Vespers

As chanted on the Holy Mountain
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Concerning Adaptation

CCURATE 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:

![Greek musical notation]
The first adaptation we shall analyze is taken from the *Divine Liturgy Hymnal*, commonly known in the Greek Orthodox Archdiocese of America as “the green book.”

This example has the advantage of preserving the original melody 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

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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.stanthonsmonastery.org/music/NotationB.htm](http://www.stanthonsmonastery.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:
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:

\[
\text{Lord I have cried unto Thee, hearken}
\]

\[
\text{unto me, hearken unto me.}
\]

\[
\text{O Lord.}
\]

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 synepytymenos 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. Since then, we have now presented 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.
Concerning Adaptation

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 klásmα, or as an ison and kentēmata with a gorgόn 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.

Tone 1

\[
\begin{align*}
&\text{A - men. O Lord, I call up - on you,} \\
&\text{hear me; hear me, O Lord. O} \\
&\text{Lord, I call up - on you, hear me; hear my}
\end{align*}
\]
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

1

\[ D \]

_{\text{Lord, I have cried unto Thee; hear me, hear me,}}

\[ C \]

_{\text{O Lord,}}

\[ D \]

_{\text{I have cried unto Thee;}}

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, σσ. 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:8

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:

---

Concerning Adaptation

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):

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 Protopsaltis of the Patriarchate of Antioch, who was the first to write troparia in Arabic in Byzantine notation:
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 sýndesmos 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 sýndesmos 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 Εφέσιος, Πέτρος, Νέον Ἀναστασιματάριον, ἐν Βουκορεστίῳ, 1820, σελ. 1.
The version of this hymn by Petros Ephesios begins as follows:\textsuperscript{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.

\textsuperscript{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 Ἰερᾶ Μητρόπολι Πάφου-Κύπρου, 1940, σελ. 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 facsimilie 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\(^ {11} \) in Bulgaria which is a reprint of a book published in 1872 in Constantinople:\(^ {12} \)

![Image of Church Slavonic notation]

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 yporroë.\(^ {13} \)

---


\(^{12}\) Воскресник или Церковно Восточное Песно-Пение, Содержающе Осмогласника и Оутренните Стихиры. Написан от Т. Икономова. Напечатан же издавением Андрея Анастасова и С-ие. Цариград. 1872. стр. 17.

\(^{13}\) The font used for this example was “ED Psaltica,” and it is available online at [www.cmkon.org/fonts.htm](http://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.stanthonymsmonastery.org/music/ByzMusicFonts.html](http://www.stanthonymsmonastery.org/music/ByzMusicFonts.html)
Concerning Adaptation

The following example is an adaptation by Andrée 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

teenth century have few or no errors, whereas examples written in recent times tend to have more orthographical errors, regardless of where they were written.

The question then arises, which arrangement is best? The answer to this subjective question will depend on what one believes to be the ideal degree of alteration for Byzantine melodies when adapting them to texts in a foreign language, and further, if one believes that the text may be changed to mimic the syllabic pattern of the original melody. Since the melodies in this book belong to the syllabic “sticheraric” and “heirmologic” genres, which are text-based and text-emphatic (as opposed to the melismatic “papadic” genre), we believe that the goal should be to alter or obscure the text as little as possible. Thus, our preference (in this book, at least) has been to follow the example set by the adaptations made in countries with a strong tradition of Byzantine chant. In other words, we have made whatever changes necessary to the original melody to make it match the corresponding text in complete accordance with the orthographical and formulaic rules of Byzantine music composition, without altering the text. This singular achievement in English was made possible only by constantly referring to our compilation of these formulaic rules. We have posted them in a new webpage with the hope that other composers and arrangers of Byzantine music in any language will also benefit as much as we have by using them.

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14 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.

15 See [http://www.stanthonymonastery.org/music/Formula.html](http://www.stanthonymonastery.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.

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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

The standard way to pronounce the word "the" in musical texts in English is to pronounce its "e" as the schwa sound [ə] when followed by a consonant and as a long "ee" sound when followed by a vowel. To help people avoid making mistakes when chanting this word, it has been written as "thē" when followed by a vowel.

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

Tempo marks are provided merely as guidelines; they may be altered to accommodate local requirements.

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

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 this book these consonants were usually preserved in the melodic phrases that call for them. They 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.

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.

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2 Conomos, Dimitri E., Byzantine Trisagia and Cheroubika of the Fourteenth and Fifteenth Centuries, Patriarchal Institute for Patristic Studies, Thessaloniki, 1974, p. 264.
Rubrics

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.

For more details of the rubrics for Vespers, see the typicon of Violakis and Konstantinos, available in English at: [http://users.forthnet.gr/ath/frc/psprotheoria1.html#9thhour](http://users.forthnet.gr/ath/frc/psprotheoria1.html#9thhour)
Acknowledgements

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PART VI
VESPERTS
FIRST MODE

Lord, I Have Cried

Hora __ I have cried __ unto Thee, __ hearken __ unto me; __

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

Lord,____ I have cried __ unto Thee, __ hearken __ unto me; ____________

Kύριε ἐκεκραζά
First Mode - Lord I Have Cried

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.
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;

Verses of Psalms
140, 141, and 129

First Mode

Θοῦ Κύριε
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 up on 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.
9 The sinners shall fall into their own net; I am alone until I pass by.

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

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

12 When my spirit was fainting within me, then Thou knowest 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.

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 9 or with Brief Stichera on page 32. 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

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  

*Εμὲ ὑπομενοῦσι*  

he righteous shall wait patiently for me until Thou shalt re- ward me.

Stichera #2  

*Kυκλώσατε λαοί*

n-circle Sis- on, O ye peo- ples, and en-com-pass her, and give glo- ry there-in to Him that is a- rised from the dead; for He is our God Who hath de- liv- ered us from our in- q- uities.
Verse #3

0

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

Stichera #3

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 ene-

my.
Verse #4

Генηθήτω τὰ ὠντά σου

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

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

Θάνομιας

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

Stichera #5

Τὸν σαρκὶ ἐκουσίως

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:

Establish Thy Church in Orthodoxy, O Christ, and make our life peaceful, since Thou art good and the Friend of man.
Verse #6

Ἐνεκεν τοῦ ὄνομάς 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

Τῷ ζωῳδῷ σου τάφῳ

As we worship Thy ones stand before Thy life-giving grave, glorification do we offer to Thine inefable compassion, O Christ our God; for the Cross and death hast Thou accepted, O Sinnerless One, that Thou mightest grant the Resurrection unto the world, since Thou art the Friend of man.
Verse #7

Ἀπὸ φυλακῆς προίας

From the morning watch until night, from the morning watch let

Israel hope in the Lord.

