

After reading the three Psalms, beginning with "Blessed be the man . . .," on "O Lord, to thee have I cried . . .," sing the Prosomia and Verses in Tone 1, as on pages 41-45 of this book.

Now sing the "Glory & Both now" and the Doxastikon in the Eight tones, as on pages 46-51 of this book.

After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages (the same as for September 8th), as on pages 284-286 of The Divine Prayers and Services by Nassar, as follows:

- 1) Genesis 28:10-17
- 2) Ezekiel 43:27-44:4
- 3) Proverbs 9:1-11

Following the litanies, sing the Aposticha in Tone 4, as on pages 52-55 of this book.

Then sing "Glory & Both now" and "When thou wast translated . . ." in Tone 4, as on pages 55-57 of this book.

After St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Feast in Tone 1, three times, as on page 58 of this book.

Verse 1 - Fast

Ison

If thou O Lord should'st mark in - iq - ui - ties, O Lord, who shall stand,  
for with thee there is for - give - ness.

Prosomion 1  
Special (Original) melody: *O strange wonder*

O mar - vel - ous won - der! The Fount \_\_\_\_\_ of life hath been laid \_\_\_\_ in the grave, and the tomb hath be - come a lad - der lead - ing to heav - en.  
Re - joice, \_\_\_\_\_ O Geth - sem - a - ne, the Ho - ly cham - ber of the The - o - to - kos. And let us be - liev - ers, shout to her with Ga - bri - el the chief of an - gels, say - ing, Hail, \_\_\_\_\_ O full of grace. The Lord\_ is with thee; grant - ing the

world, — though thee, the Great Mer - cy.

Verse 2 - Fast

Be - cause of thy name have I wait - ed for thee

O Lord, my soul hath wait - ed up - on thy word,

Slow

my soul hath hoped in the Lord.

After Verse 2, repeat Prosomion 1, "O marvelous wonder! . . . , then sing Verse 3 and Prosomion 2.

Verse 3 - Fast

From the morn - ing watch un - til night, from the

Slow

morn - ing watch let Is - ra - el trust in the Lord.

Prosomion 2

How strange are thy mys-ter-ies, un - de - filed Vir - gin; for

thou didst ap - pear as a throne to the high One,

and to - day art thou trans - lat - ed from earth to heav - en.

Ver - i - ly, thy glo - ry is a true splen - dor  
shin - ing forth with the rays of di - vine gifts. As - cend,  
there-fore, O ye vir - gins, with the King's Moth - er, shout-ing  
Hail, O full of grace. The Lord is with thee, grant - ing, through  
thee, to the world the Great Mer - cy.

Verse 4 - Fast

For with the Lord there is mer - cy, and with him  
is a - bun - dant re - demp - tion, and he will de - liv - er  
Is - ra - el from all his in - iq - ui - ties.

*After Verse 4, repeat Prosomion 2, "How strange are thy mysteries . . . ,"  
then sing Verse 5 and Prosomion 3 on the next page.*

Verse 5 - Fast

Slow

Praise the Lord, all ye na - tions; praise him all ye peo - ple.

Prosomion 3

Ver - i - ly, the fear - ful do - min - ions, thrones,

pres - i - den - cies, the lords, pow - ers, cher - u - bim, and

ser - a - phim, glor - ri - fy thy fall - ing a - sleep.

The ter - res - tri - als al - so, a - dornd with thy

glo - ry, re - joice; and kings\_\_\_\_\_ with arch - an - gels

and an - gels, sing shout - ing, Hail, O

full of grace. The Lord is with thee, grant - ing through

thee, to the world, the Great Mer - cy.



Verse 6 - Fast

For his mercy is great t'ward us, and the truth of the Lord endur - eth for - ev - er.

*After singing Verse 6, repeat Prosomion 3, "Verily, the fearful dominions . . .," then sing the "Glory and Both now" and the Doxastikon in the Eight Tones, as on pages 46-51.*

Glory/Both now - Tone 1

Musical notation for Glory/Both now - Tone 1. The music is in G clef, common time, and consists of four staves of music. The lyrics are: Glo - ry to the Fa - ther and to the \_\_\_\_\_ the \_\_\_\_\_. Son and to the Ho - ly Spir - it. Both now and ev - er, and un - to a - ges of a - ges. A - men.

