I Shall Go
into Thy House

adapted from Hieromonk Gregory
of Simonos Petras Monastery*

Plagal Fourth Mode

Duration: 2:30
Intonation: #26

I shall go

* 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

in fear of Thee, O

Thy house;

I shall worship toward

Thy holy temple

in fear of Thee, O
I Shall Go into Thy House

505

THE PROPHET MOSES
Anoixantaria
(CONCLUDING VERSES OF PSALM 103)*

Plagal Fourth Mode

adapted from the standard melody attributed to Theodore Phokaeus**

* 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 Ἑστορίαν 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

unto their dust shall they return. Glory to Thee,

O God. Alleluia.

Verse #3

Thou wilt send forth Thy Spirit, and they shall be created,
Let the glory of the Lord be unto the ages; the Lord will rejoice in His works.

Glorify to Thee, O Holy One. Glorify to Thee, O Heavenly King.
Dry to Thee, O God. Alleluia.

Verse #5

Ό ἐπιβλέπων

Who looketh up on the earth and maketh it tremible, Who toucheth the mountains and they...
smoke. Glory to Thee,

O Holy One. Glory to

Thee, O Lord. Glory to

Thee, O Heavenly

King. Glory to Thee, O Holy

Spyrit.

Glory to Thee, O God.

Al-le-
Verse #6

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...
Verses #7

May my words be sweet unto Him and

I will rejoice in the Lord.

Glory to Thee, O Beginning

Verse #7

Ἡδονθεῖ ταύτῳ

My words be sweet unto Him and

I will rejoice in the Lord.

Glory to Thee, O Beginning

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

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

Ἐκλείποιεν ἡμαρτωλοὶ

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.
Verse #9

Εὐλόγει ἡ ψυχή μου

Bless the Lord, O my soul. The sun knoweth his
Anoixantaria - Phokaeus

go - - - ing down. Thou ap - point - - - 
edst the dark - - - ness and there was
the night. Glo - - - ry to Thee, O
Heav - - - en - ly King. Glo - - - -
ry to Thee, O Rul - - - - er of
all, with the Son and Spir - - - -
it. Glo - - - ry to Thee, O God.

www.stanthonyssmonastery.org/music/Vespers.htm
Verse #10

Ως ἐμεγαλύνθη

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 Son. Glor-
Cry to Thee, the Holy Spirit,

Who proceedest from the Father, and restest in the Son. O Holy Trinity, glory to Thee. Glory to Thee, O God. Alleluia.

www.stanthonymsmonastery.org/music/Vespers.htm
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

Alleluia #1

'Αλληλουία

Anoixantaria - Phokaeus
Alleluia #2


Al - le - lu - i - a. Glo - ry to Thee._

O God._ Al - le - lu _ i _ a.
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
Andante

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

When Thou openest Thy hand,
all things shall be filled
with goodness; when Thou turn -

Diatonic (transposed)

- est___ a - way_ Thy face___ they shall

Hard Chromatic

be___ trou - bled___

Glo - ry___

to Thee,_____ O_____ God_____.
they shall cease; and unto their
dust shall they return.

Glo - ry to Thee, O

Verse #3

Thou wilt send forth Thy Spirit, and

www.stanthonyssmonastery.org/music/Vespers.htm
they shall be created, and Thou shalt renew the face of the earth.

Glory to Thee, O Holy One. Glory to Thee, O Lord. Glory to Thee, O King, O Heavenly King.

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

"Ἡτῶ ἡ δόξα

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 God.
Verse #5

"O ἐπιβλέπων"
Glo - ry _ to _ Thee, _ O _ Fa - _ ther.
out my life, I will chant to my God for as long as

I have my blessing. Glory to Thee, O

Father. Glory to Thee, O

Son. Glory to Thee,

O Holy Spirit.

