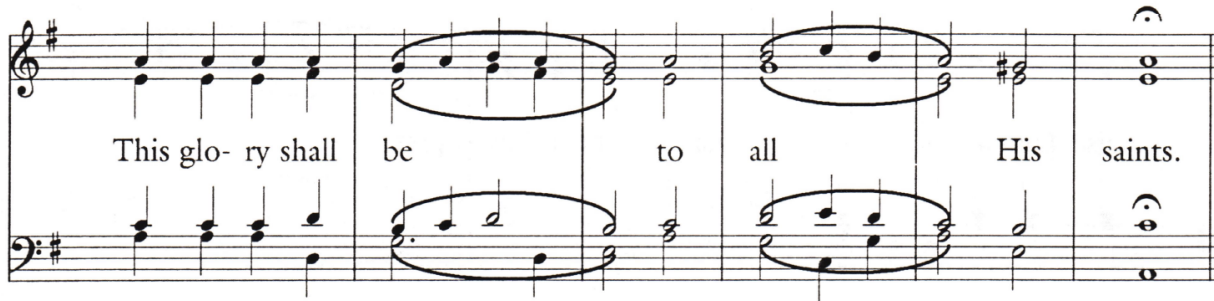
This system consists of two measures. The first measure contains the text 'Praise Him all ye His angels;' and the second measure contains 'praise Him all ye His hosts.' The music continues in the same two-staff system and key signature. The melody is composed of half notes and whole notes. The lyrics are centered under the notes.

To Thee is due praise, O God.

This system consists of a single measure. The text is 'To Thee is due praise, O God.' The music continues in the same two-staff system and key signature. The melody ends with a whole note and a fermata. The lyrics are centered under the notes.

Psalm of Praise, in 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 resurrection.

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

Great and awesome is the mystery of Thy resurrection, O Lord;/ for thus Thou didst issue forth from the tomb,/ like a bridegroom from a wedding chamber;/ having destroyed death by death,/ that Thou mightest free Adam./ Wherefore, the angels join chorus in the heavens;/ and on earth men glorify Thy loving-kindness toward us,// O Thou Who lovest mankind.

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

O ye most iniquitous Jews,/ where are the seals, and the silver coins which ye gave to the soldiers?/ The Treasure hath not been stolen, but is risen, as One mighty./ Ye are filled with shame, who rejected Christ, the Lord of glory;/ Who suffered, was buried, and rose from the dead.// Let us worship Him!

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

While the tomb was sealed,/ how were the remains stolen;/ O ye Jews who set the watch and affixed the seals?/ The King issued forth through doors which were closed./ Either show Him as one dead,/ or worship Him as God, chanting with us.// Glory, O Lord, to Thy Cross and resurrection!

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

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord;/ and, bearing myrrh, they sought to embalm Thine all-pure body./ But they found a luminous angel seated upon the stone,/ who declared to them, saying:/ “Wherefore weep ye for Him from Whose side life poured forth upon the world?/ Why seek ye the Immortal One as though He were one dead in the grave?/ Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!”/ O Savior Who hast enlightened us thereby,// grant us cleansing and great mercy!

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone VII

Great Vespers

Lord I Have Cried, in Tone VII

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

This system consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me." The music is in a simple, homophonic style with a steady rhythm.

Hear- ken un- to me, O Lord.

This system continues the melody from the first system. It features a treble and bass staff in G major. The lyrics are: "Hear- ken un- to me, O Lord." The melody is written in the treble staff, and the bass line is in the bass staff. The music is in a simple, homophonic style with a steady rhythm.

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

This system continues the melody from the second system. It features a treble and bass staff in G major. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me;" The melody is written in the treble staff, and the bass line is in the bass staff. The music is in a simple, homophonic style with a steady rhythm.

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

This system concludes the piece. It features a treble and bass staff in G major. The lyrics are: "at- tend to the voice of my sup- pli- ca- tion when I cry un- to Thee." The melody is written in the treble staff, and the bass line is in the bass staff. The music is in a simple, homophonic style with a steady rhythm.

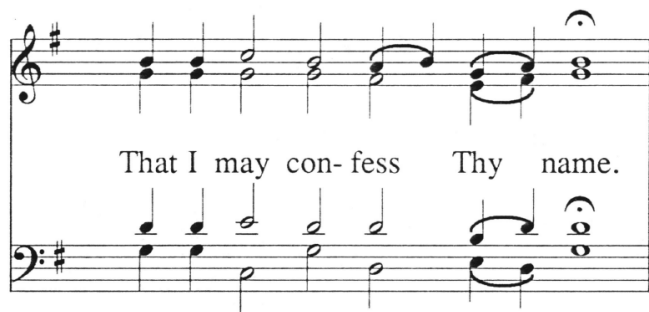
Hear-ken un-to me, O Lord. Let my prayer be set forth

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 VII

Stichos: Bring my soul out of prison.



Come, let us rejoice in the Lord/ Who hath broken the might of death/ and enlightened the human race;/ and let us cry out with the incorporeal ones:// O our Creator and Savior, glory be to Thee!

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

For our sake, O Savior, Thou didst endure the Cross and burial./ And as God Thou didst slay death by death./ Wherefore, we bow down before Thy rising on the third day.// O Lord, glory be to Thee!

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

Beholding Thy resurrection, the apostles marvelled,/ chanting angelic praise./ This is the glory of the Church!/ These are the riches of the kingdom!/ O Lord Who suffered for our sake,// glory be to Thee!

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

Thou wast seized by iniquitous men, O Christ,/ yet Thou art my God, and I am not con-founded./ Thou wast beaten on the shoulders, yet I shun Thee not./ Thou wast nailed to the Cross, and I do not conceal it./ I boast in Thine arising; for Thy death is my life.// O almighty Lord Who lovest mankind, glory be to Thee!

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

Fullfilling the prophecy of David,/ Christ revealed His majesty to the disciples in Sion,/ showing Himself to be ever-laudable and glorious,/ with the Father and the Spirit,/ and to be the One Who, as the Word, was incorporeal in the beginning,/ was later incarnate for our sake,/ was slain as a man, and arose with power// as He Who loveth mankind.

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.

Thou didst descend into hades as Thou didst will, O Christ;/ Thou didst overthrow death as God and Master;/ and Thou didst rise on the third day,/ raising up Adam with Thyself from the bonds of hades and corruption;/ and he cried out, saying:// Glory to Thy resurrection, O Thou Who alone loveth mankind!

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

Thou wast laid in the tomb as one asleep, O Lord,/ and didst rise on the third day as one powerful in might,/ raising up Adam with Thyself from the corruption of death,// in that Thou art almighty.

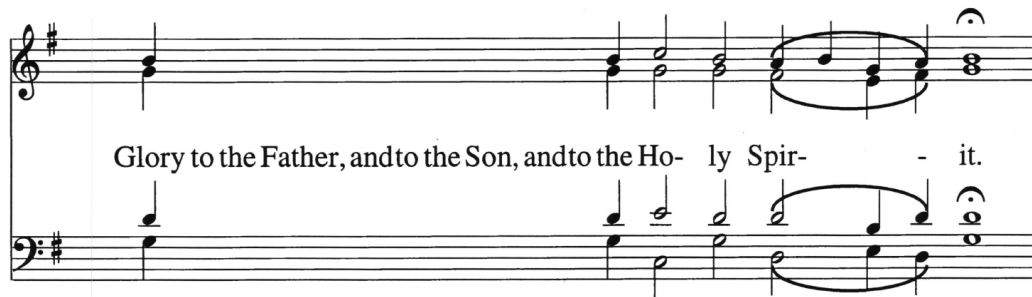
Then stichera for the saint from the Menaion.

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

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

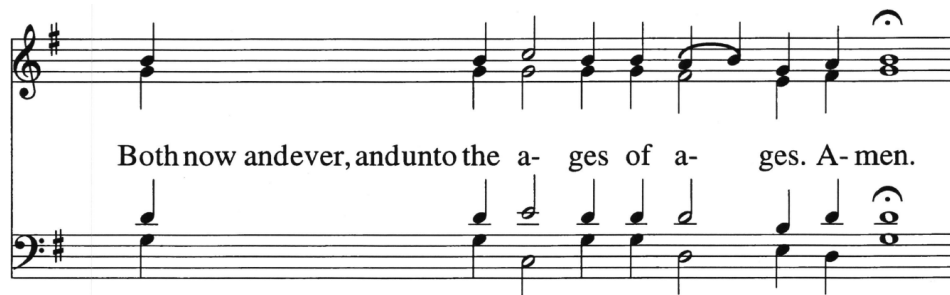
Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Glory, in Tone VII



Doxasticon for the saint or commemoration of the day.

