I Shall Go into Thy House

Plagal Fourth Mode*

adapted from Hieromonk Gregory of Simonos Petras Monastery

* 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.
O sleepless nights, with the singing of psalms,
and with standing which lasts from one day to the next!
O David, only for these faithful souls [the nuns], have you not sung too long!

—St. Gregory of Nazianzus
Anoixantaria

(CONCLUDING VERSES OF PSALM 103)*

Plagal Fourth Mode

adapted from the standard melody attributed to Theodore Phokaeus**

.Duration: 19:00

Intonation: #26

'Ηχος ης η η

Anoixantos sou

hen Thou_ o - - - pen - est Thy hand,

* 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. Πα- παδοπούλου, Γεωργίου, Συμβολαί εις τὴν Ἑκκλησιαστικής Μουσικῆς, Ἀθῆναι, 1890, σελ. 437.)
all things shall be filled with goodness; when Thou turnest 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

T

hou wilt send forth Thy Spirit, and they shall be created, 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.

Al-le-lu-iah.
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 Lord. Glory to Thee, O King. Glory to Thee, O God. Alleluia.
Verse #5

Who looked up on the heavens
And made it tremble,

Who touched the mountains
And made them smoke,

Glory to Thee, O Holy One.
Glory to Thee, O Lord.
Heavenly King.
Glory to Thee, O Holy Spirit.
Glory to Thee, O God.
Verse #6

will sing un- to the Lord through-out my life, I
will chant to my God for as long
_____ as I have my being. Glory to Thee,
the head of Three Hy- pos- ta-
ses: Father, Son, and Spirit; Thee do we worship and glorify.
Glory to Thee, O God.

Al- le- lu- - - - i- - - - a.
Verse #7

May my words be sweet unto Him and I will rejoice in the Lord. Glory to Thee, O Beginningless Father.

Glory to Thee, O Beginningless Son. Glory to Thee, O Holy Spirit, one with Them in essence and in throne. O Holy Trinity, glory to Thee. Glory to Thee, O God. Alleluia.
Verse #8

Translate:

Verse #8

Glorify the Lord, the Forgiver of sinners that would cease

from the earth, and they that work iniquity, that they should be no more.

Glorify to Thee, O Lord, Glorify to Thee, O Holy Son, Glorify to Thee, O Holy Trinity, glorify to Thee. Glorify to Thee, O Holy God.  

Al-le-lu-ia.
Verse #9

Bless the Lord, O my soul. The sun kneweth his going down. Thou appointedst the darkness and there was the night. Glory to Thee, O Heav- en-ly King. Glory to Thee, O Ruler of all, with the Son and Spirit. Glory to Thee, O God. Alleluia.
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 Son. Glory to Thee, the Holy Spirit, Who proceedest from the Father, and restest in the Son. O Holy Trinity,

www.st anthonymonastery.org/music/Vespers.htm
Glory...

Δόξα Πατρι

Both now...

Καὶ νῦν
Alleluia #1

'Αλληλούϊα

Alleluia #2

'Αλληλούϊα

Alleluia #3

'Αλληλούϊα
The Ladder of Divine Ascent
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)

Anoixantov sou

'Hxos λη Nη

hen__________ Thou___ o - pen - est Thy___ hand,_______

all____things____ shall____be____filled with_good - ness;___

_Thou turn - est a - way Thy___ face____ they shall be________
Verse #2

Τ’ Ἀντανελεῖς τὸ πνεῦμα

Troubled.

Glo-ry to Thee, O God.

Thou wilt take their spirit, and they shall cease; and unto their dust they shall return.

Glo-ry to Thee, O God.
Verse #3

T

*houn* *wilt* *send* *forth* *Thy* *Spirit,* *and* *they*

shall be *created,* *and* *Thou* *shalt* *restore*

new the脸 of the earth. Glory to

Thee, O Holy One. Glory to Thee,

O Lord. Glory to Thee, O King,

O Heavenly King. Teh-neh-nah teh-neh-nah teh-neh. Glory to

Thee, O God.
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 Lord. Glory to Thee, O King, O Heavenly King. Glory to Thee, O God.
Verse #5

O ἐπιβλέπων

Who looked up on the earth
and made it tremble,
Who touched the mountains
and they smoked.