Stichera #7

Τὸν τῷ Πατρὶ συνάναρχον

et us praise the Word Who, with the Father, is

cosmogenic and cosmic, and Who ineffably hath come forth from the virginal womb, and hath

accepted the Cross and death for us willingly, and hath

arisen in glory; and let us say unto Him: O life-giving Lord, glory be to
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

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

\(\text{&quot;Oti €kratwth\&quot;}\)

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

First Mode

Ἑχος ἀ Πα

Καὶ νῦν...

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

Δόξα Πατρί...

G

lo-ry to the___ Fa- - - - th,er, and_ to the___ Son, and

to the Ho- ly Spir- - - - it.

Kαι νῦν...

B

oth now and ev- - - er and un- to thē a- - ges of a- -

ges.__ A- - - men.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

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

Kαι νῦν...

Oth now __________ and __ ever and unto the ages of __ ages.________________ Amen.
Dogmatic Theotokion

First Mode

Ὑχος η αναξιωτατη

Τὴν παγκόσμιον δόξαν

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

First Mode

Ἠχος ῾Πα

Aposticha #1

Τῷ πάθει σου Χριστὲ

y Thy Pas-sion O Christ we were freed from the pas-sions and by Thy Res-ur-rec-tion we were de-liv-ered from cor-rup-tion. Lord, glo-ry 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.

Apostichia #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 Adam.
Verse #3

Kai γὰρ ἐστερέωσε

For He established the world which shall not be shaken.

Aposticha #3

Βασιλεὺς ὑπάρχων

Though King of heaven and earth, O Inclement One, Thou wast crucified willingly out of love for man. On meeting Thee below, Hades was shattered whilst the souls of the righteous, on receiving Thee, were gladened. And Adam, on seeing Thee, the Creator, in the
nethermost parts, did arise. O wonder! How did the Life of all taste of death?

Were it not that He willed to en- lighten the world that doth cry out and say: Thou that art risen from the dead, Lord, glory be to Thee.

Verse #4

How did the Life of all taste of death?

Verse #4

Oli ness becometh Thy house, O Lord, unto length of days.
he myrrh-bear-ing wom-en, car-ry-ing myrrh-oils reached
Thy se-pul-chre with haste and lam-en-ta-
tion; and not find-ing Thine im-mac-u-late Bod-
y,
they learned from the an-gel of the new and strange won-
der and said_
un-to the a-pos-tles: Risen
is the Lord who grant-eth great mer-
cy un-to the world.

The psalms ought not to be sung one after the other in the assemblies,
but a reading should be interpolated after each psalm.

Canon XVII of the Council of Laodicea
Aposticha Theotokion

First Mode

Δοῦ νεωτέρον

HΧξζ Φ Πα

*Alternate text:

*νοού τε καλύτερα

—

www.stanthonsmonastery.org/music/Vespers.htm
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.
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, O Christ. Glory to Thy Kingdom.
Glo-ry to Thy dis-pen-sa-tion, O on-ly Friend of man.

Glory... Δόξα Πατρί

Both now... Καὶ νῦν
Resurrectional Theotokion

While Gabriél was saying Rejoice to thee, O Virgin,
at his voice the Master of all things took flesh within thy pure womb. He dwelt in thee as His holy ark as spake the right-eous David in the psalms. Thou wast seen to be more spacious than all the Heavens since thou didst bear thy Creator. Glory to Him that willed to dwell in thee. Glory to Him that came forth from thee. Glory to Him that, through thy giving birth, hath delivered us.
First Mode - Brief

Lord, I Have Cried

Χρὸς ἀνὰ Πά

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.
I think it is useful to have diversity and variety in the prayer and psalmody at these appointed times, because somehow the soul is frequently bored and distracted by routine, while by change and variety of the psalmody and prayer at each hour its desire is renewed and its concentration restored.

—St. Basil the Great
**Brief Stichera**

First Mode

\[\text{Ἧχος} \quad \frac{7}{9} \quad \text{Πα}\]

Verse #1

\[\text{Βριγίς μυς ςοῦ κα' φυλαχή} \quad \text{Χ} \]

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

Stichera #1

\[\text{Τάς ἐσπερινάς} \quad \text{Χ} \]

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

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 ar is en from the dead; for He is our God Who hath de liv ered us from our in qui ties.
Verse #3

'Εκ βαθών

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

Stichera #3

Δεῦτε λαοί

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

Eúφράνθητε οὐρανοί

Let joyce, O ye heav'ns; sound the trumpets, 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

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

Stichera #5

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

"Ενεκέν τοῦ ὀνόματός 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

Τῷ ζωοδόχῳ σου τάφῳ

s we unworthy ones stand before Thy life-giving grave, glorification do we offer to Thine ineffable compassion, O Christ our God; for the Cross and death hast Thou accepted, O Sinless One, that Thou mightest grant the Resurrection unto the world, since Thou art the Friend of man.
Verse #7

from the morning watch until night, from the morning watch

let Israel hope in the Lord.

Stichera #7

let us praise the Word Who, with the Father, is beginning-less and co-eternal, and Who ineffably hath come forth from the virginal womb, and hath accepted the Cross and death for us willingly, and hath arisen in glory; and let us say unto Him: O life-giving Lord, glory be to Thee, the Saviour of our souls.

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

"ОТИ παρὰ τῷ ΚΥΡΙΩ"

or 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 ΤΩΝ ΚΥΡΙΟΝ

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

Verse #10

"ΟΤΙ ΕΚΡΑΤΑΙΩΘΗ"

or 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.

Dogmatic Theotokion

Τὴν παγκόσμιον δόξαν

The universal glory born of men, who hath given birth unto the Master, the heavenly gate, let us praise Mary the Virgin, the song of the bodiless hosts, and
The adornment of the 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 on 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.

To recite the psalms with melody is not done from a desire for pleasing sound, but it is a manifestation of harmony among the thoughts of the soul. And melodious reading is a sign of the well-ordered and tranquil condition of the mind.

—St. Athansius the Great
Brief Aposticha

First Mode

 Aposticha #1
 Ty páthei sou Xristé

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

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.
**Verse #3**

Kai γὰρ ἐστερέωσε

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

**Aposticha #3**

Bασιλεὺς ὑπάρχων

hough King of heav-en and earth, O In-com-pre-hen-sible

One, Thou wast cru-ci-fied will-ing-ly out of love for man. On

meet-ing Thee be-low, Ha-des was em-bit-tered; whilst the souls of

the right-eous, on re-ceiv-ing Thee, were glad-dened. And Ad-am, on

see-ing Thee, the Cre-a-tor, in the neth-er-most parts, did

a-rise. O won-der! How did the Life of all taste of

death? were it not that He willed to en-light-en the world that doth cry
out and say: Thou that art risen from the dead, Lord, glory be to Thee.