O Holy Trinity,
Verse #7

'Thunthei autó

May my words ______ be ______ sweet ______ un ______

to ______ Him ______ and ______

will ______ rejoice ______ I ______

will ______ rejoice ______ in ______ the ______

Lord ______ Glory ______ to

Anoixantaria - Raidestenos

Diatonic (transposed)

D

C

G

D

C
Un. F C F

Thee, O King (n)

Diatonic (transposed)

Un. B♭ B♭

O Heav - en - ly King. Glo - ry to Thee, O Rul - - - er of

Soft Chromatic

C down

Un. 

All, and to the Son and to the

Diatonic (transposed)

B♭

Ho - ly Spir - it.

D C G

Glo - - - - ry to

C G C

Glo - - - - ry to

C

Thee, O God.

www.stanthonyssmonastery.org/music/Vespers.htm
O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Glory to Thee, the God—head the God—head of three. Hypostases (n)
Verse #9

Eυλογεί ἡ ψυχή μου

Bless the Lord,

O my soul. The sun

know - - - eth his go - - - ing
Andante

And there was the night. Glory to Thee, O Beginn
ning less Father, Glory to Thee, O Co

B e - ginn - ing - less

Son. Glory to Thee, O

Ho - ly Spir - it,
Verse #10

How magnified are Thy works,

O Lord! in wisdom

Soft Chromatic

one with Them in essence and in throne, O Holy

Trinity, glory to Thee. Glory to Thee,

O God.

Verse #10

Ως ἐμεγαλύνθη

How magnified are Thy works,

O Lord! in wisdom
Anoixantaria - Raidestenos

Hast Thou made them all.

Glo - ry to Thee, O Un -

be - got - ten Father,

O Be - got - ten Son.

(n) Glo - -

G Glo - - - -

Soft Chromatic

ry to Thee, the Ho -

--- ly Spir -

it, Who

www.stanthonymsmonastery.org/music/Vespers.htm
proceedest from the Father, from the Father, and
restest in the Son. O Holy
Trinity, glory to Thee.

Glo - ry to Thee, O God.
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

G

E

Anoixantaria - Raidestenos
www.stanthonymsmonastery.org/music/Vespers.htm
Alleluia #1 and #2

Alleluia #3
Finale

'Η ἐλπίς ἡμῶν

Diatonic (transposed)
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 \( \downarrow \) 76

Verse #1a

When Thou openedest Thy hand...
Thy hand, all things shall be filled with good-ness.

Un. C

D

A↓

C

Glo - ry to Anoixantaria - St. John Koukouzeles

www.stanthonymonastery.org/music/Vespers.htm
Verse #1b

`Αποστρέψαντος

When Thou turnest a way

Thy face they shall be troubled
They shall be troubled.

Glo-ry to Thee,

O our God,

O God.

Verse #2a

Thou wilt take their spirit.
Thou wilt take

their spirit, and they shall cease.

Glo - ry (neh)
Anoixantaria - St. John Koukouzeles

Thee, O Son; glory to Thee, O Holy Spirit. Glory to Thee.
Verse #2b

And unto their dust

Diatonic (transposed)

to their dust and unto their dust shall

Diatonic (transposed)

they shall return.

Glo - ry (neh) glo - ry to
A common practice on the Holy Mountain today is to continue with verse #3 of the Anoixantaria of Phokaeus on page 508.

Verse #3a
adapted from version by Georgios Panaretos (14th century) as abbreviated by Hourmouzios Hartophylax

Thou wilt send forth Thy Spirit,
and they shall be created,
Ah

nah

nah

nah

ah

www.stanthonsmonastery.org/music/Vespers.htm
Verse #3b

Kai ánakainieis

And Thou shalt re-new the
Cry, glory to Thee,

O God.

(continue with verse #4 on page 510 or 528)
**Elaborate Finale for Anoixantaria**

Adapted from the ancient melody as abbreviated by Hourmouzios Hartophylax (1780-1840)

Duration: 10:00

Intonation: #26

Adagio \( \frac{1}{2} \, \text{70} \)

Plagal Fourth Mode

In wisdom hast Thou made them all... Glory to the Father...

*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.

Un. D Thou made them all.

C Glory to the Father, and to the Son,

D and to the

Soft Chromatic

Holy Spirit.
the Holy Spirit.
First Choir:

Al - le -

lu -

i - a.