Glory to Thee, O Father.
Glory to Thee, O Holy Spirit.
Glory to Thee, O Holy it.
Verse #6

I will sing unto the Lord through-out my life, I will chant to my God for as long as I have my being. Glory to Thee, O Father. Glory to Thee, O Son. Glory to Thee, O Holy Spirit.
Verse #7

May my words be sweet unto Him and I will rejoice in the Lord. Glory to Thee, O King. O Heav- en- ly King. Glory to Thee, O Rul- er of All, and to the
Verse #8

Ἐκλείποιεν ὁμαρτωλοὶ

that sinners would cease from the earth, and they that work iniquity, that they should be no more. Glory to Thee, the God—the head of three Hypo—
Verse #9

Εὐλόγει ἡ ψυχή μου

less the Lord, O my soul. The sun knoweth his going down. Thou appointest the darkness and there was the night. Glory to Thee, O Beginning -
Verse #10

Ως ἐμεγαλύνθη

H

{ steadfastness }  -  Father, { glory } to { Thee, }

κ Ο { beginning } to { Son, } { glory } to { Thee, } { Holy }

{ Spirit, } it, { one } with { Them } in

essence and in throne. { Holy } { Trinit- ty, } { glory } to

{ Thee. } { glory } to { Thee, } { God. }

O { works, } O { Lord! } in

wisdom hast _ Thou made } them }
Glo- ry to Thee, O Un- be-
got - ten Fa- ther, O Be-
got -
- ten Son. Glo-
ry to Thee, the Ho-
ly Spir-
it,

Who pro- ceed - est from the
Fa- ther, from the Fa- ther, and rest-
_ in the Son. O Ho- ly Trin- i-
ty, glo- ry to Thee.

Glo- ry to Thee,
Anoïxantaria - Raidestenos

Glory...

Both now...

O Glorify God.