**Verse #4**

Τῶ οἶκῳ σου πρέπει

ολινεσσε βεκεσθ θυ πασοί ο λοδα υπο τοις της πασας

**Stichera #4**

Gammaikes Mwrophroo

he myrrh - bearing wom - en, car - ry - ing myrrh - oils,

reached Thy sep - ulchre with haste and lam - en - ta - tion; and not find - ing Thine

im - mac - u - late Bod - y, they learned from the an - gel of the new_

__ and strange won - der, and said un - to the__ a - pos - tles: Risen

is the Lord Who grant - eth great mer - cy un - to the__ world.
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.

Aposticha Theotokion

Ἰδοὺ πεπλήρωται

Behold, fulfilled is the prophecy of Isaiah.

As: For as a virgin hast thou given birth, and after giving birth,

thou hast remained as thou wast before childbirth; for He that
was born was God. Wherefore also, He hath renewed all natures.

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

Lord, I Have Cried

"Hχος Δι

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

Lord, I have cried unto Thee, hearken unto me;
Second Mode - Lord I Have Cried

Let My Prayer

Κατευθυνθήτω

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

Let My Prayer

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

Second Mode

Verse 1: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Verse 2: Incline not my heart unto words of evil, to make excuse with excuses in sins.

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

Verse 4: The righteous man will chasten me with mercy and reprove.
Second Mode - Verses of Psalms

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 up on 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.

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

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

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

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

13 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 57 or with Brief Stichera on page 89.

On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

Second Mode

Verse #1

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

Stichera #1

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,
Second Mode - Slow Stichera

Verse #2

Ἐμὲ ὑπομενοῦσι

Thou

he right-eous shall wait pa-tient-ly for me un-til

shall re-ward me.

Stichera #2

Χριστὸς ὁ Ἐσώθριον ήμῶν

av-ing nailed to the Cross the hand-writ-

that was a- gainst us, Christ our Sav-iour hath

as He willed; and a- ris- ing from the
dead He saved me, the err-

ing man.

www.stanthonysonastery.org/music/Vespers.htm
Verse #3

'Ek baphew

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

Hear my voice.

Stichera #3

Sîn 'Arxagglélois

With the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in awesome glo-
Second Mode  -  Slow Stichera

Verse #4  
Γενηθήτω τὰ ὄτα σου

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

Stichera #4  
Σὲ τὸν σταυρωθέντα

hee, 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, He is risen as He said.
Wherefore, we worship Thee, Who alone art immortal. O Life-giving Christ, have mercy on us.

Verse #5

'Εάν ἀνομίας

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

Stichera #5

'Εν τῷ σταυρῷ σου

thy Cross Thou didst abolish the curse of the tree; by Thy burial Thou hast slain the might_
Verse #6

"Ενεκεν τοῦ ὀνόματός 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

 ut of fear, the_____ gates of_______ death o-pened

un-to Thee,______ O Lord; and on be-hold-ing____ Thee,____

the gate-keeper-s of Ha-des trem-bled; for Thou didst

crush____ the braz-en_______ gates, and didst break____ the

i-ron_______ bars. And Thou didst lead____ us____ out____ of

dark-ness and the shade-_______ of_______ death,

and didst break our bonds____ a- sun-_______.
Verse #7

'Από φυλακής προίας

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

Stichera #7

Τόν σωτήριον ύμνον

chant-ing the hymn of sal-va-tion, with our mouths let us sing: Come ye all, let us fall pros-trate in the House of the Lord, saying: Thou Who wast cru-ci-fied up-on the Tree, and didst a-rise from the dead, and art in the bos-om of the Fa- ther, be gra-cious unto
our sins.

Verse #8

"Oti parà to Kurió

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

Verse #9

Aineîte tòn Kúriòn

praise the Lord, all ye nations; praise Him, all ye peoples.
Verse #10  Ὅτι ἔκραταιόθη  Ἔλεος ἡ εἰρήνη 

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

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

—St. Chrysostom
Glory... Both Now...

Second Mode

Ἑχός Δι

Δόξα Πατρί...

καί νῦν...

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

Δόξα Πατρί...

G

(Δ) G

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

(Δ) G

and to the Holy Spirit.

Kαι νῦν...

B

(Δ) B

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

(Δ) B

Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kai vín...

B oth now and ev- er and un- to thē a- ges of a- ges. A- men.
Dogmatic Theotokion

Second Mode

He shad-ow of the Law is passed a-way with the com-ing of grace; for as

the bush was not consumed when it

was burning, thus as a vir-gin didst

thou give birth, and a vir-gin 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.
Slow Aposticha

Second Mode

Ἡχῶς Δι

Aposticha #1

Ἡ Ἀνάστασις σοῦ

hy Res-ur-rec-tion, O___ Christ Sav-ior, hath en-light-
-ened_____ the_ whole_______ world; and Thou hast re-stored____ Thine_

___ own crea-ture. O___ Al-might-y___ Lord, glo-ry___ be____

___ to_______ Thee.
Verse #2

The Lord is king; He is clothed with majesty.

is clothed with strength and He hath girt Himself.

Aposticha #2

The Tree, O Saviour, Thou didst abolish the curse of the tree; by Thy bullial, 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

Καὶ γὰρ ἐστερέωσε

F

or He es-tablished the world_ which_ shall not____

be shak-en.

Aposticha #3

Ἐν τῷ Σταυρῷ Χριστὲ

when Thou wast seen nailed up- on the Cross, O Christ,

Thou didst change the beauty of cre- at-ed____

______ things. And the sol-diers, show-ing their in-hu-

man-i-ty pierced Thy side______ with a____ spear.

And the Jews______ sought to seal______ Thy_____ tomb, be-

ing igno-rant_____ of_____ Thy pow- er. But,
Verse #4

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

Aposticha #4

Christ, Thou Giver of life, Thou didst... willingly for the sake...
mortal men. Into Hades didst Thou descend as the Mighty One; and them that waited Thy coming there didst Thou snatch away, as from the hand of one powerful, granting them in Paradise, instead of Hades, to dwell.

Wherefore also unto us, who glorify Thine arising on the third day, do Thou grant forgiveness of sins and great mercy.
Aposticha Theotokion

Second Mode

Ἡχὸς Ἰ 

ἀπὸ ωθὼς καὶ νοῦν

new wonder, surpassing all the ancient wonders! 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 thouarest Him in Thine arms as a babe,
all - - - - - pure one, and hast boldness towards Him as His Mother, cease not from entreating Him in behalf of them that honour our thee, that He have pity and save our souls.

