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# 2ND SUNDAY AFTER PASCHA

*The Sunday of the Myrrh-bearing Women*


*At "Lord, I have Cried"*


*Mode  $\overline{\Delta} \Delta \text{ } \overline{\text{B}}$*

*1st Idiomelon*


**E**er - y ear - ly in the \_\_ morn - - ing, the myrrh-  
bear-ing wom-en took sweet - smell - - ing spi - ces and came to \_\_  
the Lord's \_\_ tomb. \_\_ And find - ing that which they had not ex - pect  
- - ed, they rea-soned a - - mong them- selves, be- hold-  
ing with fear the re - mov - al \_\_ of the \_\_ stone, and they said to  
one \_\_ an - oth - - er: Where are the seals of the \_\_  
sep - ul - - chre? Where are Pi-late's \_\_ watch - - men \_\_  
and \_\_ the se - cure \_\_ sen - - - try. And an An-gel,  
shin-ing like \_\_ light - - ning, re - vealed to the wom-en that which \_\_ they


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 knew\_\_ not, say - - ing \_\_ to \_\_\_\_\_ them: Why do ye



 seek \_\_ with \_\_\_\_\_ la - - men - ta - - tion \_\_ Him that \_\_ liv


 - - eth, and hath made \_\_\_\_\_ the race of mor - - tals \_\_


 to \_\_\_\_\_ live? Christ our God is ris - - en from the \_\_



 dead, since He \_\_\_\_\_ is \_\_\_\_\_ Al- might- - - y,


 grant-ing us all in-cor- rup- tion and \_\_ life, il- lu- mi-


 na - tion, and great\_\_ mer - - - cy.

*Alternate line:*


 And an An- gel, shin-ing like\_\_ light - - ning, re- vealed to the



 wom- en that which\_\_ they knew\_\_ not, say - - ing \_\_ to \_\_\_\_\_


 \_\_ them: Why \_\_\_\_\_ do ye seek with\_\_ la - - men - - ta -

tion\_\_ Him \_\_\_\_\_ that liv - eth,

## 2nd Idiomelon

Mode 


 hy do ye min - gle \_\_\_\_\_ tears with\_\_ myrrh,\_\_  
 O ye wom - en \_\_\_\_\_ dis - ci - ples? The stone hath been \_\_\_\_\_  
 rolled a - way,\_\_ the sep - ul - - chre \_\_\_\_\_ is \_\_ emp -  
 - - ty. Be - hold cor - rup - - tion trod - den un - - - -  
 der by \_\_ Life,\_\_ the seals bear - ing \_\_ clear\_\_ wit - - ness,  
 the guards of the dis - o - be - - - di - ent fast \_\_\_\_\_ a  
 - - - sleep. Mor - tal \_\_ na - - - ture is saved \_\_\_\_\_  
 by the \_\_\_\_\_ flesh of \_\_ God,\_\_ Ha - - des\_\_ is la -  
 ment - - - ing. \_\_\_\_\_ Run \_\_\_\_\_ with\_\_ joy,\_\_ and say  
 un - to the A - pos - - - tles: Christ, Who \_\_\_\_\_ caused \_\_\_\_\_

death to die, the First-born of the dead,

go - eth be - fore you in - to Gal - i - - -

-lee.

*Another setting:*

**W**hy do ye min - gle tears with myrrh, O

ye wom - en dis - ci - ples? The stone hath been rolled


a - way, the sep - ul - chre is emp - - - ty.

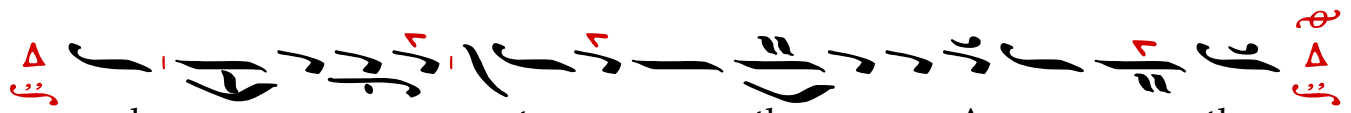
Be - hold cor - rup - - tion trod - den un - - - - der by Life,

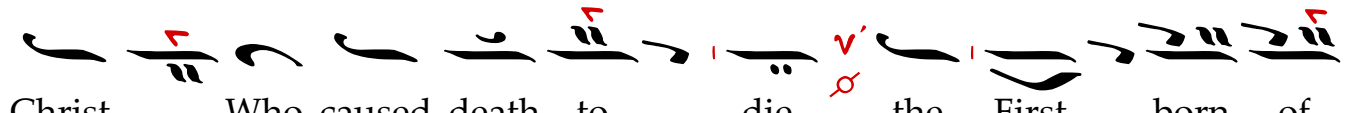
the seals bear - ing clear wit - - - ness, the guards of the dis -