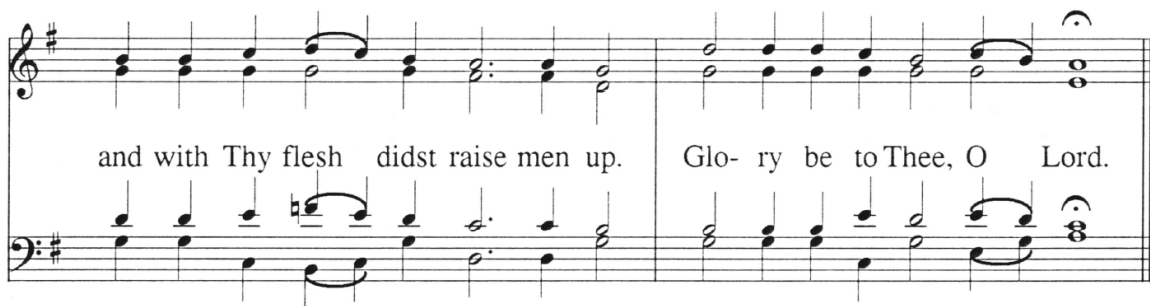
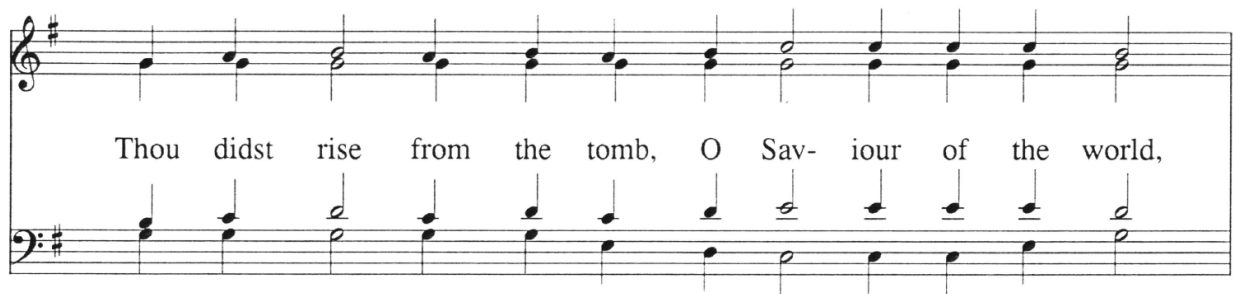
Both Now, in Tone VII



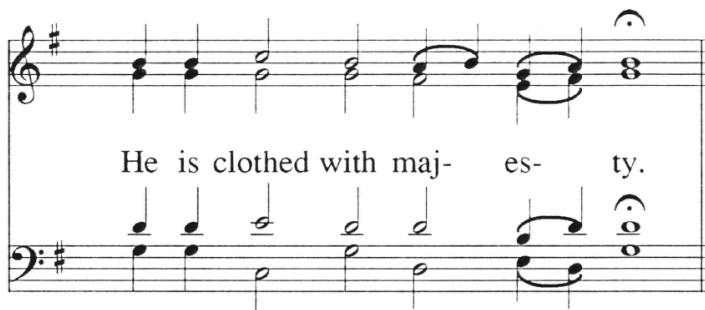
Dogmatic Theotokion, in Tone VII

Thou hast been known to have become a Mother in supernatural manner, O Theoto-
kos,/ and hast remained a Virgin in manner past recounting and understanding;/ and no
tongue can describe the wonder of thy birthgiving./ For as thy conceiving is all-glorious;/
so is the manner of thy birthgiving beyond comprehension;/ for where God so willeth, the
order of nature is over-ruled./ Wherefore, knowing thee to be the Mother of God,/ we all
earnestly entreat thee:// Pray thou that our souls be saved!

Stichera of the Aposticha, in Tone VII



Stichos: The Lord is King.



Come, let us worship Him Who hath risen from the dead and enlightened all;/ for He hath freed us from the tyranny of hades,/ and by His resurrection on the third day// hath granted us life and great mercy.

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

Thou didst descend into hades and make death captive, O Christ;/ and rising on the third day,/ Thou didst raise up with Thyself those who glorified Thine almighty arising,// O Lord Who lovest mankind.

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

Awesome wast Thou, lying in the tomb as one asleep, O Lord;/ and rising on the third day as One mighty,/ Thou didst raise up Adam, who cried:// Glory to Thy resurrection, O Thou Who alone lovest mankind!

Glory..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone VII

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

The musical notation is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the staff, aligned with the notes. The text "(Glory) ..." is written below the first measure. The text "Both now and ever, and unto the a- ges of a- ges. A- men." is written below the rest of the staff. The notation includes various note values, rests, and a final double bar line.

Resurrectional Theotokion, in Tone VII

Having recourse unto thy protection, O Mistress,/ all of us born of earth cry aloud to thee:/ O Theotokos, our hope, deliver us from our countless transgressions,// and save thou our souls.

Matins

God is the Lord, in Tone VII

Four times

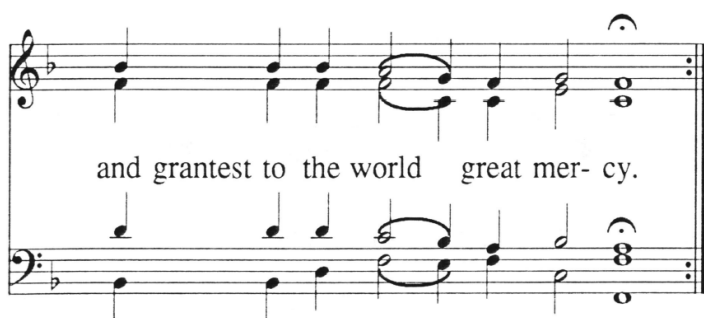
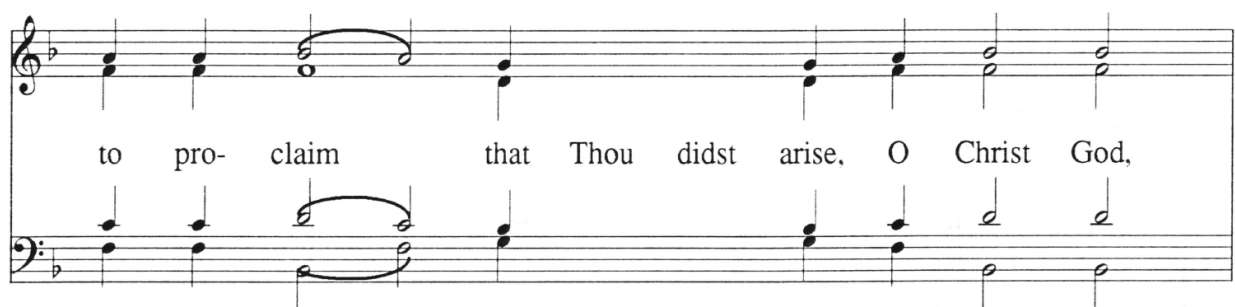
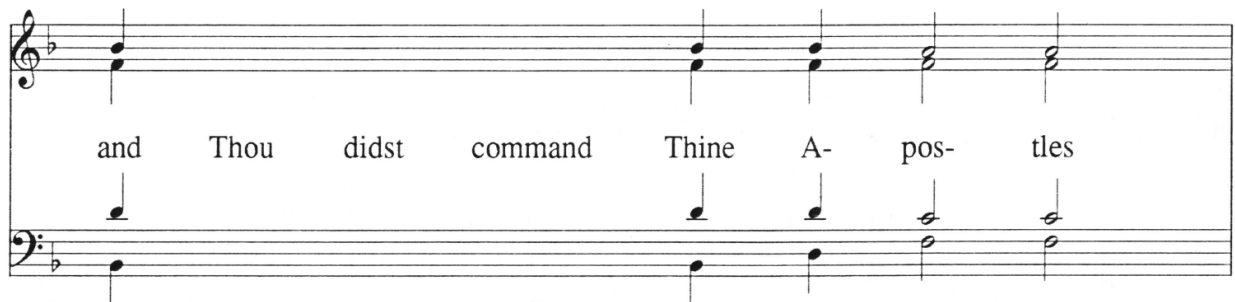
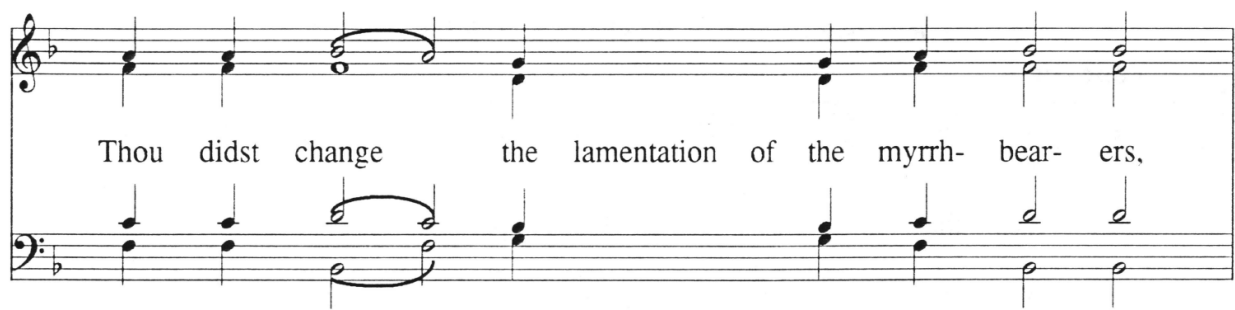
God is the Lord, and hath ap- peared un- to us.