Glo -

ry to Thee,

O

our God,

O our

Al -

le -

lu -

Al -}

le -

lu -

G

Un.

(n)

Al -

le -

lu -

G

Un.

www.stanthonyssmonastery.org/music/Vespers.htm
Anoixantaria - Elaborate Finale

First Choir:

"O Theóς"
O our God.
Blessed is the Man
(PSALMS 1-3)

Long Version*

Duration: 21:00
Intonation: #26

Andante \( \cdot \frac{96}{4} \)

Plagal Fourth Mode

Adapted from Petros Peloponnesios (d. 1777) as abbreviated by Manuel the Protopsaltis (d. 1819)

\[ \text{Mακάριος ἁνήρ} \]

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.
Cly, nor stood in the way of sinners, nor sat in the seat of the pestilent. Alleluia.

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, 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 a-way from the face of the earth. Alleluia.
For this reason shall the ungodly not stand up in judgment, nor sinners in the counsel of the righteous. Alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall
Un. B C D

perish. Alleluia

C

i - a.

7

C

Why have the heathen raged,

and the peoples meditated

emp - ty things? Alleluia

C

i - a.

8

C

The kings of the earth were a -

roused, and the rulers were as -

sembled
Blessed is the Man - Long Version

Un. D
together, against the Lord,
A↓ B C
and against His Christ.

C
Alleluia.

Let us break their bonds, and

D
sunder, and let us cast away

C
their yoke from us. Allel-


He that dwelleth in the heavens shall
laugh them to scorn, and the Lord shall de - ride them. Al - le - lu - i - a.

Then shall He speak unto them in His wrath, and in His an - ger shall He trou - ble them. Al - le - lu - i - a.
But as for Me, I was established as king by Him, upon Zion, His holy mountain,

The Lord said unto Me: Thou art My Son, this day have
Blessed is the Man - Long Version

C


Ask of Me, and I will give Thee the na - tions for Thine in - her - i - tance, and for Thy pos - sess - i - on the ut - ter - most parts of the earth. Al - le - lu - lucci - a.

G

14

www.stanthonymonastery.org/music/Vespers.htm
Hard Chromatic

Thou shalt herd them with a rod of iron; Thou shalt scatter them like a potter's vessels.

Al-le-lu-ia.

And now, O ye kings, understand; be structured, all ye that judge the earth. Al-le-lu-ia.
Serve ye the Lord with fear,

and rejoice in Him with trembling. Alleluia.

Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the righteous way.

Al - le - lu - i - a.
When quickly His wrath bekindled,
blessed are all that have put their trust in Him.

O Lord, why are they multiplied that afflict me? Many rise
Blessed is the Man - Long Version

Andante

Andante

Man - y say un - to my soul; There is no sal - va - tion for him.

Largo

Largo

But Thou, O Lord, art my help - er, my glo - ry, and the
Andante \( \frac{\sqrt{2}}{2} \)

I cried un - to the Lord with my voice, and He heard me out of His holy moun - tain.

I laid me down and slept; I a - woke, for the Lord will help.

Blessed is the Man - Long Version

www.stanthonymonastery.org/music/Vespers.htm
C Un. G C D C

me.

Al - le - lu --

i - a.

25

D > Hard Chromatic

I will not be afraid of ten

thou - sands of people

C D Hard Chromatic

that set themselves against me

C

round a - bout. Al - le -

lu - i - a.

26

G A G C

A - rise, O Lord, save me, O

www.stanthonymsmonastery.org/music/Vespers.htm
my God, for Thou hast smitten
all who without cause are mine enemies;
the teeth of sinners hast
Thou broken.
Thou
salvation is of the Lord,
and Thy blessing is upon Thy people.

Blessed is the Man - Long Version

www.stanthonsmonastery.org/music/Vespers.htm
C

Glo - ry to the Fa - - - ther, and__ to

D C

the____ Son, and________ to the____ Ho - ly_____

Spir - - - - it.