The "Quick to Hear" (Gorgoypikousa) Panagia of Docheiariou Monastery on the Holy Mountain.
**APOLYTIKION OF THE RESURRECTION**

Second Mode

ˈHχος Ὺ Δι

ˈΟτε κατῆλθες

then Thou didst descend unto death, O Life Immortal,

then didst Thou slay Hades with the lightning of Thy Divinity. And

when Thou also raised the dead out of the nether world, all

the powers of the heavens were crying out: O Giver of life,

Christ our God, glory be to Thee.
Glory...

Δόξα Πατρι

Both now...

Καὶ νῦν

Resurrectional Theotokion

Πάντα ὑπὲρ ἐννοιαν

www.stanthonyssmonastery.org/music/Vespers.htm
This I say, not only that you may yourselves sing praises, but also that you may teach your wives and children to do so, not merely to lighten the work while weaving, but especially at the table. For since Satan is wont to lie in wait at feasts, and to employ as allies drunkenness, gluttony, immoderate laughter, and an inactive mind; on these occasions, both before and after table, it is especially necessary to fortify oneself with the protection of the psalms and, rising from the feast together with one’s wife and children, to sing sacred hymns to God.

—St. John Chrysostom


**Second Mode - Brief**

*Hχος Πα*

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; hearken unto

Attend to the voice of my supplication when I cry_
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

Second Mode (Hard Chromatic)

S

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,

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.
9

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

10

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

11

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

12

When my spirit was fainting within me, then Thou knowest 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 watch-eth 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.

On Saturdays, continue with Stichera on page 89.

On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

No others are to sing in church, besides the canonical cantors, who ascend the ambo and sing from a parchment.

Canon XV of the Council of Laodicea
**Brief Stichera**

**Second Mode**

\[\text{Ἡχός} \quad \text{Πα} \]

**Verse #1**

\[\text{Έξάγαγε ἐκ φυλακῆς} \quad \chi\]

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

**Stichera #1**

\[\text{Τὸν πρὸ αἰώνων} \]

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 shalt reward me.

Stichera #2

Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.
Verse #3

Έκ βαθῶν

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

Stichera #3

Σὺν 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, 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**

Hee, 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 almighty, He is risen as He said. Wherefore, we worship Thee, Who alone art immortal. O Lifegiving Christ, have mercy on us.

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www.stanthonyssmonastery.org/music/Vespers.htm
Verse #5

Εὰν ἀνομίας

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

Stichera #5

Έν τῷ σταυρῷ σου

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**

"Ενεκεν τοῦ ὄνόματός σου

кровь

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**

"Ηνοίγησάν σοι Κύριε

кровь

ut 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 a-sunder.
Verse #7  Ἀπὸ φυλακῆς προίας

From the morning watch until night, from the morning watch

let Israel hope in the Lord.

Stichera #7  Τὸν σωτήριον ύμνον

Hant-ing 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.
Verse #8

"Οτι παρα τω Κυριω

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

Verse #9

Αυείτε των Κυριων

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

Verse #10

"Οτι έκραταιβη

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

Δόξα Πατρί

Both now...

Καὶ νῦν

Dogmatic Theotokion

Παρῆλθεν ἡ σκιὰ

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.
the stead__ of a pill - lar of fire, there hath a - ris - en__ the
Sun of Right-eous-ness; in the stead of Mos - es, Christ, the Sal - va - tion
of our souls.___
Brief Aposticha

Second Mode

'Aγιος Παρασκευή

Aposticha #1

'H 'Ανάστασις σου 160

Resurrection, O Christ Saviour, hath 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. Wherefore, we cry out to Thee: O Life-giving Christ our God, glory be to Thee.
Verse #3

Καὶ γὰρ ἐστερέωσε

F

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

Aposticha #3

Ἐν τῷ Σταυρῷ Χριστὲ

hen Thou wast seen nailed up-on the Cross, O Christ, Thou didst change the beau-ty of cre-at-ed things. And the sol-diers, show-ing their in-hu-man-i-ty, pierced Thy side with a spear. And the Jews__ sought to seal Thy tomb, be-ing ig-no-rant of Thy pow-er. But, Thou Who by the mer-cy of Thy com-pas-sions didst ac-cept bur-i-al and didst a-rise on the third__ day, Lord, glo-ry be to Thee.
Verse #4

Τὸ οἶκος σου πρέπει

H

ο‑λι‑ness be‑com‑eth Thy house, O

Lord, un‑to length of
days.

Aposticha #4

Ζωοδότα Χριστέ

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 Hades didst Thou de‑scend as the Might‑y One;

and them that a‑waited 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 Hades, 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.
Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

Aposticha Theotokion

Ω θαύματος καίνοι
He that is born is of God's will. In that thou car-ri-est Him in Thine arms as a babe, O all-pure one, and hast bold-ness towards Him as His Moth-er, cease not from en-treat-ing Him in be-half of them that hon-our thee, that He have pit-ty and save our souls.

We believe that God is present everywhere and that "the eyes of the Lord look upon good men and evil in every place"; but we must believe without a shadow of doubt that this is especially so when we assist at the Divine Office. Therefore, let us always be mindful of what the prophet says: "Serve the Lord in fear"; and again, "Sing psalms wisely"; and, "I will sing to Thee in the sight of the angels." Hence we must consider how we are to behave ourselves in the sight of the Divinity and of His angels, and let us so stand to sing, that our mind may be in harmony with our voice.

—Rule XIX of St. Benedict (d. ca. 547)
Third Mode

Lord, I Have Cried

"Ἡχός Ἄ Γ α"  

Κύριε ἐκέκραξα

ord,____ I have cried________ un- - to______ Thee,

heark - - - - en__ un- - to_______ me;  

en un- - to____ me,______ O________ Lord.__  

Lord,____ I have
cried________ un - - - to_________ Thee, heark - - - en
un - - - to___ me;__ at - tend__ 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

Third Mode

Third Mode

Θοῦ Κύριε

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 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 judgments 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 that work iniquity.
9

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

10

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

11

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

12

When my spirit was fainting with in 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 watch-eth 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.

On Saturdays, continue with Slow Stichera on page 112 or with Brief Stichera on page 138. On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

Third Mode

ʼΗχως ⁹α Γα

**Verse #1**

[Translation]

Bring my soul out of prison that I may confess

_ Thy Name._

**Stichera #1**

Τῷ Σῶ Σταυρῷ

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,
Third Mode - Slow Stichera

Verse #2

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...
Verse #3

\(^\text{Ex baphéov}\)

\(\text{Out of the depths have I cried unto Thee, O Lord;\ldots}\)

\(\text{O Lord, hear my voice.\ldots}\)

Stichera #3

\(^\text{Doxázo tou Patróς}\)

\(\text{Glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise,\ldots}\)

\(\text{Even the indivisible, uncreated Godhead, the Trinity one in\ldots}\)
Verse #4

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

Stichera #4

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

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

giveness.