Blessed is he that com- eth in the name of the Lord.

Troparion of the Resurrection, in Tone VII

Thou didst de- stroy death by Thy Cross,

Thou didst op- en par- a- dise to the thief.



Resurrectional Theotokion, in Tone VII

As thou art the treasury of our resurrection, O all-hymned one,/ lead up from the pit and abyss of transgression those who trust in thee,/ for thou who gavest birth to our Salva-
tion/ hast saved those who are subject to sin./ O thou who before giving birth wast Virgin,/
and during thy birthgiving wast virgin,// thou remainest a Virgin even after giving birth.

First Sessional Hymns, in Tone VII

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

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

O Christ God, Who by Thy burial madest death captive, and Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

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

O Virgin Theotokos, unceasingly entreat Christ our God, Who for our sake was crucified, rose again, and cast down the dominion of death, that He save our souls.

Second Sessional Hymns, in Tone VII

While the tomb was sealed, Thou didst shine forth life from the grave, O Christ God; and while the doors were shut, Thou, the Resurrection of all, didst stand before the disciples, through them renewing an upright spirit for us, according to Thy great mercy.

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

The women ran to Thy tomb, bearing myrrh and tears; and while the soldiers were keeping watch over Thee, the King of all, they said to themselves: "Who will roll away the stone for us?" But the Angel of great Counsel had arisen, trampling down death. O Lord almighty, glory be to Thee!

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

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever-blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

Hypacoi, in Tone VII

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

Hymns of Ascent, in Tone VII

Antiphon I

O Sav- iour, Who turned the cap- ti- vi- ty of Si- on

The first system of musical notation for Antiphon I, featuring a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and whole notes, with some rests. The lyrics are: "O Sav- iour, Who turned the cap- ti- vi- ty of Si- on".

a- way from false- hood, grant life un- to me, //

The second system of musical notation, continuing the melody. It includes a double bar line after the first phrase. The lyrics are: "a- way from false- hood, grant life un- to me, //".

rescuing me from en- slav- ing pas- sions.

The third system of musical notation, continuing the melody. It includes a double bar line at the end. The lyrics are: "rescuing me from en- slav- ing pas- sions."

He who with tears soweth the af- flic- tions of fast- ing in the south //

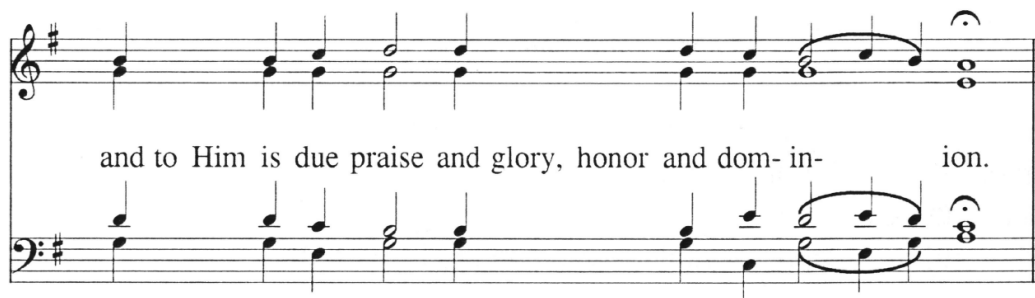
The fourth system of musical notation, continuing the melody. It includes a double bar line at the end. The lyrics are: "He who with tears soweth the af- flic- tions of fast- ing in the south //".

shall reap sheaves of joy and ever-lasting life.

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

both now and ever, and unto the ages of ages. A- men.

Through the Ho- ly Spir- it cometh the well- spring of div- ine trea- sures:



Antiphon II

If the Lord buildeth not the house of the soul,/ in vain do we labor;// for without Him is no work or word made perfect.

Moved by the Spirit,/ the saints, made true children through adoption by the Son,// have transmitted the teachings of the Father.

Glory..., Both now...

Through the Holy Spirit doth everything come into being;/ for, from before the beginning of time,/ He hath been the God of all,// the Lord of all, the unapproachable Light, and the Life of all.

Antiphon III

Having found the paths of life,/ they who fear the Lord are blessed, now and forever,// with incorruptible glory.

Seeing thine offspring like the trunks of trees round about thy table,/ rejoice and be glad,// leading them to Christ, the Chief Shepherd.

Glory..., Both now...

From the Holy Spirit come an abyss of gifts,/ a wealth of glory and great depths of judgment;/ for, equal in glory with the Father and the Son,// He is worshipped with Them.

Prokeimenon, in Tone VII

A- rise, O Lord my God, let Thy hand be lifted high;

The first line of the Prokeimenon in Tone VII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is a simple, stepwise ascent from D4 to A4, with the lyrics "A- rise, O Lord my God, let Thy hand be lifted high;" written below the notes.

for- get not Thy pau- pers to the end.

The second line of the Prokeimenon in Tone VII. It continues the melody from the first line, with the lyrics "for- get not Thy pau- pers to the end." written below the notes. The melody ends with a final cadence on A4.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.
Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Let Every Breath Praise the Lord, in Tone VII

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

The first line of the hymn "Let Every Breath Praise the Lord" in Tone VII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is a simple, stepwise ascent from D4 to A4, with the lyrics "Let ev-ery breath praise the Lord, praise the Lord." written below the notes.

The Canon, in Tone VII

Ode I Canon of the Resurrection

By Thy hand was the na- ture of wat- er, which be- fore was fl- uid,

This system contains the first two measures of the canon. The melody is written in a treble clef with a key signature of two sharps (F# and C#). The bass line is in a bass clef with the same key signature. The lyrics are: "By Thy hand was the na- ture of wat- er, which be- fore was fl- uid,". The first measure ends with a comma, and the second measure ends with a period.

trans- formed in- to sol- id form, O Lord.

This system contains the next two measures. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "trans- formed in- to sol- id form, O Lord.". The first measure ends with a comma, and the second measure ends with a period.

Where- fore, having passed through it dry- shod,

This system contains the next two measures. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "Where- fore, having passed through it dry- shod,". The first measure ends with a comma, and the second measure ends with a period.

Israel chanteth to Thee a hymn of vic- to- ry.

This system contains the final two measures of the canon. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "Israel chanteth to Thee a hymn of vic- to- ry.". The first measure ends with a comma, and the second measure ends with a period. The system concludes with a double bar line.

Refrain: Glory to Thy holy resurrection, O Lord!

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Savior, Thou didst arise on the third day.

Theotokion: The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

Canon of the Cross and the Resurrection

Ode 1, same tone.

Irmos: He Who crusheth battles...

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

On the Cross the Savior poured forth two life-bearing streams for us from His pierced side. Let us chant unto Him, for He hath been glorified.

Having dwelt in the tomb and arisen on the third day, Christ, the Expectation of the nations, granted incorruption unto mortals. Let us chant unto Him, for He hath been glorified.

Theotokion: Thou alone wast shown to be a virgin even after giving birth; for thou gavest birth unto the Creator for the world. Wherefore, we all cry out to thee: Rejoice!

Canon of the Theotokos

Ode 1, same tone.

Irmos: By Thy hand was the nature...

Refrain: O most holy Theotokos, save us.

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous effulgence, that I may hymn the abyss of thy wonders as is meet.

Seeing us wounded by the dart of sin, the Word took pity on us, as our Benefactor; wherefore, the All-divine One ineffably united Himself to flesh He had received from thee, O most pure one.