First Tone

Musical notation for First Tone. The music is in G clef, common time, and consists of five staves of music. The lyrics are: Ver - i - ly, the God - man - tled A - pos - tles were caught. up on all sides, 3 as - cend - - - ing, as - cend - - ing the clouds by a di - vine sign.

Fifth Tone

And they \_\_\_\_\_ came \_\_\_\_\_ up to\_\_\_\_ thy \_\_\_\_\_ most \_\_\_\_\_  
pure, \_\_\_\_\_ life - o - rig - i - nat - ing rest - ing \_\_\_\_\_  
place to kiss \_\_\_\_\_ it \_\_\_\_\_ rev - er - ent - ly.

Second Tone

As for \_\_\_\_\_ the most sub - lime \_\_\_\_\_ heav - en - ly  
pow - - - ers, they came with their own \_\_\_\_\_ chief.

Sixth Tone

To es - cort, \_\_\_\_\_ en - wrapped \_\_\_\_\_ in awe, thine  
all - hon - ored, God - re - ceiv - ing \_\_\_\_\_  
bod - y, \_\_\_\_\_ they \_\_\_\_\_ went \_\_\_\_\_ be - fore in a  
su - per - earth - ly man - ner,

shout - ing in - vis - i - bly to the heav'n - ly \_\_\_\_\_  
ranks, \_\_\_\_\_ Be - hold \_\_\_\_\_ the queen \_\_\_\_\_  
of \_\_\_\_\_ all, the di - vine \_\_\_\_\_ Maid - en,  
has \_\_\_\_\_ come. \_\_\_\_\_

Third Tone

Lift up \_\_\_\_\_ the \_\_\_\_\_ gates \_\_\_\_\_  
and re - ceive \_\_\_\_\_ su - per - earth - ly - wise the  
Moth - - - - er of ev - er -  
- last - - - - ing \_\_\_\_\_ Light. \_\_\_\_\_

Seventh Tone

For through her hath sal - va - tion  
come to the whole hu - man race.  
And she is the one on whom it  
is im - pos - si - ble to gaze, and whom  
we can nev - er  
hon - or suf - fi - cient - ly.

Fourth Tone

For thē hon - or through which she be - came sub - lime  
tran - scend - eth all un - der - stand - ing.

Eighth Tone

The musical score consists of eight staves of music for the Eighth Tone. The lyrics are integrated into the music, with each staff containing a line of text corresponding to the notes. The music is written in common time with a treble clef. The lyrics describe the Theotokos' intercession and protection of the people.

Where - fore, O The - o - to - kos, un - de - filed,  
ev - er - last - ing with thy life - - bear - ing  
Son, in - ter - cede with  
him un - ceas - - - ing - ly that he  
may pre - serve and save thy new  
peo - - ple from ev' ry hos - tile  
as - sault; for we have tak - en thee un - to  
us as our help - er.

*And conclude as we started with Tone 1, as on the following page.*

First Tone

There fore, do we\_\_\_\_ mag - ni - fy\_\_\_\_\_.  
thee\_\_\_\_ with voic - - - - es,\_\_\_\_\_ with  
voic - - es of joy\_\_\_\_\_. un - - to  
all\_\_\_\_ a - - - ges.

After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages (the same as for September 8th), as on pages 284-286 of The Divine Prayers and Services by Nassar, as follows:

- 1) Genesis 28:10-17
- 2) Ezekiel 43:27-44:4
- 3) Proverbs 9:1-11

Following the litanies, sing the Aposticha in Tone 4, as on the following pages 52-55.

Idiomelon 1 - Tone 4

Come, ye peo - ple, let us praise thē all ho - ly,  
un - de - filed Vir - - gin, from whom did  
is - sue in - car - nate, in an in - ef - fa - ble  
man - ner, the Word of the Fa - ther, cry - ing, and  
say - ing, Bless-ed art thou a - mong wo - men, and  
bless - ed is thy womb which did con - tain Christ.  
Plac - ing thy soul be - tween his ho - ly hands,  
in - ter - cede thou with him, O  
un - de - filed one, to save our souls.

Stichos - Fast

A - rise, O Lord, in - to thy rest - ing place;

Slow

A single-line musical staff in G clef. The lyrics are: thou and the ark which thou hast sanct - ti - fied.