Both now__ and ev - - - - er,____ and un -

to the____ ag - es of ag - - - es.____

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**

Plagal First Mode

---

Bless-ed is the man that hath not walked in the coun-sel of

the un-god-ly, nor stood in the way of sin-

ners, nor sat in the seat of the pes-ti-lent._

Al-le-lu-i-a.
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.
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. Allelulia.

For this reason shall the ungodly not stand up in judgment, nor sinners in the council of the righteous. Allelulia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Allelulia.

www.stanthonysonastery.org/music/Vespers.htm
Why have the heathen raged, and the peoples 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 deride_ them._ Al-le-lu-

Then shall He speak_ un-to them_ in His wrath, and
in His an-ger_ shall He trou-ble them._ Al-le-lu-

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 be gotten 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
Lord be an - gry, and ye per - ish from the right-eous way.

Al - le - lu - i - a.

When quick - ly His wrath be kin - dled, bless - ed are
all that have, put their trust in Him. Al - le - lu -

O Lord, why are they mul - ti - plied that af - flict me?

Man - y rise up a - gainst me. Al - le - lu -

Blessed is the Man - Brief Version

www.stanthonymsmonastery.org/music/Vespers.htm
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.
I laid me down and slept; I awoke, for the Lord will help me. Alleluia.

I will not be afraid of ten thousands of people that set themselves against me round about. Alleluia.

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.

Al-le-lu-ia. Al-le-lu-ia. Al-le-lu-ia.
Glo - ry to Thee, O God.


Glo - ry to Thee O God, our hope O Lord,
glo - ry 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

Andante  \( \frac{\text{B}}{\text{C}} \cdot 84 \)

*Kύριε ἐκεκραξα*

Lord, I have cried unto

*This very slow version is frequently used in all-night vigils on the Holy Mountain and throughout Greece.*
Thee, un — — — — — — — — —

to Thee, (n) — — — — — — — — —

Un. D — — — — — — — — — — — — —

heark — — — — — — — — — — — — —

Un. C — — — — — — — — — — — — —

nen un — — — — — — — — — — — — —

me; (n) — — — — — — — — — — — — —

Un.

D — — — — — — — — — — — — —

me; (n) — — — — — — — — — — — — —

heark — — — — — — — — — — — — —

D — — — — — — — — — — — — —

Un.

en — — — — — — — — — — — — —

D — — — — — — — — — — — — —

C — — — — — — — — — — — — —

Un.

D — — — — — — — — — — — — —

un — to me, — — — — — — — — — — — — —

D B — — — — — — — — — — — — —

D — — — — — — — — — — — — —

O — — — — — — — — — — — — —
Lord I Have Cried - Very Slow Version - First Mode

Lord. (n) Lord.

D

I have cried

un - to

un - to

Thee, (n)

Thee,

C D Un.

heark

en un - to

me;

Un.

(n)

at
Lord I Have Cried - Very Slow Version - First Mode

I cry to the voice of my supplication when I have cried - Very Slow Version - First Mode

www.stanthonysmonastery.org/music/Vespers.htm
Lord I Have Cried - Very Slow Version - First Mode

- to Thee

unto Thee:

Heark

(n) heark en unto

to me, (n)

Lord,

Un.

O Lord,

(n)
Let my prayer be set forth as incense before Thee,
the lift...
Lord I Have Cried - Very Slow Version - First Mode

www.stanthonymsmonastery.org/music/Vespers.htm
heark - en-

un - - to me, (n) -------------

O. Lord, -------------

O. Lord. (n) -------------

continue on page 611 with psalm verses in triple meter
Lord, I Have Cried

Very Slow Version

Plagal Second Mode

Duration: 5:30 + 3:45

adapted from Iakovos the Protopsaltis (d. 1800)

Intonation: #20

* 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.

Hearken unto me; hearken unto me, O Lord.

C D Un.