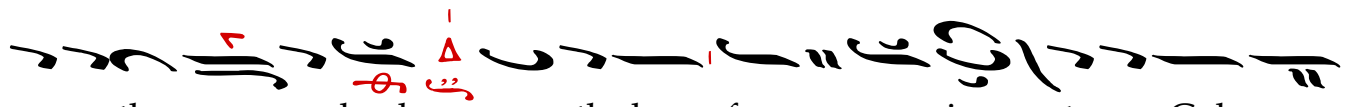
o - be - - - di - ent fast a - - - sleep. Mor - tal

na - - - ture is saved by the flesh of God, Ha -


 -des\_\_ is la- ment - - ing.\_\_ Run \_\_\_\_\_ with\_\_ joy, \_\_


 and say \_\_un - to \_\_\_\_\_ the \_\_\_\_\_ A - pos - tles:


 Christ,\_\_\_\_ Who caused death to \_\_ die, \_\_\_\_\_ the First - born of


 \_\_ the \_\_\_\_\_ dead, \_\_\_\_\_ go - eth be - fore \_\_ you in - to \_\_ Gal -


 - i - - - lee.

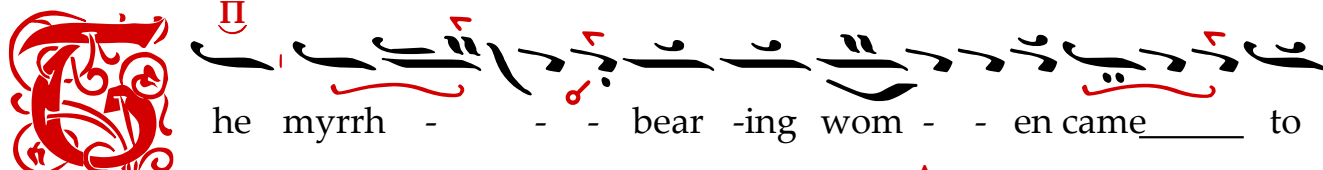
## 3rd Idiomelon

Mode 


 he Myrrh-bear-ers rose up\_\_ ear - - ly,  and com-ing  
 with haste un - to Thy \_\_ tomb,  they sought  Thee, \_\_  
 O  Christ, that they might a - noint Thine im - mac - u -  
 - late\_\_ Bod - - y.  And be-ing in-struct-ed by the\_\_  
 \_\_ An - gel's\_\_ words,  they preached to the A - pos - - tles  
 the to - - kens \_\_ of  joy: that the Au - thor  
 of our sal - va - tion\_\_ is  ris - - en, hav - ing de -  
 spoiled  death\_\_ and grant - ing the \_\_ world  life ev - er -  
 last - ing and great\_\_ mer - - - cy. 

## Doxastikon at "Lord, I have Cried"

Mode  $\text{Πα} \text{ϩ}$ 


 he myrrh - - - bear - ing wom - - en came \_\_\_ to  
 Thy \_\_\_ tomb; \_\_\_ and be - hold - ing the seals \_\_\_\_\_ of  
 the \_\_\_ sep - ul - chre  $\text{Π}$  and not find - ing Thine im - mac - u - -  
 late \_\_\_ Bod - - - y, they mourned with \_\_\_ wail - - -  
 - ing, \_\_\_ and came \_\_\_ with haste, \_\_\_ say - - - ing: Who  
 hath sto - - - len our \_\_\_ Hope? \_\_\_ Who hath tak - en a -  
 - way a \_\_\_ dead \_\_\_\_\_ man, na - ked and a - noint -  
 - - - ed \_\_\_ with \_\_\_\_\_ myrrh, \_  $\text{Π}$  the on - ly con - so -  
 la - tion of His Moth - - - er? A - las! \_\_\_\_\_  $\text{K}$   
 \_\_\_\_\_ how hath He that quick - en - eth the \_\_\_ dead been




put to \_\_\_ death? \_\_\_ How was \_\_\_ He \_\_\_ bur - - ied Who  
 de- spoiled \_\_\_ Ha - - - - des? But a - rise, \_\_\_  
 O \_\_\_ Sav - - - - iour, by Thine own \_\_\_ au - thor-  
 i - ty \_\_\_ af - - - - ter three \_\_\_ days, as Thou didst say, \_\_\_  
 and save \_\_\_ our \_\_\_ souls.