Idiomelon 2

A single-line musical staff in G clef. The lyrics are: O most ho - ly and un - de - filed Vir - gin, the

A single-line musical staff in G clef. The lyrics are: mul - ti - tudes of an - gels in heav - en

A single-line musical staff in G clef. The lyrics are: and men on earth do bless thine all - hon - ored

A single-line musical staff in G clef. The lyrics are: fall - ing a - sleep; for thou didst be - come a Moth - er to

A single-line musical staff in G clef. The lyrics are: Christ God, the Cre - a - tor of all. Thee do we

A single-line musical staff in G clef. The lyrics are: sup - pli - cate that thou may'st con - tin - ue in - ter - ced - ing with

A single-line musical staff in G clef. The lyrics are: him - for our sakes, who place our hope, af - ter God, on

A single-line musical staff in G clef. The lyrics are: thee, O all - praised, un - wed - ded The - o - to - kos.

Stichos - Fast

Slow

The Lord hath sworn in truth un - to Da - vid: He will not turn from it.

Idiomelon 3

Let us, O peo - ples, sing to Christ God to - day with the songs of

Da - vid who saith, The vir - gins that fol - low her shall be

brought be - fore the king, with glad - ness and re - joic - ing;

for she who is of the seed of Da - vid, through

whom we have been de - i - fied, hath been trans - lat - ed at the

hands of her Son and Mas - ter with sur - pas-sing glo - ry.

Where-fore, save us, who do con - fess that thou art the

The - o - to - kos, from ev' - ry trib - u - la - tion,

and de - liv - er our souls from dan - ger.



Glory/Both now - Tone 4 - Slow

The musical notation consists of ten staves of Gregorian chant in G clef, common time. The notes are primarily quarter notes and eighth notes. The lyrics are as follows:

Glo - ry to the Fa - ther and to the Son and to the  
Ho - ly Spir - it. Both now and ev - er, and un - to  
a - - ges of a - - ges. A - men.

When thou wast trans - lat - ed to him who \_\_\_\_\_ was  
born of thee in an in - ex - - pli - - ca - ble way, O

Vir - gin The - o - - to - - kos, there were pre - sent James, the  
broth - er of the Lord and first\_\_ of the Chief Priests, and

Pe - - ter, the hon - ored head and lead - - er of  
the - o - - lo - - gians, with the rest of the di - vine\_\_

rank of A - pos - - tles, clear - ly ut - ter - ing di - vine words,

prais - ing the a - maz - ing di - vine mys - ter - y, the  
mys - ter - y of the dis - pen - sa - tion of  
Christ God, and with joy pre - par - ing thy bod - y  
which was the God-re - ceiv - ing o - rig - i na - tor of life,  
O most glo - ri - fied one, while the most ho - ly and  
hon - ored an - gels looked from on high, struck  
with as - ton - ish - ment and sur - prise, and say - ing  
one to an - oth - er; Lift ye your gates and re - ceive ye the  
moth - er of the Mak - er of heav - en and earth.

Let us laud with songs of praise her  
sanc - - - ti - fied, no - ble bod - y  
which con - tained the Lord, in - vis - i - ble to us.  
There - fore we, too, cel - e - brate thy mem - o - ry,  
O all - praised one, cry - - - - ing;  
Ex - alt the state of Chris - tians and  
save our souls.

Troparion - Tone 1

The musical notation consists of nine staves of music in G clef, mostly in common time, with some measures in 12/8 indicated by a key signature of one sharp. The lyrics are as follows:

In thy birth - giv - ing, O  
The o - to - kos, thou didst  
keep and pre - serve vir - gin - i - ty;  
and in thy fall - ing a - sleep  
thou hast not for - sak - en the world; \*for  
thou wast trans - lat - ed in - to life,  
be - ing the Moth - er of Life. Where - fore, by  
thine in - ter - ces - sions, de - liv - er our  
souls from death. death.

A bracket above the last two staves indicates a repeat, with "1, 2." above the first bracket and "3." above the second.

\*The translation was corrected here from what is listed in Nassar.

On "God the Lord hath appeared to us . . .," sing the Troparion of the Feast three (3) times, as on page 58.

