

*The Ninth Ode of the Second Canon, Tone 8.*

(According to the Antiochian typikon, the proper magnification before each troparia in the Ninth Ode is "Most-holy Theotokos, save us.")

Musical notation for the first part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Most - ho - ly The - o - to - kos, save us.

Most - ho - ly The - o - to - kos, save us.

(In other traditions, the following magnification is used instead of "Most-holy Theotokos, save us.")

Musical notation for the alternative magnification, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Mag-ni - fy, O my soul, the Vir-gin Mar - y, born of a bar-renwomb.

Mag-ni - fy, O my soul, the Vir-gin Mar - y, born of a bar-renwomb.

Musical notation for the second part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Ver - i - ly, vir - gin - i - ty, O The - o - to - kos, is im - pos - si - ble for a

Ver - i - ly, vir - gin - i - ty, O The - o - to - kos, is im - pos - si - ble for a

Musical notation for the third part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: moth - er, as birth - giv - ing is im - pos - si - ble for vir - gins. Yet in

moth - er, as birth - giv - ing is im - pos - si - ble for vir - gins. Yet in

Musical notation for the fourth part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: thee hath the dis - pen - sa - tion of both been ac - com - plished.

thee hath the dis - pen - sa - tion of both been ac - com - plished.

Musical notation for the fifth part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Where - fore, all we fam-i - lies of the earth cease - less-ly bless thee.

Where - fore, all we fam-i - lies of the earth cease - less-ly bless thee.

Most - ho - ly The - o - to - kos, save us.

(In other traditions, the following magnification is used instead of "Most-holy Theotokos, save us.")

Musical notation for the alternative magnification, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Mag-ni - fy, O my soul, the Vir-gin Mar - y, born of a bar-renwomb.

Mag-ni - fy, O my soul, the Vir-gin Mar - y, born of a bar-renwomb.

Slower

Musical notation for the final part of the Ninth Ode, showing a single melodic line in G clef, common time, with quarter and eighth notes. The lyrics are: Thou hast a - chieved,O The - o - to - kos, the pro-mise of the

Thou hast a - chieved,O The - o - to - kos, the pro-mise of the

birth - giv - ing as worth - y of thy pu - ri - ty; for  
thou didst be - stow on her who was fruit - less a  
flour - ish - ing fruit from God. Where - fore, we  
na - tions of the earth cease - less - ly bless thee.

Most - ho - ly The - o - to - kos, save us.

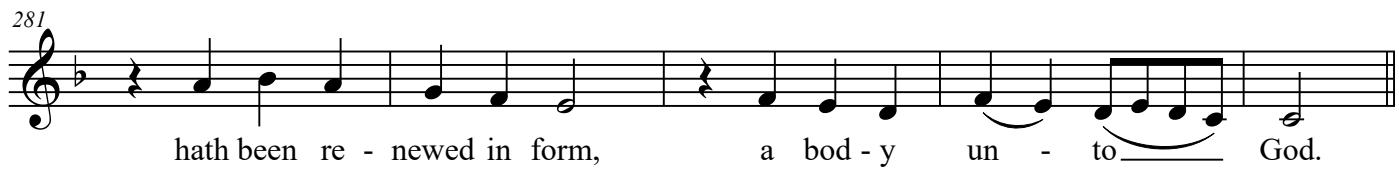
(In other traditions, the following magnification is used instead of "Most-holy Theotokos, save us.")

Mag-ni - fy, O mysoul, the Vir-gin Mar - y, born of a bar-renwomb.

Slower

Ver - i - ly, O un - de - filed one, the proph - e - cy of the  
cri - er hath been ful - filled; for he said, I shall raise the fal - len  
tab - er - nac - le of the no - ble Da - vid, which was fore - de-signed in  
thee, O thou in whom all the sod of hu - man - i - ty

281



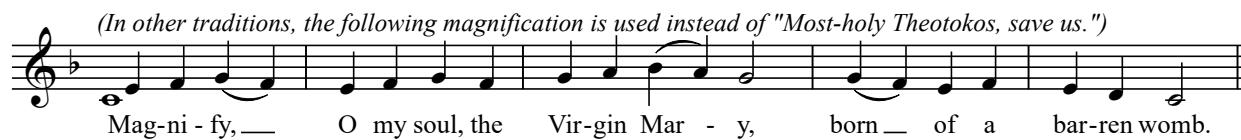
hath been re - newed in form, a bod - y un - - to God.