The corrupt and mortal nature of man was seized by death, O Mistress; but when thou didst conceive Life, thou didst lift it up from corruption unto life.

Ode III
Canon of the Resurrection

O Lord and Sav- iour, Who in the be- gin- ning established

The first system of the musical score consists of two staves, treble and bass, in the key of D major (two sharps). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are: "O Lord and Sav- iour, Who in the be- gin- ning established".

the heavens by Thine om- ni- po- tent Word

The second system continues the melody. The lyrics are: "the heavens by Thine om- ni- po- tent Word".

and con- firmed all their power by the all-accomplishing and di- vine Spir- it:

The third system continues the melody. The lyrics are: "and con- firmed all their power by the all-accomplishing and di- vine Spir- it:". The melody features a half note followed by a quarter note in the treble staff.

establish me upon the im-mov- a- ble rock of the con-fes- sion of Thee.

The fourth system concludes the piece. The lyrics are: "establish me upon the im-mov- a- ble rock of the con-fes- sion of Thee." The melody ends with a final chord in the treble staff.

Having ascended the Tree, O compassionate Savior, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

Theotokion: Through the entreaties of Thy Mother who knew not man, O Savior, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

Canon of the Cross and Resurrection

Irmos: O Thou Who lovest mankind...

O Thou Who alone lovest mankind, Who endured sufferings upon the Cross and, as God and Benefactor, opened paradise to the thief, make my mind firm in Thy will.

O Thou Who alone lovest mankind, Who arose from the grave on the third day and, as the Bestower of life and God, shone forth life upon the world, establish my mind in Thy will.

Theotokion: O Mary, Virgin and Mother, as thou didst conceive God without seed and hast delivered Eve from the curse, entreat God Who became incarnate of thee, that He save thy flock.

Canon of the Theotokos

Irmos: O Lord and Savior...

The serpent who slithered forth from Eden, beguiling me with a desire to become a god, hath cast me down to the ground; but He Who is merciful and compassionate by nature, having made His abode within thy womb and become like unto me, O Virgin Mother, hath taken pity and deified me.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all; for for the whole world thou gavest birth unto the Joy and Gladness which truly dispelleth the grief of sin, O Bride of God.

O Virgin Theotokos, thou didst truly give birth for us to eternal Life and Peace, causing men's ancient battle against God the Father to cease, through thy faith and confession of grace.

Ode IV
Canon of the Resurrection

O Christ God, Who without leaving the bosom of the Father, didst de-scend to earth:

I have heard the mystery of Thy dis-pen-sa-tion,

and have glor-i-fied Thee, Who a-lone lov-est man-kind.

Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God-formed man is smitten by a hand of clay.

Theotokion: In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

Canon of the Cross and the Resurrection

Irmos: In latter times, the prophet...

O Lord Who knowest not sin, yet because of it didst become that which Thou wast not: Thou takest form, receiving that which is alien to Thee, that Thou mightest save the world and slay the deceiving tyrant.

Thou wast uplifted upon the Cross and didst release our forefather Adam from his sin, for which cause I have heard of Thy power; for Thou didst come to save all Thine anointed ones.

Theotokion: When Thou didst die, O Thou Who wast born of the Virgin, Thou didst give life unto Adam who erred in mind; and death was terrified of Thy might, for Thou didst come to save all who had fallen under corruption.

Canon of the Theotokos

Irmos: O Christ God Who, without leaving...

O most hymned one, who even before creation appeared to God as wholly elect and beauteous in the splendor of thy radiance, enlighten those who hymn thee.

For man, O pure one, thou gavest birth unto God, Who became incarnate of thy pure blood, and delivereth from many offenses those who with love glorify and honor thee, O Mother and Virgin.

Reason-endowed nature, having now learned the ineffable mystery of thy birthgiving, O most hymned and all-blessed one, offereth priestly ministry unto Him Who shone forth from thee.

Ode V
Canon of the Resurrection

Night is bereft of light for those without faith, O Christ,

The first system of musical notation features a treble and bass staff in D major. The treble staff contains a series of chords, while the bass staff provides a simple harmonic accompaniment with single notes and rests.

but for the faithful there is enlightenment in the sweetness of Thy words;

The second system continues the musical setting. It includes a treble and bass staff. The treble staff has a longer note value (a half note) for the word 'faithful' before continuing with chords. The bass staff continues with single notes.

wherefore, I rise early unto Thee and hymn Thy divinity.

The third system concludes the musical phrase. It consists of a treble and bass staff. The treble staff ends with a final chord and a fermata. The bass staff also concludes with a final note and a fermata. The system is enclosed in a double bar line.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Savior.

Theotokion: O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

Canon of the Cross and Resurrection

Irmos: Rising at dawn...

When Thou wast numbered with the outlaws, Thou didst ascend Golgotha. And the lights of heaven hid themselves, the earth quaked, and the veil of the temple was rent in twain, making manifest the apostasy of the Jews.

With hymns we glorify Thee, Who destroyed all the power of the tyrant with the might of Thine unapproachable divinity, and raised up the dead by Thy resurrection.

Theotokion: O most hymned Theotokos, Mother of our God and King, by thine entreaties send down cleansing of transgressions upon those who with faith and love ever praise thee in hymns.

Canon of the Theotokos

Irmos: Night is bereft of light...

Beholding the ladder set firmly in the highest, Jacob understood it to be an image of thee, O thou who knewest not wedlock; for through thee hath God come into fellowship with men, O most pure Mistress.

Having now found everlasting deliverance through thee, O Virgin, we earnestly cry out to thee, "Rejoice!" O Bride of God; and uplifted to joy by thy light, O most hymned one, we hymn thee in songs.

The Bridegroom found thee alone like a lily among thorns, shining with the radiance of purity and the light of virginity, O Virgin, and He took thee to be His Bride, O most immaculate one.

Ode VI
Canon of the Resurrection

Jo- nah cried out from the bel- ly of ha- des:

This musical system consists of a treble and bass staff in D major (two sharps). The treble staff features a series of chords, mostly triads, with some dyads. The bass staff provides a simple harmonic accompaniment with single notes and dyads. The lyrics are written below the staves, aligned with the notes.

Lead up my life from cor- ruption! and we cry out to Thee:

This musical system continues the previous one. It includes a repeat sign in the treble staff for the phrase 'and we cry out to Thee:'. The bass staff continues with single notes and dyads. The lyrics are aligned with the notes.

O Al- migh- ty Sav- iour, have mer- cy on us!

This musical system concludes the piece. It features a final cadence in the treble staff, marked with a double bar line and a fermata. The bass staff also concludes with a final note and a fermata. The lyrics are aligned with the notes.

The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

The choir of the apostles despaired of ever seeing again Thine animate temple not made by man, which was destroyed by Thy sufferings; yet, beyond hope, they worshipped Thee and everywhere proclaimed Thee risen.

Theotokion: Who among men can explain the manner of thine ineffable birthgiving which took place for our sake, O Virgin Bride of God? For God the Word, Who is uncircumscribable, uniting Himself to thee, became flesh through thee.

Canon of the Cross and Resurrection

Irmos: Jonah cried out...

Lifted up upon the Cross of Thine own will, O Savior, Thou didst make captive the dominion of the enemy, nailing the record of our sins to it, O Good One.

Rising from the dead with power, O Savior, Thou didst raise up the human race with Thee, granting us life and incorruption, in that Thou lovest mankind.

Theotokion: O Theotokos, never cease to entreat our God, to Whom thou didst ineffably give birth, that those who hymn thee may be delivered from misfortunes, O pure Ever-virgin.

Canon of the Theotokos

Irmos: Sailing amid the tumult...

The images of the law and the foretellings of the prophets clearly proclaimed beforehand thee, O pure one, who wouldst give birth to the Benefactor of all creation, Who continually and in manifold ways hath benefited those who hymn thee with faith.

The first-created Adam, who of old was banished from the divine delight of Eden through the treachery of the slayer of man, didst thou restore when thou gavest birth unto Him Who hath delivered us from his transgression, O thou who knewest not wedlock.

He Who by His divine will and creative power brought all things into being out of nothingness, issued forth from thy womb, O pure one, and with divine lightning flashes He hath illumined those who are in the darkness of death.

Kontakion of the Resurrection, in Tone VII

No long-er will the dominion of death be able to keep men cap-tive;

The first system of musical notation consists of a treble and bass staff in G-clef and F-clef positions, respectively. The key signature has one flat (B-flat). The melody is written in a simple, homophonic style with block chords and single notes. The lyrics are written below the staff.

for Christ hath descended, demolishing and destroying the pow-ers there-of.