Read the Kathismata on page 588 of The Divine Prayers and Services by Nassar, and then sing the Anabathmoi, "From my youth up . . .," as on pages 63-64 of the Byzantine Matins Project by Kazan, followed by the Prokeimenon, as on page 60 of this book.

After Psalm 50, sing "Glory . . .," "Through the intercessions of the Theotokos . . ." (not the Apostles), "Both now . . .," "Through the intercessions of the Theotokos . . ." in Tone 2, and "Have mercy upon me, O God . . .," as on page 60 of this book, and the Idiomelon in Tone 6, as on pages 60-61 of this book.

Then sing the Heirmoi in Tone 1 (in place of the Katabasiae), as on pages 6269 of this book. This is followed by the Ninth Ode of the Other Canon as on page 70 thru 72 of this book.

Then sing the Exaposteilarion three (3) times, as on page 73 of this book.

Now sing the beginning of the Praises in Tone 4, as on page 127 of the Byzantine Matins Project, and continue with the Verses and Prosomia for the Feast in Tone 4, as on page 74 to the top of page 77.

Then sing the "Glory . . . Both now . . ." in Tone 6, as on page 77 to the top of page 79 of this book.

Now sing the Great Doxology in Tone 6, as on pages 225-228 of the Byzantine Matins Project. Instead of "Having risen from the tomb . . .," sing the Troparion of the Feast, as on page 58 of this book.

LITURGY - MENAION  
Page 79

AUGUST 15

SAVE US, O SON OF GOD

Page 79

KONTAKION

Page 79

Sing twice

The musical notation consists of five staves of music in G clef, common time, and Tone 6 (two sharps). The first staff is labeled 'Ison' and has lyrics: 'I shall pro - claim thy name from gen - er - - a - tion to gen - er - a - tion.' The second staff is labeled 'Verse - Fast' and has lyrics: 'Heark-en, O daugh-ter, and see, and in - cline thine ear; and for - get thine own peo - ple and thy fa - ther's house; and the King shall great - ly'. The third staff is labeled 'Slow' and has lyrics: 'de - sire thy beau - ty. I shall pro - claim thy name'. The fourth staff is labeled 'Third time' and has lyrics: 'from gen - er - - a - tion to gen - er - a - tion.' The fifth staff concludes the section.

After Psalm 50, sing "Glory . . .," "Through the intercessions of the Theotokos . . .," "Both now . . .," "Through the . . . Theotokos . . ." in Tone 2, and "Have mercy upon me, . . .," and the Idiomelon in Tone 6, as below.

Quickly - Tone 6

The musical notation consists of three staves of music in G clef, common time, and Tone 6 (two sharps). The first staff has lyrics: 'Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing kind-ness,'. The second staff is labeled 'Slow' and has lyrics: 'ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies, blot'. The third staff has lyrics: 'out \_\_\_\_ my trans - gres - - - - sions.'

Idiomelon - Tone 6

The musical notation consists of one staff of music in G clef, common time, and Tone 6 (two sharps). The lyrics are: 'When the trans - la - tion of thine un - de - filed bod - y was'

be'ng pre-pared, the A - pos-tles gazed on thy\_\_ bed, view-ing thee with

trem - bling.' Some con-tem - plat - ed thy bod - y and

were dazz - led, but Pe - ter cried out to thee in tears,

say - - - ing, I see thee clear - ly, O Vir - gin,

stretched out, O life of all, and am as - ton - ished. O

thou\_ un - de - filed\_ one, in whom the bliss of fu - ture

life\_\_\_\_ dwelt, be - seech thy Son and God to pre - serve thy

peo - ple un - im - paired.

Ode 1

Thy no - ble sol - emn me - mo - ri - al, O  
Vir - gin, a - dorned with di - vine glo - ry, hath  
brought all be - live - ers to - geth - er in re - joic - ing as  
Mir - iam did of old, com - ing for - ward with tim - brels and  
danc - es, sing - ing to thine on - ly Son; for in  
glo - ry hath he been glo - ri - fied.

Ode 3

O Christ, Wis - dom of God and his cre - at - ing  
and al - might - y Pow'r, es - tab - lish thy Church with - out  
guile, and un - shak - en; for thou a - lone art ho - ly, O  
thou who - dwell - est a - mong the ho - ly.