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

Both now and ever, and unto the ages of ages, Amen.
Alleluia #1 and #2

`Ἀλληλούια` (twice)

```
Alleluia #3

`Ἀλληλούια`

Finale

`Ἡ ἐλπίς ἡμῶν`

www.stanthonymsmonastery.org/music/Vespers.htm
rfy___Ì̃ƒThee.___________________________________________________________Ì̃ƒ__________________
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)

\( \chi \) 76

Duration: 15:00

Intonation: #26

\'Ανοιξαντάς σου

hen Thou__________________________ o - - - pen - -

- - est Thy hand____________________________ Thy_____ hand,_

all__ things________________ shall,_____ all things shall

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

When Thou turn-est a-way

They face they shall
Verse #2a

 Ἄντανελεῖς τὸ πνεῦμα

Thou wilt take their spirit, and they shall.

be troubles, they shall be troubled.

Glory to Thee, O our God.

O God.
Verse #2b

Kai eis ton xon

and unto their dust ____________________ to their____
dust ______________________ and unto____ their____ dust____
A common practice on the Holy Mountain today is to continue with verse #3 of the Anoixantaria of Phokaeus on page 421.
Verse #3a
adapted from version by Georgios Panaretos (14th century)
as abbreviated by Hourmouzios Hartophylax

T
houl wilt send forth Thy Spir - it, and they
shall be created,

Ah - - - - - - - - - neh - nah - nah -

- - - - - - - - - - - - - - - - - - - -

Glo - ry

glory to Thee, O God.

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

A

and Thou shalt renew the face of the earth of the earth.

Nah - - - - - - - - - - - nah - neh nah - - nah

- - nah - - - - - neh - - - - - nah - nah -

- - neh - - nah - - - - nah - neh

Glorry glo - ry to Thee, O God.

Continue with verse #4 on page 422 or 435.
Elaborate Finale for Anoixantaria*

Plagal Fourth Mode
adapted from the ancient melody as abbreviated
by Hourmouzios Hartophylax (1780-1840)

*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.
Second Choir:

Καὶ νῦν... Ἀλληλούϊα

Both now and ever, unto the ages...
First Choir:

'Αλληλούϊα

O our God,________________________ O___

of________ ag- - (n)- - - - - - - - - es._

____ A- - men. Al- le- lu- - - - - - - Al-

le- - lu- - - - i- a.____________________________

________________(n) al- le- lu- - i- a.________(n)

____________________(n)________ (n)__________

__

First Choir:

'Αλληλούϊα

O our God,________________________ O___
Second Choir:  

Άλληλούϊα

O_______________ÌÌÌ(ÌÌ(n)______________________________ÌÌ Ó_______________ÌÌÌ(ÌÌ(ÌÌ(n)______________________________ÌÌ

O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ

O_______________ÌÌÌ(ÌÌ(n)______________________________ÌÌ O_______________ÌÌÌ(ÌÌ(n)______________________________ÌÌ

O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ

O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ

O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ O________________________ÌÌÌ(ÌÌ(n)______________________________ÌÌ
First Choir:

O Θεός
Blessed is the Man
(Psalms 1-3)

Long Version*

Plagal Fourth Mode

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

* 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 471.
Blessed is the Man - Long Version

2 But his will is rather in the law of the Lord, and in His law will he meditate day and night. Alleluia.

3 And he shall be like the tree which is planted by the streams of waters, which shall bring forth its fruit in season;
and its leaf shall not fall, and all things whatsoever he may do shall prosper.

Al-le-lu-ia.

Not so are the ungodly, but rather they are like the chaff which the wind doth hurl away from the face of the earth. Al-le-lu-ia.

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

Al-le-lu-ia.
For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia.

Why then raged, and the peoples meditated empty things? Alleluia.

The kings of the earth were aroused, and the rulers were assembled together,
Blessed is the Man - Long Version

Let us break their bonds and let us cast away their yoke from us. Alleluia.

He that dwelleth in the heavens shall laugh them to scorn, and the Lord shall ride them. Alleluia.

Then shall He speak unto them in His wrath, and in His anger shall He trou...
Blessed is the Man - Long Version

But as for Me, I was established as king by Him, upon Sion, His holy mountain, proclaiming the commandment of the Lord. Al-le-lu-iah.

The Lord said unto Me: Thou art My Son, this day have I begotten Thee. Al-le-lu-iah.
Ask of Me, and I will give Thee the nations for Thine inheritance;
and for Thy possession the uttermost parts of the earth.

