Orthodox Wedding Music

St. Anthony's Greek Orthodox Monastery
This book is available online for free in both Byzantine and Western notation.

Recordings of this music chanted by the monks of our monastery are also available online at:
http://www.stanthonysonastery.org/music/Mysteries.htm

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Awed by the Beauty*

Third Mode

adapted from traditional melody

*Ηχος γ’. Γα

Τὴν ὡραιότητα

wed by the beauty of thy virginity and

the exceeding radiance of thy purity, Gabriel

Duration: 1:00

Intonation: #8

* Instead of playing Wagner's "Bridal Chorus" ("Here Comes the Bride") as a processional, it is more appropriate at an Orthodox wedding to chant an Orthodox hymn. According to some local traditions "It is truly right" is chanted in second mode (see page 5) as a processional. Another troparion that is chanted in some places as a processional is "Awed by the beauty." On this page is the heirmological (brief) version, and on page 3 is the sticheraric (long) version.
called out unto thee, O Theodoros: What worthy hymn of praise can I offer unto thee? And what shall I name thee? I am in doubt and stand in awe. Wherefore, as commanded, I cry to thee: Rejoice, O Full of Grace.
Awed by the Beauty

Sticheraric (Long) Version

Third Mode

adapted from traditional melody

'Ἡχος γ'. Γα

Duration: 2:15

Intonation: #8

Τήν ωραίότητα

wed____ by the____ beauty_________________ of_

_____ thy_____ virgin_________ and

the exceeding_______ rai______ distance______ of____ thy____ purity,_________
Gabriel called out unto thee, O Theotokos: What worthy hymn of praise can I offer unto thee? And what shall I name thee? I am in doubt and stand in awe. Therefore, as commanded, I cry to thee: Rejoice, O Full of Grace.
It is Truly Right

Second Mode
adapted from the ancient melody
according to the oral tradition of the Holy Mountain

'Hχος Δι

ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ, 
ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ, 
ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ, 
ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ, 
ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ, 
ο Θεότοκος, Θεία Βλέστη, δε θέλεις, καὶ μετέχεις, δι' τι ήσσυ ευπροσδοκήσῃ,
Wedding - It is Truly Right

and___________ be -   - yond_______ com-pare__________ more_____

_ (M) _ (Δ)
glo- ri- ous___ than the Se- - ra- - - phim, who with-

out cor- - - rup- - - tion___ didst give birth to God_____

the______________ Word, the ver- - - y______ The - - -

o- to- - kos, thee do we mag- - - ni- - - fy.
**Lord Have Mercy**

**Plagal Fourth Mode**
adapted from Constantine Pringos (1892-1964)
the Protopsaltis of the Patriarchate of Constantinople (1939-1960)

ord,___ have__ mer - - cy.


Lord, have___ mer - cy.

Lord, have_____ mer - - cy.

Lord,___  have_ mer - - cy.

Lord,___  have_ mer - - cy.
Plagal Fourth Mode
adapted from John Pallasis (d. 1942)
Plagal Fourth Mode
adapted from Iakovos Nafpliotis (1864-1942)
the Protopsaltis of the Patriarchate of Constantinople (1911-1939)

Lord, have mercy.

To Thee, O Lord.

Amen.
Plagal Fourth Mode
adapted from Thrasyvoulos Stanitsas (1910-1987)
the Protopsaltis of the Patriarchate of Constantinople (1960-1964)

Lord, have mercy.

To Thee, O Lord.

Amen.
Plagal Fourth Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery

Lord, have Mercy.

Lord,_______ have Mercy.

Lord,_______ have Mercy.

Lord,_______ have Mercy.

Most holy The o to kos, save us.

To Thee, O Lord.

Amen.
Plagal Fourth Mode
adapted from Michael Hatzianastasiou (d. 1948)

"Lord, have mercy."
9 Lord, have mercy.

10 Lord, have mercy.

11 Lord, have mercy.

12 To Thee, O Lord.
Plagal Fourth Mode
adapted from Kyriazis Nicoleris

\[ \text{"Lord, have } \text{mer - - cy.} \]

\[ \text{Lord, have } \text{mer - - - cy.} \]

\[ \text{Lord, have } \text{mer - - cy.} \]

\[ \text{Lord, have } \text{mer - - - cy.} \]

\[ \text{Lord, have } \text{mer - - - cy.} \]

\[ \text{To Thee, O Lord.} \]

\[ \text{A - men.} \]
Plagal Fourth Mode
adapted from Hieromonk Hierotheos

Lord, have mercy.

2
Lord, have mercy.

3
Lord, have mercy.

4
Lord, have mercy.

5
Lord, have mercy.

6
Most holy Theotokos, save us.

7
To Thee, O Lord.

8
Amen.
Apolytikion of Saints
Constantine and Helen*

Fourth Mode

Ὑχος Δι

roupon tuvpon

av-ing seen the image of Thy Cross in Heav-en,

and, like Paul, hav-ing re-ceived the call not from men, Thine a-pos-tle

a-mong kings en-trust-ed the com-mon-wealth to Thy hand, O Lord. Keep us

al-ways in peace, by the in-ter-ces-sions of the Theo-to-kos,

O on-ly Friend of man.

* In some places, this Apolytikion is chanted immediately after "Blessed is our God" in the beginning of the service of betrothal.
**Kontakion of Saints**

**Constantine and Helen***

**Third Mode**

\[\text{\textgreek{\textalpha\textbeta\textomicron\textgamma\textomicron\textomicron\textomicron\textnu}}\text{\textcapital{\textomicron\textomicron\textomicron\textnu}\textcapital{\textomicron\textomicron}}\]

Duration: 1:00

Intonation: #8

*In some places, this Kontakion is chanted immediately after "Blessed is the Kingdom" in the beginning of the service of crowning.*
as a great en-sign, dread and most awe-some in war.
Glory to Thee

Grave Mode

Hχος βαρύς Γα

Vertex: 180

G

(Ν)

lo - ry to Thee, our God,

glo - ry to Thee.

(Μ)

(repeated for each verse)

After the final verse:

G

(Π)

lo - ry to Thee, our God,

glo - ry to Thee.

(Ν)

(Μ)

Verses:

Blessed are all they that fear the Lord, that walk in His ways.
Thou shalt eat the fruit of thy labours;
Blessed art thou, and well shall it be with thee.
Thy wife shall be as a fruitful vine on the sides of thy house,
Thy sons like young olive trees round about thy table.
Behold, so shall the man be blessed that feareth the Lord.
The Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life.
And mayest thou see thy children’s children; peace be upon Israel.
O Lord our God

Grave Mode

Lord our God, with glory and honour crown them.

From the beginning of creation God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh.

Mark 10:6-7
**Prokeimenon of the Epistle**

Plagal Fourth Mode

*Ἡχος ἀνά δόνη

Intonation: #26

*Ἐθηκας ἐπὶ τὴν κεφαλήν

hou________ hast________ set up - on their__ heads

crowns__ of__ pre - - - - - - - - - - - - cious________ stones.

* In most traditions, the prokeimenon of the epistle is simply intoned rather than chanted to a sticheraric melody such as this one.
Alleluia
(after the epistle)

Plagal First Mode
by Hieromunk Hierotheos

It is not good that the man should be alone;
I will make him an help meet for him.

Genesis 2:18
Glory to Thee, O Lord

(After the Gospel)

Plagal Fourth Mode
adapted from Athanasios Karamanis

Glory to Thee, O Lord

Alternate Version
adapted from Hieromonk Hierotheos

www.stanthonyssmonastery.org/music/Mysteries.htm
Another Version
adapted from Hieromonk Hierotheos

Glory to Thee, O Lord

Another Version
adapted from Hieromonk Hierotheos
I Will Take the Cup of Salvation

Communion Hymn*

adapted from Hieromnik Gregory of Simonos Petras Monastery

First Mode

I will take the cup of salvation, and I will call upon

* Several melodies for this communion hymn are provided on the following pages, but only one of them is to be chanted at a time.
The Seven Maccabee Children, Solomone Their Mother,
and Eleazar Their Teacher
Thy wife shall be as a fruitful vine on the sides of thy house,
thy sons like young olive trees
round about thy table.

Psalm 127:3-4
Fourth Mode "Agia"

I (M) (Δ) ______ will_____ take the___ cup of____ sal- va- tion,____

and____ I____ will_ call up- on the___ name___ of____

the_______ Lord.____________________________ Al- le- lu- - - - - -

- - - i- - - - - - a.
They are no more twain, but one flesh.

What therefore God hath joined together

let not man put asunder.

Matthew 19:6
Dance, O Isaiah

Plagal First Mode

\[ \text{'t} \text{Hχος} \frac{\lambda}{\pi} \text{ q Kε} \]

Intonation: #13

\'Ησαία χόρευε

dance, O Isaiah; the Virgin hath conceived

and hath given birth to a Son, Emmanuel, Who is both

God and man; Orient is His name. In magnifying Him, we call

the Virgin blest.
O Holy Martyrs

Grave Mode

"Ἡχος βαρύς Βαρύς Γα

Intonation: #21

"Αγιοι μάρτυρες

Holy martyrs, who have contested well and have been crowned: Intercede ye with the Lord that He have mercy on our souls.
Glory to Thee, O Christ God

Grave Mode

'Ἡχος βαρύς Γα

Δόξα σοι Χριστέ ὁ Θεός

Lo-ry to Thee, O Christ God, the boast of the A-pos-tles, the joy of the mar-tys, who pro-claimed the con-sub-stan-tial

Trin-i-ty.
Dogmatic Theotokion

First Mode

Ὑχος ἡ Πα

Τὴν παγκόσμιον δόξαν

The universal glory born of men, who hath given birth unto the Master, the heavenly gate, let us praise Mary the Virgin, the song of the bodiless hosts, and the adornment of the faith.
ful. For she was shown to be a Heaven and a temple of the Godhead; destroying the wall of enmity, she ushered in peace and opened the Kingdom. Possessing, therefore, this anchor of faith, we have as champion the Lord Who was born of her. Take courage, therefore, take courage, O ye people of God; for He shall fight thine enemies, since He is the Almighty.

One.
Dogmatic Theotokion

Plagal First Mode

Ἐν τῇ Ἑρυθρῇ θαλάσσῃ

n the Red Sea there was once depict ed an image of the un wed ded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trod-den dry-shod by Is-rael; now Christ is born seed-less-ly of the
"Yoke them in oneness of mind;
crown them into one flesh;
grant them the fruit of the womb,
the joy of children."