286



Most - ho - ly The - o - to - kos, save us.

(In other traditions, the following magnification is used instead of "Most-holy Theotokos, save us.")



Mag-ni - fy, O my soul, the Vir-gin Mar - y, born of a bar-ren womb.

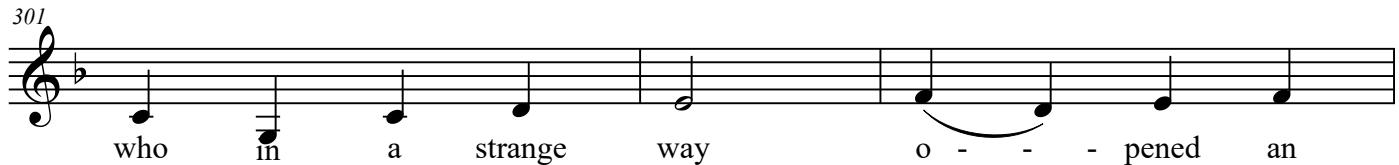


O The-o - to - kos, as we a - dore thy swad-dling clothes, we

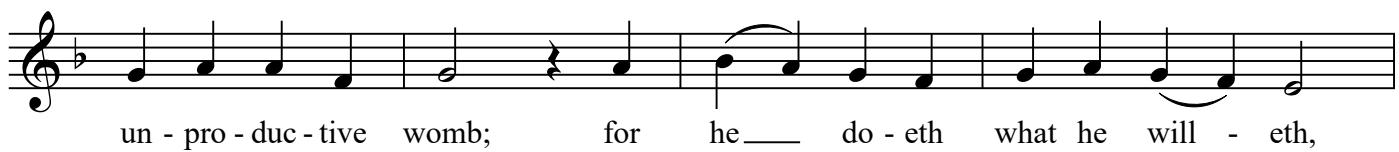


glo - ri - fy him who gave fruit to the bar - ren;

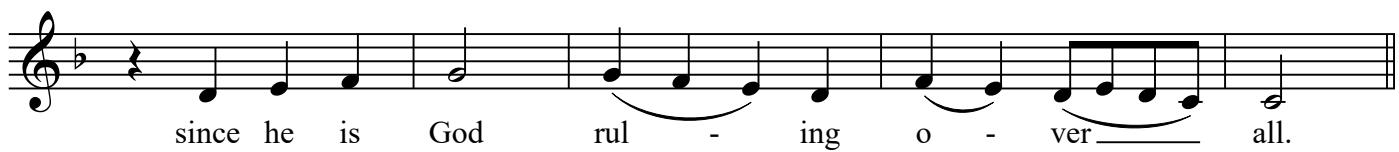
301



who in a strange way o - - - pened an



un - pro - du - cive womb; for he do - eth what he will - eth,



since he is God rul - ing o - ver all.

313

Most-ho - ly The - o - to - kos, save — us.

(In other traditions, the following magnification is used instead of "Most-holy Theotokos, save us.")

Mag-ni - fy, — O my soul, the Vir-gin Mar - y, born of a bar-ren womb.

O An-na of di - vine\_\_ mind, moth-er of the bride, thou\_\_ hast pro -

-duced from thy\_\_ womb un - ex - pect - ed - ly, af - ter the

prom - ise, the flow'r of the plant\_\_ of vir - gin - i - ty,

giv - ing as fruit from God the good - ness of pu - ri - ty.

Where-fore, we\_\_ all be - at - i - fy\_\_ thee, since

thou\_\_ art the or - - i - gin of\_\_ our\_\_ life.

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

- it. It is im - pos - si - ble for those who have

not the law to glo - ri - fy thē e - ter - nal Trin - i - ty,

Fa - ther, Son, and Ho - ly Spir - it, om - nip - o - tent and

un - cre - ate, in whom, and in the sign of whose\_\_\_

might, the whole\_\_ world\_\_ is es - tab - lished.

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

In thy womb, O Vir - gin Moth - er, thou didst hold\_\_\_

one of the Trin - i - ty Christ the King, whom all cre -  
- a - tion doth praise and be - fore whom the ce -  
- les - ti - al thrones do trem - ble. Where - fore, be - seech him, O  
all - re - vered one, to save our souls.