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

And now, O ye kings,
der - - - stand; (Δ) be___ in - - struct - - - - ed, (Δ) all ye_

(Δ) that___ judge___ the_____ earth. Al - le - lu - - - i-

- - - a.

17 (Δ) Serve___ ye________ the_______ Lord with____ fear,___

and re - joice_ in___ Him________ with trem - - - bling.____ Al -

le - lu - - - - i - - - - a.

18 (Δ) Lay hold___ of in-struc - - - - tion, (Δ) lest___ at_______ an-

- - y_______ time the Lord be___ an - - - gry, and ye per - ish from_

___ the right-eous_ way.___________ Al - - le - lu - - i - - - a.

19 (Δ) When quick - - ly His wrath__ be____ kin - - - dled, (Δ) bless - - ed___

www.stanthonysshabbona.org/music/Vespers.htm
Blessed is the Man - Long Version

are all that have put their trust in Him.

Al-le-lu-ia.

O Lord, why are they multiplied that afflict me?

Man-y rise up against me.

Al-le-lu-ia.

Man-y say unto my soul: There is no salvation for him in his God. Al-le-lu-ia.

But Thou, O Lord, art my help-
Blessed is the Man - Long Version

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 me.

I will not be afraid of ten thousands of men.
Blessed is the Man - Long Version

of people that set themselves against me round aabout. Alleluia.

26 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.

27 Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia.
Blessed is the Man

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

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


(twice)

SAINT GREGORY PALAMAS
Blessed is the Man
(Psalms 1-3)

Brief Version

Plagal First Mode

adapted from Hieromonk Gregory
of Simonos Petras Monastery

‘Ηχος Λ ṭ Πά

less-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-ia.

But his will is rath-er in the law of the Lord, and
in His law will he med-i-tate day and night. Al-le-lu-ia.
3 And he shall be like the tree which is planted by the streams of the waters. Alleluia.

4 Which shall bring forth its fruit in its season; and its leaf shall not fall, and all things whatsoever he may do shall prosper.

5 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.

6 For this reason shall the ungodly not stand up in judgment.
7 For the Lord know-eth the way of the right-eous, and the way of the un-god-ly shall per-ish. _A_l-le-lu-ia.

8 Why have the hea-then raged, and the peo-plies med-i-ta-ted emp-ty things? _A_l-le-lu-ia.

9 The kings of the earth were a-roused, and the rul-ers were _as-sem-bled to-geth-er, a-gainst the Lord, and a-gainst His Christ._ _A_l-le-lu-ia.
Let us break their bonds a-sunder, and let us cast
a-way their yoke from us. Al-le-lu-ia.

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 com-mand-ment of the Lord.

Al-le-lu-ia.

The Lord said un-to Me: Thou art My Son, this day have I be-got-
ten Thee. 

15 Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.

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

17 And now, O ye kings, understand; be instructed, all ye that judge the earth.

18 Serve ye the Lord with fear, and rejoice in Him with trembling.
19 Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the right-eous way. Alleluia.

20 When quickly His wrath be kindled, blessed are all that have put their trust in Him. Alleluia.

21 O Lord, why are they multiplied that afflict me? Many rise up against me. Alleluia.

22 Many say unto my soul: There is no salvation for him in his God. Alleluia.

23 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 a woke, for the Lord will help

me. Al le lu i a.

I will not be a fraid of ten thou sands of peo ple that set them selves a gainst me round a bout. Al le lu

i a.

A rise, O Lord, save me, O my God, for Thou hast smit
ten all who with out cause are mine en emies; the teeth of sin ners
hast Thou broken. Alleluia.

28 Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia.

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

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

31 Alleluia. Alleluia. Alleluia.

Glory to Thee, O God.

Glory to Thee O God, our hope O Lord, glory to Thee.
Lord, I Have Cried

Very Long Version*

First Mode
adapted from Iakovos the Protopsaltis (d. 1800)

Duration: 5:45 + 3:45
Intonation: #1

*Kυριε ἐκέκραξα

* This very long version is frequently used in all-night vigils on the Holy Mountain and throughout Greece.
Lord I Have Cried - Very Long Version - First Mode

- - - - - - - - - - - to Thee,____________________________(n)

heark - - - - - - - - - - -

- - - - - - - - - - - (k)en un - - - - - - - to me;________(n)

heark - - - - - - - - - - - en _______ un - -