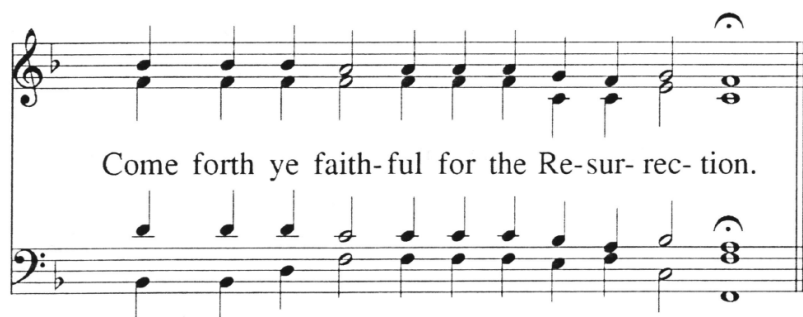
The second system continues the melody from the first line. It features similar block chords and single notes on the treble and bass staves. The lyrics are aligned with the notes.

Ha-des is bound; the prophets rejoice with one voice, say-ing:

The third system contains a measure rest in the middle of the line, indicated by a vertical bar line. The melody resumes after the rest. The lyrics are split across the bar line.

A Sav-iour hath come for them that have faith.

The fourth system concludes the piece with a final cadence. The melody and bass line end with sustained notes. The lyrics are aligned with the final notes.



Ikos

Below, the uttermost depths, hades and death trembled today before One of the Trinity; the earth quaked, and the gatekeepers of hades, beholding Thee, were horrified. And all creation, rejoicing with the prophets, singeth a hymn of victory to Thee, our Deliverer and God, Who hast now destroyed the power of death. Let us exult and cry out unto Adam and his descendents, in that the tree of the Cross hath restored him to paradise: Come forth, ye faithful, unto the resurrection!

Ode VII
Canon of the Resurrection

Of old, the children showed the fiery furnace to pour forth dew,

This musical system consists of a treble and bass staff in D major (two sharps). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are centered under the notes.

hymn- ing the one God and say- ing:

This musical system continues the melody. It features a treble and bass staff. A notable feature is a long, sustained note in the treble staff for the word 'hymn-' which is tied across the bar line. The lyrics are centered under the notes.

"Su- preme- ly ex- al- ted and all- glor- i- ous

This musical system continues the melody. It features a treble and bass staff. The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are centered under the notes.

is the God of our fath- - ers!"

This musical system concludes the phrase. It features a treble and bass staff. The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are centered under the notes. The system ends with a double bar line.

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

Theotokion: Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

Canon of the Cross and Resurrection

Irmos: Cast into the fiery furnace...

Blessed art Thou, O Lord God of our fathers, who didst break the sting of sin on the tree of the Cross, and with the spear which pierced Thy side didst tear asunder the record of Adam's crime!

Blessed art Thou, O Lord God of our fathers, Who wast pierced in the side and with the sprinkling of Thy divine blood didst cleanse the earth, which had been defiled by the blood of idolatrous sacrifices!

Theotokion: O Theotokos, upon the world thou didst shine forth Christ, the Light Who existeth from before the sun, and Who delivereth from darkness and with divine knowledge enlighteneth all who cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: Of old, the children...

Thy Lord and Creator, O Virgin, loved thee, who art possessed of raiment embroidered with gold, wrought of many colors. Supremely exalted and all-glorious is the God of our fathers!

Receiving the burning coal of old, Isaiah was purified, O Maiden; and in signs he beheld thy giving birth to the supremely exalted and all-glorious God of our fathers.

Of old, the divine prophets, beholding images and signs of thy divine birthgiving, joyously cried out, chanting: Supremely exalted and all-glorious is the God of our fathers!

Ode VIII
Canon of the Resurrection

Em- u- la- ting the children in the fur- nace

who re- ceived the dew of the Spir- it, we say with faith:

Bless the Lord, O ye works of the Lord!

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

Canon of the Cross and Resurrection

Irmos: The only unoriginate King of glory...

Him Who of His own will endured sufferings, Who was nailed to the Cross at His own desire, and destroyed the power of hades, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Him Who abolished the dominion of death, Who arose from the tomb in glory, and saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: The only Compassionate One, the preëternal Word, Who was born of the Virgin in the latter days, and annulled the ancient curse, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The bush on Sinai...

With the light of thy birthgiving thou didst strangely enlighten the whole world, O Theotokos; for in thine arms thou dost bear Him Who is truly God, Who enlighteneth the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

O pure one, we piously hymn thy womb, which ineffably contained the incarnate God, Who hath given the enlightenment of the knowledge of God unto all the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

With the splendors of thy light thou hast rendered those who hymn thee luminous, O pure Theotokos, bearer of the Light; for thou wast shown to be the habitation of the Light, illumining with light those who cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

Ode IX
Canon of the Resurrection

O ye faith- ful, with hymns let us magnify the The- o- tok- os,

This musical system consists of a treble and a bass staff, both in the key of D major (two sharps). The treble staff features a series of chords, primarily triads and dyads, mostly in the soprano and alto registers. The bass staff provides a harmonic foundation with a series of half notes and whole notes, mostly in the bass and tenor registers. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

who be- came a mother in manner transcending na- ture,

This musical system continues the composition. The treble staff includes a measure with a whole note chord that is beamed to the next measure. The bass staff continues with a series of half notes and whole notes. The lyrics are aligned with the musical notes, with hyphens indicating syllables that span across measures.

is a Vir- gin by na- ture, and is bles- sed a- mong wo- - men.

This musical system concludes the section. The treble staff features a final measure with a whole note chord that is beamed to the next measure. The bass staff continues with a series of half notes and whole notes. The lyrics are aligned with the musical notes, with hyphens indicating syllables that span across measures.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

Triadicon: Worshipping a Trinity of Hypostases, not of Godheads, a Oneness of divinity, not of Persons, we cut off those who divide It; moreover, we confound those who dare to confuse that which we magnify.

Canon of the Cross and Resurrection

Irmos: O Mother of God and Virgin...

Christ, the Light from Light, the Effulgence of the Father's glory which shone forth timelessly, shone forth upon human life like Light in the darkness, and drove away the tormenting gloom. O ye faithful, let us magnify Him without ceasing.

Beholding in Christ sufferings of the flesh and the might of divinity, let those who reason that He is a single, commingled Being be put to shame; for as man He dieth, but as the Creator of all He riseth again.

"Myrrh is suitable for the dead, while hymnody is fitting for one who is alive. Tears are proper for the dying, but offer hymns O ye women, to the Life of all!" the herald of the resurrection cried out, announcing the glad tidings of Christ's arising.

Theotokion: "I know none other God than Thee," the Church crieth out to Thee, "O Word Who hast chosen me from among the unbelieving nations as Thy bride, grant salvation unto the faithful, through the supplications of her who gave Thee birth, in that Thou art compassionate."

Canon of the Theotokos

Irmos: O Mother of God and Virgin...

Thou hast been the Mediatress of everlasting joy and gladness for us, O Ever-virgin Maiden, having given birth to the Deliverer who delivereth those who worship Him as God in truth and by the divine Spirit.

David, thine ancestor, O all-pure one, hymning thee, calleth thee the ark of divine holiness, which supernaturally contained God Who sitteth in the bosom of the Father. O ye faithful, let us magnify Him without ceasing.

Thou art truly more exalted than all creation, O Maiden, for thou didst give birth bodily to the Creator of all for us; wherefore, as the Mother of the one Master, with authority thou dost carry the victory against all enemies.

Holy is the Lord Our God, in Tone VII

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

This system of the musical score consists of two staves, treble and bass, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are 'Ho- ly is the Lord our God, Holy is the Lord our God,'. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter.

Ho- ly is the Lord, our God.

This system of the musical score consists of two staves, treble and bass, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are 'Ho- ly is the Lord, our God.'. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter. The first staff has a treble clef and the second has a bass clef. The music is in 4/4 time, with a common meter.

Let Every Breath Praise the Lord, in Tone VII

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

This system consists of two measures. The first measure contains the lyrics 'Let ev- ery breath praise the Lord.' and the second measure contains 'Praise the Lord from the hea- vens,'. The music is written for a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and quarter notes, with some eighth notes in the second measure. The bass line provides a steady accompaniment with half notes and quarter notes.

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

This system consists of two measures. The first measure contains the lyrics 'Praise Him in the high- est.' and the second measure contains 'To Thee is due praise, O Lord.' The musical notation continues with half notes and quarter notes in the treble staff, and a mix of half notes and quarter notes in the bass staff.