Stichera #5

e praise the Saviour, Who was in-
carnate of the Virgin, for He was crucified for our sake and arose on the third day, grant- ing us great mercy.
Verse #6  
"Ἐνεκεν τοῦ ὄνόματός 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

Toίς ἐν Ἄδη

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 thee up.
Verse #7

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

Stichera #7

O who stand unworthily in Thine dwelling 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...
Third Mode - Slow Stichera

Verse #8

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

Verse #9

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

"Ωτι ύκραταιώθη"

-or He hath made His mercy to prevail over us,

and the truth of the Lord abideth for ever.

Since human nature rejects
and avoids what is difficult, even if beneficial,
and accepts virtually nothing unless it seems to offer pleasure,
through David the Lord prepares from men this potion which is sweet
by reason of its melody and effective in the cure of disease by reason of its
strength. For a psalm is sweet to the ear, it penetrates the soul when it gives
pleasure, it is easily remembered when sung often, and what the harshness
of the Law cannot force from the minds of man it excludes by the
suavity of song. For whatever the Law, the Prophets and
even the Gospels teach is contained as a remedy
in the sweetness of these songs.

—St. Niceta of Remesiana
Glory... Both Now...

Third Mode

Δόξα Πατρί...

Kai vôv...

G

B
Alternate Melodies

Δόξα Πατρι...

G

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

Kai vův...

B

Both now and ever and unto the ages of ages. Amen.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kai vûv...

Amen.
Dogmatic Theotokion

Third Mode

Ἡχῶς ὕμνα 

Πόσ μή θαυμάσωμεν

ow can we not mar- vel at

thy the an dric Off- spring, O all-

re vered one? For with- out ex- perience of wed- lock, thou, O all- blame- less

one, hast brought forth in the flesh a fa-

ther less Son, Who was born moth- er less of
the Father before the ages, and Who in no way suffered change or intermining or division, but preserved in their entirety the properties of each essence. Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God's Birth-giver, may be saved.
Slow Aposticha

Third Mode

'Ἡχος Ἐκ Γα

Aposticha #1

Ὁ τῷ πάθει σου

Christ Who by Thy passion didst dark-en the sun, and Who by the light of Thy Resurrection didst make all things ra-diant 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**

He is life-bringing arising, O Lord, hath illumined the whole world, and hath restored Thy corruption ended creation. Wherefore, as ones delivered from the curse of Adam, we cry out: O Almighty Lord, glory be to Thee.
Verse #3

Kai γὰρ ἑστερέωσε

or He established the world which shall not be shaken.

Aposticha #3

Θεὸς ὑπάρχων ἀναλλοίωτος

e-ing 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 Hadades,
Verse #4

"Thou didst arise on the third day, granting to the world life and great mercy."

Aposticha #4

"Iva to genos hмовн"

"Hou hast under gone death that thou might est 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.
Aposticha Theotokion

Third Mode

'Ἡχὸς τῇ Γά

Ἀσπόρας ἐκ θείου Πνεύματος

eed-lessly 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___ without moth - - - - - - er.__ And thou

hast brought forth in the___ flesh Him Who, for__ our_________ sakes, came_
This I say, not only that you may yourselves sing praises, but also that you may

teach your wives and children to do so, not merely to lighten the work while

weaving, but especially at the table. For since Satan is wont to lie in wait

at feasts, and to employ as allies drunkenness, gluttony, immoderate

laughter, and an inactive mind; on these occasions, both before

and after table, it is especially necessary to fortify oneself

with the protection of the psalms and, rising from the

feast together with one's wife and children,

to sing sacred hymns to God.

—St. John Chrysostom
Apolytikion of the Resurrection

Third Mode

Ἡχός ἐκεῖνος Ἐξελέγχων τὰ οὐράνια

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

- ed great mercy to the world.
Glory...

Δόξα Πατρι

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.

Resurrectional Theotokion

Σὲ τὴν μεσιτεύσασαν

Praise thee, the Mediatoress 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 pas-
sion through the Cross, and hath redeemed us from corruption, since He is_

the Friend of man.
Third Mode - Brief

Lord, I Have Cried

‘Ἡχὼς  φ Γα

Κύριε ἐκέκραψα

ord, I have cried un-to Thee, heark-en un-to me; heark-en _ un-to me, O Lord. Lord, I have cried un-to Thee, heark-en un-
to me; at-tend to the voice of my sup-pli-ca-tion when
Let My Prayer

κατευθυνθήτω

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.

When, therefore, they [the monks of Egypt] come together to conduct the aforementioned services, which they call synaxes, all maintain such silence that even though so great a number of brethren assemble, one would believe no man to be present except he who rises in their midst to sing the psalm.

—St. John Cassian
Brief Stichera

Third Mode

Verse #1

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

Stichera #1

Thy Cross, O Christ our Saviour, the domination 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,
and Paradise is opened again; and, whilst acclaiming
Thee, the whole of creation doth ever offer praise
to Thee.
Verse #3

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

Lord, hear my voice.

Stichera #3

δοξάζω τοῦ Πατρός

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-ter-ni-ty for ev-er._
Verse #4

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

Stichera #4

Hy 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 -iq-ui-ties, O Lord, O Lord, who shall stand? For with Thee there is for - give - ness.

Stichera #5

e 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

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

Oing 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

e 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

"Ότι παρὰ τῷ Κυρίῳ ἔχετε ἀλήθειαν οἰκεῖον ἐν πάση θεωρίᾳ."

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

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

Verse #10

"Ότι ἐκράται ὁ Κύριος ἔχετε ἀλήθειαν οἰκεῖον ἐν πάση θεωρίᾳ."

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

Δόξα Πατρι

lo-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 a-


Dogmatic Theotokion

Πῶς μὴ θαυμάσωμεν

ow can we not mar-vel at thy the-an-dric Off-spring, O

all-re-vered_one? For with-out ex-pe-ri-ence of wed-lock, thou,

_ O all-blame-less one, hast brought forth in_the flesh a fa-ther-less
Son, Who was born motherless of the Father before the ages,

and Who in no way suffered change or intermingling or division, but preserved in their entirety the properties of each essence. 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.
Brief Aposticha

Third Mode

Aposticha #1

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

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

The 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

Καὶ γὰρ ἐστερέωσε

For He established the world which shall not be shaken.

Aposticha #3

Θεὸς ἐπάρχων ἀναλλοίωτος

Thou hast undergone change while suffering in the flesh. Not enduring to see Thee suspended, creation was shaken by fear, and with groanings praised Thou long suffering. Having descended into Hades, Thou didst rise on the third day, granting to the world life and great mercy.