- - to me,___________________________________________

 Lord,____________________(n)________________________

 Lord,____________________(n)________________________

 I________have cried______________________________

 un - - to____Thee,______________ un - - - - - - - - - to_____

__Thee,_________________________(n)______________________

heark - - - - - - - - - - -

(k)en un - - - - - - -
Lord I Have Cried - Very Long Version - First Mode

I have cried to the voice of my supplication, when I cried...

Hearken to me, O Lord, hearken to me, O Lord...
Let My Prayer

Let my prayer be set forth as incense before Thee, and the lifting up of my hands as an evening sacrifice.
If Paul—imprisoned, made fast in the stocks, and threatened with intolerable scourges—praised God along with Silas continually throughout the night (when sleep is most pleasant to everyone); and if neither the place, nor the hour, nor his anxieties, nor the tyrant's slumbers, nor the pain of his labors, nor anything else could bring him to interrupt his singing, so much the more ought we, who live pleasantly and enjoy God's blessings, to give forth hymns that express thanks to Him.

—St. John Chrysostom
Lord, I Have Cried

Very Long Version*

Plagal Second Mode

adapted from Iakovos the Protopsaltis (d. 1800)

Kύριε ἐκεκραξά

Duration: 5:45 + 3:45

Intonation: #20

* This very long 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.
Lord I Have Cried - Very Long Version - Plagal Second Mode

un - to me____________________________ un - to____ me;

heark-en un - to me,

O Lord. Lord,

I have cried

un - to Thee,_______________________

I have cried

un - to Thee,_______________________

un - to me;

heark - en un - to me

un - to me;

at - tend____________________

at - tend____________________

to the voice____________________ of my sup - - -
Lord I Have Cried - Very Long Version - Plagal Second Mode

Let My Prayer

Let my ______ prayer __________________________ be set ______ forth ________ 

_________________________ set ____________________________ 

_________________________ as____ in _______ _______ 

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

Continue on page 495
with psalm verses in triple meter.
Verses of Psalms
140, 141, and 129

Triple Meter*

First Mode
adapted from Athonite melody

(Duration: 5:30)

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 judgments been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their
Verses of Psalms - Triple Meter - First Mode

7 For unto Thee, O Lord, O Lord, are mine eyes, in Thee

8 I have hoped; take not my soul away.

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

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

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

12 I will pour out before Him my supplication.
12 When my spirit was fainting within me, then Thou knewest my paths.

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

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

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

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

17

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

shall reward me.

21

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

22

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

The book of psalms uproots the passions with a certain melodic enjoyment and a delight that instills pure thoughts.

—St. Basil the Great
Verses of Psalms
140, 141, and 129

Triple Meter
Plagal Second Mode
adapted from Athonite melody

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

4 The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

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

6 They shall hear my words, for they be sweetened; as a clod of earth is broken up on 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 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 a-lone 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.
12 When my spirit was fainting within me, then
Thou knewest my paths.

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

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

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

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

the living.

At tend unto my supplication, for I am

brought very low.

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.

Bring my soul out of prison that I may confess

Thy Name.

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

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

22 Let Thine ears be attentive to the voice of my supplication.