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

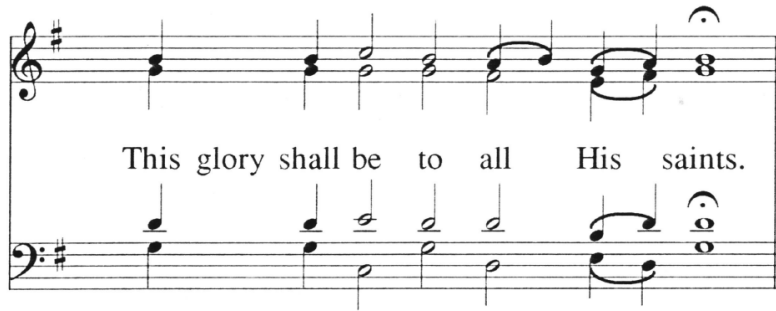
This system consists of two measures. The first measure contains the lyrics 'Praise Him, all ye His an- gels:' and the second measure contains 'praise Him, all ye His hosts.' The musical notation continues with half notes and quarter notes in the treble staff, and a mix of half notes and quarter notes in the bass staff.

To Thee is due praise, O Lord.

This system consists of a single measure containing the lyrics 'To Thee is due praise, O Lord.' The music concludes with a final cadence, featuring a half note in the treble staff and a half note in the bass staff, both with fermatas.

Psalms of Praise, in Tone VII

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



Christ hath risen from the dead,/ bursting the bonds of death!/ O earth, proclaim great joy!// Ye heavens, sing the glory of God!

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

Having beheld the resurrection of Christ,/ let us worship the holy Lord Jesus,// Who alone is sinless.

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

Let us not cease worshipping the resurrection of Christ;/ for the holy Lord Jesus,/ revealing His resurrection,// hath saved us from our iniquities.

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

What shall we render unto the Lord for all that He hath rendered unto us?/ God the Word, for the sake of us and our corrupted nature,/ took flesh, and dwelt among us men./ To the thankless He came as Benefactor;/ to the captive as Liberator;/ to those sitting in darkness as the Sun of righteousness./ On the Cross, He was dispassionate;/ in hades, He was light;/ in death He was life and resurrection for the fallen./ Let us cry aloud to Him:// O our God, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord;/ with Thy mighty power Thou didst abolish the dominion of death;/ and by Thy glorious resurrection Thou didst raise up with Thyself/ the dead who slept in darkness from ages past,// as King of all and almighty God.

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

Come, let us rejoice in the Lord/ and be glad in His resurrection; for with Himself He hath raised the dead up from the indissoluble bonds of hades,/ and as God He hath granted the world life everlasting// and great mercy.

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

The radiant angel sat upon the stone of the Life-receiving tomb/ and announced to the myrrh-bearing women, saying:/ "The Lord is risen, as He told you before!/ Proclaim ye to His disciples that He goeth before you into Galilee,// and granteth the world life everlasting and great mercy!"

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

Why did ye cause the Cornerstone to be rejected, O most iniquitous Jews?/ Behold, He is the One Whom God set in Sion,/ Who poured water forth from the stone in the wilderness,/ and poureth forth immortality upon us from His own side./ He is the Stone which was quarried from the mountain of the Virgin/ without desire of man,/ the Son of man Who goeth on the clouds of heaven/ to the Ancient of Days, as Daniel said,// and His kingdom is eternal.

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

Tone VIII

Great Vespers

Lord I Have Cried, in Tone VIII

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

This system of musical notation is for the first line of the hymn. It 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 line is in the bass staff. The lyrics are written below the notes.

Hear- ken un- to me, O Lord.

This system of musical notation is for the second line of the hymn. It 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 line is in the bass staff. The lyrics are written below the notes.

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

This system of musical notation is for the third line of the hymn. It 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 line is in the bass staff. The lyrics are written below the notes.

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

This system of musical notation is for the fourth line of the hymn. It 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 line is in the bass staff. The lyrics are written below the notes.

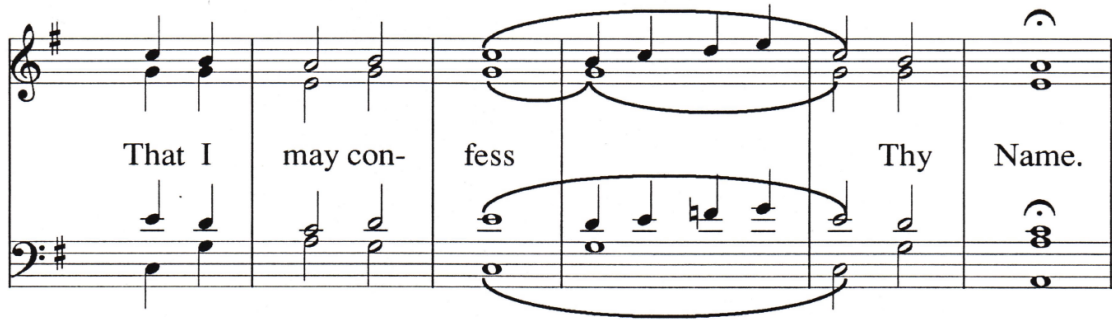
Hear- ken un- to me, O Lord. Let my prayer be set forth

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!

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

We glorify Thee, O Lord,/ Who of Thine own will didst endure the Cross for our sake,/ and we worship Thee, O almighty Savior./ Turn us not away from Thy face,/ but hearken and save us by Thy resurrection,// O Thou Who lovest mankind.

Then stichera for the saint from the Menaion.

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

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

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

Glory, in Tone VIII

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

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a series of eighth notes in the first part, followed by a half note, and then a series of eighth notes in the second part. The bass line consists of a series of eighth notes. The final note of the melody is a half note with a fermata.

Doxasticon for the saint or commemoration of the day.

Both Now, in Tone VIII

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

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a series of eighth notes in the first part, followed by a half note, and then a series of eighth notes in the second part. The bass line consists of a series of eighth notes. The final note of the melody is a half note with a fermata.

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!

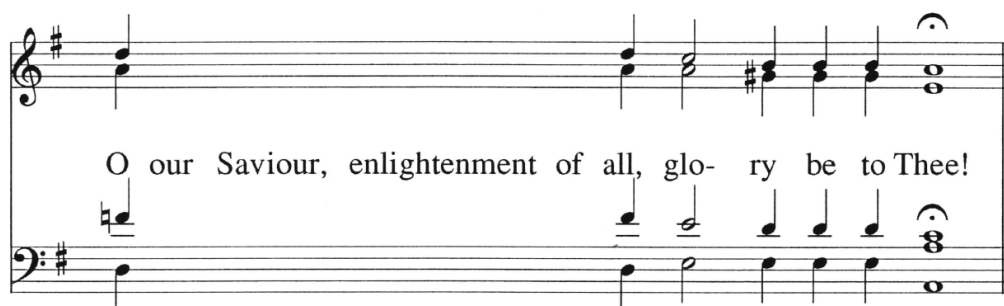
Stichera of the Aposticha, in Tone VIII

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

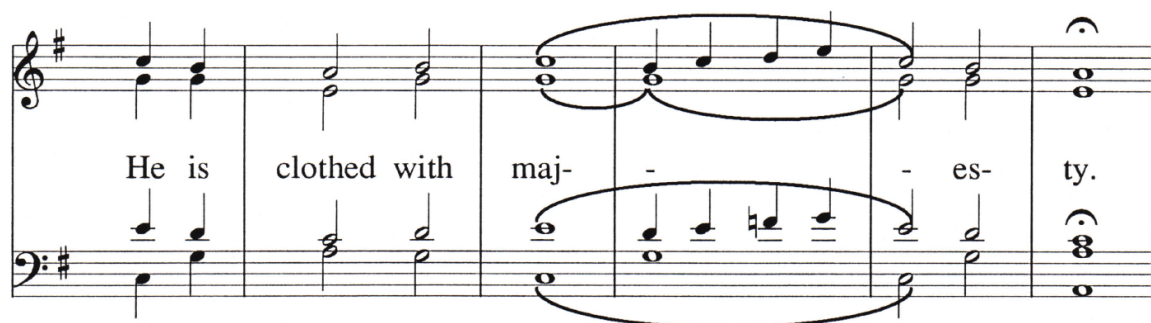
Thou didst mount the Cross, Thou didst come to death, O Im- mor- tal Life,

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.

