



THE BEGINNING OF THE INDICTION

September 1

Apolytikion

Second Mode

Intonation: #4

Allegro ♩=150

Ὁ πάσης Δημιουργός

Un. G

O Mak - - - er of all cre - a - tion, Who hast es -

E

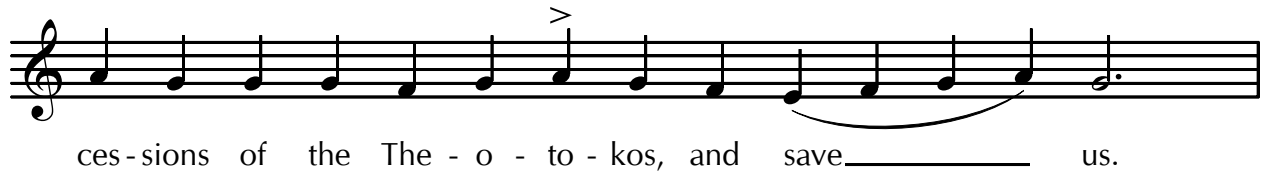
tab-lished the times and the sea - sons in Thine own pow - - -

Un. G

er: Bless the crown of this year with Thy good-ness, O Lord, and

E Un.

keep our rul - ers and Thy flock— in peace, by the in - ter -

*The Panagia of Arizona*



ST. SYMEON THE STYLITE

September 1

Apolytikion

First Mode

Intonation: #1

Allegro ♩=150

Ὑπομονῆς στύλος

D

Thou be - cam - est a pil - lar of pa - tience and didst

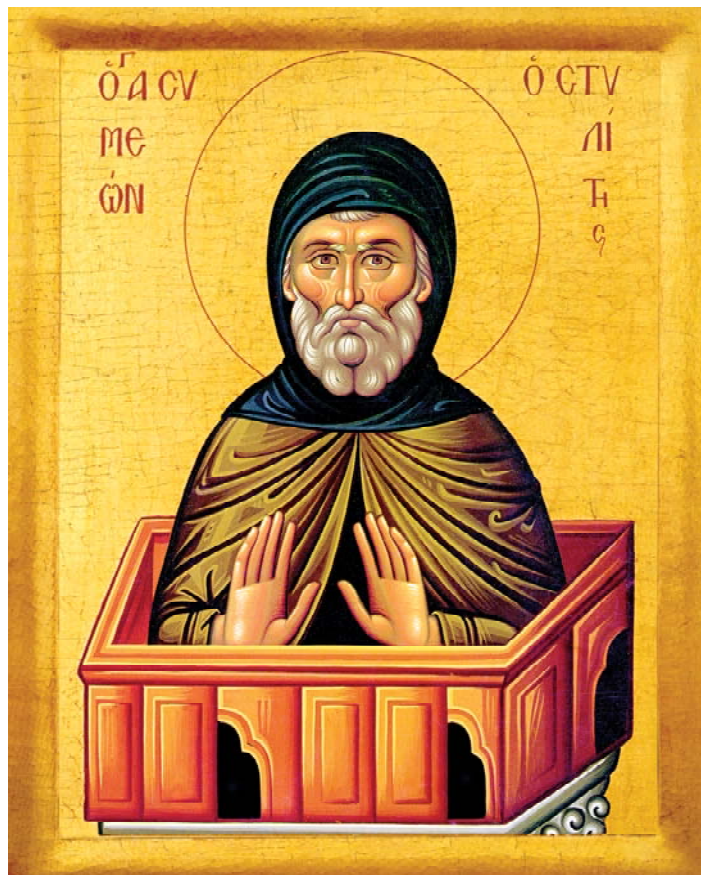
em - u - late the Fore - fa - thers, O right - eous one: Job

in his suf - fer - ings, Jo - seph in temp - ta - tions,

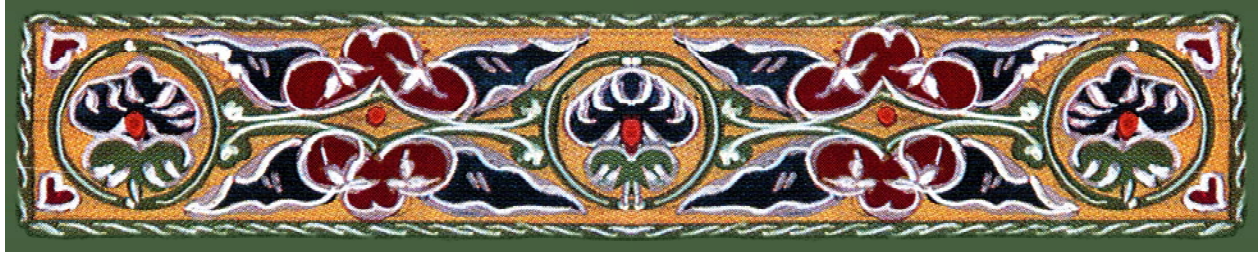
and the life of the bod - i - less while in the bod -

y. O Sym - e - on, our right-eous Fa - ther, in - ter -

cede with Christ_ God that our souls_ be_ saved.



ST. SYMEON THE STYLITE



THE BEGINNING OF THE INDICTION

September 1

Kontakion

Fourth Mode

"Thou Who wast raised up"

Intonation: #10

Allegro ♩=150

Ὁ τῶν αἰώνων ποιητής

O God of all, — Thou — Who hast made — all the

ag - es, O Sov - reign Lord, — tru - ly tran - scen -

dent in es - sence, be - stow Thy grace and bless - ing on the

year to come; and, O Most Com - pas - sion - ate, in Thine

in - fi - nite mer - cy save all them that wor - ship Thee,

Who a - lone art our Mas - - - ter, and that with fear, O

Sav - iour, cry to Thee: Grant un - to all men a

fruit - ful and god - ly year.

Let the word of Christ dwell in you richly in all wisdom;
 teaching and admonishing one another in psalms and hymns and spiritual songs,
 singing with grace in your hearts to the Lord.



ST. SYMEON THE STYLITE

September 1

Kontakion

Second Mode

Intonation: #4

Allegro ♩=150

Τὰ ἄνω ζητῶν

Un. G

Thou sought - est the heights, though part - ed not from things — be -

E

low. Thy pil - lar be - came a char - i - ot of fire — for

Un.

thee. Thou be - cam - est there - by a true com - pan - ion of the an -

G E Un.

gel - ic host; and to - geth - er with them, — O Saint, thou



In the churches
 there are vigils, and David
 is first and middle and last. In the
 singing of early morning hymns David
 is first and middle and last. In the tents at
 funeral processions David is first and middle and
 last. In the houses of virgins there is weaving, and David
 is first and middle and last. What a thing of wonder! Many
 who have not even made their first attempt at reading know all
 of David by heart and recite him in order. Yet it is not only in the
 cities and the churches that he is so prominent on every occasion and
 with people of all ages; even in the fields and deserts and stretching into
 uninhabited wasteland, he rouses sacred choirs to God with greater zeal.
 In the monasteries there is a holy chorus of angelic hosts, and David is
 first and middle and last. In the convents there are bands of virgins
 who imitate Mary, and David is first and middle and last. In the
 deserts men crucified to this world hold converse with God,
 and David is first and middle and last. And at night all
 men are dominated by physical sleep and drawn into
 the depths, and David alone stands by, arousing
 all the servants of God to angelic vigils,
 turning earth into heaven and
 making angels of men.

- St. John Chrysostom