O Joyous Light

Second Mode

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.

Duration: 2:15
Intonation: #4
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
0 Joyous Light

Second Mode

adapted from Ancient Melody
as abbreviated by Socrates Papadopoulos

χ 100

Duration: 2:15

Intonation: #4

Φως Ίλαρόν

เอก 0

Hχος Δι

_________ Joy- ous___ Light___ of___ the___ ho- ly___ glo- ry____ of__ the___ im- mor- tal,___ heav- en- ly,___ ho- ly,____ blessed___

Fa- ther, O Je- sus Christ:____

We that come_____ to the set- ting___ of_______ the___ sun,
when we hold the evening light, praise Father, Son, and Holy Spirit, it, God. Meet it is for Thee at all times to be praised with glad voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee. Thee.
Daily Prokeimenon

Saturday Vespers

Second Mode

\[ \text{\textcopyright 180} \]

\[ \text{Ὁ Κύριος ἐβασίλευσεν} \]

\[ \text{T} \]

he Lord is king; He is clothed with majesty.

\[ \text{Canonarch:} \]

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

\[ \text{Second Choir:} \]

The Lord is king; He is clothed with majesty.

\[ \text{Canonarch:} \]

For He established the world which shall not be shaken.

\[ \text{First Choir:} \]

The Lord is king;

\[ \text{Second Choir:} \]

He is clothed with majesty.
Sunday Vespers

Plagal Fourth Mode

\[ \text{Ye that stand in the house of the Lord, in the courts of the house of our God.} \]

\[ \text{Be - hold now, bless___ ye the Lord,} \]

\[ \text{all ye ser - vants of the Lord.} \]

\[ \text{(twice)} \]
Monday Vespers

Fourth Mode

Kύριος εἰσακούσεται μον

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 when I cry unto Him.
Tuesday Vespers

First Mode

\[ \frac{\chi}{\lambda} \]

\(\text{To \ έλεος σου Κύριε}\)

First Choir:

Thy mercy shall pursue me, O Lord,

all the days of my life.

Canonarch:

The Lord is my shepherd, and I shall not want; in a place of green pasture, there hath he made me to dwell.

Second Choir:

\(\text{twice}\)
Wednesday Vespers

Plagal First Mode

God, in Thy Name save me, and in Thy strength do Thou judge me.

(twice)

O God, hearken unto my prayer, give ear unto the words of my mouth.

and in Thy strength do Thou judge me.
Thursday Vespers

Plagal Second Mode

[M] 180

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

My help cometh from the Lord,

Who hath made heaven and earth.
Friday Vespers

Grave Mode

God, Thou art my help - er; Thy mer - cy shall go be - fore______

(twice)

me.

Res - cue me from mine en - e - mies, O God, and from

them that rise up a - gainst me re - deem me.

O God, Thou art my help - er;

Thy mer - cy shall go be - fore____ me.
Lenten Prokeimena

"Turn Not Away"

For Forgiveness Sunday and the Second and Fourth Sundays of Lent

Plagal Fourth Mode

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

\[ \text{"\varepsilon\text{H}\chi\varsigma\ {\lambda\,\delta\,\omicron\,\nu\,\eta\}} \]

urn not a-way__________________________ a-way Thy coun-

Thy coun-te-nance__________________________

from Thy ser- - - - - - from Thy ser-

- - - - - vant,__________________________ for - - am

af-flict - - - - - - ed af-flict - - - - ed;

Duration: 3:15
Intonation: #26

Μὴ ἀποστρέψης

Duration: 3:15
Intonation: #26
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.

* Final ending:
Fresco from the Protaton of the Holy Mountain
"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

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.
Reading, keeping vigil and prayer focus the wandering mind. Hunger, toil, and solitude quell inflamed desire. Psalmody, patience, and pity arrest seething anger. And these are to be practiced at the appropriate time and in good measure, for what is excessive and ill-timed is not lasting, and what does not last is harmful rather than beneficial.

—Evagrius the Solitary
Great Prokeimena

For Feast Days of the Lord and Bright Week
adapted from Athonite Melodies

For Holy Saturday

Grave Mode

Ὡς βαρύς ἰδιά

- rise, O God, judge the earth;

for Thou shalt have an inheritance

among all nations.

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.

* Finale:

the nations.
For Pascha, Thomas Sunday, Pentecost, and Nativity

Grave Mode

χ 80

Intonation: #21

Τις Θεός μέγας

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.

* Finale:
For Bright Monday, Theophany, Transfiguration, Exaltation of the Cross, and Ascension

Grave Mode

Intonation: #21

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?

* Finale:
For Bright Tuesday

Plagal Fourth Mode

*Φωνή μου πρὸς Κύριον