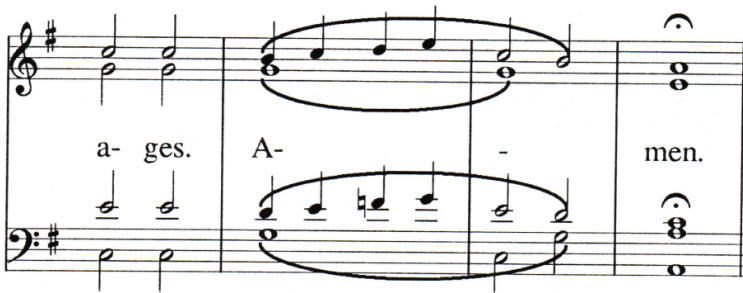
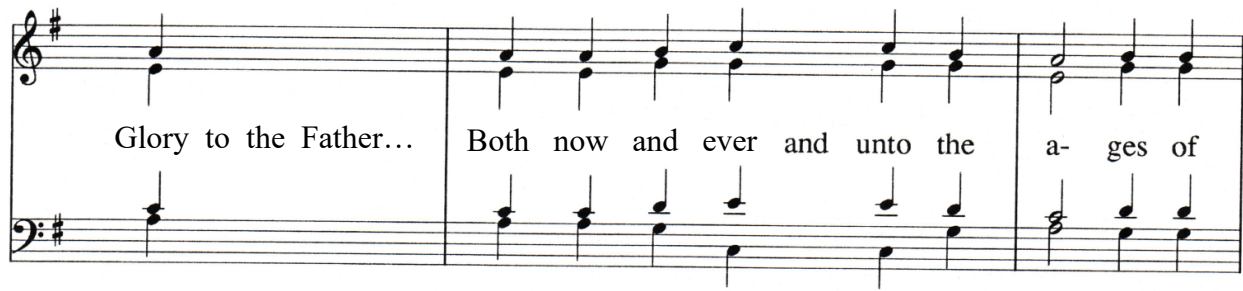
Stichos: Holiness becometh Thy house, O Lord,/ unto length of days.

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..., from the Menaion, if there is a doxasticon provided.

If not, Glory..., Both now..., Theotokion in the same tone.

(Glory) Both Now, in Tone VIII



Resurrectional Theotokion, in Tone VIII

O unwedded Virgin who didst ineffably conceive God in the flesh,/ Mother of God Most High:/ Accept the entreaties of thy servants,/ O most immaculate one,/ granting unto all cleansing of transgressions;/ and, accepting now our supplications,// pray thou that we all be saved.

Matins

God is the Lord, in Tone VIII

Four times

God is the Lord and hath appeared unto us.

This musical system consists of a treble and a bass staff. The treble staff contains a series of eighth notes, mostly on a single pitch, with some chords. The bass staff contains a series of eighth notes, mostly on a single pitch, with some chords. The lyrics are written below the notes.

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

This musical system consists of a treble and a bass staff. The treble staff contains a series of eighth notes, mostly on a single pitch, with some chords. The bass staff contains a series of eighth notes, mostly on a single pitch, with some chords. The lyrics are written below the notes. The system ends with a double bar line and repeat dots.

Troparion of the Resurrection, in Tone VIII

From on high didst Thou descend, O Immaculate One.

This musical system consists of a treble and a bass staff. The treble staff contains a series of eighth notes, mostly on a single pitch, with some chords. The bass staff contains a series of eighth notes, mostly on a single pitch, with some chords. The lyrics are written below the notes. The system begins with a repeat sign.

To burial of three days hast Thou submitted.

This musical system consists of a treble and a bass staff. The treble staff contains a series of eighth notes, mostly on a single pitch, with some chords. The bass staff contains a series of eighth notes, mostly on a single pitch, with some chords. The lyrics are written below the notes.



Resurrectional Theotokion, in Tone VIII

Good One, Who for our sake wast born of the Virgin/ and, having endured crucifixion, cast down death by death,/ and as God revealed 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!

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.

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:

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

Second Sessional Hymns, in Tone VIII

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!

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

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

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!

Hypacoï, 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,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are: "From my youth hath the enemy tempted me,"

causing me to burn with pleasures; //

This musical system continues the melody from the first line. It features a treble and bass staff in G major. The lyrics are: "causing me to burn with pleasures; //"

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

This musical system continues the melody. It features a treble and bass staff in G major. The lyrics are: "but, trusting in Thee, O Lord, I vanquish him."

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

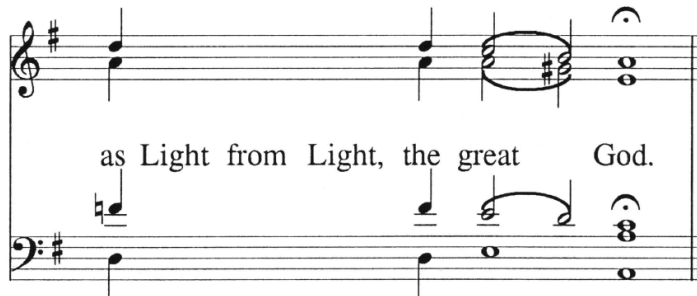
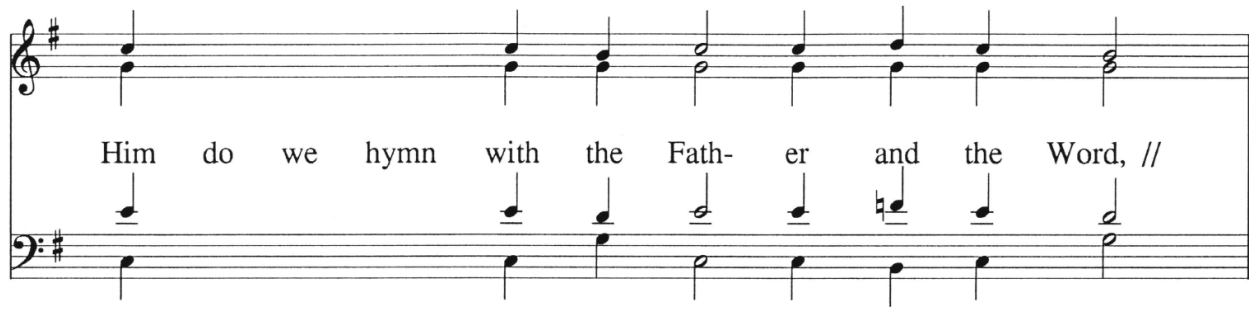
This musical system concludes the Antiphon. It features a treble and bass staff in G major. The lyrics are: "Let those who hate Si-on be as grass before it is up-rooted; //"

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 Lord shall be King unto eternity; thy God, O Si- on, un- to

This system of musical notation is for the first part of the Prokeimenon. It consists of two staves, a treble staff 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 Lord shall be King unto eternity; thy God, O Si- on, un- to". The music features a series of quarter notes in the treble staff and half notes in the bass staff, with some rests and a final cadence.

gen- er- a- tion and gen- er a- tion.

This system of musical notation is for the second part of the Prokeimenon. It consists of two staves, a treble staff 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: "gen- er- a- tion and gen- er a- tion." The music features a series of quarter notes in the treble staff and half notes in the bass staff, with some rests and a final cadence.

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 musical notation is for the first part of the 'Let Every Breath Praise the Lord' section. It consists of two staves, a treble staff 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: "Let ev- ery breath praise the". The music features a series of quarter notes in the treble staff and half notes in the bass staff, with some rests and a final cadence.

Lord, praise the Lord.

This system of musical notation is for the second part of the 'Let Every Breath Praise the Lord' section. It consists of two staves, a treble staff 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: "Lord, praise the Lord." The music features a series of quarter notes in the treble staff and half notes in the bass staff, with some rests and a final cadence.

The Canon, in Tone VIII

Ode I Canon of the Resurrection

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

This system contains the first line of the musical score. It features a treble and bass staff in G major (one sharp). The melody is primarily composed of half notes and quarter notes, with some longer note values indicated by horizontal lines. The lyrics are written below the notes.

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

This system continues the musical notation from the first system. It maintains the same key signature and rhythmic patterns, with the lyrics continuing below the notes.

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

This system continues the musical notation. It includes a measure rest in the middle of the system, indicated by a double bar line. The lyrics continue below the notes.

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

This system concludes the musical notation for this section. It features a final cadence with a double bar line and repeat dots. The lyrics continue below the notes.

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.