Ode 4

The say - ings of the Proph - ets, O Christ,  
and their \_\_ sym - bols ex - plained clear - ly  
thine\_\_ In - car - na - tion\_\_ of the Vir - - gin; and the  
bril - liance of thy light - ning  
doth send forth light\_\_ to the Gen - tiles, and the deep -  
call - eth out to thee shout - ing with joy, Glo - - ry to  
thy\_\_ might, O Lov - er of \_\_ man - kind.

Ode 5

Ver - i - ly, I pro - claim, O Christ, the di - vine\_\_  
good - ness of thine in - ef - fa - ble vir - - tures;  
for thou didst rise from e - ter - nal glo - ry as a ray,

co - e - ter - nal in thy Per - son,  
and wast in - car - nate in the Vir - gin's womb,  
bring - ing forth a sun to those  
who — are in dark - ness and — er - ror.

Ode 6

Ver - i - ly, the fire — in the vi - - tals of the  
deep - born — whale was a sym - - bol of thy —  
three - day Bur - i - al, of which Jo - nah was

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an ex - em - plar; for hav - ing es - caped with - out — hurt when  
he — was swal - lowed, he shout - ed, say - - ing,

I will sac - ri - fice \_\_\_\_ un - to thee with the voice of

thanks - giv - ing, O \_\_\_\_ (my) Lord.

Ode 7

Ver - i - ly, the di - vine \_\_\_\_ pas - sion

did de -feat the bes - tial \_\_\_\_ wrath and fire,

moist en - ing the fire, and with in - spired works

is - susing forth from the three - voiced song of the right-eous

ones, scorn - ing wrath, op - pos - ing the mu - si - cal

in - stru - ments, as they sang in the midst of the flames, shout - ing,

Bless - ed art thou, O glo - ri - fied \_\_\_\_ One, the

God \_\_\_\_ of our \_\_\_\_ Fa - - - - thers.

Ode 8

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

Ver - i - ly, the an - - gel of the Al - might - y God

did re - veal the flames moist-en - ing the three right-eous youths and

burn - - ing the in - fi - dels. And he\_\_\_

made the The - o - - to - - kos a foun - - tain for the

El - e - - ment of life, the De - - stroy er of

death, and o - ver - flow - ing with life to those who\_ sing,

We\_\_ who are saved praise\_\_\_\_ the Cre - - a - - tor a - lone,

ev - - er ex - - alt - - ing him to the end\_\_\_\_

of\_\_\_\_ a - - - ges.\_\_\_\_

Magnification - Tone 1

All gen - er - a - tions\_\_\_ bless\_\_\_ thee, O thou  
on - ly The - o - to - - kos.

Ode 9 - 1st Canon

In thee, O spot - less Vir - - gin,  
the laws of na - ture were sus - pend - ed; for  
thy vir - gin - i - ty was pre - served in thy\_\_\_  
child - bear - ing, and Life\_\_\_ is joined with death.  
Thou, O The - o - to - kos, didst re - main a Vir - gin af - ter  
child - birth, and af - ter death thou art still a - live and dost  
ev - - er de - liv - er thy\_\_\_ her - i - tage.

Magnification

All gen - er - a - tions\_\_\_\_ bless\_\_\_\_ thee, O thou  
on - ly The - o - to - - - kos.  
Thē an - gel - ic pow'rs were dazz - led when they be - held in  
Zi - on their own Mas - ter hold - ing in his hands a  
fem - i - nine soul; for he ad - dressed as be - fit - ting a  
son the one who im - mac - u - late - ly gave him  
birth\_\_\_\_ say - ing, Come, thou\_\_\_\_ pure\_\_\_\_ one, and be  
glo - ri - fied with thy Son\_\_\_\_ and\_\_\_\_ God.

Magnification

All gen - er - a - tions\_\_\_\_ bless\_\_\_ thee, O thou  
on - ly The - o - to - - - kos.  
Ver - i - ly, the ranks of thē A - pos - tles did  
bur - y thy\_\_\_\_ God - bear - ing bod - - y,  
be - hold - ing it rev - er - ent - ly, and  
shout - - ing with me - lo - di - ous tunes,  
say - ing, O The-o - to - - kos, since thou de - part - est to the  
heav - en - ly a - bodes and to thy Son, thou\_\_\_\_ shalt ev - er  
save thine in - - her - - i - - tance.