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.

* Finale:
For Bright Wednesday

Grave Mode

᾽Ἡχος βαρύς Гα

Intonation: #21

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.

* Finale:
For Bright Thursday

Grave Mode

\[\text{\'Ηχος βαρύς \Gammaα} \]

\[\text{\'Αγαπήσω σε Κύριε} \]

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.

* Finale:

\[\text{and my deliverer,} \]
For Bright Friday

Plagal Fourth Mode

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.

* Finale:
Rich Men Have Turned Poor

Brief Versions*

*According to some traditions, after the Blessing of the Loaves this psalmic verse is chanted three times hierarchically (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 524-529.

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Intonation: #21

πλούσιοι ἐπήχευσαν

Ἡχὸς βαρύς Γα

**Ｒich men have turned____ poor and gone hun - - gry; but they that**

seek the Lord shall not be de - prived of an - - y good thing.

* Finale:

shall not be de - prived of an - y good thing.
Rich Men Have Turned Poor - Brief Versions

Triple Meter

Plagal First Mode

Intonation: #13

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
Rich Men Have Turned Poor

Long Melodies

First Mode

adapted from Hieromonk Hierotheos
of Philothou Monastery

Rich men have turned poor
and gone hungry;

Duration: 1:15
Intonation: #1

Πλούσιοι ἐπεζήσαν
but they seek the Lord shall not be deprived of an y good thing.

Lord

not be deprived of an

y good thing.
Plagal First Mode
adapted from Hieromonk Daniel Danielidou
of Katounakia on the Holy Mountain

\[ \text{\textcopyright 60} \]
Duration: 1:15
Intonation: #14

Psalmody is the weapon of a monk, by which he chases away grief.

—St. John of the Ladder
Rich Men Have Turned Poor - Long Melodies

Plagal First Mode

adapted from Hieromonk Hierotheos of Philothou Monastery
(inspired by Michael Hatzianastasiou)

Duration: 1:15
Intonation: #14

ich 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

Enharmonic Grave Mode
adapted from Ancient Melody

\[ \text{\textcopyright{} 60} \]

Duration: 1:15
Intonation: #23

Just as the angels stand with great fear
and chant their hymns to the Creator,
likewise should we stand in psalmody.

—St. Ephraim the Syrian
Rich Men Have Turned Poor - Long Melodies

Duration: 1:15
Intonation: #22

Diatonic Grave Mode
adapted from Ancient Melody

"Ἡχὸς ἑαυτὸς ὅτι Ζω"
O Theotokos and Virgin

Eight-Mode Version

adapted from Theodosios Georgiadis

Ὑχας Λ Πα

Duration: 5:45
Intonation: #1

First and Diatonic Second Mode

Θεότοκε Παρθένε
O Theotokos and Virgin - Georgiadis

Third and Fourth Mode

R

Rejoice, O Mar-

y; the Lord is with thee, Re-

joice, O Mar-

y, full of grace. Bless-

ed art thou a-

mong wom-

en,
Plagal First and Plagal Second Mode

A

and bless-
ed

4

is the Fruit

of thy womb

is the

Fruit

Grave and Plagal Fourth Mode

F

or thou hast borne the Sav-

ious of our souls of

our of our souls.
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 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 suggests 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 terirem). 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.
First Mode

O Theotokos and Virgin - Georgiadis

0

f our souls of our souls.
O Theotokos and Virgin

Plagal First Mode

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

γόνιμη μαρία

Theotóke Paraménou
For prayer and psalmody,
as for many other things, every
time is suitable; so that we praise God
with psalms and hymns and spiritual songs,
while we move our hands in work, chanting with
our tongue if this is possible and conducive to the
edification of the faith, but if not, then in the heart.

—St. Basil the Great
O Theotokos and Virgin

Plagal First Mode

adapted from Hieromonk Hierotheos
of Philothenou Monastery

\[ \text{Theotóke Parthénē} \]

Duration: 1:45
Intonation: #16
thy womb; for thou hast borne the Savior of our souls.
Lord Have Mercy

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

adapted from John Pallasis (d. 1942)

'Ἡχος ἀνήκην

ord,______Ì̃have_ ƒƒmer -     -     - ƒƒcy. 

2
Lord,____ have___ mer -     -     - cy. 6

3
Lord,____ have___  mer -     -     - cy. Δ

4
Lord,____ have__ mer -     -     - cy. Δ

5
Lord,____ have__ mer -     -     - cy. Δ

6
Lord,____ have__ mer -     -     - cy. Δ

7
Lord,____ have__ mer -     -     - cy. Δ
Plagal Fourth Mode
adapted from Iakovos Nafpliotis (1864-1942)
the Protopsaltis of the Patriarchate of Constantinople (1911-1939)

Lord Have Mercy - Plagal Fourth Mode

Lord Have Mercy

To Thee, O Lord.

Amen.
Lord Have Mercy - Plagal Fourth Mode