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## Doxastikon at the Aposticha

by Basil Crow. Edited by Gabriel Cremeens

Mode  $\overset{\wedge}{\Pi} \overset{\wedge}{\rho} \overset{\wedge}{\Pi} \alpha \rho$ 


 Thou Who cov - er - est Thy - self \_\_\_ with \_\_\_  
 light \_\_\_ like a gar - - - ment, when Jo-seph with Nic-  
 o - de - - mus took \_\_\_ Thee \_\_\_ down \_\_\_ from  
 \_\_\_ the \_\_\_ Tree and be held Thee dead \_\_\_ na - ked,  
 and \_\_\_ un- bur - - - ied, he struck \_\_\_ up a com- pas - -  
 sion - nate \_\_\_ dirge, and with mourn - - - ing \_\_\_ he \_\_\_  
 said: Woe is \_\_\_ me, O sweet- est Je - - - sus! When but  
 a short \_\_\_ while \_\_\_ a - - - go the sun \_\_\_ be - held \_\_\_  
 Thee \_\_\_ hang - - - ing up - on \_\_\_ the \_\_\_ Cross, it shroud - - -  
 ed \_\_\_ it- self \_\_\_ in dark - - - ness and the \_\_\_ earth

quaked \_\_\_\_\_ with fear, and the veil of the

Tem - - ple \_\_\_\_\_ was rent \_\_\_\_\_ a- sun- - - der. But, be- hold,

\_\_\_\_\_ now \_\_\_\_\_ I see \_\_\_\_\_ Thee will - ing - - ly

sub-mit - ting \_\_\_\_\_ to death \_\_\_\_\_ for \_\_\_\_\_ my \_\_\_\_\_ sake.

How \_\_\_\_\_ shall \_\_\_\_\_ I bur - y Thee, \_\_\_\_\_ O \_\_\_\_\_

my \_\_\_\_\_ God? Or how \_\_\_\_\_ shall \_\_\_\_\_ I wrap \_\_\_\_\_

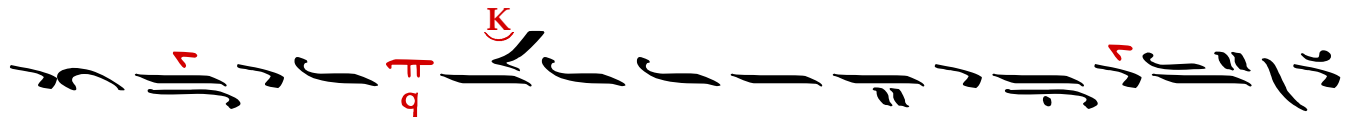
Thee \_\_\_\_\_ with wind - ing \_\_\_\_\_ sheets? With what hands \_\_\_\_\_


shall I \_\_\_\_\_ touch Thine un - de - filed \_\_\_\_\_ Bod - - - y?


Or what dir- es \_\_\_\_\_ shall \_\_\_\_\_ I \_\_\_\_\_ sing \_\_\_\_\_ at Thy de - par - ture

O Com - pas - - sion - ate \_\_\_\_\_ One? I mag - ni -

-fy \_\_\_\_\_ Thy Pas - - - sion \_\_\_\_\_ I praise \_\_\_\_\_ Thy Bur -


  
 i - - al and Res- ur- rec - tion, and — I cry


  
 out: O Lord, glo - ry be — to Thee.



At the Praises  
2nd Eothinon Doxastikon

Mode 

 he wom - - en \_\_\_\_ who\_\_ were with Mar - - y  
 came \_\_\_\_ bring - - ing spic - - es, and be - - ing at  
 a \_\_\_\_ loss how \_\_\_\_ to \_\_\_\_ at - tain their pur - - - pose,  
 they saw the stone \_\_\_\_ rolled a - - way, \_\_\_\_ and a di - vine  
 youth \_\_\_\_ calm - - ing the tu - - mult \_\_\_\_ of \_\_\_\_ their \_\_\_\_  
 \_\_\_\_ souls, for saith \_\_\_\_ he, \_\_\_\_ the Lord Je - sus is \_\_\_\_  
 ris - - en. Where-fore preach to His preach - ers \_\_\_\_ and \_\_\_\_ dis  
 - ci - - ples to make haste \_\_\_\_ to Gal - - - i - - -  
 lee and be- hold Him ris - en \_\_\_\_ from the \_\_\_\_ dead \_\_\_\_ as  
 the Lord and the \_\_\_\_ Giv - - er \_\_\_\_ of \_\_\_\_ life.