*Now continue with the Ninth Ode of the Second Canon, with its Magnification, in Tone 4.*

Magnification - Tone 4

Ver - i - ly, thē an - gels, when they be - held the fall - ing a - sleep  
of thē all - pure\_ Vir - gin, were ta - ken by sur - prise  
that she as - cend - ed from thē earth to the high - est.

Ode 9 - 2nd Canon

Let all the earth - born mor - tals re - joice \_\_ in the  
Spir - it, bear - ing their lamps. And let the na - ture of  
bod - i - less minds cel - e - brate with hon - or the  
ho - ly Dor - mi - tion of the Moth - er of God, and  
cry \_\_\_\_ out: Hail! \_\_\_\_\_ All - bless - ed, pure, and  
ev - er - vir - gin The - o - to - kos.

Magnification

Ver - i - ly, thē an - gels, when they be - held the fall - ing a - sleep  
of thē all - pure\_ Vir - gin, were ta - ken by sur - prise  
that she as - cend - ed from thē earth to the high - est.  
Come, let us re - joice in Zi - on, the di - vine and fer - tile hill of the  
liv - - ing God, be - hold - ing the The - o - to - kos; for  
Christ hath trans - lat - ed her to the most wor - thy and di - vine a - bode,  
in the Ho - ly of Ho - lies; for she \_ is his Moth - er.

Glory

Glo - ry to the Fa - - - ther and  
to the Son and to the  
Ho - ly Spir - it.

Come, ye be - live - ers, let us ap-proach the tomb of the The - o -  
- to - kos, kiss-ing it with our lips, hearts, eyes, and brow, touch-ing it \_\_  
meek - ly, re - ceiv - ing from thē ev-er-flow-ing fount pre-cious gifts of heal - ing.

Both now

Both now and ev - - - - er and  
un - to a - - - - ges of  
a - ges. A - men.

O Moth - er of the liv-ing God, ac - cept from us our fare-well praise, and  
cov - er us with thy light-giv - ing di - vine grace, grant-ing vict - ry to the  
king and peace to thy Christ - lov-ing peo - ple; and to us who sing to  
thee, for - giv - ness and the sal - va - tion of our\_\_ souls.

Now, complete the Canon by repeating the Irmos of the 9th Ode of both the First & Second Canon, with their Magnifications, as on page 67, "All generations . . . In thee, O spotless Virgin . . ." and on page 70, "Verily, the angels . . . Let the multitude of earthly ones . . ."

Exaposteilarion - Tone 3

Special Original melody: *O ye apostles from afar*

O ho ly A - pos - - tles

ga - ther ye \_\_\_\_\_ from the re - - gions

to this town of Geth - sem - - a - ne \_\_\_\_\_ and

lay a - way \_\_\_\_\_ my bod - - - - y. And

thou, \_\_\_\_\_ my Son \_\_\_\_\_ and God, re - - ceive

1. thou \_\_\_\_\_ my soul. 2. thou \_\_\_\_\_ my soul.

Now sing the beginning of the Praises in Tone 4, as on page 127  
of the Byzantine Matins Project by Kazan, and the following Verses and Prosomia.

Verse 1 - Fast

Slow

Praise God in his sanc - tu - ar - y, praise \_\_\_\_ him in the firm - - - a - ment of his pow'r.

Prosomion 1

Special melody: *As one valiant*

O thou most ho - ly Vir - gin, who did \_\_\_\_ not know  
wed - lock, the heav - ens re - joice \_\_ in thy glo - ri - ous  
fall - ing a - sleep, the hosts of an - gels \_\_ are \_\_ glad, and the  
whole earth cri - eth out in joy, sing - ing to thee the  
fu - ner - al song, O Moth - er of the Lord of all, thou  
who \_\_ hast de - liv - ered \_\_ (fal - - len) hu - man kind  
from its an - ces - tral con - dem - na - tion.

Verse 2 - Fast

Praise him for his might - y acts, praise \_\_ him ac -  
-cord - ing to his ex - cel - lent great - ness.

*After singing Verse 2, repeat Prosomion 1, "O thou most holy Virgin . . .," and then sing Verse 3 on the following page and continue.*

Verse 3 - Fast

Praise him with the sound of the trumpet, praise him with the psal - - - - ter - - y and harp.

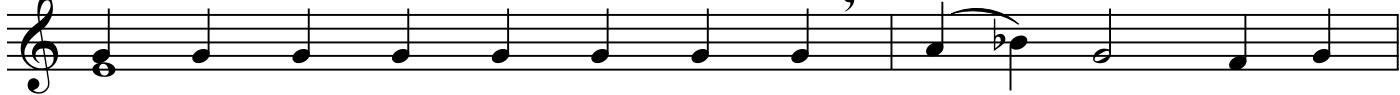
Prosomion 2

The first - called of the A - pos - - tles did hast - en from the re - gions by the heav - en - ly di - vine\_ sign to lay\_ thee a - way. And when they\_ saw\_ thee as - cend - ing from the earth to heav - en they shout - ed to thee in the tone of Ga - bri - el, say - - ing with joy, Hail, O char - - i - ot of the whole God-head. Hail, O thou \_\_\_\_\_ whose birth - giv - - ing a - lone\_\_\_\_ didst ū - - nite the earth - ly with the heav'n - - ly ones.

Verse 4 - Fast

Praise him with the tim - brel and dance, praise him with the  
stringed \_\_\_\_ in - stru - ments and or - gans.

Slow



Prosomion 3

O bride of God, the vir - gin Moth - er,  
who didst give\_ birth to Life, thou hast been re - moved, by thy sol - emn  
fall - ing a - sleep, to im - mor - tal and  
bless - ed life, sur - round - ed by an - gels,  
pres - i - den - cies, A - pos - tles, Proph - ets, and the  
rest\_ of cre - a - tion. As for thy\_ blame - less (and pure)  
soul, thy Son did take it up  
in - to his bless - ed and pure hands.



Glory/Both now - Tone 6 - Slow

Glo - ry to the Fa - ther and  
to the Son, and to the Ho - ly Spir - it.  
Both now and ev - er, and un - to  
a - ges of a - ges. A - men.

Slow

Ver - i - ly, the clouds, O The - o - to - kos,

Moth - er of Life, at thy death - free fall - ing - a - sleep,  
caught up the A - pos - tles in - to the sky; and  
af - ter they were all dis - persed through - out the world

gath - ered them in - to one  
rank be - side thy pure bod - y,

which, when they had rev - er - ent - ly laid it a - way,  
they sang with the tone of Ga - bri - el, say - - - ing,-  
577 Re - joice, O full of grace, the  
groom-less vir - gin Moth - er, the Lord be with  
thee. With them, there fore, be - seech thou him, for  
he is thy Son and our  
God, to save our souls.

Now sing *The Great Doxology in Tone 6*, as on pages 225-228 of the *Byzantine Matins Project*, and instead of "Having risen from the tomb . . . , " sing the *Troparion of the Feast*, "*In thy birth-giving, O Theotokos . . . ,*" as on page 58 of this book.

Second Antiphon

Save us, O Son of God, who art wondrous in his Saints, as we sing \_\_\_\_\_ to thee. Al - le - lu - ia.

Verses:

- 1) The Lord loveth the gates of Sion more than all the dwellings of Jacob. (Psalm 86:1)
- 2) Glorious things are spoken of thee, O city of God. (Psalm 86:2)
- 3) God hath laid her foundations unto eternity.

We have thought, O God, of Thy mercy in the midst of Thy people. (Psalm 47:7-8)

- 4) The Most High hath hallowed His tabernacle. (Psalm 45:4)
- 5) Glory to the Father . . . Both now and ever . . . O Only-begotten Son . . .

Kontakion - Tone 2

Ver - i - ly, the The - o - to - kos, who is ev - er watch - ful in in - ter - ces - sions, who is nev - er re - ject - ed, neith - er tomb nor death \_\_\_\_ could \_\_\_\_ con - trol. But be'ng the Moth - er of Life, he \_\_\_\_ who dwelt in her ev - er - vir - gin womb did trans - late her \_\_\_\_ to life.\_\_\_\_

On "Especially . . . , sing the 9th Ode of the First Canon with its magnification, as on page 67 of this book.  
The Communion Hymn is: "I will take the cup of salvation, and call upon the Name of the Lord. Alleluia."