Soft Chromatic:

D

www.stanthonymonastery.org/music/Vespers.htm
Lord I Have Cried - Very Slow Version - Plagal Second Mode

cried

have cried

heark - en

me

to me;

tend

attended

www.stanthonymsmonastery.org/music/Vespers.htm
Hard Chromatic: to the voice

D G to the voice

D of my supplication

G supplication

Hard Chromatic

Diatonic: when I cry

I cry

Diatonic: when I cry to Thee:

Hard Chromatic:

when I cry to Thee:

Hark unseen un-
Lord I Have Cried - Very Slow Version - Plagal Second Mode

Diatonic

Hard Chromatic:

Lord, O

Lord, O

Lord.
Let my prayer be set forth as incense before the Lord.
Lord I Have Cried - Very Slow Version - Plagal Second Mode

Soft Chromatic:

Diatonic:

Hard Chromatic

Diatonic:

Hard Chromatic

Diatonic:

(n)
Lord I Have Cried - Very Slow Version - Plagal Second Mode

continue on page 619 with psalm verses in triple meter
Verses of Psalms
140, 141, and 129

Duration: 5:30

Allegro  \( \frac{\text{d}}{\text{4}5} \)

First Mode
Triple Meter*

\( \Theta\upsilon \ K\upsilon\iota\tau\epsilon \)

1

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

2

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.
They shall hear my words, for they be sweet ened;
as a clod of earth is broken upon the earth, so have their bones been scattered nigh un to
Ha des.
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 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.
18. Deliver me from them that persecute me, for they are stronger than I.

The following verses are chanted in triple meter only when there are fewer than ten troparia.

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

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

21. Out of the depths have I cried unto
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
Verses of Psalms
140, 141, and 129

Plagal Second Mode
Triple Meter

Duration: 5:30

Allegro \( \text{\frac{4}{4}} \)

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.

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 they 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 night
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 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 behold, 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.

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
Intonation: #4

adapted from version attributed to John Sakellarides*
as chanted on the Holy Mountain

* 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 even - ning light, praise.

Fa - ther, Son, and Ho - ly Spir - it,

God. 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

Φως ἱλαρόν

Un. E Un. G

O Joyous Light of the holy

glor- i- ty of the immor-

tal, heav- en- ly, holy, bless-
ed Father, O Je- sus Christ:

We that come to the set- ting of the

www.stanthonysmonastery.org/music/Vespers.htm
sun, when we behold the evening light, praise Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be praised with glad some voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.
O Joyous Light - Ancient Melody

Un. FG

glorify Thee.
Daily Prokeimena

Saturday Vespers

Presto  \( \downarrow \ 180 \)

First Choir:

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

Canonarch:

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

Second Choir:

```
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.
```
Canonarch:

Be - hold now, bless ye the Lord, all ye ser - vants of the Lord.

First Choir:

Be - hold now, bless ye the Lord,

Second Choir:

all ye ser - vants of the Lord.
Monday Vespers

Fourth Mode

*Kύριος εἰσακούσεται μου

The Lord will hearken unto me when I cry unto Him.

Canonarch:

When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

First Choir:

The Lord will hearken unto me.

Second Choir:

when I cry unto 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 Θεός ἐν τῷ ονόματί σου

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

My help cometh from the Lord, Who hath made heaven and the earth.

(twice)

I have lifted up mine eyes to the mountains, from whence cometh my help.

First Choir:

My help cometh from the Lord,

Second Choir:

Who hath made heaven and the earth.
Friday Vespers

Grave Mode

Ω Θεός ἀντιλήπτωρ μου εἴ

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**  

Plagal Fourth Mode adapted from traditional melody by Petros Peloponnesios (d. 1777)

Visit www.stanthonysmonastery.org/music/Vespers.htm for more information.
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

Lenten Prokeimena

Intermediate Ending:

Thou hast given

en an inheritance to them

that fear Thy Name,

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.

Final ending:

From the ends of the earth unto Thee have I cried. I will dwell in Thy tabernacle unto the ages. I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers. 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

Andante \( \frac{1}{80} \) Grave Mode 'Ανάστα ὁ Θεός

A - rise, O God, judge the

earth; for Thou shalt have an inheritance among all the

na - tions, na - tions, na - tions.

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.
For Pascha, Thomas Sunday, Pentecost, and Nativity

Intonation: #21

Great Prokeimena

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.
Our God is in Heaven and on earth; all things so ever He hath willed, He hath done. all things so ever He hath willed, 

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?
For Bright Tuesday

Plagal Fourth Mode

Intonation: #26

Verses:

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, unto my prayer,

and disdain not my supplication.

and disdain not my supplication.

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

Grave Mode

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.
Thou hast given an inheritance to them that fear Thy Name,

O Lord.

So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.

---

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 \( \frac{1}{140} \)

Grave Mode

Πλούσιοι ἐπτώχευσαν

Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

* According to some traditions, after the Blessing of the Loaves this psalmic verse is chanted three times heirmologically (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 \( \frac{\dot{\ddot{\dddot{\text{.}}}}}{} \)

First Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery

Πλούσιοι ἐπτάχευσαν

Rich__________ men____ have turned____ poor____

_____ and_____ gone____ hungry;_____ but

www.stanthonymsmonastery.org/music/Vespers.htm
they seek the Lord
shall not be deprived of an

good thing.

Rich Men Have Turned Poor - Long Melodies

653
Rich Men Have Turned Poor - Long Melodies

Plagal First Mode

adapted from Hieromonk Daniel Danielidou of Katounakia on the Holy Mountain

Duration: 1:15
Intonation: #14

Rich men have turned,
poor and gone hungry;
but they that seek the Lord shall not be deprived of any good thing.

www.stanthonyssmonastery.org/music/Vespers.htm
Rich men have turned poor, but they that seek the Lord shall not be deprived of any good thing.

Plagal First Mode

adapted from Hieromonk Hierotheos of Philotheou Monastery (inspired by Michael Hatziathanasiou)

Duration: 1:15
Intonation: #14
Rich men have turned poor

and gone hungry; but they

that seek the Lord shall not

be deprived of any good thing.

Enharmonic Grave Mode
adapted from Ancient Melody

Duration: 1:15
Intonation: #23
Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.
O Theotokos and Virgin

Eight-Mode Version
adapted from Theodosios Georgiadis

Duration: 5:45
Intonation: #1

Adagio \( \frac{1}{2} \)

First Mode

\[ \text{C} \quad \text{D} \quad \text{C} \quad \text{D} \]

O Theotokos and Virgin

\[ \text{G} \quad \text{D} \quad \text{G} \]

O Theotokos and Virgin

[Source: www.stanthonymonastery.org/music/Vespers.htm]
O Theotokos and Virgin - Georgiadis

Second Mode (Diatonic)

www.stanthonyssmonastery.org/music/Vespers.htm
Un. F  
re - joice,__________________________ O

F  
Mar - - - - - y; the Lord_______ is

C  
with___ thee,________________________ re - joice, O Mar - y,

Un.  
full of grace.

Fourth Mode

C  
Bless - - ed_________ art

G  
thou a - mong wom - - - - - - -
**Plagal First Mode**

O Theotokos and Virgin - Georgiadis

---

**Plagal Second Mode**

is the Fruit  of thy  womb
O Theotokos and Virgin - Georgiadis

Fruit of thy womb;

for thou hast borne the Saviour

of our souls 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 (κρατέω) 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 echoes 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. Jeronymos 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.
of our souls of our souls.

Un. rit. C D
O Theotokos and Virgin

Plagal First Mode

adapted from Ancient Melody
"from the City" (Constantinople)

Duration: 2:45
Intonation: #16

Largo \( \text{L.60} \)

O Theotokos and Virgin,

full of grace, rejoice, O Mary; the Lord is with thee. Bless
O Theotokos and Virgin - Ancient Melody

- ed art thou am ong wom - en,

and bless ed is the Fruit of thy womb;

for thou hast borne the Sav iour of our souls of our souls.

www.stanthonyssmonastery.org/music/Vespers.htm
O Theotokos and Virgin

Duration: 1:45
Intonation: #16
Larghetto \( \frac{1}{4} \underline{\text{64}} \)

adapted from Hieromonk Hierotheos of Philotheou Monastery

\( \text{Θεότοκε Παρθένε} \)