adapted from Thrasyvoulos Stanitsas (1910-1987)
the Protopsaltis of the Patriarchate of Constantinople (1960-1964)

Plagal Fourth Mode

ord.___ have___ mer - - cy.

Lord,___ have___ mer - - cy.

Lord,___ have___ mer - - cy.

Lord,___ have___ mer - - cy.

Lord,___ have___ mer - - cy.

Lord,___ have___ mer - - cy.

To_________ Thee, O Lord.

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

adapted from Hieromonk Hierotheos
of Philotheou Monastery

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Most holy Theotokos, save us.

To Thee, O Lord.

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

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.
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
Plagal Fourth Mode
adapted from Kyriazis Nicoleris

Lord Have Mercy - Plagal Fourth Mode
Lord Have Mercy - Plagal Fourth Mode

adapted from Hieromonk Hierotheos

Lord Have Mercy - Plagal Fourth Mode 549
Lord Have Mercy

Plagal First Mode
adapted from Athanasios Karamanis (1911- )
the Presiding Protopsaltis of Thessaloniki

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.
Plagal First Mode
adapted from Lycourgos Petridis

Lord Have Mercy - Plagal First Mode

'Hχς Λ Πα

ord,___have___mer___cy.

Lord,_____have___mer___cy.

Lord,_____have___mer___cy.

Lord,_____have___mer___cy.

Lord,_____have___mer___cy.

Lord,______have___mer___cy.

Lord,______have___mer___cy.

Lord,______have___mer___cy.

To Thee, O Lord.

A - men
Plagal First Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery

"Hχος ἐν Πάσῃ Πάσῃ"
Plagal First Mode
adapted from Thrasyvoulos Stanitsas (1910-1987)
the Protopsaltis of the Patriarchate of Constantinople (1960-1964)

Lord Have Mercy - Plagal First Mode

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

To Thee, O Lord.
"Pentaphonos" Plagal First Mode
adapted from Constantine Pringos

Lord Have Mercy - Plagal First Mode
"Spathi" Plagal First Mode
adapted from Hieromonk Hierotheos

Lord Have Mercy - Plagal First Mode
555

٨Հχος ٣ ٥ ٧ ٧٥ ٢

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Most holy Theou to kos, save us. Amen.

To Thee, O Lord.

Amen.
Lord Have Mercy - Plagal First Mode

adapted from Thrasyvoulos Stanitsas (d. 1987)
and John Pallasis (d. 1942)

Lord, have mercy.

Lord, have mercy.

To Thee, O Lord.

Amen.
Plagal First Mode
adapted from Demetrios Sourlantzis (d. 2006)

Lord Have Mercy - Plagal First Mode

Lord Have Mercy - Plagal First Mode

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

To Thee, O Lord.

Amen.
Plagal First Mode

adapted from Nicolaos Georgiasfentis (1935-)
the Protopsaltis of Chicago

At all times, but most of all while chanting, let us be still and undistracted.
For through distractions, the demons aim to ruin our prayer.

—St. John of the Ladder
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

Pathetic (i.e., Suffering) First Mode

adapted from Constantine Pringos (1892-1964)
the Protopsaltis of the Patriarchate of Constantinople

*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

adapted from Hieromonk Hierotheos of Philotheou Monastery

Plagal Fourth Mode

Lord, have...
Grant This O Lord - Plagal Fourth Mode

2
Grant_____ this,_____ O_________ Lord.

3
Grant_____ this, O____Lord.

4
Grant_____ this, O_____ Lord.

5
Grant_____ this, O_________ Lord.

6
Grant_____ this, O___________ Lord.

7
Most ho - ly The - o - to - kos, save____ us.

8
To_____ Thee,____ O________ Lord.

9
A - men.

10
And_____ to thy spir - - - it.
Grant This O Lord - Plagal Fourth Mode

Adapted from Hieromonk Gregory of Simonos Petras Monastery

Plagal Fourth Mode

Grant this, O Lord.
Most holy Theotokos, save us.

To thee, O Lord.

Amen.

And to thy spirit.
Grant This O Lord

adapted from Michael Hatziathanasiou (d. 1948)

First Mode (Heptaphonic)

\[ \frac{\text{Grant this, O Lord.}}{\text{Lord, have mercy.}} \]

\[ \frac{\text{Grant this, O Lord.}}{\text{Lord, have mercy.}} \]

\[ \frac{\text{Grant this, O Lord.}}{\text{Lord, have mercy.}} \]

\[ \frac{\text{Grant this, O Lord.}}{\text{Lord, have mercy.}} \]

\[ \frac{\text{Grant this, O Lord.}}{\text{Lord, have mercy.}} \]
Grant this, O Lord.

Most holy Theotokos, save us.

To Thee, O Lord.

Amen.

And to thy spirit.
Grant This O Lord - Plagal First Mode

Adapted from Hieromonk Hierotheos of Philotheou Monastery

Plagal First Mode

Grant this, O Lord.

Adapted from Hieromonk Hierotheos of Philotheou Monastery
Grant This O Lord - Plagal First Mode

7
Most ho-ly The-o-to---kos, save____us.

8
To____Thee, O____Lord.

9
A-men.

10
And to thy spir-it.

Is anyone cheerful? Let him chant.

James 5:13