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

Hou hast under-gone death that Thou might-est re-deem our race from__

do__

_Aposticha #4_

Aposticha #4

Hou hast under-gone death that Thou might-est re-deem our race from__

do__

Lord, un-to length of__

do__
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.

Aposticha Theotokion

Ασπόρως ἐκ θείου Πνεύματος

Aposticha Theotokion, feed less ly and of the Divine Spirit, and by the will of the Father, didst thou conceive the Son of God, Who, from the Father, existed 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 suckled Him as a babe.

Wherefore, cease not to intercede that our souls be delivered from perils.

It was explained to the blessed Epiphanius, bishop of Cyprus, by the abbot of the monastery he had in Palestine: "In accordance with your instructions we have not neglected our rule, but diligently discharge Third, Sixth, and Ninth Hours." However, Epiphanius corrected them and made it clear to them, saying: "You obviously neglect the other hours of the day when you refrain from prayer, for the true monk must have prayer and psalmody in his heart without ceasing."

—Apophthegmata Patrum
FOURTH MODE

Lord, I Have Cried

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

κύριε ἐκεκραξά
Let My Prayer

Kateuqunqhvt
Verses of Psalms
140, 141, and 129

Fourth Mode

Ὅν Κύριε

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 judgments 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 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 161 or with Brief Stichera on page 190.

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

Ἐξάγαγε ἑκ φυλακῆς Στροφά... Παραφράσεις

Verse #1

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

Stichera #1

Τὸν ζωοποιὸν σου Σταυρόν... Παραφράσεις

worshiping Thy life-creating Holy Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for there-by hast Thou renewed the corrupt nature of man, O All-mighty...
Fourth Mode - Slow Stichera

Verse #2

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

Stichera #2

Thou didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the
Verse #3

Ek botheov

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

Let that glory be to Thee.
Stichera #3

he 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

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

www.stanthonyssmonastery.org/music/Vespers.htm
Stichera #4

Come, ye peoples, let us praise the

Saviour's rising on the third day,

whereby we were delivered from the inexpressible bonds of__

Hades. And we all received in corruption and life, while crying:

Who wast crucified and buried and didst arise, save us__

by Thy resurrection, O_____ on-

ly Friend of man.__

πq
Verse #5

Θάνος σου ἠγγέλοι· Ἀγγέλοι καὶ ἄνθρωποι

Stichera #5

Aggeloi kai anthropoi

n-gels and men, O Sav-iour, praise Thine ar-is-ing

on the third day, where-by the ends of

the world were en-light-en-ed. And we were

all freed from slav-er-y to the en-e-my, while cry-

-ing: O Cre-a-tor of life, om-nip-o-tent Sav-

-iour, save us by Thy Res-ur-rec-tion,
Verse #6

Ἐνεκέν τοῦ ὀνόματός σου

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

Stichera #6

Πύλας χαλκᾶς συνέτριψας

hou 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 arise from the
Verse #7

`Απὸ φυλακῆς προῖας

From the morning watch until night from the morning watch

let Israel hope in the Lord.

Stichera #7

Κύριε ἐκ Πατρὸς σου

Lord, Thy birth from the Father is time-less and

from ever-lasting; Thine incarnation of the Virgin is inex-press-ible and in-ex-plicable to men. And Thy descent into Hades is ter-rible un-to the devil and his an-gels; for hav-ing
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

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

Verse #8

"Oti para tvó Kurió
Verse #10

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

"Ὅτι ἐκραταίωθη"
Glory... Both Now...

Fourth Mode

Don'ta Patriv...

Kai vůn...

Both now and ever and unto the ages of ages.

Amen.
Alternate Melodies

Δόξα Πατρι...

Kai vôv...

G

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

B

oth now and ev - er and un - to the a - ges of
ages. A - men.
Fourth Mode - Glory

Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kαί νῦν...

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

Fourth Mode

"Ἡχος Ὅ Πα

Ὁ διὰ σὲ θεοπάτωρ

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 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 image
corrupt ed by the pas-sions; and hav ing found the

stray sheep lost in the moun-

and taken it up on His shoul-

eth it unto His Fa-

and by

His own will u-nit-eth it with the Heav- en-
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
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 agony.
Fourth 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

While hanging upon the Tree, O Only Mighty One, Thou didst cause all of creation.
Verse #3

Kai γάρ ἐστερέωσε

or He es-tab-lished the world which shall not be shak-en.
Aposticha #3

λαός παράνομος Χριστέ

hen the less people, O

Christ, surrendered Thee to Pilate, they condemned Thee
to be crucified, showing themselves ungrateful unto their Benefactor;

but willingly Thou didst endure servial, and, of Thine own power, didst arise

on the third day, as God granting unto us end life and great mercy.

cy.
Verse #4

H

o - li - ness be - com - eth Thy house, O Lord, un - to_____ length____ of______ days.

Aposticha #4

raw - 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_____ un -
to____ us, O our Sav - iour, O___ King of___ all,_____

__how _______ wast__ Thou sto - - - len? What place_ hold - - eth
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.
Ἀποστῖχα Θεοτοκίον

Fourth Mode

多种形式

 april 84

Neuson paraklesesi

cline to the entreaty of thy suppliants, O

all-blame-less one. Make to cease the uprising of afflictions 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

www.stanthonymsmonastery.org/music/Vespers.htm
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


**ΑΠΟΛΥΤΙΚΙΟΝ OF THE RESURRECTION**

**Fourth Mode**

'Thοσέος

Ìαλαλία


Το φαϊδρόν

aving learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples spake to the Apostles triumphantly: Death is spoiled and Christ God is risen, granting great mercy unto the world.
Glory...  Δόξα Πατρι

Both now...  Καὶ νῦν

Resurrectional Theotokion  Τὸ ἀπ’ αἰόνος
- ion and for our sake hath sub-mit-ted will- ing-ly to the

Cross, where- by He hath raised up the first-fash-ioned man and

hath saved our souls from death.
Fourth Mode - Brief

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.
Let My Prayer

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

Psalmody—bringing about choral singing, a bond, as it were, toward unity, and joining people into a harmonious union of one choir—produces also the greatest of blessings: love.

—St. Basil the Great
Brief Stichera

Fourth Mode

Verse #1

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

Stichera #1

n worshiping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupt nature of 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.

Stichera #2

Hou didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend a-sunder 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 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

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

Stichera #4

O 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**

Εὰν ἀνομίας

if Thou should-est mark iniqui-ties, O Lord, O Lord, who shall stand? For with Thee there is for-give-ness.