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 begins with a G4, followed by A4, B4, and a half note C5. The bass staff begins with a G3, followed by A3, B3, and a half note C4. The lyrics are placed below the notes.

es- tab- lished the heavens in wis- dom

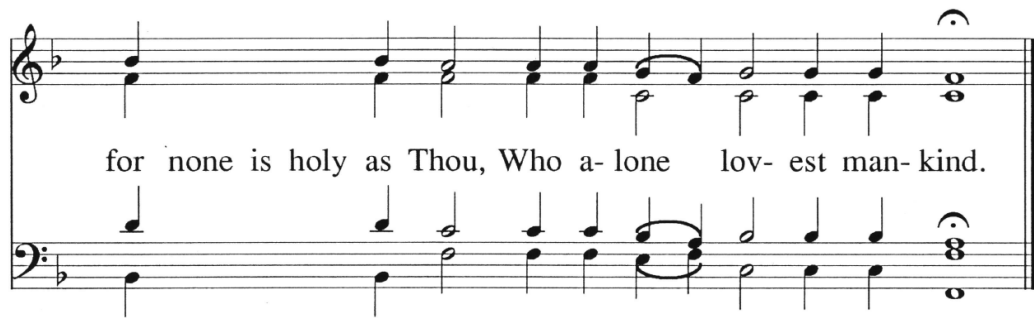
The second system of musical notation continues the melody. The treble staff has a half note C5, followed by B4, A4, and a half note G4. The bass staff has a half note C4, followed by B3, A3, and a half note G3. The lyrics are placed below the notes.

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

The third system of musical notation continues the melody. The treble staff has a half note G4, followed by F#4, E4, and a half note D4. The bass staff has a half note C4, followed by B3, A3, and a half note G3. The lyrics are placed below the notes.

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

The fourth system of musical notation continues the melody. The treble staff has a half note D4, followed by E4, F#4, and a half note G4. The bass staff has a half note C4, followed by B3, A3, and a half note G3. The lyrics are placed below the notes.



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.

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 placed below the notes.

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

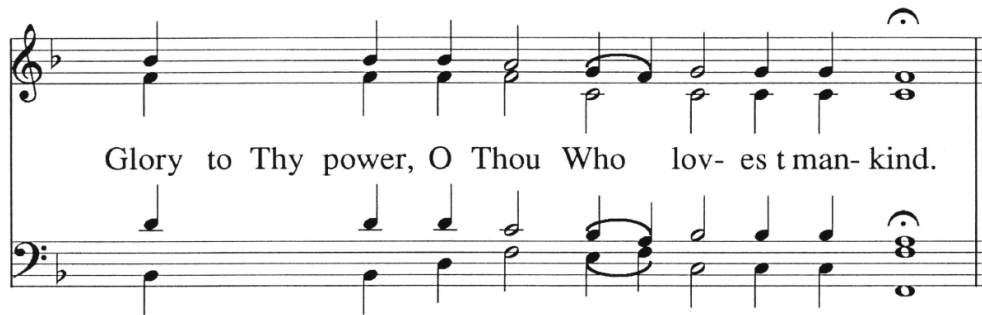
This system continues the musical notation from the first system. The melody and bass line are consistent with the previous system. The lyrics are placed below the notes.

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 are placed 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 are placed 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.

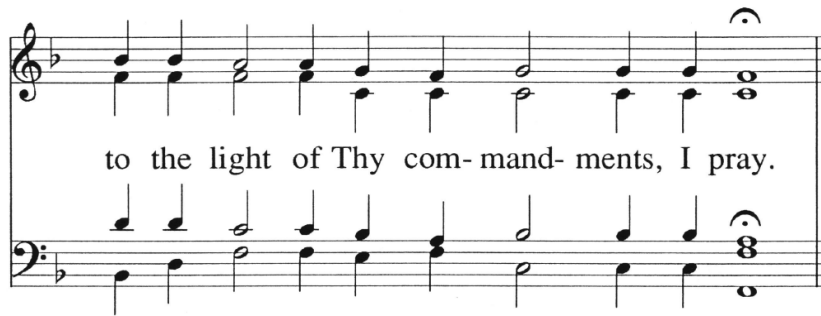
Ode V
Canon of the Resurrection

Where- fore hast Thou turned Thy face from me,

O Light nev- er wan- ing?

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

But turn me, and guide my steps



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.

Ode VI
Canon of the Resurrection

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

The first system of the musical score consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3). The second staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3).

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

The second system of the musical score consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3). The second staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3).

for un- to Thee have I cried,

The third system of the musical score consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3). The second staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3).

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

The fourth system of the musical score consists of two staves, treble and bass, in a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3). The second staff has a measure with a whole note chord (F2, B-flat2, D3) and a measure with a whole note chord (F2, B-flat2, D3).

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.

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.

Ikos

O my long-suffering Savior, Bestower of life who lovest mankind, who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation, wherefore, the world rejoiceth at Thine arising from the dead, 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 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, 'in' is a half note with a slur over it, 'Bab-' is a half note, 'y-' is a half note, and 'lon' is a half note. The bass staff provides a harmonic accompaniment with half notes.

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 for 'the', 'fire', 'stood', 'in', 'awe', 'of', 'the', 'con-', 'de-', 'scen-', 'sion', 'of', and 'God;'. The bass staff continues the accompaniment with half notes.

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 for 'Where-', 'fore', 'the', 'youths,', 'dancing', 'with', 'joyous', 'steps', 'in', 'the', 'fur-', and 'nace,'. The bass staff continues the accompaniment with half notes.

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

The fourth system of musical notation, which is the final system on the page. It consists of two measures. The first measure contains the lyrics 'as in a mea- dow, chant- ed:' and the second measure contains 'Blessed art Thou, O God of our fath- ers!'. The treble staff continues the melody with half notes, and the bass staff continues the accompaniment with half notes. The system ends with a double bar line.

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!

Ode VIII
Canon of the Resurrection

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

The first system of musical notation for 'Ode VIII' 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 measure containing a half note and a whole note. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern. The lyrics are written below the notes.

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

The second system of musical notation continues the melody and accompaniment. It features a treble and bass staff with the same key signature and time signature. The lyrics are written below the notes.

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

The third system of musical notation continues the melody and accompaniment. It features a treble and bass staff with the same key signature and time signature. The lyrics are written below the notes.

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

The fourth system of musical notation concludes the piece. It features a treble and bass staff with the same key signature and time signature. The lyrics are written below the notes.

ye chil- dren bless, ye priests hymn;

This musical system 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: "ye chil- dren bless, ye priests hymn;". The music features a mix of eighth and quarter notes, with some notes beamed together. There are some rests and a few tied notes.

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

This musical system also consists of two staves, treble and bass, in the same key as the first system. The melody continues in the treble staff, and the bass line is in the bass staff. The lyrics are: "ye people, exalt Him su-preme- ly for all a- ges!". The music features a mix of eighth and quarter notes, with some notes beamed together. There are some rests and a few tied notes. The system ends with a double bar line.

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.

Ode IX
Canon of the Resurrection

Hea- ven was strick- en with awe,

This musical system 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: "Hea- ven was strick- en with awe,". The word "strick-" is split across the two staves, with "en" continuing on the treble staff.

and the ends of the earth were a- mazed,

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

that God hath ap- peared in the flesh,

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

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

This musical system consists of a treble and a bass staff. The melody continues from the previous system. 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" continuing on the treble 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.

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 the musical score is written in G major (one sharp) and 4/4 time. It consists of two measures. The first measure contains the lyrics 'Ho- ly is the Lord our God,' with a melodic line in the treble clef and a supporting bass line in the bass clef. The second measure contains the lyrics 'Holy is the Lord our God,' and features a more complex melodic line in the treble clef, including a triplet of eighth notes, while the bass line continues with a steady rhythm.

Ho- ly is the Lord our God.

This system continues the musical score with two measures. The first measure has the lyrics 'Ho- ly' and features a melodic line in the treble clef with a long note and a bass line with a long note. The second measure has the lyrics 'is the Lord our God.' and includes a melodic line in the treble clef with a long note and a bass line with a long note. The system concludes with a double bar line and repeat dots.

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.

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

I worship, glorify and hymn Thy resurrection from the grave,/ O Christ, whereby Thou didst free us from the indissoluble bonds of hades,/ and, as God, didst grant the world life everlasting// and great mercy.

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

The violators of the law,/ guarding Thy Life-receiving tomb,/ then sealed it and set a watch./ But as immortal and almighty God,// Thou didst rise on the third day.

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

When Thou, O Lord, didst arrive at the gates of hades/ and break them down,/ the captive cried out thus:/ "Who is this Who is not condemned to the uttermost depths of the earth,/ but hath dissolved the prison of death as it were a shadow?/ I have seized Him as one dead,/ and tremble because He is God!"// O Almighty, have mercy upon us!

Glory..., Gospel sticheron. Both now..., Theotokion in Tone II.

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

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXV