Vespers
As chanted on the Holy Mountain
Byzantine music in Western notation in English
Vespers

As chanted on the Holy Mountain
Western Notation
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Concerning Adaptation

ACCURATE liturgical translations rarely have the same meter as the original text. As a result, either the original melody must change to accommodate the new pattern of accented and unaccented syllables, or the words must be forced into a melody that was designed for a different text. When the original melody is not well known, most people would agree that the original melody should be discarded and a new melody composed. When, however, the original melody is known and loved by many, most people prefer a musical arrangement of the text that resembles the original melody to a certain degree. Opinions vary as to what degree this should be.

To illustrate different degrees of preserving the original melody, we shall compare various arrangements for the initial words of the Vespers psalm verse “Lord, I have cried” (Κύριε ἐκέκραξα) in sticheraric first mode. The version of this that is considered by most to be the “original melody” is found in the Anastasimatarion of Petros the Peloponnesian (d. 1777) as published by Ioannis the Protopsaltis (d. 1866), which begins as follows:

\[
\text{Tφ Σαββάτω ἐσπέρας.} \quad Πα.
\]

\[
\begin{align*}
\text{Κύριε} & \text{ ἐκέκραξα} & \text{προ} & \text{o} & \text{ος} & \text{ος} & \text{κου} & \text{κου} & \text{ος} \\
& & & & & & & & \\
& & & & & & & & \\
& & & & & & & & \\
& & & & & & & & \\
\end{align*}
\]
Concerning Adaptation

The first adaptation we shall analyze is taken from the *Divine Liturgy Hymnal*,\(^1\) commonly known in the Greek Orthodox Archdiocese of America as “the green book.”

![Musical Notation]

This example has the advantage of preserving the original melody\(^2\) so well that both the English and the Greek could be used in the same score. It has the disadvantage, though, of unnecessarily repeating the phrase “to You.” Another problem with this setting is that the melody for the first instance of the word “Lord” breaks the formulaic rules of composition for Byzantine music that dictate which melodic lines may be used to match a particular syllabic pattern. The melody for the phrase “me O Lord” is a standard formula in Byzantine music. However, placing the word “O” on the wrong note betrays either an ignorance of or disrespect towards the traditional application of this formula. Breaking the formulaic rules is a problem not only ideologically (in that such compositions cannot be considered a valid continuation of the tradition of Orthodox chant—which, as the musicologist Dimitri Conomos has pointed out, is “the only music in world history that has a continuous 1500-year unbroken melodic tradition”) but

---


\(^2\) This arrangement is actually a transcription of the melody written by John Sakellaridis in his book *Ἱερὰ Ὑμνῳδία* presented below, which differs only slightly from the melody by Ioannis the Protopsaltis on the previous page.
also aesthetically, because—to quote Conomos again—“these age-old chants, especially preserved on Mount Athos, bear a relevance and a beauty that is unmatched by other, later productions.” Besides, melodies that break these rules usually sound awkward even to the untrained ear, due to an unbalanced match between words and melody.

The second example is taken from the *Anastasimatarion: Resurrectional Hymnal*, which contains music composed by Hieromonk Seraphim Dedes.

This second example also has advantages and disadvantages similar to the first example. In particular, the text has been adjusted to fit the melody better (the phrase “hear me” is repeated a total of six times whereas the original version of the hymn uses this phrase only four times). The melody also stretches the formulaic rules of Byzantine music composition: a melodic phrase requiring three syllables was used for the two syllables “Lord I” and “cried un-”. This example differs from the first example in that the melody has been slightly changed to fit the text better. Namely, the one-beat rest following the martyria was used instead of an ison. An advantage of this example is that it is written in a traditional notation of the Orthodox Church. We have enumerated the reasons why Byzantine music notation is superior to Western notation in an essay at: [http://www.stanthonysonastery.org/music/NotationB.htm](http://www.stanthonysonastery.org/music/NotationB.htm)

The next example on the following page was written by David Melling of blessed memory, a Byzantine musicologist in England.

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4 It should be pointed out, though, that this publication does not always preserve the original melodies unchanged. Usually the original melodies have been adjusted to a greater degree in order to match the English text better.
This adaptation has preserved the original melody essentially unaltered, as did the previous two examples. But this version differs from them in that it does not repeat words that are not repeated in the original. Since, however, the Greek text has more syllables than the English translation, some words in this version have been extended over a dozen notes. Although such a phenomenon does occur occasionally in the sticheraric genus of hymns, it only happens with particular melodic lines. The melodic lines in this adaptation, however, would always be used with more syllables in regular Byzantine music.

The fourth example is taken from page one of this book:
Concerning Adaptation

This fourth example has advantages and disadvantages different than the first three examples. Its primary disadvantage is that the original melody has not been preserved. A further disadvantage of this example is that it is in Western notation. Its advantages, though, are that the text has not been tampered with in order to mimic the syllabic pattern of the original hymn in Greek, and the melody has been molded to match the text in perfect compliance with the formulaic rules of Byzantine music.

The following adaptation is by John Michael Boyer, the Protopsaltis of the Greek Orthodox Metropolis of San Francisco, who studied Byzantine chant in Greece under the Archon Protopsaltis Lycourgos Angelopoulos:

This adaptation is nearly identical to the previous example, even though the two were composed independently. The only melodic difference occurs on the first word. This adaptation also complies fully with the formulaic rules of Byzantine music and is flawless in terms of orthography. Another obvious difference between this and the previous version is that the latter is written in Byzantine notation and includes the oxeia that Simon Karas recommended reintroducing and the markings for synepthygmenos rhythm.

The next example is from the Byzantine Music Project by Dr. Basil Kazan of blessed memory:

---

5 We decided to publish the music of this book first in Western notation despite its drawbacks, since the vast majority of chanters today know only Western notation. God willing, in the near future we will present the same troparia also in Byzantine notation.
This adaptation combines the advantages and disadvantages of the previous examples. In some places (in the first measure, for example), the melody has been altered to match the text better, while in other places (e.g., in the third measure), the original melody has been preserved at the expense of breaking the formulaic rules of Byzantine music. For example, the melody for the two-syllable word “unto” is never used for two syllables in sticheraric first mode in Byzantine music in Greek—but always for only one syllable. It should be pointed out, though, that Byzantine music in Arabic very frequently inserts extra syllables into formulae of Greek Byzantine music. Therefore, one could justifiably argue that this standard practice of theirs is not wrong but merely represents a different tradition that is well established. Another drawback of this adaptation is that the words that would be accentuated when reading this text aloud are not emphasized by the melody: in the first independent clause “O Lord, I have cried out unto Thee,” one would normally accentuate the words “Lord,” “cried,” and “Thee.” The melody, however, emphasizes the words “I” and “Thee.”

The next example is an adaptation in English by Nancy Takis of Michigan.
The melody of this adaptation has been altered to match the text, without distorting the text to fit the original melody better. This example conforms well to the formulaic rules of Byzantine music except in two places where the rules have been stretched in order to imitate the original melody better: 1) the melody for the phrase “cried out to thee” in the second staff is a hybrid combination of a heirmologic formula of plagal first mode with a sticheraric formula of first mode, and 2) the melodic phrase for the words “me, O Lord” in the first two measures of the second staff is appropriate for two syllables instead of three. In order to use this melodic phrase (known as the κύλισμα in the old Byzantine notation) for three syllables, the embellishment of the first note is expressly written out either as a petastē with a kláisma, or as an ison and kentēmata with a gorgón all above an oligon. The ramifications of this for music in Western notation are that the melody for the first of the three syllables should be written either as four eighth notes (on F, G, F, and E in this instance) or as a dotted eighth note followed by a sixteenth note and two eighth notes (again on F, G, F, and E). A significant advantage of this adaptation in comparison to the previous example by Kazan is that the melody emphasizes the words that one would emphasize when reading the text aloud.

The following example is an adaptation by Kevin Lawrence of North Carolina.
Concerning Adaptation

This adaptation has successfully followed the original melody quite closely. The only difference is that in three places a quarter note has either been inserted or removed so that the melody would match the English text better. In particular, a quarter note has been added in the first two staves for both instances of the word “O,” and in the second measure of the second staff, a dotted half note is used instead of a half note and a quarter note. An inevitable result of preserving the original melody so well in a different language is that the formulaic rules of Byzantine music must be broken, due to the different number of syllables in the translation. This can be observed in the first measure of the second staff where the melody for the word “hear” is associated with only one syllable instead of two. Likewise, the melody for the word “hear” in the middle of the third staff would normally have two syllables, but here it has only one. These imperfections may be considered minor since the melody does not cloud the meaning of the text by emphasizing unaccentuated syllables.

The following polyphonic setting is by Fr. James Meena of blessed memory, who was an archpriest of the Antiochian Archdiocese of America. Although having multiple parts clouds the modality of Byzantine music, we can still critique the arrangement by examining only the soprano’s melody.
Concerning Adaptation

This adaptation is similar to the previous example in that the original melody has been preserved quite well. This example differs in that the text has been altered to fit the music better: the phrase “to Thee have I cried” in the first line is changed to “I have cried unto Thee” in the third line. Likewise, the phrase “hear me” in the first and second lines is changed to “O hear me, hear me” in the third line, thus repeating this phrase more times than it is repeated in the original Greek. Another drawback of using the original melody nearly unaltered is that it unavoidably emphasizes unduly the word “I” in the second line. This arrangement also breaks the formulaic rules by associating the two syllables “have I” with two consecutive quarter notes in the first line, since the rules dictate that a single syllable with a half note belongs in this melodic phrase.

The next example is taken from the website of the Holy Transfiguration Monastery in Brookline, Massachusetts.6

![First Tone](image)

This is an adaptation of a more contemporary version of this hymn, presented on the following page taken from a book published in 1952 by Constantine Pringos, the Archon Protopsaltis of the Patriarchate of Constantinople.7

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6 See [http://www.homb.org/frameset-sitemap.htm](http://www.homb.org/frameset-sitemap.htm)
7 Πρίγγου, Κωνσταντίνου, Η Πατριαρχική Φόρμιγξ - Αναστασιματάριον, Αθήναι, 1974, σελ. 15.
Comparing the two, we can see that the English adaptation has successfully captured the flavor of the original and several of its melodic phrases. Furthermore, this transcription in Western notation includes many of the implied embellishments of Byzantine chant. It also follows the formulaic rules perfectly, except in the beginning of the second staff where the word “me” is used with a melodic phrase that is supposed to have two syllables instead of only one.

We shall now proceed to examine various adaptations of this hymn in other foreign languages. The following example is taken from an Anastasimatarion in Rumanian:  

---


---

This example is similar to the fourth and fifth examples in that the original Greek melody has not been preserved, but the text has not been distorted, and the music follows the formulaic rules of Byzantine music. It also follows the orthographical rules faithfully, except in one place:
the elaphrón and the kentēmata for the syllable “zi” in the first line should not be placed above an oligon, since they are not followed by a descending character.

The next example is an adaptation in Spanish by Panagiotis Katsoulis from Athens, a son of the great teacher and protopsaltis, Konstantinos Katsoulis (1930-1987):

Kekragario, Tono Primero Ⅰ Alexa

Again, minor changes have been made to the original melody in order to match the text, and words have not been unnecessarily duplicated. The only problem with this adaptation is that it contains a few orthographical errors. In particular, the vareia in the first line should be removed, vareias should be added before the two-beat apóstrophoses in the second and third lines, and the synechēs elaphrón should be replaced by an yporroē. Nevertheless, this adaptation faithfully follows the formulaic rules of Byzantine music composition.

The following example is an adaptation in Arabic by Mitri el-Murr (1880-1969), the Proto-
psaltis of the Patriarchate of Antioch, who was the first to write troparia in Arabic in Byzantine notation:
Concerning Adaptation

As with the previous example in Rumanian, we see that the original melody has been changed to match the text, while conforming perfectly to the formulaic rules of Byzantine music. Note that only subtle changes in the melody were made so as to retain the “flavor” of the original melody. There are, however, three slight orthographical inaccuracies in this adaptation: the symlinkos in the first line should be a vareia, the antikénoma with an aplē in the third line should be replaced by a petastē with a klásma, and the symlinkos in the second line should be removed.

The next example is an adaptation in English based on the Arabic melody by Sub-Deacon Karim El-Far of California:

O Lord I have cried out unto Thee Hear Thou me Hear Thou me O Lord O Lord I have cried out unto

Comparing this with the Arabic prototype, we see that the melody is identical, except for the notes that have been added to account for the word “O” in both the first and third lines. A drawback of preserving the original melody unchanged is evident in several places where an unaccented word becomes musically accentuated by the melody. In particular, the words “unto” and “Thou” in the first line and the word “have” in the third line are unduly emphasized by the melody. Another drawback of not changing the original melody is that the formulaic rules have been broken in the third line where the word “Lord” is extended over three notes. In terms of orthography, this example has the same orthographical errors as the Arabic prototype. It has an additional orthographical mistake in the first line, where the second note should be an ison preceded by a vareia, rather than an ison above a petastē.

The following example is a Serbian adaptation taken from a book published in Church Slavonic in Constantinople in 1859 by Hadji Angel Ioanov Sevlievets:
Here the original melody has been discarded and a new melody has been composed that conforms perfectly to the formulaic and orthographical rules of Byzantine music. Evidently, the prototype for this adaptation was neither the version of this hymn published by Ioannis the Protospaltis (presented on the first page of this essay) nor the original composition by Petros the Peloponnesian, (shown below in the old notation), but most likely was the version published by Petros Ephesios in 1820 (presented on the following page). This can safely be assumed since the first six notes in both versions are identical and since both versions have a medial cadence on Ζω.

9 Ἐφέσιος, Πέτρος, Νέον Ἀναστασιματάριον, ἐν Βουκορεστίῳ, 1820, σελ. 1.
The version of this hymn by Petros Ephesios begins as follows: 10

Notice that in the manuscript on the previous page, the entire melody of the first line is repeated verbatim from the end of the second line until near the end of the third line. Although this version also begins with the same musical phrase as the version by Ephesios, it does not have a medial cadence on its mesos “Ζω” as do Ephesios and Selvievec. Therefore, it is probable that Selvievec based his melody on the version by Ephesios.

10 As an aside regarding orthography, an astute observer will notice that Petros Ephesios (d. 1840) used an oligon for the second to last note in the first line for the syllable “σα,” whereas Ioannis the Protopsaltis (d. 1866) in the first example of this essay used a petastē in the same situation. A little-known rule of orthography dictates that an oligon must be used in this situation. (See Οἰκονόμου Χαραλάμπους, Βυζαντινῆς Μουσικῆς Χορδή, ἐν Ἱερᾶ Μητροπόλει Πάφου-Κύπρου, 1940, σ. 26, §55γ, or rule #2d in our compilation at: http://www.stanthonyssmonastery.org/music/ByzOrthography.pdf) Further evidence that the oligon is indeed more correct is found by examining manuscripts of the Three Teachers and their immediate disciples. For example, the following facsimile of a manuscript written in 1839 (MS 23501 Σπουδαστήριον Πρακτικῆς Θεολογίας, Πανεπιστήμιο Θεσσαλονίκης, φ. 1α.) correctly uses the oligon:
Concerning Adaptation

Returning to our analysis of adaptations in foreign languages, the next example we shall examine is another version in Church Slavonic. This one is taken from a recent publication in Bulgaria which is a reprint of a book published in 1872 in Constantinople:

The melody in this example differs in only a few places from the melody in the other example in Church Slavonic. In both of them the original melody has been altered in order to match the syllabic pattern of the translation in accordance with the formulaic rules of Byzantine music. Note that this publication continues the ancient manuscript tradition of including a decorative header, inserting an elaborate initial capital letter, and writing Byzantine notation in both red and black (or brown) ink. This example is free of orthographical errors, but a minor typographical defect is that the font used to typeset the music puts the klásma and the gorgón too far above the apóstrophos and the yporroē.

The melodies in this book are for the most part identical to those found in the first Bulgarian book of Byzantine music printed in 1847 in Bucharest by Nikola Triandafilov.

12 Воскресник или Церковно Восточное Песно-Пение, Содержающе Осмогласника и Оутренние Стихиры. Написан от Т. Икономова. Напечатан же издевением Андрея Анастасова и С-не. Цариград. 1872. стр. 17. The melodies in this book are for the most part identical to those found in the first Bulgarian book of Byzantine music printed in 1847 in Bucharest by Nikola Triandafilov.
13 The font used for this example was “ED Psaltica,” and it is available online at www.cmkon.org/fonts.htm Because of this and its other imperfections, we created our own “EZ Psaltica” font package, which is available online at: http://www.stanthonyssmonastery.org/music/ByzMusicFonts.html
Concerning Adaptation

The following example is an adaptation by Andréa Atlanti of France, who studied Byzantine chant in Greece under the Protopsaltis Zacharias Paschalides.

This adaptation is another example wherein the original melody was discarded so that the melody would match the words in perfect conformity to the formulaic rules. This example also has perfect orthography except for one minor detail: the apóstrophos in the second line above the syllable “moi” should have a petastē beneath it.

* * *

In summary, the versions of this hymn written in countries where Byzantine chant has existed for centuries (Bulgaria, Greece, Rumania, Serbia, and Syria) have two characteristics in common: the melody has been molded to match the text, and the text has not been tampered with in order to fit a particular melody. On the other hand, most arrangements of this hymn from America—where Byzantine chant has only recently appeared—preserve characteristics of the original melody at the expense of the text. In particular, three compromises have been observed in such adaptations: 1) The text itself has been tampered with in order to mimic the syllabic pattern of the original hymn, 2) unaccented syllables are unduly emphasized by the melody, and/or 3) the formulaic rules of Byzantine music composition have been stretched or disregarded. One can surmise that these compromises are not found in the hymns in countries where Byzantine chant has existed for centuries because composers with a thorough grasp of Byzantine chant abound in such places. In America, however, where Byzantine chant is new and expertise in it is rare, most attempts to arrange hymns have some or all of the aforementioned shortcomings. As regards orthography, we have seen that examples taken from the nine-
Concerning Adaptation

In our Divine Liturgies book, for some hymns we composed new melodies that would match the English text without breaking any formulaic rules, while for other hymns we disregarded the rules in order to preserve the original melody with few or no changes. This was intentional, because many people know the melodies of those hymns, and they would prefer an adaptation that sounds familiar, whereas in this Vespers book, most of the troparia of the octoechos are not well known. Therefore, we preserved only the general melodic movements of each troparion, while adapting the words to their appropriate melodic formulae. Only in the Apolytikia did we slightly stretch the formulaic rules in order to accommodate more of the original melody.

14 See http://www.stanthonyssmonastery.org/music/Formula.html
ABOUT THE TRANSLATION

Our previous book with music for the Divine Liturgies contained both Elizabethan and Modern English versions of each hymn. This book for Vespers, however, contains hymns only in Elizabethan English. We decided to compose music only for this style of English because several others have already set these hymns to music using a Modern English translation. All the texts used for the hymns in this publication are copyrighted by the Holy Transfiguration Monastery in Brookline, Massachusetts, and are used with their kind permission. We chose their Elizabethan English translation because many people throughout the world hold their liturgical translations in high regard due to their precision, meter, and elegance.

16 In particular, Hieromonk Seraphim Dedes has set to Byzantine music all troparia of the Octoechos for Saturday Vespers and Sunday Orthros. His works are available at: http://sgpm.goarch.org/Monastery/index.php?p=31 Others who have set these troparia to Byzantine music using a Modern English translation include: Dr. Jessica Suchy-Pilalis, John Michael Boyer, and Andrew Gorny.

17 The only text in this book that is our own translation is the text for the apolytikia of the Resurrection.
Concerning Notation

Over the centuries, Byzantine music notation became increasingly more specific. That is to say, later composers chose to write particular musical phrases with more notes than those of earlier composers. In other words, the later composers wrote out ornamental formulas in full, whereas in the past, these would have been left to the skill and experience of the chanters. This clarification did not purport to add anything new to a given melody, but rather it spelled out the way in which the tune was intended to be chanted in order to eliminate erroneous interpretations. Even today, a chanter following Byzantine notation is still expected to “interpret” a musical phrase based on the oral tradition he has inherited from his mentor. Interpreting a musical phrase entails chanting a tone with a certain élan or adding notes to a phrase. For example, the ancient Byzantine music symbol “apoderma” ( ), as sung in the post-Byzantine era, appears in modern Byzantine notation as:

\[
\begin{align*}
\text{\includegraphics[width=0.5\textwidth]{apoderma.png}}
\end{align*}
\]

---

Concerning Notation

Transcribed literally into Western notation, this phrase would appear simply as:

![Musical notation](image)

However, most chanters with even a rudimentary knowledge of the oral tradition would perform it in the following way:

![Musical notation](image)

Since this book is written for people who have had little or no experience with authentic Byzantine music and its oral traditions, an attempt has been made to include some of these interpretations by adding notes to the melody, following the example of the knowledgeable chanters of the Holy Mountain. Sometimes these additions are simple, as in the example on the previous page, and they do not complicate the melody particularly. In other instances, however, these interpretations entail adding grace notes or replacing a quarter note with an eighth note and two sixteenth notes. Such changes understandably make the music more difficult to sight-read, but this is the only practical way to preserve in Western notation these embellishments, which constitute an integral part of Byzantine music. Transcriptions that do not take into account these implied embellishments yield melodies that are a bland imitation of the original, if they are sung as written. It is to be hoped that the abundant embellishments in this book will not discourage people from using it, but on the contrary, we pray that the melodies’ beauty will inspire Church singers to overcome the challenge. Certainly they will find the extra effort very rewarding. Because there are only a few ornamental musical formulas that need to be learned, the task is not as insurmountable as it may first appear to be. Those used repeatedly in this book are shown in Appendix II to facilitate familiarization.

The ison, or tonic note, of the melody is indicated by a capital letter written above the staff. This note is to be held until another letter above the staff changes the pitch of the ison. If there is more than one person holding the ison, they should take breaths at different times so that there are no breaks, even if there is a rest in the melody. Those who hold the ison may do so in octaves, but they need to be careful not to sing louder than those performing the melody. Ideally, ison holders should pronounce the words simultaneously with those singing the melody. However, the prevailing practice today is to hold a sustained schwa sound [ə] instead, since this neutral vowel does not clash with the vowels in the sung text. The abbreviation “Un.” means that the ison singers should join in unison with the melody. The ison is almost always chanted at a pitch lower than or equal to the pitch of the melody. When the ison needs be pitched in the lower octave only, a downward-pointing arrow follows the ison note (for example, B₄). An ellipsis following the ison note (for example, C…) means that the ison should be held without stopping at the upcoming rest in the melody. Since Byzantine music is not based on absolute pitches but on the pitches of Νη-Πι-Βου (Do-Re-Mi) etc., which are relative, the entire melody may (and should) be transposed to a pitch that fits the tessitura of the singers.
Concerning Notation

The tone Νη (Do) is always fixed at C throughout this anthology. Although this convention facilitates sight-reading, it makes several melodies too high for some people (especially for baritones and female voices) unless these melodies are transposed.

In Part II of this book (which contains music for “Special Days”), most hymns are provided with more than one melody. One is free to choose whichever version one feels would be most appropriate, taking into consideration their duration and level of difficulty.

From around the fourteenth century, composers of Byzantine music have inserted meaningless consonants (such as ʔ [n], ʔ [n], and χ [h]) into long, melismatic melodies. As Dr. Conomos explains:

Two problems were solved with the introduction of these foreign sounds into the text. First, a practical one: they had the effect of abbreviating an extended melodic phrase into groups of a few notes, thereby making it easier for the soloist or the choir to sing. Secondly, it solved an aesthetic problem; the consonants erased the unpleasantness of a sustained vowel and offered an incentive to the chanter to add emphasis at certain points where the composer, scribe or psalte [i.e., chanter] thought fit.²

In transcribing the music for this book, melodies containing such consonants have been preserved unchanged. These consonants are written in parentheses so that it is clear that they are not a part of the words and so that those who prefer not to use them in English may omit them.

Since there are no bar lines to signal measure breaks, each staff is treated as a separate measure. For this reason, an accidental placed somewhere in a staff will apply for the remainder of that staff but not for the following staff. Courtesy accidentals are placed in parentheses wherever clarification is deemed necessary.

The Byzantine music symbols that apply stress to a note (the “psefiston” and the “vareia”) are usually transcribed by placing an accent ( > ) above the note affected. However, these stresses in Byzantine music are usually not chanted with a significant increase in volume. Therefore, when encountering notes with accents in this book, one must be careful not to emphasize them unduly.

The “intonations” (ἀπηχήματα) that may be chanted before a hymn have been listed in the Appendix by number. The appropriate number for the intonation is provided only at the beginning of those hymns that Athonite chanters might precede with an intonation.

² Conomos, Dimitri E., Byzantine Trisagia and Cheroubika of the Fourteenth and Fifteenth Centuries, Patriarchal Institute for Patristic Studies, Thessaloniki, 1974, p. 264.
As in the standard Greek *Anastasimatarion*, this book has both sticheraric (slow) and heirmologic (brief) versions of “Lord, I have cried,” the Stichera, and the Aposticha troparia. On a typical Saturday evening on the Holy Mountain, the sticheraric versions of “Lord, I have cried” and the Stichera troparia are chanted, whereas the heirmologic versions of the Aposticha troparia are chanted. In some parishes, however, the standard practice is to chant the sticheraric versions of “Lord, I have cried” and the Stichera troparia for first, second, plagal first, and plagal second modes, while the remaining modes are chanted heirmologically.

When there is no Doxasticon appointed for the Stichera by the *Menaion*, *Triodion*, or *Pentecostarion*, the verses “Glory...” and “Both now...” are chanted together in the mode of the week, followed by the sticheraric version of the Dogmatic Theotokion in the mode of the week. When, however, there is an appointed Doxasticon for the Stichera, it is chanted sticherarically, preceded by the sticheraric verse “Glory.” Thereafter, the verse “Both now” is chanted in the mode of the week, followed by the sticheraric version of the Dogmatic Theotokion in the mode of the week.

When there is no Doxasticon appointed for the Aposticha by the *Menaion*, *Triodion*, or *Pentecostarion*, the verses “Glory...” and “Both now...” are chanted together sticherarically in the mode of the week, followed by the sticheraric version of the Aposticha Theotokion in the mode of the week. When, however, there is an appointed Doxasticon for the Aposticha, it is chanted sticherarically, preceded by the sticheraric verse “Glory.” Thereafter, the verse “Both now” is chanted heirmologically in the mode of the preceding Doxasticon, followed by the heirmologic version of the Aposticha Theotokion in the same mode.
Acknowledgements

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PART VI
VESPER
Lord, I Have Cried

First Mode

Intonation: #1
(see Appendix)

Andante \( \frac{3}{4} \)

Lord, I have cried unto Thee,

hearken unto me; hearken unto

me, O Lord. Lord, I have cried

unto Thee, hearken unto

www.stanthonysonastery.org/music/Vespers.htm
me; attend to the voice of my supplication when I cry unto Thee: Harken unto me, O Lord.
Let My Prayer

First Mode

Andante  \( \frac{4}{4} \)

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.

Kateuθυνθήτω
Verses of Psalms
140, 141, and 129

First Mode

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.

www.stanthonyssmonastery.org/music/Vespers.htm
The righteous man will chasten me with mercy and reprove me;

as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures;

swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.

For unto Thee, O Lord, O Lord, are mine eyes,
in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.

I will pour out before Him my supplication,
mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou

knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was

none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 10 or with Brief Stichera on page 41. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord;

O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

First Mode

**Andante**  \( \frac{J}{88} \)

**Verse #1**

'Εξάγαγε ἐκ φυλακῆς

- Bring my soul out of prison that I may confess.

**Stichera #1**

Τάς ἐσπερινάς

- Accept our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto
The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

Encircle Sion, O ye peoples,

and encompass her, and give glory there-in to Him that is arisen from the dead; for He is

Verse #2

Εμε υπομενωσι

The righteous shall wait patiently for me until Thou shalt reward me.
out our God Who hath delivered us from our iniquities.

Verse #3

Ex batheon

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

Deute leioi

Come, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead;
for He is our God Who hath delivered the world from the error of the enmity.

Verse #4

Γενηθήτω τὰ ὅτα σου

Let Thine ears be attentive to the voice of my suppliance.

Stichera #4

Εὐφράνθητε οὐρανοί

Rejoice, O ye heavens; sound the trumpets, ye foundations of the earth; cry out with gladness,
O ye mountains. For, behold, Emmanuel hath nailed our sins to the Cross, and the Giver of life hath slain death, and, as the Friend of man, He hath raised up Adam.

Verse #5

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.
Let us praise Him Who willingly was crucified in the flesh for us,

Who did suffer and was buried and hath arisen

from the dead, and let us say:

Stablish Thy Church in Orthodoxy, O Christ,

and make our life peaceful, since Thou art good

and the Friend of man.
Verse #6

"Ενεκεν τοῦ ὄνοματός σου

For Thy Name's sake have I patiently waited

for Thee, O Lord; my soul hath wait-ed pa-tient-ly for Thy word,

my soul hath hoped in the Lord.

Stichera #6

Τῷ ζωοδόχῳ σου τάφῳ

As we un-wor-thy ones stand be-fore Thy life-giv-

ing grave, glo-ri-fi-ca-tion do we of-fer to Thine in-

fa-ble compas-sion, O Christ our God;

www.stanthonysonastery.org/music/Vespers.htm
for the Cross and death hast Thou ac-cept - - ed, O_Sin - less_One,
that Thou might-est grant the Res-ur-rec - tion un - to____ the_ world,
since Thou_art____ the Friend_____ of_____ man.

Verse #7

'Από φυλακῆς πρωίας

From the morn-ing watch un-til night, from the morn-ing watch
let Is-ra-el hope in____ the____ Lord.

Stichera #7

Τὸν τῷ Πατρὶ συνάναρχον

Let us praise the Word Who, with_ the_ Fa - ther, is co-be-gin-ning-
less and co - e - ter - nal, and Who in - ef - fa - bly

hath come forth from the vir - gin - al womb, and hath ac-cept-ed the

Cross and death for us will - ing - ly, and hath a - ris-

en in glo - ry; and let us say un - to Him:

O life-giv - ing Lord, glo - ry be to Thee, the Sav -

iour of our souls.
**Verse #8**

"For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities."
Glory... Both Now...

First Mode

Andante  \( \frac{\hat{\text{.}}}{84} \)

Δόξα Πατρί... Και νῦν...

**A1**

\( \text{D} \)  \( \text{Un.} \)  \( \text{D} \)

Glo-ry to the Fa-ther, and to the Son, and to the

Ho-ly Spirit.

**A2**

\( \text{D} \)  \( \text{C} \)  \( \text{D} \)

Both now and ever, and unto the ages of ages.

A-men.
Alternate Melodies

**B1**

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

**B2**

Both now and ev-er, and un-to the a-ges of a-ges. A-men.
First Mode - Glory

Old (Slow) Sticheraric Melodies

Glor - ry to the Fa - - ther, and to_ the_ Son,

and_ to____ the Ho - - ly Spir - -",

Both now_____ and_ ev - er, and un - to the a - - g - es

of_ a - - - g - es.________________ A - men.
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 faithful. For she was
shown to be a Heaven-ten and a temple
of the God-head; destroying the wall of
enmity, she ushered in peace.
and opened the Kingdom. Possessing,
therefore, this anchor of faith,
we have as champion on the Lord
Who was born of her. Take courage,
of God; for He shall fight thine enemies, since He is the All-mighty One.
**Slow Aposticha**

First Mode

**Andante**  

\( \text{D} \)  

By Thy passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.
Verse #2

The Lord is king; He is clothed with majesty.

The Lord is clothed with strength and He hath girt Himself.

Aposticha #2

Let creation rejoice, let the heavens be glad,

let the nations clap their hands with joy. For Christ our Saviour hath nailed our sins
to the Cross; and in slaying death, 

Un. D
He hath granted us life. And

as the Friend of man, He hath raised up the

whole race of fallen Adam.

Verse #3

For He established the world which shall not be shaken.

Kai γὰρ ἐστερέωσε

shaken.
Though King of heaven and earth, O Incomprehensible One, Thou wast crucified willingly out of love for man. On meeting Thee below, Hades was embittered; whilst the souls of the righteous, on receiving Thee, were glad...
nethermost parts, did arise. O wonder!

How did the Life of all taste

of death? were it not that He willed to enlighten the world that doth cry out and say: Thou that

art risen from the dead, Lord, glory be to Thee.
Verse #4

Ho - li - ness be - com - eth Thy house, O Lord, un - to length of days.

Aposticha #4

The myrrh - bear - ing wom - en, car - ry - ing myrrh -
oils, reached Thy sep - ul - chre with haste and lam - en - ta - tion; and not find - ing

Thine im - mac - u - late Bod - - - y, they learned from the
an-angel of the new and strange wonder, and said

unto the apostles: Risen is the Lord Who grant-eth great mercy unto

to the world.
**Andante**

Be-hold, ful-filled is the proph-e-cy of Es-a-ry as:

For as a vir-gin hast thou giv-en

birth, and af-ter giv-ing birth, thou hast re-mained as thou wast be-fore child-birth; for He

that was born was God. Where-fore al-so, He hath re-newed
all natures. But, O Mother of God, disdain not the
supplications of thee thy servants that are offered un
fered unto thee in thy temple; but, since thou holdest the Compassionate One
in thine arms, show compassion on thy servants, and intercede thou that our
souls be saved.
When the stone was sealed by the Jews and the soldiers were guarding Thine immaculate body, Thou didst arise on the third day, O Saviour, granting life unto the world. For which cause the powers of heaven cried out to Thee, O Life-giver: Glory to Thy resurrection.
Recitation, O Christ. Glory to Thy Kingdom. Glory to Thy Dispensation, O Only Friend of man.

Glory...

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now...

Καὶ νῦν

Both now and ever, and unto the ages of ages. Amen.
While Ga-bri-el was say-ing Re-joice to thee, O Vir-gin,
at his voice the Mas-ter of all things took flesh with-in thy pure-
womb. He dwelt in thee as His ho-ly ark as spake the
right-eous Da-vid in the psalms. Thou wast seen to be more spa-
cious than all the Heav-ens since thou didst bear thy Cre-a-
tor. Glo-ry to Him that willed to dwell in thee. Glo-
ry to Him that,
through thy giving - birth, hath delivered us.
Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me; hearken unto me, O Lord. Lord, I have cried unto Thee, hearken unto me; attend to the voice of my
supplication when I cry unto Thee: Hearken unto me, O Lord.

Let My Prayer

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
**Brief Stichera**

First Mode

**Verse #1**

Εξάγαγε ἐκ φυλακῆς

Bring my soul out of prison that I may confess Thy Name.

**Stichera #1**

Τάς ἐσπερινάς

Accept our evening prayers, O holy Lord, and grant us the remission of sins; for Thou alone art He Who hath shown forth the Resurrection unto the world.

**Verse #2**

Ἐμὲ ὑπομενοῦσι

The righteous shall wait patiently for me until Thou shalt reward me.
Stichera #2

En - cir - cle Si - on, O ye peo - ples, and en - com - pass her,

and give glo - ry there - in to Him that is a - ris - en from the
dead; for He is our God Who hath de - liv - ered us from our in -

i q - ui - ties.

Verse #3

Out of the depths have I cried un - to Thee, O Lord; O Lord, hear

my voice.
Come, O ye peoples, let us praise and worship Christ, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the error of the enemy.

Verse #4

Let Thine ears be attentive to the voice of my supplication.
Stichera #4

Re-joice, O ye heav-ens; sound the trum-pets, ye foun-da-tions
of the earth; cry out with glad-ness, O ye moun-tains.

For, be-hold, Em-man-u-el hath nailed our sins to the Cross,
and the Giv-er of life hath slain death, and, as the
Friend of man, He hath raised up Ad- am.

Verse #5

If Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall stand?

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For with Thee there is forgiveness.

Let us praise Him Who willingly was crucified in the flesh for us, Who did suffer and was buried and hath arisen from the dead, and let us say: Stablish Thy Church in Orthodoxy, O Christ, and make our life peaceful, since Thou art good and the Friend of man.
For Thy Name's sake have I patiently wait-ed for Thee, O Lord; my soul hath wait-ed patient-ly for Thy word, my soul hath hoped in the Lord.

As we un-wor-thy ones stand be-fore Thy life-giv-ing grave,
glo-ri-fi-ca-tion do we of-fer to Thine inef-fa-
ble com-pas-sion, O Christ our God; for the Cross and death hast
Thou ac-cept-ed, O Sin-less One, that Thou might-est grant the
Resurrection unto the world, since Thou art the Friend of man.

Verse #7

'Από φυλακής προίας

From the morning watch until night, from the morning watch let Israel hope in the Lord.

Stichera #7

Τὸν τὸ Πατρὶ συνάναρχον

Let us praise the Word Who, with the Father, is co-beginning-less and co-eternal, and Who inef-fably hath
come forth from the vir-ginal womb, and hath accep-
ted the Cross and death for us will-ing-ly, and hath a-
risen in glo-ry; and let us say un-to Him: O life-
giv-ing Lord, glo-ry be to Thee, the Sav-iour of our souls.

Verse #8

For with the Lord there is mer-cy, and with Him is plen-te-ous re-demp-
tion; and He shall re-deem Is-ra-el out of all his in-

iq-ui-ties.
Verse #9

D

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

D

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory...

D

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and ever, and unto the ages of ages. Amen.

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 faithful. For she was shown to be a Heaven and a temple of the God...
head; 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.

Is anyone cheerful? Let him chant.

James 5:13
By Thy passion, O Christ, we were freed from the passions, and by Thy Resurrection we were delivered from corruption. Lord, glory be to Thee.

Verse #2

The Lord is king; He is clothed with majesty. The Lord is

www.stanthonymonastery.org/music/Vespers.htm
clothed with strength and He hath girt Himself.

Aposticha #2

Let creation rejoice, let the heavens be glad, let the nations clap their hands with joy. For Christ our Saviour hath nailed our sins to the Cross; and in slaying death, He hath granted us life. And as the Friend of man, He hath raised up the whole race of fallen Adam.

www.stanthonyssmonastery.org/music/Vespers.htm
For He established the world which shall not be shaken.

Though King of heaven and earth, O Incomprehensible

One, Thou wast crucified willingly out of love for man. On meeting Thee below, Hades was embittered; whilst the souls of the righteous, on receiving Thee, were gladdened. And Adam, on seeing Thee, the Cre...
In the nethermost parts, did arise. O wonder!
How did the Life of all taste of death? were it not that He willed to enlighten the world that doth cry out and say: Thou that art risen from the dead, Lord,
glory be to Thee.

Verse #4

Ho-li-ness be-com-eth Thy house, O Lord, un-to length of days.
Aposticha #4

The myrrh-bearing women, carrying myrrh-oils,

reached Thy sepulchre with haste and lamentation; and not

finding Thine immaculate Body, they learned from the angel

of the new and strange wonder, and said unto the apostles: Risen is the Lord Who granteth great mercy unto the world.
Glory... Both now...

Δόξα Πατρί

Both now and ever, and unto the ages of ages. Amen.

Aposticha Theotokion

Ιδοὺ πεπλήρωται

For as a virgin hast thou given birth, and after...
giving birth, thou hast remained as thou wast before child-

birth; for He that was born was God. Wherefore al-

so, He hath renewed all nature. But, O Mother of

God, disdain not the supplications of thy servants

that are offered unto thee in thy temple; but,

since thou holdest the Compassionate One in thine arms,

show compassion on thy servants, and intercede thou

that our souls be saved.
Second Mode

Intonation: #7

Lord, I Have Cried

Lord, I have cried unto Thee,

hearken unto me; hearken unto me,

O Lord. Lord, I have cried unto

www.stanthonymsmonastery.org/music/Vespers.htm
Virtually all know the words of this psalm and they continue to sing it at every age, without knowing, however, the sense of what has been said. This is not a small charge, to sing something every day, putting forth words from the mouth, without searching out the meaning of the thoughts residing in the words.

-St. John Chrysostom, On Psalm 140
Let My Prayer

Second Mode
Verses of Psalms
140, 141, and 129

Second Mode

Presto

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out.
for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 68 or with Brief Stichera on page 105. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord,

hear my voice.

Let Thine ears be atten tive to the voice of my supplication.
**Slow Stichera**

Second Mode

**Verse #1**

`'Εξάγαγε ἐκ φυλακῆς`

Bring my soul out of prison that I may confess Thy Name.

**Stichera #1**

Τὸν πρὸ αἰῶνον

Come, let us worship God the Word, Who was begotten of the Father before ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial,
as He willed; and arising from
the dead, He saved me, the erring man.

Verse #2

The righteous shall wait patiently for me until Thou
shall reward me.

Stichera #2

Having nailed to the Cross the handwriting that
was against us, Christ our Saviour hath

blotted it out, and hath destroyed the dominion of death. We worship

His arising on the third day.

Verse #3

Out of the depths have I cried unto Thee, O Lord;

O Lord, hear my voice.

'Ex βαθέων
With the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in awesome glory and mighty power, He cometh again to judge the world which He fashioned.
Verse #4

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Thee, the Crucified and Buried, did the Angel proclaim as Master; and he said unto the women: Come, behold where the Lord lay, for as the Al-
Second Mode - Slow Stichera

might - - y, He is risen____ as He said.

Where - - fore, we worship____ Thee,

Who a-lone art____ im - mor - tal.____ O Life -

giving____ Christ, have____ mercy____ on____ us.

Verse #5

If Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall stand?

For with Thee there is____ for-giveness.
By Thy Cross, Thou didst abolish the curse of the tree; by Thy burial, Thou hast slain the might of death; and by Thine arising, Thou hast enlightened the race of man. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to Thee.
Verse #6

For Thy Name's sake have I patiently waited for Thee, O Lord;
my soul hath waited patiently for Thy word, my soul
hath hoped in the Lord.

Stichera #6

Out of fear, the gates of death opened unto Thee, O Lord; and on beholding Thee,
the gatekeepers of Hades trembled;
G
for Thou didst crush the bra-
zen gates,

F
Hard Chromatic

F G

and didst break the iron bars.

F G

And Thou didst lead us out of darkness

E

and the shadow of death, and didst break our

E G

bonds a sun-der.

Verse #7

'Από φυλακής πρωίας

F G

From the morning watch until night, from the morning watch

F G

let Israel hope in the Lord.
Chanting the hymn of salvation, with our mouths let us sing: Come ye all, let us fall prostrate in the House of the Lord, saying: Thou Who wast crucified upon the Tree, and didst arise from the dead, and art in the bosom of the Father, be gracious unto
Verse #8

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

O praise the Lord, all ye nations; praise Him, all ye peoples.
Verse #10

"Ωτι ἐκραταῖωθη

For He hath made His mercy to prevail over us,

and the truth of the Lord abideth for ever.
Glory... Both Now...

Second Mode

Andante \( \frac{3}{8} \)

Δόξα Πατρί... Και νῦν...

Glory... Both Now...

Both now and ever, and unto the ages of ages. Amen.
Alternate Melodies

B1
G

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

B2
G

Both now and ev - er, and un - to the a - ges of a - ges. A - men.
Second Mode - Glory

Old (Slow) Sticheraric Melodies

Glorify to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.
The shadow of the Law is passed away with the coming of grace;
for as the bush was not consumed when it was burning, thus as a virgin didst thou give birth,
and a virgin didst thou remain.

In the stead of a pillar of fire, there hath arisen the Sun of Righteousness; in the stead of Moses, Christ, the Salvation of our souls.

When pleasure predominates during psalmody, then through this pleasure we are brought down to passions of the flesh.

-St. Basil the Great
**Slow Aposticha**

**Second Mode**

*Andante*  ♩88

**Aposticha #1**

[Music notation]

Thy Resurrection, O Christ Saviour, hast enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.
Verse #2

The Lord is king; He is clothed with majesty. The Lord is clothed with strength and He hath girt Himself.

Aposticha #2

By the Tree, O Saviour, Thou didst abolish the curse of the tree; by Thy burial,

Thou hast slain the might of death; and Thou hast enlightened our race by Thine arising.
ing. Wherefore, we cry out to Thee:

O Life-giving Christ our God, glory be to Thee.

Verse #3

For He established the world which shall not be shaken.

Aposticha #3

When Thou wast seen nailed upon the Cross, O Christ,
Thou didst change the beauty of created things. And the soldiers, showing their inhumanity, pierced Thy side with a spear.

And the Jews sought to seal Thy tomb, being ignorant of Thy power.

But, Thou Who by the mercy of Thy compassions didst accept burial and didst arise.
on the third day, Lord, glory be to Thee.

Verse #4
Τὸ ὁἴκῳ σου πρέπει

Ho - li - ness be - com - eth Thy house, O Lord, unto length of days.

Aposticha #4
Ζωοδότα Χριστέ

O Christ, Thou Giv - er of life, Thou didst under - go the passion will - ing - ly for the sake
of mortal men. Into Hades didst Thou descend as the Mighty One; and them that awaited Thy coming there didst Thou snatch away, as from the hand of one powerful, granting them in Paradise, instead of Hades, to dwell. Therefore also unto us who glorify Thine arising on the third day, do Thou
grant forgiveness of sins and great mercy.
Andante

Aposticha Theotokion

Second Mode

'Ω θαύματος καινοῦ

Ω new wonder, surpassing all the

ancient wonders! For who hath known of a

mothers without husband giving

birth, and carrying in

her arms Him that embraceth all

www.stanthonsmonastery.org/music/Vespers.htm
He that is born is of God's will. In that thou carryest Him in Thine arms as a babe, O all pure one, and hast boldness towards Him as His Mother, cease not from entreating Him in behalf of them that honour thee, that He have pity and save our souls.
When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou also raise the dead out of the nether world, all the powers of the heavens were crying out: O Giver of life, Christ our God, glory

**APELYTIKION OF THE RESURRECTION**

Second Mode

Allegro \( \frac{\d}{4} \) 160
be to Thee.

Glory...  

Δόξα Πατρί

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

Spir - it.

Both now...

Kai νῦν

Both now and ev - er, and un - to the ag - es of

All thy mysteries are beyond comprehension; all are exceedingely glorious, O Theoto-
kos. Sealed with purity and preserved by virginity, thou wast known to be a true moth-
er, giving birth un-
to the true God. Do thou en-
treat Him that our souls be saved.
Second Mode - Brief*

Intonation: #6

Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto

Thee, hearken unto me; attend to the voice.

* Note: All brief troparia in second mode for the next twenty-five pages are in the hard chromatic scale.
of my sup-pli-ca-tion when I cry un- to Thee:

Heark-en un- to me, O Lord.

Let My Prayer

Let my prayer be set forth as in-cense be-fore Thee, the lift - ing up of my hands as an eve-ning sac - ri - fice;

heark-en un - to me, O Lord.
Verses of Psalms
140, 141, and 129

Second Mode

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.

*Note: The hard chromatic version of these verses in second mode is used when the first troparion of Vespers is in hard chromatic second mode. Since the soft chromatic (slow) version of the troparia for Saturday Vespers is usually preferred, these hard chromatic verses are used only on weekdays.
The right-eous man will chas-ten me with mer-cy and re-prove-
me; as for the oil of the sin-ner, let it
not a-noint my head.
For yet more is my prayer in the pres-ence of their pleas-
ures; swal-lowed up near by the rock have their judg-es been.
They shall hear my words, for they be sweet-ened; as a clod of
earth is bro-ken up-on the earth, so have their bones been scat-tered
nigh un-to Ha-des.

www.stanthonysmonastery.org/music/Vespers.htm
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,

mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out
for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
Bring my soul out of prison that I may confess Thy Name.

Come, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved
me, the err-ing man.

Verse #2

'Εμε ύπομενούσι

The right-eous shall wait pa-tient-ly for me un-til Thou shalt re-

ward me.

Stichera #2

Χριστὸς ὁ Σωτήρ ἡμῶν

Hav-ing nailed to the Cross the hand-writ-ing that was a-gainst

us, Christ our Sav-iour hath blot- ted it out, and

hath de-stroyed the do-min-ion of death. We wor-ship
His arising on the third day.

Verse #3

'Ex baphéon

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

Σύν Ἀρχαγγέλοις

With the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in awesome glory and mighty power...
er, He cometh again to judge the world which He fashioned.

Verse #4

Γενηθήτω τὰ ὁτα σου

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Σὲ τὸν σταυρωθέντα

Thee, the Crucified and Buried, did the Angel proclaim as Master; and he said unto the woman:

Come, behold where the Lord lay, for as the Almighty -
y, He is risen as He said. Wherefore, we worship Thee,

Who alone art immortal. O Life-giving Christ, have mercy on us.

Verse #5

'Εαυ άνομίας

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

Stichera #5

'Εν τῷ σταυρῷ σου

By Thy Cross, Thou didst abolish the curse of the tree;
by Thy burial, Thou hast slain the might of death; and by
Thine arising, Thou hast enlightened the race of man.

Wherefore, we cry out to Thee: O Benefactor, Christ our God,
glory be to Thee.

Verse #6

For Thy Name's sake have I patiently waited for Thee, O Lord; my
soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

www.stanthonymsmonastery.org/music/Vespers.htm
Out of fear, the gates of death opened unto Thee, O Lord;
and on beholding Thee, the gate-keepers of Hades trembled; for Thou didst crush the brazen gates, and didst break the iron bars. And Thou didst lead us out of darkness and the shadow of death, and didst break our bonds asunder.

Verse #7

From the morning watch until night, from the morning watch
let Is - ra - el hope in the Lord.

Chanting the hymn of salvation, with our mouths let us sing: Come ye all, let us fall prostrate in the House of the Lord, saying: Thou Who wast crucified upon the Tree, and didst arise from the dead, and art in the bosom of the Father, be gracious unto our sins.

Stichera #7

Τὸν σωτήριον ὑμῶν

www.stanthonyssmonastery.org/music/Vespers.htm
Verse #8

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.
Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

The shadow of the Law is passed away with the com-
The value of prayer can be inferred from the way the demons attack us during services in church.

-St. John of the Ladder
Thy Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature.

O Almighty Lord, glory be to Thee.

The Lord is king; He is clothed with majesty. The Lord is
clothed with strength and He hath girt Himself.

Aposticha #2

Διὰ ξύλου Σώτερ

By the Tree, O Saviour, Thou didst abolish the curse of the tree; by Thy burial, Thou hast slain the might of death; and Thou hast enlightened our race by Thine arising. Wherefore, we cry out to Thee: O Life-giving Christ our God, glory be to Thee.
Verse #3

For He established the world which shall not be shaken.

Aposticha #3

When Thou wast seen nailed up-on the Cross, O Christ, Thou didst change the beauty of created things. And the soldiers, showing their inhumanity, pierced Thy side with a spear. And the Jews sought to seal Thy tomb, being ignorant of Thy power. But, Thou Who by the mercy of Thy com-
Second Mode - Brief Aposticha

Verse #4

Τῷ οἶκῳ σου πρέπει

Ho-li-ness be-com-eth Thy house, O Lord, un-to length of days.

Aposticha #4

Ζωοδότα Χριστέ

O Christ, Thou Giv-er of life, Thou didst un-der-go the pas-sion will-ing-ly for the sake of mor-tal men. In-to

Ha-des didst Thou de-scend as the Mighty One; and
them that a-wait-ed Thy com-ing there didst Thou snatch a-
way, as from the hand of one pow-er-ful, grant-ing them in
Par-a-dise, in stead of Ha-des, to dwell. Where-fore al-so
un-to us who glo-ri-fy Thine a-ris-ing on the
third day, do Thou grant for-give-ness of sins and great
mer-cy.
Second Mode - Brief Aposticha

Glory...

Δόξα Πατρί

Both now...

Και νῦν

Aposticha Theotokion

"Ω θαύματος καινοῦ

For who hath known of a mother without husband
giving birth, and carrying in her arms Him_
that embraceth all creation? He__ that is born is
of God's will. In that thou carriest Him in Thine
arms as a babe, O all-pure one, and hast boldness towards
Him as__ His Mother, cease not from entreat__ing__ Him
in behalf of them that honour thee, that He have pit__
y and save our souls._
Third Mode

Intonation: #8

Lord, I Have Cried

Lord, I have cried unto Thee,

hearken unto me,

hearken unto me, O
A psalm consoles the sad, restrains the joyful, tempers the angry, refreshes the poor and chides the rich man to know himself. To absolutely all who take it, the psalm offers an appropriate medicine; nor does it despise the sinner, but presses upon him the wholesome remedy of penitential tears.

-St. Niceta of Remesiana
Let My Prayer

Third Mode

Andante ♩=84

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Third Mode

Presto \( \downarrow \) 180

1

\(
\text{Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.}
\)

2

\(
\text{Incline not my heart unto words of evil, to make excuse with excuses in sins,}
\)

3

\(
\text{With men that work iniquity; and I will not join with their chosen.}
\)
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,
mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked up on my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 132 or with Brief Stichera on page 164. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

Third Mode

**Verse #1**

*Εξάγαγε ἐκ φυλακῆς*

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Andante  ∞-88
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F
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Bring my soul out of prison that I may confess Thy Name.
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**Stichera #1**

*Τῷ Σῷ Σταυρῷ*

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C
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By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race
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[www.stanthonsmonastery.org/music/Vespers.htm](http://www.stanthonsmonastery.org/music/Vespers.htm)
The right-eous shall wait patiently for me until Thou shalt reward me.

All things have been enlightened.

Verse #2

Third Mode - Slow Stichera

Stichera #2
Third Mode - Slow Stichera

Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.
I glorify the might of the Father
and the power of the Holy Spirit do

I praise, even the indivisible, uncreated Godhead, the

Trinity, one in essence, reigning unto eternity

Third Mode - Slow Stichera

Stichera #3

Δοξάζω τοῦ Πατρός

www.stanthonyssmonastery.org/music/Vespers.htm
Let Thine ears be attentive to the voice of my supplication.

Thy precious Cross do we worship,

O Christ, and Thy Resurrection do we praise and glorify;

Verse #4

Γενηθήτω τὰ ὡτα σου

Stichera #4

Τὸν Σταυρόν Σου

www.stanthonysmonastery.org/music/Vespers.htm
for by Thy wounding are we

all healed.

Verse #5

Εάν άνομίας

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

Stichera #5

Γιμνούμεν τόν Σωτήρα

We praise the Saviour, Who was in
Verse #6

"Ενεχεν τοῦ ὄνοματος σου

For Thy Name’s sake have I patient-ly wait-ed for Thee, O Lord; my soul hath wait-ed patient-ly for Thy word, my soul hath

hoped in the Lord.
Going down to those in Hades,

Christ proclaimed the glad tidings,
saying: Take courage, I have conquered now; I am the Resurrection; having destroyed the gates of death, I shall lead you up.
Verse #7

From the morning watch until night,
Let Israel hope in the Lord.

Stichera #7

We who stand unworthily in Thine undecked
filed house sing an evening hymn,

www.stanthonysmonastery.org/music/Vespers.htm
depths: O Christ God, Who didst enlighten the world by Thy Light.

Resurrection on the third day, rescue Thy people out of the hand of Thine enemies,

O Friend of man.
For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

O praise the Lord, all ye nations; praise Him, all ye peoples.
Verse #10

"Οτι ἐκραταιώθη

For He hath made His mercy to prevail over us,

and the truth of the Lord abideth ever.
Glory... Both Now...

Third Mode

Andante \( \frac{\pi}{8} \)

\( \Delta \)όξα Πατρί... Καὶ νῦν...

A1

Glory___ to the Father, and to___ the___ Son,

and____ to the___ Holy___ Spirit.___

A2

Both now____ and____  ever____, and unto the

ages of____ ages._ Amen._
Glory to the Father, and to
the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages.

Amen.
Glo--ry to the Fa--ther, and to

the Son, and to the Holy Spirit.

Both now and ever, and un--
to the a--gages of a--riages. Amen.
Dogmatic Theotokion

Third Mode

Andante \( \frac{\text{m}}{4} \)

Πῶς μὴ θαυμάσωμεν

How can we not marvel

at thy theandric

Offspring, O all revered

one? For without experience of

wedlock, thou, O all blame

www.stanthonymsmonastery.org/music/Vespers.htm
Third Mode - Dogmatic Theotokion

less_ one, hast_ brought_ forth_ in_ the_ flesh_ a_ father_ less_

Son,_ Who was born_ mother_ less of the_ Father_ be_ before_ the_ ages_,_ and Who_ in_ no_ way_ suffered_ change_
or intermin_ gling_ or_ division_,

but preserved_ in_ their_ entirety_ the_ properties_ of_ each_ essence_

www.stanthonysmonastery.org/music/Vespers.htm
Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God’s Birthgiver may be saved.

Third Mode - Dogmatic Theotokion

www.stanthonyssmonastery.org/music/Vespers.htm
Andante ♩ 88

**Slow Aposticha**

**Third Mode**

Aposticha #1

'O τῷ πάθει σου

O Christ, Who by Thy passion

didst darken the sun,

and Who by the light of Thy Resurrection

didst make all things radiant

ant with joy, accept
Third Mode - Slow Aposticha

Verse #2

The Lord is king; He is clothed with majesty.

The Lord is clothed with strength and He hath girt Himself.

Aposticha #2

Thy life-bringing arising, O Lord,
hath illumined the whole world, and hath restored Thy corrupted creation.

Wherefore, as ones delivered from the curse of Adam, we cry out: O Almighty Lord,

glory be to Thee.
Verse #3

For He established the world which shall not be shaken.

Aposticha #3

Being God, not subject to change,

Thou hast undergone change while suffering in the flesh.

Not enduring to see
Thee suspended, creation was shaken by fear, and with groanings praised Thy long suffering.

Having descended into Hades, Thou didst arise on the third day, granting to the world life and great mercy.

www.stanthonymsmonastery.org/music/Vespers.htm
Verse #4

**Holiness becometh Thy house, O Lord,**
unto length of days.

Aposticha #4

"Iva to genos hemov"

Thou hast undergone death that Thou mightest redeem our race from death, O Christ;
on the third day Thou didst arise
from the dead, and with Thyself didst raise
up them that know Thee as God;
and Thou didst enlighten the world.

Lord, glory be to Thee.
Andante \( \frac{3}{8} \)

Andante

Seed - less - ly and _ of the _ Di - vine

Spirit, and _ by _ the will

of _ the _ Fa - ther, didst _ thou _ con -

ceive _ the _ Son _ of _ God, _ Who, 

from _ the _ Fa - ther, ex - ist - ed_
before the ages without mother.

And thou hast brought forth in the flesh Him Who, for our sakes, came forth from thee without father;

and thou hast sucked Him as a babe.

Wherefore, cease not to intercede that our souls be delivered from perils.
Let the heavens rejoice, and let things on earth be glad, for the Lord hath wrought might with His arm; He hath trampled upon death by death; He hath become the first-born of the dead. From the bowels of Hades hath He delivered us, and hath granted great mercy to the world.
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

Resurrectional Theotokion

Σὲ τὴν μεσιτεύσασαν

We praise thee, the Mediatrix for the salvation
of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the passion through the Cross, and hath deemed us from corruption, since He is the Friend of man.

Sometimes singing in moderation successfully relieves the temper. But sometimes, if untimely and immoderate, it lends itself to the lure of pleasure. Let us then appoint definite times for this, and so make good use of it.

-St. John of the Ladder
Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto

Thee, hearken unto me; attend to the voice

Intonation: #8

Allegro \( \downarrow 160 \)
of my supplication when I cry unto Thee:

Hearken unto me, O Lord.

Let My Prayer

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
Bring my soul out of prison that I may confess Thy Name.

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth ever offer praise to Thee.
Verse #2

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

All things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again; and, whilst acclaiming Thee, the whole of creation doth ever offer praise to Thee.
verse #3

Out of the depths have I cried un-to Thee, O Lord; O Lord, hear my voice.

Stichera #3

I glo - ri - fy the might of the Fa - ther and the Son, and the pow - er of the Ho - ly Spir - it do I praise, e -

ven the in - di - vis - i - ble, un - cre - at - ed God - head, the

Trin - i - ty one in es - sence, reign - ing un - to e -
Third Mode - Brief Stichera

Let Thine ears be attentive to the voice of my supplication.

Verse 4

Γενηθήτω τὰ ὅτα σου

Let Thine ears be attentive to the voice of my supplication.

Stichera 4

Τὸν Σταυρὸν Σου

Thy precious Cross do we worship, O Christ, and Thy Resurrection do we praise and glorify; for by Thy wounding are we all healed.
Verse #5

If Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall stand?

For with Thee there is for-give-ness.

Stichera #5

We praise the Sav-iour, Who was in-car-nate of the Vir-gin, for He was cru-ci-fied for our sake and a-rose on the third day, grant-ing us great mer-cy.
Verse #6

Ενεκεν τοῦ ὄνομάτος σου

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Stichera #6

Τοῖς ἐν Ἀδή

Going down to those in Hades, Christ proclaimed the glad tidings, saying: Take courage, I have conquered now; I am the Resurrection; having de-
stroved the gates of death, I shall lead you up.

Verse #7

'Από φυλακής προίας

From the morning watch until night, from the morning watch

let Israel hope in the Lord.

Stichera #7

Οἱ ἁναξίως ἑστάτες

We who stand unworthily in Thine undefiled house

sing an evening hymn, crying from the depths: O Christ

God, Who didst enlighten the world by Thy Resurrection
on the third day, rescue Thy people out of the hand of Thine enemies, O Friend, of man.

Verse #8

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

O praise the Lord, all ye nations; praise Him, all ye peoples.
Verse #10

"Ὅτι ἐκραταιώθη"

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory...

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now...

Καὶ νῦν

Both now and ever, and unto the ages of ages. Amen.
How can we not marvel at thy theandric Offspring, O all-revered one? For without experience of wedlock, thou, O all-blameless one, hast brought forth in the flesh a fatherless Son, Who was born motherless of the Father before the ages, and Who in no way suffered change or interminning or division, but preserved in their entirety the properties of each essence.
sence. Wherefore, O Lady, Virgin Mother, do thou en-
treat Him that the souls of them that, in Orthodox
man-ner, profess thee to be God's Birth-giver may_
be saved.
O Christ, Who by Thy passion didst darken the sun,

and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O

Friend of man.
Verse #2

The Lord is king; He is clothed with majesty. The Lord is clothed with

strength and He hath girt Himself.

Aposticha #2

Thy life-bringing arising, O Lord, hath illuminated the

whole world, and hath restored Thy corrupted creation. Wherefore, as ones delivered from the curse of Adam, we cry out: O Almighty Lord, glory
Verse #3

For He established the world which shall not be shaken.

Aposticha #3

Being God, not subject to change, Thou hast undergone change while suffering in the flesh. Not enduring

ing to see Thee suspended, creation was shaken

en by fear, and with groanings praised Thy long suffer-
Having descended into Hades, Thou didst arise on the third day, granting to the world life and great mercy.

Verse #4

Τὸ ὀίκῳ σου πρέπει

Holiness becometh Thy house, O Lord, unto length of days.

Aposticha #4

Ἰνα τὸ γένος ἡμῶν

Thou hast undergone death that Thou mightest redeem our race from death, O Christ; on the third day Thou didst a-
rise from the dead, and with Thy-self, didst raise up them that
know Thee as God; and Thou didst enlighten the
world. Lord, glory be to Thee.

Glory...

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

Both now...

Both now and ev - er, and un - to the ag - es of...
Aposticha Theotokion

'Ασπόρος ἐκ θείου Πνεύματος

Seed-less-ly and of the Di-vine Spir-it, and by the will of

the Fa-ther, didst thou con-ceive the Son of God, Who, from the

Fa-ther, ex-ist-ed be-fore the ag-es with-out moth-

er. And thou hast brought forth in the flesh_ Him Who, for our

sakes, came forth from thee_ with-out fa-ther; and thou hast

suck-led Him as_ a_ babe. Where-fore, cease_ not to
intercede that our souls be delivered from per...
Fourth Mode

Intonation: #11

Andante ½-84

Lord, I Have Cried

Kύριε ἐκεκραξά

Lord, I have cried unto Thee, hearken unto me; hearken unto me,

O Lord. Lord, I have cried unto Thee,
When you stand in church, be careful not to look here and there or curiously examine how each one of the brethren stands or sings. Rather, pay attention only to yourself and to the chanting and to your sins.

-St. Symeon the New Theologian
Let My Prayer

Fourth Mode

Andante \( \frac{1}{4} \cdot 84 \)  

\[ E \]

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice;

\[ D \]

hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Fourth Mode

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,

mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked up on my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out
for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 191 or with Brief Stichera on page 226.

On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

*Fourth Mode*

**Verse #1**

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Bring my soul out of prison that I may confess
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**Stichera #1**

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In worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of
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man, O Almighty One.

And Thou didst show unto us the way up unto the Heavens, since Thou alone art good and the Friend of man.

Verse #2

The righteous shall wait patiently for me until Thou shalt reward me.
Thou didst annul the sentence of the tree of disobedience, O Savour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from
the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

The gates of Hades didst Thou shatter, O
Hard Chromatic

Lord, and by Thy death, Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Verse #4

Γενηθήτω τὰ ὅτα σου

Let Thine ears be attentive to the voice of my supplication.
Come, ye peoples, let us praise the Saviour’s arising on the third day, whereby we were delivered from the indissoluble bonds of Hades. And we all received incorruption and life, while crying: Thou Who
wast crucified and buried and didst arise,

save us by Thy Resurrection,

O only Friend of man.

Verse #5

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

Stichera #5

Angels and men, O Saviour, praise Thine a-
rising on the third day, whereby the ends of the world were enlightened. And we were all freed from slavery to the enemy, while crying: O Creator of life, omnipotent Saviour, save us by Thy Resurrection, O only Friend of man.
Verse #6

For Thy Name's sake have I patiently wait-ed for Thee, O Lord;

my soul hath wait-ed pa-tient-ly for Thy word, my soul hath

hoped_in the Lord.

Stichera #6

Thou didst crush the bra-zen gates and shat-ter the bars,

O Christ God, and Thou didst raise the

close

fall - en race of man; for this

www.stanthonysonastery.org/music/Vespers.htm
cause do we cry out with one acc:

record: Thou Who didst arise from the dead, Lord,

glory be to Thee.

Verse #7

ators is time-less and from

Stichera #7

O Lord, Thy birth from the Fa ther is time-less and from
Fourth Mode - Slow Stichera

Everlasting, Thine incarnation of the
Virgin is inexplicable and inexplicable to men. And Thy descent into
Hades is terrible unto the devil and his angels; for having trampled on
death, Thou didst arise on the third
day, granting incorruption and great mercy.
Verse #8

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

O praise the Lord, all ye nations; praise Him, all ye peoples.
Fourth Mode - Slow Stichera

Verse #10

For He hath made His mercy to prevail over us,

and the truth of the Lord abideth forever.
**Glory ... Both Now ...**

*Fourth Mode*

**Andante**  \( \frac{\text{b}}{\text{b}} - 84 \)

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**A1**

Un.  E

Glory to the Father, and to the ___ Son, and

to the Holy ___ Spirit.

---

**A2**

D  Un.  C  D

Both now and ever, and unto the ages of ages.

---

A - - - - men.

---

www.stanthonymsmonastery.org/music/Vespers.htm
Fourth Mode - Glory

Alternate Melodies

B1

Un. E

Glo-ry to the Fa-ther, and to

D

the Son, and to the Ho-ly Spir-it.

B2

E

Both now and ev-er, and un-to the a-ges

Un. E

Fourth Mode - Glory

Old (Slow) Sticheraric Melodies

Glo-ry to the Fa-ther, and to the Son, and to the Holy Spirit.

Both now and ever, and un-to the ages of ages. Amen.
Dogmatic Theotokion

Fourth Mode

Andante  ⏯.84

Ω διὰ σέ θεοπάτωρ

He that on thine account is now

God's ancestor, the Prophet David, did aforetime in melody say

of thee to Him that hath done great things

to thee: The queen stood

www.stanthonymsmonastery.org/music/Vespers.htm
at__Thy__right____hand. For Christ____God,

Who was____pleased____to be - come, in -
car - nate_ of____thee_with - out____fa -
ther that He might save_the_ world, hath shown thee__
forth as the moth - - - - - - - - - - - -er____and__
cause____of____Life, that He might re -
store____His__im - age cor - rupt - ed_
by____the__pas - - - - - -sions; and hav - ing found

www.stanthonysonastery.org/music/Vespers.htm
the stray sheep lost in the

mountains, and taken it upon His

shoulders, He bringeth it unto

His Father, and by His own will unitheth it with the Heavenly

powers, O Theotokos; for

He hath great and abundant

mercy.
O Lord, when Thou didst ascend upon the Cross,
Thou didst utterly obliterate our ancestral curse. And going down into Hades,
Thou didst set free those in fetters from all ages past,

Slow Aposticha

Fourth Mode

Andante ♩=88

Aposticha #1  Κύριε ἁγιλήθων
granting unto the race of man incorruption, for ever; hence, for this cause with hymns do we glorify Thy life-creating and saving Rising from the dead.

Verse #2

The Lord is king; He is clothed with majesty.

The Lord is clothed with strength and He hath

girt Himself.
While hanging upon the Tree, Only Mighty One, Thou didst cause all of creation to tremble. And when Thou wast laid in the grave, Thou didst raise them that dwelt in the graves, granting incorruption and life unto the race of man; for this cause, with hymns we glorify

www.stanthonyssmonastery.org/music/Vespers.htm
Thine arising on the third day.

Verse #3

For He established the world which shall not be shakken.

Aposticha #3

When the lawless people,

O Christ, surrendered Thee to Pilate, they condemned Thee to be crucified,
showing themselves ungrateful unto their benefactor; but willingly Thou

didst endure burial,

and, of Thine own power, didst arise

on the third day, as God granting

unto us unending life

and great mercy.
Ho - li - ness be - com - eth Thy house, O Lord, unto
length of days.

Draw-ing nigh un - to the tomb, the wom - en
sought Thee with tears; but on not find -
ing Thee, they were o - ver - come
with grief. And cry-ing out with lam - en - ta - tion,
they said: Woe unto us, O our Saviour, O King of all, how wast Thou stolen? What place hold eth Thy life bearing Bod y? And angel answered them: Weep not, he said, but go forth and proclaim that the Lord is risen, granting us joy, since He a

www.stanthonyssmonastery.org/music/Vespers.htm
Elone is merciful.
Andante  \( \frac{\text{4}}{\text{4}} \)

Incline to the entreaty of thy suppliants,

O all blameless one. Make to cease

the uprising of afflictions that come upon us, and deliver us

from all manner of grief. For thee a-
lone, do we have as a secure and sure

anchor, and we have thy protection.

Let us not be put to shame, O Lady,
as we call upon thee. Hasten at the

entrailty of those who faithfully cry to thee: Rejoice, O Lady,
day, thou help of all, thou

joy and shelter and salvation.

www.stanthonyssmonastery.org/music/Vespers.htm
of our souls.
Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples spoke to the Apostles triumphantly: Death is despoiled and Christ God is risen, granting great mercy unto the world.
Fourth Mode - Apolytikion

Glory...

Δόξα Πατρί

Un. G

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

Spir-it.

Both now...

Καὶ νῦν

Un.

Both now and ev-er, and un-to the ag-es of ag-es.

A-men.

Resurrectional Theotokion

Τό ἀπί αἰώνος

Un. G

The mys-ter-y hid-den from e-ter-ni-ty and un-known_
to the angels is made manifest through thee, O Theotokos,
to those on earth. God became incarnate in an un-
mingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

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.

Col. 3:16
Fourth Mode - Brief

Intonation: #9

Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me;
hearken unto me, O Lord. Lord, I have cried
unto Thee, hearken unto me; attend to the voice

www.stanthonymonastery.org/music/Vespers.htm
of my supplication when I cry unto Thee:

Hearken unto me, O Lord.

Let My Prayer

Kateuvθνθτω

Let my prayer be set forth as incense before Thee,

the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
Brief Stichera

Fourth Mode

Verse #1

bring my soul out of pris-on that_ I may con-fess Thy Name.

Stichera #1

 pornography Thy life-cre-at-ing Cross un-ceas-ing-ly, O

Christ_ God, we glo-ri fy Thy Re-sur-rec-tion

on the third_ day; for there-by hast Thou re-newed the cor-

And Thou didst show unto us the way up unto the
Heav - ens, since Thou a - lone art good_ and the Friend of man.

Verse #2

The right-eous shall wait pa-tient-ly for me un-til Thou shalt re - ward_me.

Stichera #2

Thou didst an-nul the sen - tence of the tree of dis - o - be - di -
ence, O Sav - iour, by be - ing nailed_ will - ing - ly
to the Tree_ of the Cross. And by de - scend - ing in - to
Hades, O Mighty One, as God Thou didst rend the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

Verse #3

Out of the depths have I cried un-to Thee, O Lord; O Lord, hear my voice.

Stichera #3

The gates of Hades didst Thou shatter, O Lord, and
by Thy death Thou didst destroy the kingdom of death. And

Thou didst free the race of man from corruption, granting

life and incorruption and great mercy to the world.

Verse #4

Γενηθήτω τὰ ὤτα σου

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Δεῦτε ἀνυμνήσωμεν λαοί

Come, O ye peoples, let us praise the Saviour's arising on the third day, where-by we were deliver-
And we all received incorruption and life, while crying:

Thou Who wast crucified and buried and didst arise,

save us by Thy Resurrection, O only Friend of man.

Verse #5

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.
Fourth Mode - Brief Stichera

Stichera #5

"Ἀγγελοι καὶ ἄνθρωποι"

Angels and men, O Saviour, praise Thine arising

on the third day, where-by the ends of the world were enlightened. And we were all freed from slavery to the enemy, while crying: O Creator of life, omnipotent Saviour, save us by Thy Resurrection, O only Friend of man.
Verse #6

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Stichera #6

Thou didst crush the brazen gates and shatter the bars, O Christ.

God, and Thou didst raise the fallen race of man; for this cause do we cry out with one accord: Thou Who didst
a - rise from the dead, Lord, glo - ry be to Thee.

Verse #7

From the morn-ing watch un - til night, from the morn-ing watch let Is - ra-
el hope in the Lord.

Stichera #7

O Lord, Thy birth from the Fa - ther is time-less and from ev - er-
last - ing; Thine in - car - na - tion of the Vir - gin is

in - ex - press - i - ble and in - ex - pli - ca - ble to men. And

www.stanthonymsmonastery.org/music/Vespers.htm
Thy descent into Hades is terrible unto the devil and his angels; for having trampled on death, Thou didst arise on the third day, granting incorruption and great mercy unto men.

Verse #8

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.
Verse #9

Αἰνεῖτε τὸν Κύριον

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

Ὅτι ἐκραταιόθη

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory...

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion

Ὁ διὰ σὲ θεοπάτωρ

He that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee: The queen stood at Thy right hand. For Christ God, Who was pleased to be-
come incarnate of thee without father that

He might save the world, hath shown thee forth as the mother and

cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains, and taken it upon His shoulders, He bringeth it unto His Father, and

by His own will uniteth it with the Heavenly powers, O Theotonos; for He hath great
and abundant mercy.
O Lord, when Thou didst ascend upon the Cross, Thou didst utterly obliterate our ancestral curse. And going down into Hades, Thou didst set free those in fetters from all ages past, granting unto the race of man incorruption forever; hence, for this cause with
hymns do we glo - ri - fy Thy life-cre - at - ing and
sav - ing Ris - ing from the dead.

Verse #2

The Lord is king; He is clothed with maj-es-ty. The Lord is clothed with
strength and He hath girt Him-self.

Aposticha #2

While hang - ing up - on the Tree, O On - ly Might - y One,
Thou didst cause all of cre - a - tion to trem - ble. And when

www.stanthonyssmonastery.org/music/Vespers.htm
Thou wast laid in the grave, Thou didst raise them that dwelt in the graves, granting incorruption and life unto the race of man; for this cause, with hymns we glorify Thine arising on the third day.

Verse #3

For He established the world which shall not be shaken.

Aposticha #3

When the lawless people, O Christ, surrendered Thee to
Pi - late, they con - demned Thee to be cru - ci - fied, show - ing them-selves un - grate - ful un - to their Ben - e - fac - tor; but will - ing - ly Thou didst en - dure__ bur - i - al, and, of Thine own pow - er, didst a - rise_ on the third_ day, as God__ grant-ing un - to us un - end - ing life__ and_ great mer - cy.

Verse #4

Ho - li - ness be - com - eth Thy house, O Lord, un - to length of days.

www.stanthonysserver.org/music/Vespers.htm
Drawing nigh unto the tomb, the women sought Thee with tears; but on not finding Thee, they were overcome with grief. And crying out with lamentation, they said: Woe unto us, O our Saviour, O King of all, how wast Thou stolen? What place holdeth Thy life-bearing Body? And an angel answered them: Weep not, he said, but go forth and proclaim that the Lord is risen,
granting us joy, since He alone is merciful.

Glory... 

Δόξα Πατρί

Both now...

Και νῦν

Both now and ever, and unto the ages of ages. Amen.
Incline to the entreaty of thy suppliants, O all-blame-less one. Make to cease the uprising of afflic-
tions that come upon us, and deliver us from all manner of grief. For thee alone do we have as a secure and sure anchor, and we have thy protection. Let us not be put to shame, O Lady, as we call upon thee. Hasten at the entreaty of

www.stanthonymonastery.org/music/Vespers.htm
those who faithfully cry to thee: Rejoice, O Lady, thou help of all, thou joy and shelter and salvation of our souls.

A religious hymn is a great blessing for everyone. It constitutes praise to the Most High, honor for His holy people, worldwide harmony, an eloquent proof of the Church’s unity. It expresses the voice of the Church, its confession. It brings about a complete spiritual uplifting and absolute peace and joy in redeemed hearts, with the triumphal hymn and song of happiness. It drives away hardness of heart. It chases away disturbance. It dissolves and dissipates despondency. . .

The voice sings the soul’s joy, while the spirit delves into the mysteries of the faith.

-St. Ambrose of Milan
Plagal First Mode

Intonation: #14 or #15

Andante ♩·84

Lord, I Have Cried

Lord, I have cried unto Thee,

hearken unto me; hearken unto me,

O Lord. Lord, I have cried unto Thee,
Hearken unto me; attend to the voice of my supplication, when I cry unto Thee:

Hearken unto me, O Lord.
Let My Prayer

Plagal First Mode

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and rebuke me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee
have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the
stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I
am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto
the Lord have I made my supplication.
I will pour out before Him my supplication,
mine affliction before Him will I declare.
When my spirit was fainting within me, then Thou knewest my paths.
In this way wherein I have walked they hid for me a snare.
I looked up on my right hand, and beheld, and there was none that did know me.
Flight hath failed me, and there is none that watcheth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 256 or with Brief Stichera on page 295. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

**Plagal First Mode**

**Verse #1**

'Εξάγαγε ἐκ φυλακῆς

Bring my soul out of prison that I may confess

Thy Name.

**Stichera #1**

Διὰ τοῦ τιμίου σου Σταυροῦ

By Thy precious Cross, O Christ, Thou hast

put the devil to shame; and

by Thy Resurrection, Thou hast blunted
The righteous shall wait patiently for me until Thou shalt reward me.
He that granted the Resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds:
Go forth; and to those in darkness: Reveal yourselves.

Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

O great wonder! having suffered in the flesh out of love for man,
the Creator of things invisible, the Immortal One, hath risen. Come, O ye kindreds of the nations, let us worship Him; for deliverance, we have learned to praise the one God in three Hypostases.

www.stanthonymsmonastery.org/music/Vespers.htm
Verse #4

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Evening worship do we offer Thee, the Unwering Light,

Who in the end of the ages, through the flesh

as in a mirror, hast shined upon the world; and hast descended even unto...
to Had - des, and dis - pelled the dark - ness there, and hast shown the light of the Res - ur - rec - tion un - to the na - tions.

O Giv - er of light, Lord, glo - ry be to Thee.

Verse #5

If Thou should-est mark in - quire - ties, O Lord, O Lord,

who shall stand? For with Thee there is for - give - ness.
Let us glorify Christ, the Author of our salvation; for when He arose from the dead, the world was saved from error. The choir of the Angels rejoiceth; the deception of the demons doth flee; Adam, who was fallen, is risen; the devil is destroyed.

Stichera #5
Verse #6

For Thy Name’s sake have I patiently waited for Thee, O Lord;

my soul hath waited patiently for Thy word,

my soul hath hoped in the Lord.

Stichera #6

The guards were instructed by the lawless:

Conceal the Resurrection of Christ; and take ye pieces of silence.
ver, and say: While we were sleep-ing, the
corpse was stolen from the tomb.

Who hath seen, who hath ever heard of a corpse being stolen? especially one anoint-ed with myrrh and naked,

with the funer-al shrouds being abandoned

in the grave. Be not deceived,
O ye Jews. Learn the sayings of the

Prophets, and know that He is truly the Redeemer of the world and the Almighty One.

Verse #7

From the morning watch until night, from the morning

watch let Israel hope in the Lord.
O Lord, Who hast despoiled Hades

and hast trampled upon death;

O our Saviour, Who hast enlightened the world by Thy precious Cross; have

mercy on us.

Verse #8

For with the Lord there is mercy, and with Him is plen-
te-ous re-demp-tion; and He shall re-deem Is-ra-el

out of all his in-iq-ui-ties.

Verse #9

O praise the Lord, all ye na-tions; praise Him, all ye peo-ple.

Verse #10

For He hath made His mer-cy to pre-vail o-ver us,

and the truth of the Lord a-bid-eth for ev-er.
GLORY... BOTH NOW...

Plagal First Mode

Andante  &-84

Δόξα Πατρί... Καὶ ὑῶν...

A1

Glory to the Father, and to the Son, and to the Holy Spirit.

A2

Both now and ever, and unto the ages of ages.

Amen.
Alternate Melodies

B1

Glo - ry to the Fa - ther, and to

Son, and to the Ho - ly Spir - it.

B2

Both now and ev - er, and un - to the

Plagal First Mode - Glory

Old (Slow) Sticheraric Melodies

Glo-ry to the Fa-ther,

and to the Son, and to the Ho-

ly Spirit.

Both now and ev-er, and un-to the a-

ges of a-ges.

A-men.

www.stanthonyssmonastery.org/music/Vespers.htm
Andante

In the Red Sea there was once...

depicted an image of...

depicted an image of...

depicted an image of...

the unwedded Bride.

There, Moses divided the water;

here, Gabriel doth minister.
ter the won der. Then the deep was trod den

dry shod by Is rael; now Christ is born seed less ly of the

Vir gin. The sea, after the pas sage of Is rael, re mained un trod den; the blame less one, (n) the

blame less one, af ter the birth of Em manuel, re mained
Psalmody in a crowded congregation is accompanied by captivity and wandering of the thoughts; but in solitude, this does not happen. However, those in solitude are liable to be assailed by despondency, whereas in congregation the brethren help each other by their zeal.

- St. John of the Ladder
Andante  \( \frac{4}{4}, 88 \)  

**Aposticha #1**

Σὲ τὸν σαρκωθέντα

D

Thee, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens,

do we magnify with voices of song. For as the Lord Who loveth man, Thou

didst accept the Cross and death for the
sake of our race. De-spoil-ing the gates of Ha-des,
Thou didst arise on the third day, sav- ing our souls.

Verse #2

The Lord is king, He is clothed with maj-es-ty. The Lord is
clothed with strength and He hath girt__ Him__-

Aposticha #2

When Thy side was pierced, O Giv__-__er__ of__

www.stanthonyssmonastery.org/music/Vespers.htm
life, Thou didst pour forth streams of forgiveness, life

and salvation for all. Thou didst accept death in the flesh, thereby granting us

immortality. And, whilst dwell ing in the grave, Thou didst free us, and gloriously as God, didst raise

us up together with Thyself. Wherefore,
we cry out: O

Friend of man, Lord, glory be to

Thee.

Verse #3

Kai γὰρ ἐστερέωσε

For He established the world which shall not be

shaken.

Aposticha #3

Ξένη σοῦ ἡ σταυρώσις

Strange is Thy crucifixion and descent into
Hades, O Friend of man. For Thou didst
despoil it and didst gloriously
raise up with Thyself the captives
of old, since Thou art God; Thou didst open Paradise,
and make us worship
thy there of. Wherefore, do Thou grant for-
giveness of sins also un-
to us who glorify Thine arising on the third day; and deem us worthy to
dwell in Paradise, since Thou alone art compassionate.

Verse #4

Τὸ οἶκῳ σου πρέπει

Holiness becometh Thy house, O Lord, unto length of days.
Aposticha #4

'O di' ἡμᾶς σωρχί

Plagal First Mode - Slow Aposticha

281

www.stanthonyssmonastery.org/music/Vespers.htm
Andante

Aposticha Theotokion

Plagal First Mode

Andante \( \frac{4}{4} \)

A temple and gate art thou, a palace and throne of the King, O all revered Virgin,

through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness,

www.stanthonyssmonastery.org/music/Vespers.htm
since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned by His own hand, according to His own image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.
Let us worship the Word, Who is unoriginate

with the Father and the Spirit, and from a virgin was

born for our salvation, O believers, and let us

sing His praise. For in His goodness He was pleased to ascend the Cross in the flesh, and to undergo death,
and to raise up those who had died, by His glorious Resurrection.

Glory...

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now...

Καὶ νῦν

Both now and ever, and unto the ages of ages. Amen.
O impassable gate of the Lord, do thou rejoice. Rejoice, O rampart and shelter for them that hasten to thee. Tranquil haven and pure Maiden who didst not know man and who barrest in the flesh thy Creator and thy God, rejoice; and cease not to pray Him, making entreaty for them that worship and praise Him that was born of thee.
Plagal First Mode - Brief

Intonation: #13

Lord, I Have Cried

Allegro \( \frac{\text{♩}}{\text{♩}} 160 \)

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto Thee, hearken unto me;

hearken unto me; attend to the voice.
of my sup - pli - ca - tion when I cry un - to Thee:

Heark-en un - to me,___ O___ Lord.

Let My Prayer

Let my prayer_ be set forth as in - cense be - fore_ Thee,

the lift - ing up___ of my hands as_ an eve - ning sac - ri -

fice; heark-en un - to me,___ O___ Lord.
Verses of Psalms
140, 141, and 129

Plagal First Mode - Heirmologic

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil,
to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,

mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou

knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked up on my right hand, and beheld, and there was none

that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
Bring my soul out of prison that I may confess Thy Name.

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death.

We glorify Thee, O Only-begotten One.
Verse #2

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

He that granted the Resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in dark -
Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

O great wonder! having suffered in the flesh out of love for man, the Creator of things invisible, the Immortal One, hath risen. Come, O ye kindreds.

Verse #3

Stichera #3
of the nations, let us worship Him; for delivered from error by His compassion, we have learned to praise the one God in three Hypostases.

Verse #4

Γενηθήτω τὰ ὀτι σοῦ

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Ἔσπερινήν προσκύνησιν

Evening worship do we offer Thee, the Unwaning Light,

Who in the end of the ages, through the flesh as in a
Mirror, hast shined upon the world; and hast descended even unto Hades, and dispelled the darkness there, and hast shown the light of the Resurrection unto the nations. O Giver of light, Lord, glory be to Thee.

Verse #5

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.
Let us glory Christ, the Author of our salvation;
for when He arose from the dead, the world was saved from error. The choir of the Angels rejoiceth;
the deception of the demons doth flee; Adam, who was fallen, is risen; the devil is destroyed.

Verse #6

For Thy Name's sake have I patiently waited for Thee, O Lord; my
soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Stichera #6

The guards were instructed by the lawless: Conceal the Resurrection of Christ; and take ye pieces of silver, and say: While we were sleeping, the corpse was stolen from the tomb. Who hath seen, who hath ever heard of a corpse being stolen? especially
one anointed with myrrh and naked, with the funer-
al shrouds being abandoned in the grave. Be not de-
ceived,

O ye Jews. Learn the sayings of the Prophets, and

know that He is truly the Redeemer of the world and the Al-

might-y One.

From the morning watch until night, from the morning watch

let Israel hope in the Lord.

Verse #7

'Από φυλακής προέας
Stichera #7

Kύριε ὁ τῶν ἁδῶν

O Lord, Who hast de-spoiled Hades and hast tram-pled

up-on death; O our Sav-iour, Who hast en-light-ened the

world by Thy pre-cious Cross; have mer-cy on us.

Verse #8

Ὅτι παρὰ τῷ Κυρίῳ

For with the Lord there is mer-cy, and with Him is plen-te-ous re-

demp-tion; and He shall re-deem Is-ra-el out of all

his in-iqui-ties.
Verse #9

Αινεῖτε τὸν Κύριον

Un. A

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

"Οτι ἑκραταιόθη

Un. A

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory...

Δόξα Πατρί

Un. A

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and ever, and unto the ages of ages. Amen.

In the Red Sea there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trodden dry shod by Israel;
now Christ is born seedlessly of the Virgin. The sea, after the passage of Israel, remained untrodden; the blameless one, after the birth of Emmanuel, remained undefiled. O Thou Who art, and ever before didst exist, and hast appeared as man, O God: have mercy on us.

Let the servant of God sing in such a manner that the words of the text rather than the voice of the singer cause delight.

-St. Jerome
Thee, O Christ our Saviour, Who wast incarnate and yet
wast not parted from the Heavens, do we magnify with
voices of song. For as the Lord Who loveth man, Thou
didst accept the Cross and death for the sake of our race. De-
spoil-ing the gates of Hades, Thou didst arise on the
third day, saving our souls.

Verse #2

The Lord is king, He is clothed with majesty. The Lord is clothed with strength and He hath girt Himself.

Aposticha #2

When Thy side was pierced, O Giver of life, Thou didst pour forth streams of forgiveness, life and salvation for all. Thou didst accept death in the flesh, thereby granting us immor-
tal-i-ty. And, whilst dwell-ing in the grave, Thou didst free
us, and glo-ri-ous-ly as God, didst raise us up to-
gether with Thy-self. Where-fore, we cry out: O Friend of
man, Lord, glo-ry be to Thee.

Verse #3

Kai γὰρ ἐστερέωσε

For He es-tab-lished the world which shall not be shak-en.

Aposticha #3

Σένη σου ἡ σταύρωσις

Strange is Thy cru-ci-fix-ion and de-scent in-to
Ha - des, O Friend of man. For Thou didst de - spoil it and didst glo - ri - ous - ly raise up with Thy - self the cap - tives of old, since Thou art God; Thou didst o - pen Par - a - dise, and make us wor - thy there - of. Where - fore, do Thou grant for - give - ness of sins al - so un - to us who glo - ri - fy Thine a - ris - ing on the third day; and deem us wor - thy to dwell in Par - a - dise, since Thou a - lone art com - pas - sion - ate.
Verse #4

Aposticha #4
Glory...

Δόξα Πατρί

Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir - it.

Both now...

Καὶ νῦν

Both now and ev - er, and un - to the ag - es of ag - es. A - men.

Aposticha Theotokion

Ναὸς καὶ πύλη

A tem - ple and gate art thou, a pal - ace and throne.
of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned by His own hand, according to His own image. Therefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.
Lord, I Have Cried

Neh__ Lord, ____ I have cried __ unto__ Thee, heark-__

en____ unto____ me; heark-en unto me,____

O____ Lord. Lord, ____ I have cried____ unto__

Plagal Second Mode

Intonation: #20

Lord, I Have Cried

Plagal Second Mode

Intonation: #20

Lord, I Have Cried

Plagal Second Mode

Intonation: #20

Lord, I Have Cried

Plagal Second Mode

Intonation: #20

Lord, I Have Cried

Plagal Second Mode

Intonation: #20

Lord, I Have Cried
When you have children, teach them music.
But, of course, real music-angelic, not dances and songs.
Music assists the development of the perception of spiritual life.
The soul becomes refined. It begins to understand spiritual music as well.

-St. Barsanuphius of Optina
Let My Prayer

Plagal Second Mode

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice;

hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Plagal Second Mode

Presto  \( \frac{4}{4} \)

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.

http://www.stanthonysonastery.org/music/Vespers.htm
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.

www.stanthonysonastery.org/music/Vespers.htm
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,

mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way where-in I have walked they hid for me a snare.

I looked up on my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watch-eth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 323 or with Brief Stichera on page 360. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

**Plagal Second Mode**

**Verse #1**

\[ \text{Andante} \quad \text{Andante} \]

\[ D \]

Bring my soul out of prison that I may confess.

\[ \text{Thy Name.} \]

**Stichera #1**

\[ \text{Stichera #1} \]

Conquering Hades, O Christ, Thou didst ascend the Cross, that with Thyself Thou mightest raise them that sat in the dark.

\[ \text{www.stanthonymsmonastery.org/music/Vespers.htm} \]
ness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O omnipotent Saviour, have mercy on us.

Verse #2

The righteous shall wait patiently for me until Thou shalt reward me.
Stichera #2

Having trampled on death, Christ is risen today, as He said, and hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.
Verse #3

'Εκ βαθέων

Out of the depths have I cried un-to Thee, O Lord; O Lord, hear my voice.

Stichera #3

Σὲ Κύριε

From Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heav'en? but Thou Thyself dwell est

www.stanthonyssmonastery.org/music/Vespers.htm
there. To Hades? but Thou hast trampled on

death. To the depths of the sea? but Thy

hand is there, O Master. Unto Thee do we flee for refuge; falling down before Thee, we make entreaty: Thou Who didst rise from the dead, have mercy on us.
Verse #4

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

In Thy Cross, O Christ, do we boast, and Thy Resurrection do we praise and glorify; for Thou art our God; beside Thee we
know none other.

Verse #5

Εὰν ἀνομίας

If Thou should-est mark in-i-q-ui-ties, O Lord, O Lord, who shall stand?

For with Thee there is for-give-ness.

Stichera #5

Διὰ παντὸς εὐλογοῦντες

Ev-er bless-ing the Lord, we praise His Res-

ur-recc-tion; for He en-dued

the Cross, and by death de-
Verse #6

"Ενεκὲν τοῦ ὄνομάτος σου

For Thy Name’s sake have I patiently waited for Thee, O Lord;

my soul hath waited patiently for Thy word, my soul hath

hoped in the Lord.

Stichera #6

Δόξα τῇ δυνάμει σου

Glo-ry to Thy might, O Lord; for Thou hast

destroyed him that had the domin -
ion of death. Thou hast renewed us by Thy Cross, granting us life and incorruption.

Verse #7

'Από φυλακής πρωίας

From the morning watch until night, from the morning watch

let Israel hope in the Lord.

Stichera #7

'H ταφή σου

Thy burial, O Lord, rend...
Diatonic

sunder the bonds of

Hades and crushed them. Thy resurrection from the dead enlightened the world. Lord, glory be to Thee.

Verse #8

'Otí para to Kuriô

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all
Verses #9 and #10

Verse #9

Aïneïte τὸν Κύριον

D

O praise the Lord, all ye na-tions; praise Him, all ye peo-ples.

Verse #10

"Ὅτι ἐκραταῖοθη

D

For He hath made His mer-cy to pre-vail o-ver us,

and the truth of the Lord a-bid-eth for ev-er.
Glory... Both Now...

Plagal Second Mode

Δόξα Πατρί... Καὶ νῦν...

Andante \( \frac{3}{4} \) 84

A1

Glo- - - ry to the Fa- ther, and to the Son, and to the Holy Spir- - - it.

A2

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

www.stanthonysmonastery.org/music/Vespers.htm
Alternate Melodies

Neh Glory to the Father, and to the

Son, and to the Holy Spirit.

Both now and ever, and unto the

ages of ages. Amen.

www.stanthonyssimonastery.org/music/Vespers.htm
Plagal Second Mode - Glory

Old (Slow) Sticheraric Melodies

C1

Neh Glory to the Father, and

to the Son, and to the Holy Spirit.

C2

Both now and ever, and

unto the ages of ages.

Amen.
Dogmatic Theotokion

Plagal Second Mode

Andante \( \frac{\text{b}}{84} \)

Who would not call thee blest, O all-ho-

ly Virgin? Who would not praise thine un-travailing giv-ing of

birth? For the Only-be-gotten Son, Who shone forth from the Fa-ther time-less-ly, hath come forth
from thee, the pure one, having become ineffably in-
carnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons,
but that He is known in two unmingled natures. Him do thou beseech,
Plagal Second Mode - Dogmatic Theotokion

O August and all blessed

one, to have mercy on our souls.
Andante $\frac{\text{d}}{}$.88

**Aposticha #1**

 Angels in the Heavens, O Christ our Saviour,

 praise Thy Resurrection with

 hymns; deem us also who are on earth worship

 thy to glorify Thee with a

 pure heart.
The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Having crushed the brazen gates and shattered the bars of Hades, as omnipotent God Thou didst raise up the fallen race of man. Wherefore also, we...
cry out with one accord:

Thou Who art risen from the dead, Lord,

glory be to Thee.

Verse #3

Καὶ γὰρ ἐστερέωσε

For He established the world which shall not be shak en.

Aposticha #3

Ῥέυσεως ἡμᾶς

Wishing to set aright our former mutable
Plagal Second Mode - Slow Aposticha

i - ty, Christ is nailed to the Cross and laid in the grave. Seeking Him with tears, the myrrh-bearing women spoke with lamentation: Woe unto us, O Sav - iour of all. How didst Thou deign to dwell in the grave? And having deigned to dwell there - - - in, how wast Thou stolen? How wast Thou

www.stanthonymsmonastery.org/music/Vespers.htm
re - moved? What place_ hath_ hid - - - den Thy

life - bear - - ing Bod - - - y?

But, O Mas - ter, re - veal_ Thy - self____ to____

us, as Thou_____ didst_ prom - ise, and cause our

tear - ful____ la - ment____ to____ cease.

And as_ they_ grieved, an An - gel cried____ out

to____ them: Cease your lam - en - ta - -

_ tion____ and tell____ the____ A - pos - -
I. Diatonic

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Verse #4

Τὸ ὄϊκῳ σου πρέπει

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Holiness becometh Thy house, O Lord, unto length

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of days.

Apostich #4

Σταυρωθείς ὡς ἤπουλήθης

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Being crucified as Thou didst will, O
When it happens to me that the song moves me more than the thing which is sung,
I confess that I have sinned blamefully and then
prefer not to hear the singer.

-Blessed Augustine
Aposticha Theotokion

Plagal Second Mode

Andante $\frac{7}{8}$

My Creator and Redeemer, Christ the Lord,
came forth from thy womb, O all-pure one.

Being clothed with me, He freed Adam from the ancient curse.

Therefore, O all-pure one, to thee, the true...
Mother of God and Virgin,
do we unceasingly cry out the
Angel's greeting: Rejoice! Rejoice,
O Lady, protection and shelter and salvation of our souls.
When the angelic powers were at Thy tomb, then they that guarded Thee became as dead. And Mary stood beside the grave seeking Thine immaculate body. Thou hast despoiled Hades and wast not tried there by. Thou didst meet the Virgin and didst grant life to us.
O Thou Who art risen from the dead, Lord, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.
Thou, Who didst call Thy Mother blessed, cam'est of Thine own free will unto the passion, shining forth upon the Cross, wishing to seek out Adam, and saying unto the angels: Rejoice with Me, for the drachma that was lost is found. Thou Who hast wisely ordered all things, glory be to Thee.
Lord, I Have Cried

Intonation: #17 or #18

Allegro  \( \frac{\text{q}}{\text{m}} \cdot 160 \)

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto

Thee, hearken unto me; attend to the voice of my

www.stanthonysmonastery.org/music/Vespers.htm
Let My Prayer

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice;

hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For un - to Thee, O Lord, O Lord, are mine eyes, in Thee

have I hoped; take not my soul a - way.

Keep me from the snare which they have laid for me, and from the

stum - bling - blocks of them that work in - qu - ity.

The sin - ners shall fall in - to their own_ net; I

am a - lone un - til_ I pass by.

With my voice un - to the Lord_ have I cried, with my voice un -
I will pour out before Him my supplication,
mine affliction before Him will I declare.
When my spirit was fainting within me, then Thou knewest my paths.
In this way wherein I have walked they hid for me a snare.
I looked up on my right hand, and beheld, and there was none that did know me.
Flight hath failed me, and there is none that watcheth out.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Stichera on page 360.
On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Brief Stichera**

Plagal Second Mode

### Verse #1

*bring my soul out of prison that I may confess Thy Name.*

### Stichera #1

*Nǐkhēn ěxōn*

*Conquering Hades, O Christ, Thou didst ascend the Cross, that with Thyself Thou mightest raise them that sat in the darkness of death, O Thou Who art free among the dead.*

*Thou Who dost pour forth life from Thine own light, O om-*
nip-otent Saviour, have mercy on us.

Verse #2

Έμε ύπομενοῦσι

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

Σήμερον ο Χριστός

Having trampled on death, Christ is risen today,
as He said, and hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O
Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.

Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

From Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven? but Thou Thyself dwellest
there. To Hades? but Thou hast trampled on death. To the
depths of the sea? but Thy hand is there, O Master.

unto Thee do we flee for refuge; falling down

before Thee, we make en-treaty: Thou Who didst rise

from the dead, have mercy on us.

Verse #4

Let Thine ears be attentive to the voice of my sup-

cation.
In Thy Cross, O Christ, do we boast, and Thy Resurrection do we praise and glorify; for Thou art our God; beside Thee we know none other.

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

`En to Stauro sou

`Ean anomiaz

www.stanthonsmonastery.org/music/Vespers.htm
Stichera #5

Ever blessing the Lord, we praise His Resurrection; for He endured the Cross, and by death destroyed death.

Verse #6

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.
Glo-ry to Thy might, O Lord; for Thou hast de-stroyed him that
had the do-min-ion of death. Thou hast re-newed us
by Thy Cross, grant-ing us life and in-cor-rup-tion.

Verse #7

'Από φυλακής προίας

From the morn-ing watch un-til night, from the morn-ing watch let
Is-ra-el hope in the Lord.
Thy burial, O Lord, rent asunder the bonds of Hades, and crushed them. Thy resurrection from the dead enlightened the world. Lord, glory be to Thee.
Verse #8

Un. G

For with the Lord there is mer-cy, and with Him is plen-te-ous re-dem-p-

ation; and He shall re-deem Is-ra-el out of all in-iqui-ties.

Verse #9

Un. G

O praise the Lord, all ye na-tions; praise Him, all ye peo-ple-s.

Verse #10

Un. G

For He hath made His mer-cy to pre-vail o-ver us, and the truth of the

Lord a-bid-eth for ev-er.
Glory...

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy

Spirit.

Both now...

Καὶ νῦν

Both now and ever, and unto the ages of ages.

Amen.

Dogmatic Theotokion

Τίς μὴ μακαρίσει σε

Who would not call thee blest, O all-holy Virgin? Who
would not praise thine un-travail-ing giv-ing of birth? For the

Only-begotten Son, Who shone forth from the Fa-ther
time-less-ly, hath come forth from thee, the pure one, hav-ing be-
come inef-fa-bly in-car-nate, be-ing God by na-ture
and be-com-ing man by na-ture for our sake; not that

He was di-vid-ed in-to two per-sons, but that He is

known in two un-min-gled na-tures. Him do thou be-seech,

O au-gust and all-bless-ed one, to have mer-cy on our
**Brief Aposticha**

Plagal Second Mode

### Aposticha #1

**Tήν ἁνάστασίν σου**

**Verse #2**

**Ο Κύριος ἐβασίλευσεν**

The Lord is King, He is clothed with majesty; the Lord is clothed with...
Having crushed the brazen gates and shattered the bars of Hades,
as omnipotent God Thou didst raise up the fallen race of man. Wherefore also, we cry out with one accord: Thou Who art risen from the dead, Lord,
glory be to Thee.
Verse #3

Kai γὰρ ἐστερέωσε

For He established the world which shall not be shaken.

Aposticha #3

Ρεῦσεως ἡμῶς

Wishing to set right our former mutability,

Christ is nailed to the Cross and laid in the grave. Seeking

Him with tears, the myrrh-bearing women spake with lamentation: Woe unto us, O Saviour of all. How didst Thou
deign to dwell in the grave? And having deigned to dwell there-in,
how wast Thou stolen? How wast Thou removed? What place hath hidden Thy life-bearing Body? But, O Master,

cause our tearful lament to cease. And as they grieved, an Angel cried out to them: Cease your lamentation and tell the Apostles that the Lord is risen, granting unto the world forgiveness and great mercy.
Verse #4

Hy - li - ness be - com - eth Thy house, O Lord, un - to length of days.

Aposticha #4

Be - ing cru - ci - fied as Thou didst will, O Christ, and de - spoil - ing
dea - th by Thy bur - i - al, as God, Thou didst rise on the
third day with glo - ry, grant - ing un - to the world un -
end - ing life and great mer - cy.
Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

My Creator and Redeemer, Christ the Lord, came forth from thy
womb, O all-pure one. Being enclothed with me,

He freed Adam from the ancient curse. Wherefore, O all-pure

one, to thee, the true Mother of God and Virgin,

do we unceasingly cry out the Angel's greeting: Re-

joyce! Rejoice, O Lady, protection and shelter

and salvation of our souls.
Lord, I Have Cried

Lord, I have cried unto Thee,

hearken unto me; hearken unto me, O Lord.

Lord, I have cried unto
Thee, hearken unto me;
at tend to the voice of my sup lica tion
when I cry unto Thee: Hearken unto me, O Lord.

O the wise invention
of the teacher who contrives
that in our singing we learn what is profitable,
and that thereby doctrine is somehow more deeply impressed
upon our souls! What is learned under duress tends not to be retained,
but what suavely ingratiates itself somehow adibes
within our souls more steadfastly.

- St. Basil the Great
Let My Prayer

Grave Mode

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.

Andante  \( \frac{4}{4} \)

www.stanthonyssmonastery.org/music/Vespers.htm
Verses of Psalms
140, 141, and 129

Presto

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,

mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou

knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none

that did know me.

Flight hath failed me, and there is none that watcheth out.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 388 or with Brief Stichera on page 427. On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
**Slow Stichera**

Grave Mode

**Verse #1**

`Exángyge ek phulakíz`

Andante \( \frac{1}{88} \)

Bring my soul out of prison that I may

confess Thy Name.

**Stichera #1**

`Dëúte ágalliasómebha`

Come, let us rejoice in the Lord Who crushed the dominion of death, and enlightened the race of man. Let us cry out with the body

[www.stanthonyssmonastery.org/music/Vespers.htm](http://www.stanthonyssmonastery.org/music/Vespers.htm)
Words:

Verse #2

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

The Cross and burial hast Thou endured for us, O Saviour; and, as God,
Thou hast slain death by death. Wherefore, we worship Thy Resurrection on the third day. Lord, glory be to Thee.

Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.
On seeing the arising of the Creator, the apostles marvelled, crying out with angelic praise: This is the glory of the Church; this is the wealth of the Kingdom! O Thou Who didst suffer for us, Lord, glory!
Let Thine ears be attentive to the voice of my supplication.

Verse #4

Γενηθήτω τὰ ὁτα σου

Stichera #4

Κἂν συνελήφθης

Though Thou wast taken captive by lawless men, O Christ, yet Thou art my God,

and I am not ashamed. Thou wast smitten...
ten on the back; I do not deny it. Thou wast nailed to the Cross, and I conceal it not. In Thine arising do I boast, for Thy death is my life. Omnipotent and manifold befriend ing Lord, glory be to Thee.
Verse #5

If Thou should-est mark in-iq-ui-ties, O Lord, O Lord, who shall stand? For with Thee there is give-ness.

Stichera #5

In ful-fill-ment of Da-vid's proph-e-cy, in Si-on Christ un-veiled His maj-es-ty to His dis-ci-
D ples, re - veal - ing Him - self as the One Who is praised and
ev - er glo - ri - fied with the Fa - ther and the Ho - ly Spir - it; once, be - ing with - out flesh as the Word, but now for us be - com - ing in - car - - nate, be - ing put to death as man, and aris - - -
According to His power,

as the Friend of man.

Verse #6

For Thy Name's sake have I patient-ly wait-ed for Thee, O Lord;

my soul hath wait-ed patient-ly for Thy word, my soul

hath hoped in the Lord.
Thou didst descend into Hades, O Christ, as Thou didst will. Thou didst despoil death since
Thou art God and Master; and
Thou didst rise on the third day,
and from the bonds of Hades and
corruption didst Thou also
Verse #7

'Από φυλακής προίας

From the morning watch until night, from the morning watch

let Is - ra - el____ hope____ in the____ Lord.
In the grave wast Thou laid as one that
sleepeth, O Lord; and Thou didst rise on
the third day as One might y
in strength, raising up Adam
with Thyself out of the corruption of death, since Thou art
omnipotent.
Verse #8

ΦΟΡΕΙ ΚΑΙ ΕΜΠΡΟΣ ΚΑΙ ΤΟν ΚΥΡΙΟ

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟ

O praise the Lord, all ye nations; praise Him, all ye peoples.
For He hath made His mercy to prevail over us, and
the truth of the Lord abideth for ever.
Glory... Both Now...

Grave Mode

Andante $\frac{4}{4}$

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.
Alternate Melodies

Grave Mode - Glory

B1

\[\text{Glory to the Father. and} \]

\[\text{to the Son, and to the Holy} \]

\[\text{Spirit.} \]

B2

\[\text{Both now and ever, and unto the} \]

\[\text{ages of ages. Amen.} \]

www.stanthonyssmonastery.org/music/Vespers.htm
Old (Slow) Sticheraric Melodies

**Grave Mode - Glory**

Glo-ry to the Fa-ther,

and to the Son, and to the Holy Spirit.

Both now and ev-er,

and un-to the ages of ages. Amen.
**Dogmatic Theotokion**

**Grave Mode**

*Andante*  \( \frac{4}{4} \)

Thou art known to be a mother,

surpassing nature, O Theotokos; and surpassing reason and understanding, thou didst remain a virgin. And no tongue can

www.stanthonyssmonastery.org/music/Vespers.htm
explain the miracle of thy child—birth; for even as the conception was strange, O pure
one, so the manner of birth is incomprehensible. For wheresoever God will eth, the order of
nature is overcome. Wherefore, knowing thee to be the Moth—

er of God, we all beseech thee

fervently: Intercede

thou that our souls be saved.

The "Quick to Hear" (Gorgoypikousa) Panagia of Docheiariou Monastery on the Holy Mountain
Dogmatic Theotokion

Diatonic Grave Mode

Andante ∩-84

Δόξα Πατρι

Glo-ry to the Fa-ther, and to the Son, and to the Holy Spirit.

Kαι υἱὸν

Both now and ever, and unto the ages of ages. Amen.
Thou art known to be a mother

surpassing nature, O Theotokos; and surpassing reason and understanding, thou didst remain a virgin. And no tongue can explain the miracle.
of thy child - - - birth; for e -

ven as the con cep - - - tion was

man - - - - ner of birth is in -

com - pre - hen - si - ble. For where -

so - ev - - - er God will - - - eth,

the or - - - - der of na - - - -ture is

o - ver - come. Where - - - fore, know -
Pray gently and calmly, sing with understanding and rhythm; then you will soar like a young eagle high in the heavens. Psalmody calms the passions and curbs the uncontrolled impulses in the body.

-Evagrios the Solitary (From the Philokalia)
Andante  \( \frac{4}{8} \)

**Aposticha #1**

Thou didst rise from the grave, O Saviour

of the world; and together with Thy flesh, Thou didst also raise up man. Lord,

glory be to Thee.
Verse #2

The Lord is king; He is clothed with maj-es-ty. The Lord is

clothed with strength and He hath girt Himself.

Apostichya #2

Come, let us worship Him. Who is risen

en from the dead, and Who hath en-

light - ened all things. For he hath freed us

from the tyr-an-ny of Ha - - des by
His arising on the third day,
granting us life and great mercy.

Verse #3

For He established the world which shall not be shaken.

Aposticha #3

When Thou didst descend to Hades be -
low, O Christ, Thou didst despoil

dead; and arising on the third day,

Thou also raise us who glory

Thine omnipotent arising,

O Lord, Thou Friend of man.

Verse #4

Holy ness becometh Thy house, O Lord, unto length

of days.
Thou didst appear awesome, O Lord,
while lying in the grave as one
that sleepeth; and arising on the
third day as One might-

Thou didst also raise Adam who cried out:
Glory to Thy Resurrection,

Φοβερός ὤψθης

Grave Mode - Slow Aposticha

Aposticha #4

www.stanthonymsmonastery.org/music/Vespers.htm
of ___________ man.
Aposticha Theotokion

Grave Mode

Andante ♩=84

Fleeing for refuge under thy shelter, O Lady, all we, the earth-born, cry out to thee: O Theotokos, our hope, deliver us from our countless offenses.

www.stanthonysonastery.org/music/Vespers.htm
Grave Mode - Slow Aposticha Theotokion

and save __________ our ____ souls. __________
Andante  ማ. 84

Fleeing for refuge under thy shelter, O Lady,
all we, the earth-born, cry out

to thee: O Theotokion, our hope, deliver us from our
t

http://www.stanthonymsmonastery.org/music/Vespers.htm
The Apostle admonishes women to be silent in church, yet they do well to join in a psalm; this is gratifying for all ages and fitting for both sexes. Old men ignore the stiffness of age to sing [a psalm], and melancholy veterans echo it in the joy of their hearts; young men sing one without the bane of lust, as do adolescents without threat from their insecure age or the temptation of sensual pleasure; even young women sing psalms with no loss of wifely decency, and girls sing a hymn to God with sweet and supple voice while maintaining decorum and suffering no lapse of modesty. Youth is eager to understand [a psalm], and the child who refuses to learn other things takes pleasure in contemplating it; it is a kind of play, productive of more learning that that which is dispensed with stern discipline.

-St. Ambrose, On Psalm 1
By Thy Cross Thou didst abolish death; to the thief Thou didst open Paradise; Thou didst transform the myrrh-bearers' lamentation, and didst order Thine Apostles to preach that Thou art risen, O Christ our God, bestowing great mercy upon the world.
Glory...

Δόξα Πατρί

Glo - ry to the Fa - ther, and to the Son, and _ to _ the Ho - ly

Spir - it.

Both now...

Καί νῦν

Both now and ev - er, and un - to the ag - es of


Resurrectional Theotokion

Ως τῆς ἰμῶν ἀναστάσεως

As the treas - ur - y of our sal - va - tion, O all - hymned one,
do thou lead up from the pit and abyss of offenses

them that hope in thee; for them that were liable because of sin hast thou saved by giving birth to Salvation, O thou who before childbirth wast virgin, and in childbirth wast virgin, and after childbirth a gain remain est virgin.
Grave Mode - Brief

Intonation: #21

Allegro  \( \dfrac{160}{\text{min}} \)

Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto Thee, hearken unto me;

attend to the voice.
of my supplcation when I cry unto Thee:

Hearken unto me, O Lord.

Let my prayer be set forth as incense before Thee,

the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
**Brief Stichera**

**Grave Mode**

**Verse #1**

'Εξάγαγε ἐκ φυλακῆς

Bring my soul out of prison that I may confess Thy Name.

**Stichera #1**

Δεῦτε ἀγαλλιασόμεθα

Come, let us rejoice in the Lord Who crushed the dominion of death, and enlightened the race of man. Let us cry out with the bodiless hosts: O our Creator and Saviour, glory be to Thee.
Verse #2

Un. F

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera #2

C

The Cross and burial hast Thou endured for us, O Saviour; and, as God, Thou hast slain death by death. Wherefore, we worship Thy Resurrection on the third day. Lord,

F

glory be to Thee.
Verse #3

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

On seeing the arising of the Creator, the apostles marvelled, crying out with angelic praise:

This is the glory of the Church; this is the wealth of the Kingdom! O Thou Who didst suffer for us,
Lord, glory be to Thee.

Verse #4

Γενηθήτω τὰ ὅτα σου

Let Thine ears be attentive to the voice of my supplication.

Stichera #4

Κὰν συνελήφθης

Though Thou wast taken captive by lawless men, O Christ, yet Thou art my God, and I am not ashamed. Thou wast smitten on the back; I do not deny it. Thou wast nailed...
to the Cross, and I conceal it not. In Thine arising
do I boast, for Thy death is my life. O omnipotent and man-be-friend-ing Lord, glory be to Thee.

Verse #5

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is forgiveness.

Stichera #5

In fulfillment of David's prophecy, in Sion
Christ un-veiled His maj-es-ty to His dis-ci-ples, re-
veal-ing Him-self as the One Who is praised and ev-
er glo-ri-fied with the Fa-ther and the Ho-ly Spir-
it; once, be-ing with-out flesh as the Word, but
now for us be-com-ing in-car-nate, be-ing put to
dea-th as man, and a-ris-ing ac-cord-ing to His pow-er,
as the Friend of man.
Verse #6

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Stichera #6

Thou didst descend into Hades, O Christ, as Thou didst will. Thou didst spoil death since Thou art God and Master; and Thou didst rise on the third day, and

Un. F

Un. C

Un.
from the bonds of Hades and corruption didst Thou also
raise up Adam, who cried out and said: Glory to Thy
Resurrection, Only Friend of man.

Verse #7
'Apostō phulakeīs proaias
From the morning watch until night, from the morning watch let
Israēl hope in the Lord.

Stichera #7
'En tāfoi kataetēthēs
In the grave wast Thou laid as one that sleepeth, O Lord;
and Thou didst rise on the third day as One might-y in

strength, rais-ing up Ad-am with Thy-self out of the cor-

ruption of death, since Thou art om-nip-o-tent.

Verse #8

'Ôti παρὰ τῷ Κυρίῳ

For with the Lord there is mer-cy, and with Him is plen-te-ous re-
demp-tion; and He shall re-deem Is-ra-el out of all his in-

iq-ui-ties.
Verse #9

Aiveite ton Kourion

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

"Oti ekpatiomega

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory...

Doxa Patri

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and ever, and unto the ages of ages. Amen.

Thou art known to be a mother surpassing nature, O Theotokos; and surpassing reason and understanding, thou didst remain a virgin. And no tongue can explain the miracle of thy childbirth;
even as the conception was strange, O pure one, so the manner of birth is incomprehensible. For whereas ever God will eth, the order of nature is overcome. Wherefore, knowing thee to be the Mother of God, we all beseech thee fervently: Intercede thou that our souls be saved.
Brief Aposticha

Grave Mode

Aposticha #1

Thou didst rise from the grave, O Saviour of the world; and together with Thy flesh, Thou didst also raise up man. Lord,
glory be to Thee.

Verse #2

The Lord is king; He is clothed with majesty. The Lord is clothed with strength

www.stanthonsmonastery.org/music/Vespers.htm
and He hath girt Himself.

Aposticha #2

Come, let us worship Him Who is risen from the dead,

and Who hath enlightened all things. For He hath freed us from the tyranny of Hades by His arising on the third day, granting us life and great mercy.

Verse #3

For He established the world which shall not be shaken.
When Thou didst descend to Hades below, O Christ, Thou didst despoil death; and arising on the third day, Thou didst also raise us who glorify Thine omnipotent arising, O Lord, Thou Friend of man.

Verse #4

Holiness becometh Thy house, O Lord, unto length of days.
Thou didst appear awesome, O Lord, while lying in the grave as one that sleepeth; and arising on the third day as One might - y, Thou didst also raise Adam who cried out: Glory to Thy Resurrection, O only Friend of man.

Glory...
Holy Spirit.

Both now...

Both now and ever, and unto the ages of ages. Amen.

Aposticha Theotokion

Fleeing for refuge under thy shelter, O Lady, all we, the earth-born, cry out to thee: O Theotokos, our hope, de-
liv - er us from our count - less of - fen - ces and

save our souls.
Plagal Fourth Mode

Intonation: #26

Lord, I Have Cried

Lord, I have cried unto Thee,

hearken unto me; O Lord. Lord,

www.stanthonysmonastery.org/music/Vespers.htm
Just as swine run to a place where there is mire and bees dwell where there are fragrances and incense, likewise demons gather where there are carnal songs and the grace of the Holy Spirit settles where there are spiritual melodies, sanctifying both mouth and soul.

-St. John Chrysostom
Let My Prayer

Plagal Fourth Mode

Andante  \( \frac{5}{4} \)

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.
Verses of Psalms
140, 141, and 129

Presto \( \downarrow 180 \)

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join

with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.
For unto Thee, O Lord, O Lord, are mine eyes, in Thee, have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication,
mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.
I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 454
or with Brief Stichera on page 485.
On other days continue on following page.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
Bring my soul out of prison that I may confess

An evening hymn and rational adoration do we offer unto Thee,

O Christ; for Thou wast well pleased to have

Stichera #1

Verses #1

Slow Stichera

Plagal Fourth Mode
The righteous shall wait patiently for me until Thou shalt reward me.

Lord, O Lord, cast us not away from Thy presence, but be
well - pleased to have mercy on us, through the Resurrection.

Verse #3

Ex batean

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Stichera #3

Xaire Stono agia

Re-joice, O holy Sis-son, thou
mother of the church- es and
dwell- ing place of God; for
thou wast first to receive re-
mis- sion of sins, through the Res-
ur - rec - tion.

Verse #4

Let Thine ears be at- tentive to the voice of my
sup - pli - ca - tion.
The Word, Who, was be - got - ten of

God, the Fa - ther be - fore

the ag - es, and Who in these lat - ter times

was in - car - nate of her who knew

not wed - lock, hath, of His own will, en - 

dured cru - ci - fix - tion and death, and,

by the Res - ur - rec - tion, hath saved man
who was slain of old.

Verse #5

Εὖν ἀνομίας

If Thou should-est mark in-i-qui-ties, O Lord, O Lord, who shall stand?

For with Thee there is for-give-ness.

Stichera #5

Τὴν ἐκ νεκρῶν

We glo-ri-fy Thy Res ur-rec-tion from the dead, O Christ, where-by Thou didst free the race of Ad-ram from the tyr-an-ny
of Hades; and, as God, Thou hast bestowed upon

everlasting and great mercy.

Verse #6

Verse #6

'Ενεκεν τοῦ ὄνομας σου

For Thy Name's sake have I patiently waited for Thee, O Lord;

my soul hath waited patiently for Thy word, my soul hath

hoped in the Lord.
Glo - ry be to Thee, O Christ

Saviour, Only-begotten Son of God, Who wast nailed to the Cross and didst arise from the tomb

on the third day.

Verse #7

From the morning watch until night, from the morning watch let Is -
Stichera #7

Σὲ δοξάζομεν Κύριε

We glorify Thee, O Lord, Who didst willingly endure the Cross for us, and we worship Thee, O Omnipotent Saviour.

Cast us not away from Thy presence, but hearken and save us by Thy Resurrection.
For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

O praise the Lord, all ye nations; praise Him, all ye peoples.
Verse #10

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.
Glory... Both Now...

Plagal Fourth Mode

Andante  ′84

Δόξα Πατρί

A1

C

Glory to the Father, and to the Son, and to the Holy Spirit.

A2

C

Both now and ever, and unto the ages of ages. Amen.

www.stanthonymsmonastery.org/music/Vespers.htm
Alternate Melodies

B1

\[\text{C}\]
\[
\begin{align*}
\text{Glo} & \text{-ry to the Fa} & \text{-ther,} & \text{and} \\
\text{to} & \text{the} & \text{Son,} & \text{and} \\
\text{and} & \text{the} & \text{Ho} & \text{ly} \\
\text{Spir} & \text{-it.}
\end{align*}
\]

B2

\[\text{C}\]
\[
\begin{align*}
\text{Both now and} & \text{ev} & \text{-er,} & \text{and un} & \text{-to} \\
\text{the} & \text{a} & \text{r} & \text{ges} & \text{A} & \text{men.}
\end{align*}
\]

www.stanthonymsmonastery.org/music/Vespers.htm
Plagal Fourth Mode - Glory

Old (Slow) Sticheraric Melodies

C1

C Glo - - - ry to the Fa - - - ther, and

to the and to

F G

the Son, and to the Holy

ly Spir - - - - it.

C2

C Both now and ev - er, and un - to the a -

ges. of a - men.

www.stanthonyssmonastery.org/music/Vespers.htm
Andante \( \frac{\dot{\text{d}}}{84} \)

The King of the Heavens, out of love for man, hath appeared on earth and lived among men. For He that hath taken flesh of the pure Virgin, and come

\[ \text{www.stanthonysmonastery.org/music/Vespers.htm} \]
forth from her with what He hath received, is one Son,
two-fold of nature, but not in hypothesis. Wherefore,
proclaiming Him as truly perfect God and perfect man,
we confess Christ, our God. Do thou beseech Him, O Mother
Plagal Fourth Mode - Dogmatic Theotokion

who knew - est, not wed - - lock, to have

mer - cy on our souls.
Slow Aposticha

Plagal Fourth Mode

Aposticha #1

Thou didst ascend the Cross, O Jesus,
Who didst descend from Heaven. Thou camest unto death, O Immortal Life. Thou camest unto those in darkness, O Thou Who art the True

Andante ∙ 88

www.stanthonsmonastery.org/music/Vespers.htm
Light. Thou cam-est un-to the fall-en, O

Res-ur-rec-tion of all. O our_

Light and our Sav-iour, glo-ry

be to Thee.

Verse #2

'O Kúrioς ἐβασίλευσεν

The Lord is King, He is clothed with maj-es-ty; the Lord is
clothed with strength and He hath_
girt Him-self.

www.stanthonysmonastery.org/music/Vespers.htm
Let us glorify Christ, Who is risen from the dead. For, taking up on Himself soul and body, He separated one from the other by His passion. His immaculate soul descended into Hades, which also He descended. 

Plagal Fourth Mode - Slow Aposticha

Aposticha #2

Χριστὸν δοξολογήσωμεν

www.stanthonymsmonastery.org/music/Vespers.htm
spoiled; and the holy Body of the Redeemer of our souls knew no corruption in the grave.

Verse #3

For He established the world which shall not be shaken.

Aposticha #3

With psalms and hymns we glorify Thy
Resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of Hades; and as God Thou didst bestow everlasting and great mercy.

**Verse #4**

Holiness becometh Thy house, O Lord, unto length of days.
Aposticha #4

O master of all, incomprehensible Maker of heaven and earth, by Thy passion upon the Cross Thou hast become a well-spring of dispersion for me; and by accepting burden initial and arising in glory,

Thou didst raise up Adam also

www.stanthonsmonastery.org/music/Vespers.htm
with Thine all-mighty hand.

Glory to Thine arising on the third day, whereby Thou hast granted unto us life everlasting last ing and forgiveness of sins, since Thou alone art compassionate.
Aposticha Theotokion

Plagal Fourth Mode

Andante ī 84

'Ανύμφευτη Παρθένε

O un-wed-ded Vir-gin, who
in-ex-press-i-bly con-ceived God
in the flesh, O Moth-er of
the Most High God: Re-ceive the
pet-ti-tions of thy sup-pli-ants, O all

www.stanthonymsmonastery.org/music/Vespers.htm
Let us examine during psalmody what kind of sweetness comes to us from the demon of fornication and, on the other hand, what kind of sweetness come to us from the words of the Spirit and from the grace and power contained in them.

-St. John of the Ladder
From the heights didst Thou come down, O Compassionate One.

And Thou didst submit to three-day burial that from the passions Thou might deliver us. O our

Life and Resurrection, O Lord, glory be to Thee.
Glory...

Δόξα Πατρί

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

Both now...

Καὶ νῦν

Both now and ev - er, and un - to the ag - es of ag -
es. A - men.

Resurrectional Theotokion

'Ο δὲ ἡμᾶς γεννηθείς

O Thou Who for our sakes wast born of a Vir - gin,

Plagal Fourth Mode - Apolytikion 481
and didst suffer crucifixion, O Good One, and
didst despoil death by death, and as God, didst reveal the
Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that
gave Thee birth, who intercedes for us; and do Thou, our
Saviour, save a despairing people.
Plagal Fourth Mode - Brief

Intonation: #24

Lord, I Have Cried

Allegro ♩=180

Lord, I have cried unto Thee, hearken unto me;

hearken unto me, O Lord. Lord, I have cried unto

Thee, hearken unto me; attend to the voice

www.stanthonymsmonastery.org/music/Vespers.htm
of my supplication when I cry unto Thee:

Hearken unto me, O Lord.

Let My Prayer

Let my prayer be set forth as incense before Thee,

the lifting up of my hands as an evening sacrifice; hearken unto me, O Lord.

www.stanthonyssmonastery.org/music/Vespers.htm
**Brief Stichera**

**Plagal Fourth Mode**

**Verse #1**

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bring my soul out of prison that I may confess Thy Name.
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**Stichera #1**

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an evening hymn and rational adoration
do we offer unto Thee, O Christ; for Thou
wast well-pleased to have mercy on us, through the Resurrection.
```
Verse #2

The right-eous shall wait pa-tient-ly for me un-til Thou shalt re - ward me.

Stichera #2

Lord, O Lord, cast us not a-way from Thy pres - ence,

but be well-pleased to have mer - cy on us, through the


Verse #3

Out of the depths have I cried un-to Thee, O Lord; O Lord, hear my voice.
Rejoice, O holy Sion, thou mother of the churches and dwelling-place of God; for thou wast first to receive remission of sins, through the Resurrection.

Verse #4

Let Thine ears be attentive to the voice of my supplication.
The Word, Who was begotten of God the Father before the ages, and Who in these latter times was incarnate of her who knew not wedlock, hath, of His own will, endured crucifixion and death, and, by the Resurrection, hath saved man who was slain of old.
If Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall stand?

For with Thee there is for-give-ness.

We glo-ri fy Thy Res ur-rec tion from the dead, O Christ,

where-by Thou didst free the race of Ad-am from the tyr-an-ny of Ha-des; and, as God, Thou hast be-stow ed up-

on the world life ev-er-last-ing and great mer-cy.
Verse #6

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Stichera #6

Glo - ry be to Thee, O Christ Sav - iour, On - ly-be - got - ten Son of God, Who wast nailed to the Cross and didst arise from the tomb on the third day.
Verse #7

From the morning watch until night, from the morning watch let Israel hope in the Lord.

Stichera #7

We glorify Thee, O Lord, Who didst willingly endure the Cross for us, and we worship Thee, O Omnificent Saviour. Cast us not away from Thy presence, but hearken and save us by Thy Resurrection, O
Verse #8

'Ωτι παρὰ τῷ Κυρίῳ

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

Αἰνεῖτε τὸν Κύριον

O praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

'Οτι ἐκραταιόθη

For He hath made His mercy to prevail over us, and the truth of the
Lord abideth for ever.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.
The King of the Heav-ens, out of love for man, hath ap-
peared on earth and lived among men. For He that hath
tak-en flesh of the pure Vir-gin, and come forth from
her with what He hath re-ceived, is one Son, two - fold of
na - ture, but not in hy - pos - ta - sis. Where - fore, pro-
claim-ing Him as tru - ly per - fect God and per - fect man,
we con-fess Christ our God. Do thou be-seech Him, O

O Βασιλεύς τῶν οὐρανῶν

we confess Christ our God. Do thou beseech Him, O
Moth-
er who knew-
est not wed-
lock, to have mer-
cy

on our souls.
Brief Aposticha

Plagal Fourth Mode

Aposticha #1

Thou didst ascend the Cross, O Jesus, Who didst descend from Heaven. Thou camest unto death, O Immortal Life. Thou camest unto those in darkness, O Thou Who art the True Light. Thou camest unto the fallen, O Resurrection of all. O our Light and our
Saviour, glory be to Thee.

Verse #2

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Aposticha #2

Let us glorify Christ, Who is risen from the dead.

For, taking upon Himself soul and body, He separated one from the other by His passion.
His immaculate soul descended into Hades, which also He de-spoiled; and the holy Body of the Redeemer of our souls knew no corruption in the grave.

Verse #3

For He established the world which shall not be shaken.

Aposticha #3

With psalms and hymns we glorify Thy Resurrection from
dead, O Christ, whereby Thou didst free us from the

tyranny of Hades; and as God Thou didst bestow

life everlasting and great mercy.

Verse #4

Τὸ οἴκῳ σου πρέπει

Ho-li-ness be-com-eth Thy house, O Lord, un-to length of days.

Aposticha #4

Ὁ Δέσποτα τῶν ἀπάντων

O mas-ter of all, in-com-pre-hen-si-ble Mak-er of

heav-en and earth, by Thy pas-sion up-on the Cross Thou
hast become a well-spring of disposition for me; and

by accepting burial and arising in glory, Thou didst raise up Adam also with Thine almighty hand. Glory to Thine arising on the third day,

whereby Thou hast granted unto us life everlasting and forgivingness of sins, since Thou alone art compassionate.
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

Aposticha Theotokion

Ἀνύμφευτε Παρθένε
God in the flesh, O Mother of the Most High God: Receive the petitions of thy suppliants,

O all-blameless one. O thou who grantest unto all purification from offences, receive now our entreaties, and beseech that we all be saved.

I will pray with the spirit, and I will pray with the understanding also:
I will sing with the spirit, and I will sing with the understanding also.

I Cor. 14:15
I Shall Go into Thy House

adapted from Hieromonk Gregory of Simonos Petras Monastery*

Plagal Fourth Mode

Duration: 2:30

Intonation: #26

Largo \( \frac{60}{\text{min}} \)

* In some places on the Holy Mountain, this psalm verse is chanted at the beginning of a vigil while the priest censes. In other places on the Holy Mountain, however, nothing is chanted or read at that time in a vigil, which is the more traditional practice.
I Shall Go into Thy House

O Lord,

Un. *rit* Un.

Lady, Lord.
Anoixantaria

(CONCLUDING VERSES OF PSALM 103)*

Plagal Fourth Mode

adapted from the standard melody attributed to Theodore Phokaeus**

When Thou openest Thy

* On special feast days, these concluding verses of the opening vespers psalm are chanted instead of being read.

** As Georgios Papadopoulos mentions, the Anoixantaria published by Phokaeus was actually composed by Antonios Sigalas in 1830 at the request of monks from Vatopedi Monastery on the Holy Mountain. (Vid. Παπαδοπούλου, Γεωργίου, Συμβολαί εἰς τὴν Ἰστορίαν τῆς Ἐκκλησιαστικῆς Μουσικῆς, Ἀθῆναι, 1890, σελ. 437.)
hand, all things shall be
filled with goodness; when Thou turn -
est away Thy face they shall be
troubled. Glory to
Thee, O God. Alleluia.

Verse #2

Thou wilt take their spirit,
and they______ shall______ cease; and

Hard Chromatic

un - - - to____ their_ dust____ shall they______

return. Glory to____ Thee,

O_____ God.______ Al - le - lu - - -

i - - - - a.

Verse #3

Thou wilt send forth Thy____ Spirit,____ and

they____ shall____ be cre - at - - - ed,
and Thou shalt renew the face

of the earth. Glory to Thee, O

Father. Glory to Thee, O

Son. Glory to Thee,

O Holy Spirit. Glory to Thee, O God.

Alleluia.
Verse #4

Let the glory of the Lord be unto the ages; the Lord will rejoice in His works.

Glory to Thee, O Holy One. Glory to Thee, O Heavenly King.
Dry to Thee, O God. Alleluia.

Verse #5
'Ω ἐπιβλέπων

Who looketh up on

Hard Chromatic

the earth and maketh it

tremetable, Who toucheth the mountains and

Soft Chromatic

and they

Anoixantaria - Phokaeus
smoke. Glory to Thee,

O Holy One. Glory to

Thee, O Lord. Glory to Thee, O Heavenly

King. Glory to Thee, O Holy

Spirit. Glory to Thee, O God. Alle-
I will sing unto the Lord throughout my life, I will chant to my God for as long as I have being. Glory to Thee, the Godhead of Three Hypostases: Father, Son, and
Spir - it;_ Thee_ do we____ wor-
ship___ and glo - - - ri - - - fy. Glo-
ry to Thee, O___ God.___________ Al - le-
lu - - - - i - - - - a.

Verse #7

May my words____ be____ sweet____ un - to____ Him and
I will__ re - joice________ in____ the____ Lord.

Glo - ry to____ Thee, O Be - gin - - - - -

www.stanthonymsmonastery.org/music/Vespers.htm
Anoixantaria - Phokaeus

less Father. Glory

to Thee, O Co-Beginning less

Son. Glory to Thee, O

Holy Spirit, one with

Them in essence

and in throne, O Holy Trinity,

i-ty, glory to Thee.

Glo-ry to Thee, O God.
Verse #8

'Εκλείποιεν ύματσινοι

O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Glory to Thee, O Father.

Glo - ry to Thee, O Son.
Hard Chromatic

Verse #9

Bless the Lord, O my soul. The sun know - eth his

Anoixantaria - Phokaeus

Soul. The sun know - eth his

Un. F

Thee. Glo - ry to Thee, O God.

Thee. Glo - ry to Thee, O God.

Al - le - lu - i - a.

Al - le - lu - i - a.

Trin - i - ty, glo - ry to

Spir - it. O Ho - ly

Glo - ry to Thee, O Ho - ly

Glo - ry to Thee, O Ho - ly

Glo - ry to Thee, O Ho - ly

Glo - ry to Thee, O Ho - ly

Verse #9

Eυλόγει η ψυχή μου

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

Bless the Lord, O my soul. The sun know - eth his

www.stanthonymsmonastery.org/music/Vespers.htm
going down. Thou appointest the darkness and there was the night. Glory to Thee, O Heavenly King. Glory to Thee, O Ruler of all, with the Son and Spirit it. Glory to Thee, O God.
Verse #10

How magnified are Thy works, O Lord! in wisdom hast

Thou made them all. Glory to Thee, O Unbegotten

Father. Glory to

Thee, O Begotten O Begotten Son.
C

C

G

Who proceedest from the Father, and restest in the Son. O Holy Trinity, glory to Thee. Glory to Thee, O God. Alleluia.

Anoixantaria - Phokaeus

www.stanthonymonastery.org/music/Vespers.htm
Glo - ry to the Fa - - - - ther, and_ to

the_ Son, and_____ to the_ Ho - ly___

Spir - - - it.

Both now...

Both now and_ ev - er, and un - to the ag - - -
es_ of ag - - - es.____ A - men.

Alleluia #1

**Alleluia #2**

> Alleluia #2

![](www.stanthonsmonastery.org/music/Vespers.htm)
Sometimes singing in moderation successfully relieves the temper. But sometimes, if untimely and immoderate, it lends itself to the lure of pleasure. Let us then appoint definite times for this, and so make good use of it.

-St. John of the Ladder
ANOIXANTARIA
(CONCLUDING VERSES
OF PSALM 103)

Plagal Fourth Mode

Adapted from the elaborate version by
Georgios Raidestenos the Archon Protopsaltis
of the Patriarchate of Constantinople (d. 1889)

Duration: 22:45
Intonation: #26

Andante  \( \frac{3}{8} \) 96

\( \text{Un.} \ C \)

When______ Thou_ o - pen - est Thy__

\( \text{G} \ C \)

hand,___ all__ things_______ shall___ be___ filled

www.stanthonymsmonastery.org/music/Vespers.htm
with goodness; when Thou turn
- est away Thy face they shall
be troubled.

Glo - ry

to Thee, O God.

Verse #2

Thou wilt take their spirit, and

www.stanthonyssmonastery.org/music/Vespers.htm
they shall cease; and unto their dust shall they return.

Glory to Thee, O God.

Verse #3

Thou wilt send forth Thy Spirit, and
Anoixantaria - Raidestenos

F G

Diatonic (transposed)

they shall be created, and Thou

C↓ D A↓

shalt renew the face of the

c C

earth.

G F G

Gloriy to Thee, O

A Diatonic (transposed)

Holy One. Glory to

Thee, O Lord. Glory

to Thee, O King. O Heavenly King. Tehnehnah

C D C

tehnehnah

www.stanthonymsmonastery.org/music/Vespers.htm
Verse #4

"Ητο ἡ δόξα

G & C
Glo - ry to Thee, O God.

C
Let the glo - ry of the Lord be un - to the ag - gies; the Lord will re - joice in His works.

D & C
Glo - ry to Thee, O Ho - ly One. Glo - - - - -

Diatonic (transposed)

www.stanthonyismonastery.org/music/Vespers.htm
Glo-ry to Thee, O Lord.

Glo-ry to Thee, O King, O

Heav-en-ly King. Teh-nah teh-nah-nah-nah-nah

Glo-ry to Thee, O

God.

Verse #5

'O ἐπιβλέπων

Who look-eth up
on the earth and maketh it tremble, Who toucheth the mountains and they smoke and they smoke.

Glo-ry to Thee, O Fa-ther.
out my life, I will chant to my God for as long as I have my being. Glorify to Thee, O Father. Glorify to Thee, O Son. Glorify to Thee, O Holy Spirit. O Holy Trinity,
Verse #7

'Hδυνθεῖν αὐτῷ

May my words be sweet unto Him and I will rejoice! I will rejoice in the Lord!
Un. FC F

Diatonic (transposed)

O Heav - en - ly King. Glo - ry to Thee,
O Rul - er of

Soft Chromatic

All, and to the Son and to the

Diatonic (transposed)

Ho - ly Spir - it.

Diatonic (transposed)

Glo - ry to

C

G

C

G

D

C

Thee, O God.

www.stanthonyssmonastery.org/music/Vespers.htm
Verse #8

Ο that sinners would cease from the earth, and they that work iniquity, that they should be no more. Glory to Thee, the God-head of three.

Hard Chromatic

Diatonic (transposed)
Hard Chromatic

Verse #9

Eυλογεί η ψυχή μου

Bless the Lord,

O my soul. The sun

know eth his going
down. Thou appointest the darkness

and there was the night. Glory

to Thee, O Begin

ning less Father. Glory

to Thee, O Conn

be begin ning less

Son. Glory to Thee, O

Holy Spirit, it,
One with Them in essence and in throne. O Holy

Trinity, glory to Thee. Glory to Thee,

O God.

Verse #10

How magnified are Thy works,

O Lord! in wisdom

www.stanthonymsmonastery.org/music/Vespers.htm
hast Thou made them all.

Glo---ry to Thee, O Un---

be-got-ten Fa-ther,

O Be-got-ten Son.

(n) Glo---ry to Thee, the Ho-

ly Spir----it, Who
proceed - est from the Fa - ther, from the Fa - ther, and
rest - est in the Son. O Ho - ly_
Trin - i - ty, glo - - - ry to_
Thee.
Glo - ry to_
Thee, O God.
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν
Alleluia #1 and #2

Alleluia #3
G C
i - - a. Glo - ry to Thee,

O God.

Finale

'H ελπίς ήμων

Diatonic (transposed)

O Lord,

O Lord, glo - - - ry

to Thee.
**Anoixantaria**

*(Concluding Verses of Psalm 103)*

Plagal Fourth Mode

Adapted from the very slow version by St. John Koukouzeles (early 14th century) as abbreviated by Hourmouzios Hartophylax (1780-1840)

Duration: 15:00

Intonation: #26

**Andante ∙ 76**

**Verse #1a**

When Thou o - - - - pen - - - - est Thy hand

Diatonic (transposed)

www.stanthonyssmonastery.org/music/Vespers.htm
Thy hand, all things shall be filled with good ness.

Glo - ry to Anoixantaria - St. John Koukouzeles

www.stanthonysonastery.org/music/Vespers.htm
Verse #1b

When Thou turnest away

Thy face they shall be trou - - -

Apostrevýantos
Verse #2a

Anoixantaria - St. John Koukouzeles

Thou wilt take their spirit, they shall be troubled.

Glory to Thee, O our God.

O God.

Verse #2a

'Antanelei' to pneuma

www.stanthonsmonastery.org/music/Vespers.htm
Diatonic (transposed)

Thou wilt take

their spirit, and they shall cease.

Glo--ry (neh)

glo--ry to Thee,

O Father; glo--
And unto their dust

Diatonic (transposed)

to their dust and unto their dust

Hard Chromatic

Un.

Diatonic (transposed)

they shall they shall they shall

they shall they shall they return

Glo - - -

Dry (neh) glory to
Verse #3a

adapted from version by Georgios Panaretos (14th century)
as abbreviated by Hourmouzios Hartophylax

(A common practice on the Holy Mountain today is to continue with verse #3 of the Anoixantaria of Phokaeus on page 508.)
Verse #3b

Kai ἀνακατανεῖς

And Thou shalt re - new the
Anoixantaria - St. John Koukouzeles

face of the earth

of the earth.

Nah - - - - - - - -

neh - nah - - nah - neh - ah - neh -

neh - - - - nah -

neh - - - neh - nah -

neh - - - - - -

Glo - - - -
Cry glory to Thee,

O God.

(continue with verse #4 on page 510 or 528)
ELABORATE FINALE
FOR ANOXANTARIA*

Adapted from the ancient melody as abbreviated
by Hourmouzios Hartophylax (1780-1840)

Duration: 10:00
Intonation: #26

Adagio \( \frac{\text{d}}{\text{r}} \) 70

Plagal Fourth Mode

\[ \text{C G} \downarrow \text{C} \]

Pάντα ἐν σοφίᾳ... Δόξα Πατρί

* Note: To chant this elaborate finale for the Anoixantaria, the words "in wisdom hast Thou made them all" are omitted from the tenth verse of the Anoixantaria, and then instead of proceeding to the following verse "Glory to the Father...", the finale beginning on this page is chanted.
Thou made them all.

Glory to the Father, and to the Son,
Holy Spirit.
the Holy Spirit.

Second Choir:

Καὶ νῦν... Ἀλληλούϊα

Both now and ever, and unto the...
First Choir:

Al - le - le - le

D          C
lu - i - a.

Un.          C          D
Glo - ry to Thee, O

C
our God,

G\down
Un.
O our God.

D          A\down
Al - le - lu -

Un.
- - - - - - -

www.stanthonymsmonastery.org/music/Vespers.htm
Second Choir:

'Αλληλούϊα

Glo - - - - - - ry to__Thee, O

(n)

Al - - - - - le - - - - - -

(n)

Al - le - lu - i - a.

(n)
Our God,

O our God,

O our God,

Glo - ry

to Thee, O our God.

First Choir:

'O Θεός

O our God,
Blessed is the Man
(PSALMS 1-3)

Long Version*

Duration: 21:00
Intonation: #26

Andante ½.96
Plagal Fourth Mode

Mοικάριος ἀνήρ

Blessed is the man that hath not walked
in the counsel of the ungod-

* On the feast days of major saints and of the Mother of God (except for the Meeting in the Temple and the Annunciation), Psalms 1, 2, and 3 are read after the Litany of Peace (before "Lord, I have cried"). Instead of being read, they may be chanted with the traditional melody on this page, or with the briefer melody on page 583.

Adapted from Petros Peloponnesios (d. 1777)
as abbreviated by Manuel the Protopsaltis (d. 1819)
Blessed is the Man - Long Version

But his will is rather in the law of the Lord, and in His law will he meditate day and night. Allelujah.

ly, nor stood in the way of sinners, nor sat in the seat of the pestilent. Alleluia.

Blessed is the Man - Long Version

www.stanthonsmonastery.org/music/Vespers.htm
And he shall be like the tree which is planted by the streams of the waters, which shall bring forth its fruit in its season; and its leaf shall not fall, and all things whatsoever he may do.
shall prosper. Alleluia.

Not so are the ungodly, not so; but rather they are like the chaff which the wind doth hurl away from the face of the earth. Alleluia.
For this reason shall the ungodly not stand up in judgment, nor sinners in the council of the righteous. Alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall
Why have the heathen raged,
and the peoples meditated
empty things? Alleluia.

The kings of the earth were a-
roused, and the rulers were assembled

Un. B C D
perish. Alleluia.

Ci-ia.

Ci-ia.

Hard Chromatic

www.stanthonysmonastery.org/music/Vespers.htm
unto gether, against the Lord,
and against His Christ.
Alleluia.
Let us break their bonds a-
sunder, and let us cast away
their yoke from us. Alle-
lu - li - a.

He that dwell eth in the heavens shall
But as for Me, I was established as king by Him, upon Zion, His holy mountain, proclaiming the commandment of the Lord. Alleluia.

The Lord said unto Me: Thou art My Son, this day have
Ask of Me, and I will give Thee the nations for Thine inheritance, and for Thy possession the uttermost parts of the earth. Alleluia.
Blessed is the Man - Long Version

Thou shalt herd them with a rod of iron; Thou shalt scatter them like a potter's vessels.

And now, O ye kings, understand; be structured, all ye that judge the earth. Alleluia.
Serve ye the Lord with fear,

and rejoice in Him with trembling.

Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the righteous way.

Blessed is the Man - Long Version

www.stanthonymsmonastery.org/music/Vespers.htm
When quickly His wrath kindled,
blessed are all that have put their trust in Him. Alleluia.

O Lord, why are they multiplied that afflict me? Many rise
Andante \( \frac{\dot{4}}{\dot{96}} \)

\[ \text{up against me.} \]

21

\[ \text{Many say unto my soul: } \text{There is no salvation for him} \]

\[ \text{in his God.} \]

22 Largo \( \frac{\dot{4}}{60} \)

\[ \text{But Thou, O Lord, art my helper, my glory, and the} \]
Andante \( \frac{\dot{J}}{\dddot{J}} \).96

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help.
Blessed is the Man - Long Version

I will not be afraid of tens of thousands of people that set themselves against me.

A rise, O Lord, save me, O...
my God, for Thou hast smitten
all who without cause are mine enemies;
the teeth of sinners hast
Thou broken.
Al - le - lu - i - a.
Sal - va - tion is of the Lord,
and Thy blessing is upon Thy
people.

Blessed is the Man - Long Version

www.stanthonsmonastery.org/music/Vespers.htm
Blessed is the Man - Long Version

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spirit.

Both now and ev-er, and un-
to the ag- es of ag-

A-men.

We must think of what we sing rather than allow our mind, seized by extraneous thoughts as is often the case, to lose the fruit of our labor.

-St. Niceta of Remesiana
Blessed is the Man
(Psalms 1-3)

Brief Version

Adapted from Hieromonk Gregory of Simonos Petras Monastery

Duration: 6:30
Intonation: #14
Presto  †180
Plagal First Mode

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the pestilent.

Alleluia.

www.stanthonysmonastery.org/music/Vespers.htm
But his will is rather in the law of the Lord, and in His law will he meditate day and night. Alleluia.

And he shall be like the tree which is planted by the streams of the waters. Alleluia.

Which shall bring forth its fruit in its season; and its leaf shall not fall, and all things whatsoever he may do shall prosper. Alleluia.

Blessed is the Man - Brief Version

www.stanthonymsmonastery.org/music/Vespers.htm
Not so are the ungodly, not so; but rather they are like the chaff which the wind doth hurl away from the face of the earth. Alleluia.

For this reason shall the ungodly not stand up in judgment, nor sinners in the council of the righteous. Alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia.
Why have the heathen raged, and the people meditated empty things? Alleluia.

The kings of the earth were aroused, and the rulers were assembled together, against the Lord, and against His Christ. Alleluia.

Let us break their bonds asunder, and let us cast away their yoke from us. Alleluia.
He that dwell-eth in the heav-ens shall laugh them to scorn,
and the Lord shall de-ride them. Al-le-lu-ia.

Then shall He speak un-to them in His wrath, and
in His an-ger shall He trou-ble them. Al-le-lu-ia.

But as for Me, I was es-tab-lished as king by Him,
up-on Si-on, His ho-ly moun-tain, pro-claim-ing
the commandment of the Lord. Alleluia.

The Lord said unto Me: Thou art My Son, this day have I begetten Thee. Alleluia.

Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Alleluia.

Thou shalt herd them with a rod of iron; Thou shalt shatter
them like a potter’s vessels. Alleluia.

And now, O ye kings, understand; be instructed, all ye that judge the earth. Alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia.

Lay hold of instruction, lest at any time the
Hard Chromatic

Lord be angry, and ye perish from the righteous way.

Alleluia.

When quickly His wrath be kindled, blessed are all that have, put their trust in Him. Alleluia.

O Lord, why are they multiplied that afflict me?

Many rise up against me. Alleluia.
Man - y say un - to my soul: There is no sal - va - tion for
him in his God. Al - le - lu - i - a.

But Thou, O Lord, art my help - er, my glo - ry,
and the lift - er up of my head. Al - le - lu - i - a.

I cried un - to the Lord with my voice, and He heard
me out of His ho - ly moun - tain. Al - le - lu - i - a.
25
I laid me down and slept; I a-woke, for the Lord will help me. Alleluia.

26
I will not be afraid of ten thousands of people that set themselves against me round about. Alleluia.

27
A-rise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Alleluia.
Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

Un. Hard Chromatic

Glory to Thee, O God.


Glory to Thee O God, our hope O Lord,
glory to Thee.
Lord, I Have Cried

Very Slow Version*

First Mode

Duration: 5:45 + 3:45

adapted from Iakovos the Protopsaltis (d. 1800)

Intonation: #1

* This very slow version is frequently used in all-night vigils on the Holy Mountain and throughout Greece.
Lord I Have Cried - Very Slow Version - First Mode

596

www.stanthonymonastery.org/music/Vespers.htm
Lord I Have Cried - Very Slow Version - First Mode

Lord. (n) Lord,

D have cried

C D unto Thee,

C D unto

(n) Thee,

C D

(n) Thee,

D

(n) Thee,

C D

heark

C D

en unto

D

(n) unto me;

Un.

(n) at

www.stanthonymsmonastery.org/music/Vespers.htm
Lord I Have Cried - Very Slow Version - First Mode

Tend

Attend

To the voice

To the

Voice

Of my supplication

Suppli cation when

I cry
Lord I Have Cried - Very Slow Version - First Mode

- to Thee

un to Thee:

Heark

(n) - - - - heark en un

to me, (n)

O

Lord,

Un.

O Lord. (n)

www.stanthonymsmonastery.org/music/Vespers.htm
Let my prayer be set forth as incense before Thee, (n) the lift
Lord I Have Cried - Very Slow Version - First Mode

D

Un. D C Un.

my

hands

as an

ev e

C D

Un.

Un.

Lord I Have Cried - Very Slow Version - First Mode

www.stanthonymsmonastery.org/music/Vespers.htm
Un. - fice;

C

heark - - (n) - - - - heark - en

D

un - - - to me, (n)

O. Lord,

O

Lord. (n)
Lord, I Have Cried

Very Slow Version

Plagal Second Mode

Duration: 5:30 + 3:45

adapted from Iakovos the Protopsaltis (d. 1800)

Intonation: #20

Andante \( \frac{3}{4} \quad \frac{4}{4} \)

\[ \text{Kύριε ἐκέκραξα} \]

* This very slow version in plagal second mode is also frequently used in all-night vigils on the Holy Mountain, because several feast days of the Lord and of the Mother of God begin with troparia in plagal second mode.
Lord I Have Cried - Very Slow Version - Plagal Second Mode

O Lord, Lord, I have cried unto Thee, hearken unto me...

Soft Chromatic:

C D Un.

--- en unto me

un - to me;

hearken unto me,

Lord, Lord, I have...
cried unto Thee,

have cried unto Thee,

hearken unto me;

tend attend
Lord I Have Cried - Very Slow Version - Plagal Second Mode

Hard Chromatic:

Diatonic:

when I cry to Thee:

Un.

Hard Chromatic:

Heark --- en un ---
Lord I Have Cried - Very Slow Version - Plagal Second Mode

Diatonic

Hard Chromatic:

Lord, Lord, Lord,
Let my prayer be set forth as incense before the Lord.
Soft Chromatic:

```
Un.
D
```

Thee,

```
Diatonic
G
```

Hands

```
Diatonic:
```

Hands

```
Hard Chromatic
D
```

Hands as an eve

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(n)
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www.stanthonysmonastery.org/music/Vespers.htm
continue on page 619 with psalm verses in triple meter
Verses of Psalms
140, 141, and 129

First Mode
Triple Meter*

Set, O Lord, a watch before my mouth,
and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

* In contemporary Athonite practice, the verses of these psalms are chanted in triple meter following the "Lord I have cried" of an all-night vigil.
With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

Verses of Psalms - Triple Meter - First Mode

612

www.stanthonyssmonastery.org/music/Vespers.htm
They shall hear my words, for they be sweet ened;
as a clod of earth is bro ken up on the earth, so have their bones been scat tered nigh un to Hades.

For un to Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul a way.

Keep me from the snare which they have laid for me, and
Verses of Psalms - Triple Meter - First Mode

from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made my supplication.
I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me,

then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked up on my right hand, and beheld, and
there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said:

Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.
Verses of Psalms - Triple Meter - First Mode

18

D

De - liv - er me from them_ that per - se - cute_

D

me, for they_ are strong - er than I.

The following verses are chanted in triple meter only when there are fewer than ten troparia.

19

D

Bring_ my soul out of pris - on that I may_ con -

D

fess_ Thy Name.

20

D

The right - eous shall wait pa - tient - ly for me un -

D

til_ Thou shalt_ re - ward_ me.

21

Un. D

Out_ of_ the depths_ have I cried_ un - to
Sing to God, not with the voice, but with the heart; not, after the fashion of tragedians, in smearing the throat with a sweet drug, so that theatrical melodies and songs are heard in the church, but in fear, in work, and in knowledge of the Scriptures. And although a man be cacophonous, if he have good works, he is a sweet singer before God.

-St. Jerome
Set, O Lord, a watch before my mouth, and a
doors of enclosure round about my lips.

Incline not my heart unto words of evil, to
make excuses with excuses in sins,

With men that work, iniquity; and I will not
join with their chosen.
The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the
Verses of Psalms - Triple Meter - Plagal Second Mode

earth, so have their bones been scattered night

to Hades.

For unto Thee, O Lord, O Lord, are mine eyes, in

Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and

from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own
net; I am alone until I pass by.

With my voice unto the Lord have I cried,
with my voice, unto the Lord have I made my supplication.

I will pour out before Him my supplication, mine affliction before

Him will I declare.
When my spirit it was fainting within me,
then Thou knowest my paths.
In this way wherein I have walked they hid for me a snare.
I looked upon my right hand, and beheld, and there was none that did know me.
Flight hath failed me, and there is none that watcheth out for my soul.
The verses on following page are chanted in triple meter only when there are fewer than ten troparia.
Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
O Joyous Light

Second Mode

Duration: 2:15

adapted from version attributed to John Sakellarides*

as chanted on the Holy Mountain

Larghetto

Un. E

E Un. G

O Joy - ous Light of the ho - ly glo - ry of the im -
mor - tal, heav - en - ly, ho - ly, bless - ed Fa - ther,

O Je - sus____Christ: We that come________ to the

* It is said that John Sakellarides found this melody amongst other music manuscripts in Zakynthos. Although it is labelled as being a melody in second mode (due to its cadences on Di and Vou), it cannot be rightly considered a Byzantine melody, because it fails to follow the formulaic rules that genuine Byzantine music follows.
set - ting of the sun, when we be - hold the eve - ning light, praise_

Fa - ther, Son, and Ho - ly Spir - it,

Meet it is for Thee at all times to be

praised with glad - some voic - es, O Son of God,

Giv - er of life. Where - fore, the_

world doth glo - ri - fy Thee.
O Joyous Light

Second Mode

Duration: 2:15
Intonation: #4

adapted from Ancient Melody
as abbreviated by Socrates Papadopoulos

Φός ἰλαρόν

O Joyous Light of the holy
glory of the immortal,
heavenly, holy, blessed
ed Father, O Jesus Christ:

We that come to the setting of the

www.stanthonymsmonastery.org/music/Vespers.htm
Un. G
sun, when we behold the evening light, praise Father, Son, and

Un. E Un. G
Holy Spirit, God. Meet it is for Thee at all times to be

Un. G Un. E
praised with glad some voices, O Son of God, Giver of life.

Un. E Un.
Wherefore, the world doth glorify Thee.
O Joyous Light - Ancient Melody

Un. FG glo - ri - fy Thee.
**Daily Prokeimenon**

**Saturday Vespers**

**Presto**

**First Choir:**

Un. GE

The Lord is king; He is clothed with majesty.

**Canonarch:**

The Lord is clothed with strength and He hath girt Himself.

**Second Choir:**

Un. GE

The Lord is king; He is clothed with majesty.

**Canonarch:**

For He established the world which shall not be shaken.

**First Choir:**

The Lord is king;

**Second Choir:**

He is clothed with majesty.

[www.stanthonysmonastery.org/music/Vespers.htm](http://www.stanthonysmonastery.org/music/Vespers.htm)
Be hold now, bless ye the Lord, all ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God.

Be hold now, bless ye the Lord, all ye servants of the Lord.
Monday Vespers

Fourth Mode

The Lord will heark-en un-to me when I cry un-to Him.

When I called up-on Thee, O God of my right-eous-ness, Thou didst heark-en un-to me.

The Lord will heark-en un-to me

when I cry un-to Him.
Thy mercy shall pursue me, O Lord, all the days of my life.

The Lord is my shepherd, and I shall not want; in a place of green pasture, there hath he made me to dwell.

Thy mercy shall pursue me, O Lord, all the days of my life.
Wednesday Vespers

Plagal First Mode

O God, in Thy Name save me, and in Thy strength do Thou judge me.

Canonarch:

O God, hearken unto my prayer, give ear unto the words of my mouth.

First Choir:

O God, in Thy Name save me,

Second Choir:

and in Thy strength do Thou judge me.
Thursday Vespers

Plagal Second Mode

'I βοηθεία μου

My help com-eth from the Lord, Who hath made heav-en

(twice)

and the earth.

Canonarch:

I have lift-ed up mine eyes to the moun-tains, from whence com-eth my help.

First Choir:

My help com-eth from the Lord,

Second Choir:

Who hath made heav-en and the earth.
Friday Vespers

Grave Mode

O God, Thou art my helper; Thy mercy shall go before me.

Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

O God, Thou art my helper;

Thy mercy shall go before me.
Lenten Prokeimena

"Turn Not Away"

For Forgiveness Sunday and the Second and Fourth Sundays of Lent

Duration: 3:15
Intonation: #26
Largo \( \frac{4}{\text{48}} \)

Plagal Fourth Mode
adapted from traditional melody
by Petros Peloponnesios (d. 1777)

www.stanthonyssmonastery.org/music/Vespers.htm
Verses:

2. May Thy salvation, O God, be quick to help me.

3. Let beggars behold it and be glad.

4. Seek after God, and your soul shall live.
When we are weighed down by deep despondency, we should for a while sing psalms out loud, raising our voice with joyful expectation until the thick mist is dissolved by the warmth of song.

-St. Diadochos of Photiki
"Thou Hast Given"

For the First, Third, and Fifth Sundays of Lent

Plagal Fourth Mode
adapted from traditional melody
by Petros Peloponnesios (d. 1777)

Duration: 1:45
Intonation: #26

Largo  \( \frac{4}{4} \)

Thou_________ hast_________ giv - - - - -

en an_________ in - - - - her - - - -

- - - - - - - - - - - - - - - - -

that_________ fear____ Thy Name,_____

Intermediate Ending:

_________ to them____

_________ to them____ that

fear____ Thy Name,_____

O____ Lord.
Verses:

2. From the ends of the earth unto Thee have I cried. I will dwell in Thy tabernacle unto the ages.

3. I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers.

4. So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.
Great Prokeimena

For Feast Days of the Lord and Bright Week
adapted from Athonite melodies

Intonation: #21

For Holy Saturday

Verses:

2. From the ends of the earth unto Thee have I cried. I will dwell in Thy tabernacle unto the ages.
3. I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers.
4. So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.
What God is as great as our God?

Thou art God Who alone workest wonders.

Thou art God Who alone workest wonders.

Verses:

2. Thou hast made Thy power known among the people; with Thine arm hast Thou redeemed Thy people.

3. And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

4. I remembered the works of the Lord; for I will remember Thy wonders from the beginning.
For Bright Monday, Theophany, Transfiguration, Exaltation of the Cross, and Ascension

Verses:

2. When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judæa became His sanctuary, Israel His dominion.

3. The sea beheld and fled, Jordan turned back.

4. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?
2. In the day of mine affliction I sought out God, with my hands upraised by night before Him, and I was not deceived.

3. My soul refused to be comforted; I remembered God and I was gladdened.

4. O God, in the sanctuary is Thy way. What God is as great as our God? Thou alone art God Who workest wonders.
For Bright Wednesday

Grave Mode

Give ear, O____ God, un - to my____ prayer,

and dis - dain not my sup - pli - ca - tion.

and dis - dain not

my sup - pli - ca - tion.

Verses:

2. Attend unto me, and hear me.

3. Because they have turned iniquity upon me, and with wrath were they angry against me.

4. As for me, unto God have I cried, and the Lord hearkened unto me.
For Bright Thursday

Great Prokeimena

Intonation: #21

For Bright Thursday

 Grave Mode

'Iagapıswo se Kurie

Verses:

2. My God is my helper, and I will hope in Him, my defender, and the horn of my salvation, and my helper.
3. With praise will I call upon the Name of the Lord, and from mine enemies shall I be saved.
4. He heard my voice out of His holy temple, and my cry before Him shall enter into His ears.
2. From the ends of the earth unto Thee have I cried. I will dwell in Thy tabernacle unto the ages.

3. I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers.

4. So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.
Rich Men Have Turned Poor

Brief Melodies*

Intonation: #21

Allegro \( \frac{1}{4} \) 140

Grave Mode

Πλούσιοι ἐπώχευσαν

they that seek the Lord shall not be de-prived of an-

y good thing.

* According to some traditions, after the Blessing of the Loaves this psalmic verse is chanted three times herimologically (i.e., briefly) with melodies such as the ones found on this and the following page. On the Holy Mountain, however, this psalmic verse is chanted only once sticherarically (i.e., more elaborately) with melodies such as those found on pages 652-657.
The one instrument of peace, the word alone by which we honour God, is what we employ.
We no longer employ the ancient psaltery, and trumpet, and timbrel, and flute,
which those expert in war and contemners of the fear of God
were wont to make use of also in the choruses
at their festive assemblies.

-St. Clement of Alexandria
Rich Men Have Turned Poor

Long Melodies

Duration: 1:15
Intonation: #1

Largo  \( \frac{\text{L.} \ 60}{\text{L.}} \)

First Mode adapted from Hieromonk Hierotheos of Philotheou Monastery

Πλούσιοι ἐπτάχευσαν

Rich_________ men____ have turned_______ poor_____

and____ gone____ hun----gry;____ but

www.stanthonymsmonastery.org/music/Vespers.htm
they that seek the Lord
shall not be deprived of any good thing.

Rich Men Have Turned Poor - Long Melodies
Rich men have turned poor,
poor and gone hungry;

but they that seek the Lord shall not be deprived of any good thing.

adapted from Hieromonk Daniel Danielidou of Katounakia on the Holy Mountain

Plagal First Mode

Duration: 1:15
Intonation: #14

www.stanthonymsmonastery.org/music/Vespers.htm
Rich men have turned poor,
and gone hungry;
but they that seek the Lord shall not be deprived of anything good.

Plagal First Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery
(inspired by Michael Hatziathanasiou)
Rich men have turned poor
and gone hungry; but they
that seek the Lord shall not
be deprived of any

good thing.
Rich men have turned poor

and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

Rich men have turned poor - Long Melodies

Diatonic Grave Mode

adapted from Ancient Melody

Duration: 1:15
Intonation: #22
O Theotokos and Virgin

Eight-Mode Version
adapted from Theodosios Georgiadis

Duration: 5:45
Intonation: #1

Adagio \( \frac{76}{\text{quarter note}} \)

First Mode

\begin{align*}
\text{O The - o - to -} \\
\text{kos and Vir -} \\
\text{gin, O The - o - to -}
\end{align*}

www.stanthonyssmonastery.org/music/Vespers.htm
O Theotokos and Virgin - Georgiadis

Second Mode (Diatonic)
Third Mode

re - joice,

Mar - - - - y; the Lord is

with thee,

full of grace.

Fourth Mode

Bless - ed art

thou a - mong wom - - - -
O Theotokos and Virgin - Georgiadis

Plagal First Mode

Plagal Second Mode

www.stanthonymonastery.org/music/Vespers.htm
Dis the

Fruit of thy womb;

Grave Mode (Diatonic)

for thou hast borne the Sav - - -

Un.

Plagal Fourth Mode

of our souls

of our of
The Byzantine musicologist Dimitri Conomos defines a kratema as "a melodic unit of teretismata which is woven into the normal sequence of a hymn at a point, usually a cadence, where amplification is possible." According to Gregorios Stathis, the primary purpose of the kratema is to extend (κρατώ) the duration of a service. Early Church Fathers make reference to wordless or meaningless chants, basing their commentaries on Is. 6:3 and Ez. 3:12. The sixth-century mystic known as Pseudo-Dionysios the Areopagite refers to liturgical music as echos of divine beauty which humans receive after its transmission descends the heavenly hierarchy. [PG IV, 156-184]. St. Augustine refers to the ecstatic nature of wordless jubilation, and both he and St. Ieronymos identify the same with the early Christian concept of glossolalia [PL XXXVII, 1272 and PL XXVI, 970]. Commentators agree that such praise was a human imitation of the ceaseless chants of angels. Music manuscripts show that the kratema has been in use since at least the fourteenth century. The fact that St. John Koukouzeles wrote numerous kratemata indicates that he was a staunch supporter of their use. St. Nicodemus of the Holy Mountain, however, in his commentary of Canon LXXV of the Sixth Ecumenical Synod, criticized the kratema and recommended that chanters avoid them so that more time will remain for the readings. In 1649, Gerasimos Monachos of Crete argued that the meaningless sounds designate the Holy Trinity and refer to the Incarnate Condescension (based on the numerical value of the letters of τεριρεμ). The Patriarchate of Constantinople issued an encyclical in 1880 forbidding the kratema only during the Great Entrance, implying that at other times it is acceptable. In contemporary times, the kratema is still used throughout Greece and on the Holy Mountain, as well as in some places of the Greek Diaspora where services are conducted in Greek. For a thorough discussion in English of the kratema, see: Conomos, Dimitri E., Byzantine Trisagia and Cheroubika of the Fourteenth and Fifteenth Centuries, Patriarchal Institute for Patristic Studies, Thessaloniki, 1974, pp. 262-286.

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First Mode

of our souls of our souls.

Un. C D

rit.
O Theotokos and Virgin

Plagal First Mode

adapted from Ancient Melody "from the City" (Constantinople)

Duration: 2:45
Intonation: #16

Largo \~60

O The-o-to-kos and Virgin,

full of grace, rejoice, O Mary; the Lord is with thee. Bless -
O Theotokos and Virgin - Ancient Melody

- ed art thou among

wom en,

and bless ed is the Fruit

of thy womb;

for thou hast borne the Salv iour of our souls

our souls of our

www.stanthonymonastery.org/music/Vespers.htm
O Theotokos and Virgin

Plagal First Mode

Duration: 1:45
Intonation: #16

adapted from Hieromonk Hierotheos of Philotheou Monastery

Thoeotoke Partheve

www.stanthonysmonastery.org/music/Vespers.htm
is the Fruit of thy womb; for thou hast borne the Saviour of our souls.
Lord Have Mercy

Plagal Fourth Mode*

Petitions are intoned at G and/or C

adapted from John Pallasis (d. 1942)

* The melodies for "Lord, have mercy" on the following 12 pages are for the Great Litany.
Lord Have Mercy - Plagal Fourth Mode

adapted from Constantine Pringos (1892-1964)
the Protopsaltis of the Patriarchate
of Constantinople (1911-1939)

adapted from Iakovos Nafpliotis (1864-1942)

To Thee, O Lord. Amen.

www.stanthonysonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal Fourth Mode

adapted from Thrasyvoulos Stanitsas (1910-1987)

adapted from Hieromonk Hierotheos of Philotheou Monastery
Most holy Theotokos, save us.

To Thee, O Lord. Amen.

adapted from Michael Hatzianasious (d. 1948)

www.stanthonysmonastery.org/music/Vespers.htm
Lord, have mercy. To Thee, O Lord.

adapted from Kyriazis Nicoleris
"The chanting that is done in churches is an entreaty towards God to be appeased for our sins. Whoever begs and prayerfully supplicates must have a humble and contrite manner; but to cry out manifests a manner that is audacious and irreverent."

-Canon LXXV of the Sixth OEcumenical Synod
Lord Have Mercy

Plagal First Mode

Petitions are intoned
at A and/or D

Andante  \( \frac{3}{8} \)

adapted from Lycourgos Petridis

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

To Thee, O Lord. Amen.

www.stanthonyssmonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal First Mode

adapted from Hieromonk Hierotheos

adapted from Athanasios Karamanis

Lord, have mercy. Lord, have mercy.

Most Holy Theotokos, save us.
Lord Have Mercy - Plagal First Mode

adapted from Hieromonk Hierotheos

adapted from Thrasyvoulos Stanitsas

www.stanthonymsmonastery.org/music/Vespers.htm
Lord, have mercy. To Thee, O Lord. A-men.
Lord Have Mercy - Plagal First Mode

adapted from Nicolaos Georgafentis (1935- )
the Protopsaltis of Chicago

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

To Thee, O Lord. Amen.
**Lord Have Mercy**

adapted from Athonite melody*

Plagal First Mode

*This melody for "Kyrie Eleison" is commonly used on the Holy Mountain for the responses during the Liti.*
Lord Have Mercy

adapted from Constantine Pringos (1892-1964)
the Protospaltis of the Patriarchate of Constantinople

Petitions are intoned at D, F and/or A

Pathetic (i.e., Suffering) First Mode*

Kύριε ἐλέησον

* This melody for "Lord, have mercy" is meant to be repeated quietly while the priest or deacon intones several consecutive petitions, such as the petitions "Let us all say with our whole soul..." that are after the prokeimena.
Grant This O Lord

Plagal Fourth Mode

Petitions are intoned at G and/or C

adapted from Hieromonk Hierotheos of Philotheou Monastery

www.stanthonysonastery.org/music/Vespers.htm
Grant This O Lord - Plagal Fourth Mode

5  G  C  
Grant this, O Lord.  Grant this, O Lord.

6  C>  G↓ C  

7  G  C  
Most holy Theotokos, save us.

8  C  
To Thee, O Lord.

9  C  
Amen.

10  C  
And to thy spirit.

adapted from Hieromonk Gregory of Simonos Petras Monastery

Lord, have mercy.  Lord, have mercy.

Grant this, O Lord.  Grant this, O Lord.

Grant this, O Lord.  Grant this, O Lord.

Grant this, O Lord.  Grant this, O Lord.
In all places and at all seasons you may sing with the mind. For whether you walk in the market place, or begin a journey, or sit down with your friends you may rouse up your mind or call out silently. So also Moses called out, and God heard him. If you are an artisan, you may sing sitting and working in your shop. If you are a soldier, or if you sit in judgment, you may do the very same. One may also sing without voice, the mind resounding inwardly. For we sing, not to men, but to God, who can hear our hearts and enter into the silences of our minds.

-St. John Chrysostom
Grant This O Lord

First and Plagal First Mode

Petitions are intoned
at A and/or D

Andante \( \text{♩}=88 \)

adapted from Michael Hatziantanasiou (d. 1948)

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

www.stanthonysonastery.org/music/Vespers.htm
To Thee, O Lord. Amen.

And to thy spirit.

Lord, have mercy. Lord, have mercy.

Grant this, O Lord. Grant this, O Lord.

Grant this, O Lord. Grant this, O Lord.

Grant this, O Lord. Grant this, O Lord.

Most holy Theotokos, save us.
To Thee, O Lord. Amen.

And to thy spirit.

Panagia "The Gerondissa"  Pantokrator Monastery on the Holy Mountain
he music for all the hymns in this book is original and in English. As such, it has never been chanted before on the Holy Mountain. Nevertheless, we have entitled this book “Vespers as Chanted on the Holy Mountain,” because in composing this music, we have painstakingly preserved the melodic formulae and embellishments used on the Holy Mountain. To accomplish this, we used melodies and melodic phrases from only the following publications, which are used by contemporary Athonite monks:


Ἄθωνιάς, Πέτρου Φιλανθίδου, Εκδόσεις «Ὁ Μιχ. Ι. Πολυχρονάκη», Κρήτη (ἀνατύπωσις τῆς πρώτης ἐκδόσεως ἐν Κωνσταντινουπόλει τῷ 1906).

Ἀναστασιματάριον, Ἰωάννου Πρωτοψάλτου, Ἀθήναι, 2002.

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Ἀναστασιματάριον Νέον, Ἀρχόν καὶ Σύντομον, Πέτρου Πελοπονησίου καὶ Ἰωάννου Πρωτοψάλτου, Ἐκδοτικὸς Οἶκος Βασ. Ρηγοπούλου, Θεσσαλονίκη, 2002 (ἀνατύπωσις τῆς ἐν Κωνσταντινουπόλει ἐκδόσεως τῷ 1905).


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APPENDIX

The Intonations of the Eight Modes

From earliest times, composers of Byzantine chant have identified each musical mode by a characteristic intonation formula (ἀπήχημα), a phrase normally sung in its entirety by the protopsaltis (the lead chanter of the right choir) alone, without the ison. Its function is to help the chanters recall the ethos of a given mode before beginning the chant. Moreover, it also provides the choir with the pitch required for the first note of the piece.

In Byzantine music, there are eight modes and three modal genres: the diatonic, the enharmonic, and the chromatic. Furthermore, each of the eight modes is broken down into three species, characterized by the number of notes typically attached to a syllable. A melody with one or two notes above a syllable is called “heimologikon”; one carrying approximately three or four is called “sticherarikon”; and that having a dozen or more notes is called “papadikon.” In the first and third modes, the musical patterns are identical for each of these three species. For the others, however, the musical gestures differ significantly; hence the need for more than one intonation formula for each mode.

The following pages contain the typical intonation formulas of all eight modes. Since the vocal rendition of a given intonation varies greatly from chanter to chanter, those offered here are primarily based on the investigations of the musicologist, George Constantinou.

Some believe that the syllables of the intonations derive from the following penitential prayer (though in a slightly altered form): “ἄναξ, ἀφες, ναὶ ἀφες, ἄναξ ἀγιε”: “O King, forgive, yea forgive, O holy King.”

According to current practice on the Holy Mountain, intonations, when used, are chanted during the Divine Liturgy only before “papadika” melodies (such as the cherubic hymn and the communion hymn). In some Athonite monasteries, however, intonations are never heard, while in others they appear almost every time a modal alteration takes place.

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1 While most Orthodox liturgical books in English translate the word “tónoς” as “tone,” it is more accurate to use the term “mode.” (Vid. Harvard Dictionary of Music, Revised Edition, Cambridge, Massachusetts, 1970, pp. 535, 856.)

2 Note that the term “chromatic scale” in Western music denotes the scale embracing twelve successive half tones to the octave, whereas in Byzantine music, it is a modal genre with a tonic on D, flats on E and B, and sharps on F and C. The term “enharmonic” in Byzantine music is synonymous with B Flat Major, whereas “diatonic” in Byzantine music is approximately the scale of C Major.

3 Κωνσταντίνου, Γεώργιος Ν., Θεωρία και Πράξη της Εκκλησιαστικής Μουσικής, Αθήνα, γ’ έκδοσις, 2001.

4 Παναγιωτοπούλου, Δημήτριος Γ., Θεωρία και Πράξη της Βυζαντινής Εκκλησιαστικής Μουσικής, Έκδοσις Ἀδελφότητος Θεολόγων «Ὁ ΣΩΤΗΡ», Αθήναι, δ’ έκδοσις, σελ. 45.
The Intonations of the Eight Modes

First Mode

Heirmologikon, Sticherarikon, and Papadikon

To hear a recording of these intonations chanted, download the following 6.4 MB file: http://www.stanthonysonastery.org/music/Intonations.mp3

Second Mode

Heirmologikon, Soft Chromatic Scale
Appendix - The Intonations of the Eight Modes

Second Mode (cont.)

Heirmologikon, "Mesos" (with endings at VOU)

Heirmologikon, Hard Chromatic Scale

Sticherarikon and Papadikon, Soft Chromatic Scale

Third Mode

Heirmologikon, Sticherarikon, and Papadikon

Fourth Mode

Heirmologikon from VOU
Fourth Mode (cont.)

Heirmologikon from DEE

Sticherarikon

Papadikon

Plagal First Mode

Heirmologikon

Sticherarikon and Papadikon
Appendix - The Intonations of the Eight Modes

Plagal First Mode (cont.)

Sticherarikon and Papadikon (elaborate version)

Sticherarikon "tetraphonic" (with endings on KE)

Plagal Second Mode

Hiermologikon, Soft Chromatic Scale

Elaborate version

Heirmologikon, Hard Chromatic Scale*

* According to most musicologists, this heirmologikon version of the hard chromatic scale belongs to fourth mode.
Appendix - The Intonations of the Eight Modes

Plagal Second Mode (cont.)

Sticherarikon and Papadikon (Hard Chromatic Scale)

![Musical notation image]

\[ \text{Sticherarikon and Papadikon (Hard Chromatic Scale)} \]

\[ \text{Heirmologikon and Sticherarikon (from GA)} \]

\[ \text{Papadikon (Diatonic from ZO)} \]

\[ \text{Papadikon (Enharmonic from ZO)} \]

\[ \text{Plagal Fourth Mode} \]

Heirmologikon (from NEE)
Plagal Fourth Mode (cont.)

Heirmologikon (from GA)

Sticherarikon and Papadikon
Glory be to God
for all things