**Stichera #5**

Αγ γελοι και ἄνθρωποι

n-gels and men, O Sav-iour, praise Thine a-rising on the third day, where-by the ends of the world were en-light-ened. And we were all freed from slav-er-y to the en-e-my, while cry-ing: O Cre-a-tor of life, om-nip-o-tent Sav-iour, save us by Thy Res-ur-rec-tion, O on-ly 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**

hast thou didst crush the brazen gates and shattered 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 arise from the dead, Lord, glory be to Thee.
Verse #7

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

Stichera #7

Lord, Thy birth from the Father is time-less and from everlasting; Thine incarnation of the Virgin is inexpressible 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 unto men.
Verse #8

"Oti para to Kurioi or with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

Verse #9

Aineite ton Kuriou praise the Lord, all ye nations; praise Him, all ye peoples.

Verse #10

"Oti ekrateiwtheta or He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.
Glory...  

Δόξα Πατρί  

Both now...  

Kαὶ νῦν  

Dogmatic Theotokion  

Ο διὰ σὲ θεοπάτωρ
For Christ God, Who was pleased to become 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 corrupt ed 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 unit eth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.

O chant unto our God, chant ye;
chant unto our King, chant ye...
O chant ye with understanding.

Psalm 46:6-7
Aposticha #1

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 glorify Thy
Verse #2

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

is clothed with strength and He hath girt Him-self.

Aposticha #2

hile hang-ing up-on the Tree, O Only Mighty One, Thou

didst cause all of cre-a-tion to trem-ble. And when Thou wast laid in

the grave, Thou didst raise them that dwelt in the graves, granting in-

rup-tion and life un-to the race of man; for this cause, with hymns

we glo-ri fy Thine ar-is-ing on the third day.
Verse #3

F

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

Aposticha #3

Laiós para nómos Xristé

hen the law-less peo-ple, O Christ, sur-ren-dered 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

Τὸ οἶκο σου πρέπει ἐν εἰκόνα

H

ο-λι-νσς βε-κό-μ-ε-θ Thy house, O Lord, un- to length of
days.

Aposticha #4

Metà δακρύων γυναίκες

D

raw-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__ un-to us, O our Sav-iour,_

_ O King of all, how wast Thou sto-len? What place hold-eth Thy life-

-bear-ing Bod-y? And an an-gel an-swered them: Weep__ not,

he said, but go forth__ and pro-claim that the Lord is ris-en, grant-

www.stanthonymsmonastery.org/music/Vespers.htm
Fourth Mode  -  Brief Aposticha

Glory...

Both now...

Aposticha Theotokion
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 those who faithfully cry to thee: Rejoice, O Lady, thou help of all, thou joy and shelter and salvation of our souls.
PLAGAL FIRST MODE

Lord, I Have Cried

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

Κύριε ἐκέκραξα

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

www.stanthonymsmonastery.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

Plagal First Mode

Θεὸν Κύριε

Set, O Lord, a watch before my mouth, and a door of enclosure 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...
prove 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 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.

9

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

10

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

11

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

12

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

13

In this way wherein I have walked they hid for me a snare.
I looked up - on my right hand, and be-held, 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 por-
tion art Thou in the land of the liv-ing.

Attend unto my sup-plica-tion, for I am brought ver-y low.

Deliv-er me from them that per-se-cute me, for they are strong-
er than I.
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 Thee, O Lord; O Lord, hear my voice.

22 Let Thine ears be attentive to the voice of my supplication.
Slow Stichera
Plagal First Mode

Verse #1
Εξάγαγε εκ φυλακῆς

bring my soul out of prison that I may confess

Thy Name.

Stichera #1
Διὰ τοῦ τιμίου σου Σταυροῦ

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
Verse #2

Thee, O Only - - - beget - - - ten One.

Stichera #2

The right - ous shall wait patient - ly for me un - til Thou shalt_ _ _ re - ward ______ me.

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

great wonder! having suffered in the flesh out of love for man, the Creator.
Plagal First Mode  -  Slow Stichera

of things invisible, the immortal One, hath risen. Come, O ye kindreds 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

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

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

Θαν ἀναμίας

I

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

Stichera #5

Τὸν ἁρχηγὸν τῆς σωτηρίας

et us glo-ri-fy Christ, the au-thor of our sal-va-
tion; for when He arose from the dead, the world was saved from er-
or. The choir of the an-gels re-
joic-eth; the de-
ception of the de-
mons doth flee; Ad-
am, who was fall-en, is ris-
en; the dev-il is de-
stroyed.
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

he 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
Verse #7

'Απὸ φυλακῆς πρωῖας

From the morning watch until night from the morning watch let

Israel hope in the Lord.
Stichera #7

Κύριε ὁ τῶν ἁδην

Lord, Who hast de-spoil - ed des

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

Ότι παρὰ τῷ Κυρίῳ

or 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 - - ies.
Verse #9

.capitalize

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

Verse #10

Ori ekptaiwth

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.

The demon of fornication,
in the manner of a licking puppy,
is wont to cling to the one he tempts,
so as not to be cast out. But it is possible
for you—it is a matter of your prerogative and
intention—either to nourish him with the work of
dishonor or vigorously to put him to flight with prayer and
psalmody, with fasting and vigils, and with sleeping on the ground.

—Nilus of Ancyra
Glory... Both Now...

Plagal First Mode

Ἡχος ἡ Πα

Δόξα Πατρί...

G

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

- ly Spir- it.

Kai vuv...

B

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

Δόξα Πατρί...

Kai vàv...

G

lo- - - - - - ry_ to the Fa- ther, and to_ the__

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

B

oth now and_ ev- - - - - - er and un- to thē___

a- - - ges_ of a- - - - ges,_____ A- - - - men.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kai vúv...

men.
Dogmatic Theotokion

Plagal First Mode

'Ἡχος λ ἡ Πα

Ἐν τῇ Ἑρυθρῇ Θαλάσσῃ

n the Red________ Sea there was once de - pict-

ed an im - age of_________ the un - wed -

ded________ Bride. There,____ Moses di - vid - ed the____ wa -

ter; here,___ Ga - bri - el doth______ the won-

- - der. Then the deep was trod-den dry-shod by___ Is - - - -

ra - - - - el; now Christ is born____ seed-less--ly____ of the____
Vir-gin. The sea, af- ter the pas-sage of Is-ra-el, re-mained un-trod-den; the blame-
less the blame-less one, af- ter the birth of Em-man-
uel, re-mained un-de-filed.

O Thou Who art, and ever be-fore didst ex-is-t, and hast ap-peared as man, O God: have mer-
cy on us.
Slow Aposticha

Plagal First Mode

%X Ηχος λ ο Πα

Aposticha #1

Σὲ τὸν σαρκωθέντα

hee, 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-spoiling 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 forgetting, life and salvation.
plagal first mode - slow aposticha

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Verse #3

Kai γάρ ἐστερέωσε

or He established the world which shall not be shaken.