O Theotokos and Virgin,

full of grace; rejoice, O

Mary; the Lord is with thee. Blessed art thou among

women, and blessed

www.stanthonymsmonastery.org/music/Vespers.htm
is the Fruit of thy womb; for thou hast borne the Saviour of our souls of our souls.
Petitions are intoned at G and/or C

Andante  \-88

adapted from John Pallasis (d. 1942)

Lord Have Mercy

Plagal Fourth Mode*

* 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.
A - men.
Lord Have Mercy - Plagal Fourth Mode

adapted from Thrasyvoulos Stanitsas (1910-1987)

adapted from Hieromonk Hierotheos of Philotheou Monastery

Lord Have Mercy - Plagal Fourth Mode

adapted from Thrasyvoulos Stanitsas (1910-1987)

adapted from Hieromonk Hierotheos of Philotheou Monastery

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

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

To Thee, O Lord.

adapted from Michael Hatzianasiou (d. 1948)
Lord, have mercy. To Thee, O Lord.

adapted from Kyriazis Nicoleris

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

To Thee, O Lord. Amen.
"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 Ecumenical Synod
**Lord Have Mercy**

**Plagal First Mode**

Petitions are intoned at A and/or D

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

adapted from Lycourgos Petridis

---

1. \( \text{D} \) Lord, have mercy. \( \text{D} \) Lord, have mercy.

2. \( \text{D} \) Lord, have mercy. \( \text{D} \) Lord, have mercy.

3. \( \text{A} \) Lord, have mercy. \( \text{G} \) Lord, have mercy.

4. \( \text{A} \) Lord, have mercy. \( \text{G} \) Lord, have mercy.

5. \( \text{D} \) Lord, have mercy. \( \text{D} \) Lord, have mercy.

6. \( \text{D} \) Lord, have mercy. \( \text{A} \downarrow \text{D} \) Lord, have mercy.

7. \( \text{D} \) To Thee, O Lord. \( \text{D} \) A-men.

---

www.stanthonsmonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal First Mode

adapted from Athanasios Karamanis

adapted from Hieromonk Hierotheos

www.stanthonyssmonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal First Mode

adapted from Thrasyvoulos Stanitsas

adapted from Constantine Pringos

www.stanthonyssimonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal First Mode

adapted from Hieromonk Hierotheos

adapted from Thrasyvoulos Stanitsas

Lord, have mercy. Lord, have mercy.

Most holy Theotokos, save us.

To Thee, O Lord. Amen.

www.stanthonyssmonastery.org/music/Vespers.htm
Lord Have Mercy - Plagal First Mode

adapted from Nicolaos Georgiasfantis (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

Andante  \( \frac{4}{8} \)

\[ \text{Lord, have mercy. Lord, have mercy.} \]

\[ \text{Lord, have mercy.} \]

* 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*

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

Lord, ______ have ______ mercy.

Lord, ______ have ______ mercy.

Lord, ______ have ______ mercy.

* 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

Lord, have mercy. Lord, have mercy.

Grant this, O Lord. Grant this, O Lord.

www.stanthonymsmonastery.org/music/Vespers.htm
Grant this, O Lord.

Most holy Theotokos, save us.

To Thee, O Lord.

And to thy spirit.

Lord, have mercy.

Grant this, O Lord.

adapted from HieromonoK Gregory of Simonos Petras Monastery
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 \( \bar{\cdot} \cdot 88 \)

adapted from Michael Hatzianastasiou (d. 1948)

Most ho - ly The - o - to - kos, save us.
Grant This O Lord - Plagal First Mode

adapted from Hieromonk Hierotheos
of Philotheou Monastery

To Thee, O Lord. Amen.

And to thy spirit.

Lord, have mercy. Lord, have mercy.

Grant this, O Lord. Grant this, O Lord.

Most holy Theotokos, save us.
Grant This O Lord - Plagal First Mode

To Thee, O Lord. Amen.

And to thy spirit.

Panagia "The Gerondissa" Pantokrator Monastery on the Holy Mountain