Aposticha #3

Ξένη σου ἡ σταύρωσις

strange is Thy crucifixion and descent into Hades, O Friend of man. For Thou didst despoil it and didst glorious raise up with Thy-self the captives of old, since Thou art God; Thou didst open Paradise, and make us worship Thy there-of. Wherefore, do Thou grant forgiveness of sins also unto un-
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 οἶκον σου πρέπει ὁ λαμπρός ἐστὶν θεός

H "ολινεςθεςκομεθθηςθεος,ΟΛαρντολογο",υν\tολογον\tολογονολογο

of days.

Aposticha #4

Θεός ο θεός σου ο θεός

Thou Who didst accept the passion in the flesh for our sake, and didst arise on the third day: do
Thou heal the passions of our flesh; and raise us up from grievous transgressions, O Friend of man, and save us.
Aposticha Theotokion

**Plagal First Mode**

\[ \Upsilon \chi \varsigma \ \lambda \ \iota \ \Pi \alpha \]

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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 Resurrec-
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.
Resurrectional Theotokion  

Χαίρε πύλη Κυρίου

im-pass-a-ble gate of the Lord, do thou re-joice.

Re-joice, O ram-part and shel-ter for them that has-ten to thee. Tran-

quil ha-ven and pure Maid-en who didst not know man and who bar-est in

the flesh thy Cre-a-tor and thy God, re-joice; and cease not to pray Him,

mak-ing en-trea-ty for them that wor-ship and praise Him that

was born of thee.

When the day is over, the vendor sits down and counts his profits;

but the worker of virtue does so when the psalmody is over.

—St. John of the Ladder
**Plagal First Mode - Brief**

Lord, I Have Cried

\[ \text{Lord, I have cried unto Thee, hearken unto me;} \]

\[ \text{hearken unto me, O Lord. Lord, I have cried unto Thee, hearken} \]

\[ \text{unto me; attend to the voice of my supplication when} \]
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

Plagal First Mode

Ωο Κύριε

Set, O Lord, a watch before my mouth, and a door of enclo-sure 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 judgments 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 unrighteousness.

9 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 I will declare.

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

In this way where-in I have walked they hid for me a snare.
14
I looked up - on my right hand, and be - held, and there was none
that did know me.

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

16
I have cried un - to Thee, O Lord; I said: Thou art
my hope, my pro - tect - tion art Thou in the land of the liv - ing.

17
At - tend un - to my sup - pli - ca - tion, for I am brought ver - y low.

18
De - liv - er me from them that per - se - cute me, for they are strong -
er than I.

On Saturdays, continue with Stichera on page 246.
On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

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
Brief Stichera

Plagal First Mode

Verse #1

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

Stichera #1

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

On--ly be--got--ten One.
Verse #2

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

Stichera #2

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

'Ek baθe'ov

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

Stichera #3

Mēga thαiμa

Great won-der! hav-ing suf-fered in the flesh out of love for man, the Cre-a-tor of things in-vis-i-ble, the im-mor-tal One, hath ris-en. Come, O ye kin-dreds of the na-tions, let us wor-ship Him; for de-liv-ered from er-ro by His com-pas-sion, we have learned to praise the one God in three Hy-pos-ta-ses.
Verse #4

\[\text{Γενηθήτω τὰ ὁτα σου} \]

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

Stichera #4

\[\text{Ἤσπερινήν προσκύνησιν} \]

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

 Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall stand? For with Thee there is for-give-ness.

Stichera #5

et us glo-ri-fy Christ, the au-thor of our sal-sa-va-tion; for when He a-rose from the dead, the world was saved from er-ror.

The choir of the an-gels re-joic-eth; the de-cep-tion of the de-mons doth flee; Ad-am, who was fall-en, is ris-en; the dev-il is de-stroyed.
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

He 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 nacked, with the
Verse #7

'Απὸ ψυλακῆς πρωίας Χ

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

Stichera #7

Κύριε ὁ τῶν ἁδην

Lord, Who hast de-spoiled Hades and hast tram-pled up-on death; O our Sav-iour, Who hast en-light-en the world by Thy pre-cious Cross; have mer-cy on us.
**Verse #8**

"Ὅτι 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

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

**Verse #10**

"Ὅτι ἐκραταίοθη

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

Δόξα Πατρί

(G) (K) (Δ)

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

Both now...

Καὶ νῦν

(B) (Δ) (K)

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

Dogmatic Theotokion

Ἐν τῇ Ἑρυθρῇ Θαλάσσῃ

(Δ) (K)

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 Is-ra-el; now Christ is born seed-less-ly of the Vir-gin.

The sea, af-ter the pas-sage of Is-ra-el, re-mained un-trod-den; the blame-less one, af-ter the birth of Em-man-u-el, re-mained un-de-filed. O Thou Who art, and ev-er be-fore_didst ex-ist, and hast ap-peared as man, O God: have mer-cy on us.
Brief Aposticha

Plagal First Mode

 Aposticha #1

hee, 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. Despoiling 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 Him-self.

Apostichia #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 immortality. And, whilst dwelling in the grave, Thou didst free us, and glorious ly 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  

F

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

Aposticha #3

Ξένη σοι ἡ σταύρωσις  

trange 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

H

(Κ)
o-li-ness be-com-eth Thy house, O Lord, un-to length

of days.

Aposticha #4

(Κ)

Thou Who didst ac-cept the pas-sion in the flesh for

our sake, and didst a-rise on the third day: do Thou heal the pas-

sions of our flesh; and raise us up from griev-ous trans-gres-sions, O Friend

of man, and save___________ us.
Glory...

Both now...

Aposticha Theotokion
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. 

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. One must sing with a manner and melody befitting holy religion; it must not proclaim theatrical distress but rather exhibit Christian simplicity in its very musical movement; it must not remind one of anything theatrical, but rather create compunction in the listeners.

—St. Niceta of Remesiana
PLAGAL SECOND MODE

Lord, I Have Cried

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

Plagal Second Mode

Θοῦ Κύριε

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 judgments 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 it 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.

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.

On Saturdays, continue with Slow Stichera on page 269
or with Brief Stichera on page 300.
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

Bring my soul out of prison that I may confess

Thy Name.

Stichera #1

on - quering Hades, O Christ, Thou didst ascend the Cross, that with Thy self Thou might - est raise

them that sat in the darkness of death,

O Thou Who art free among the dead. Thou Who
Verse #2

"Εμε υπομνούσι

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

Stichera #2

Σήμερον ὁ Χριστός

aving trampled on death, Christ is risen to-day,

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

Verse #4

Γενηθήτω τὰ ὄτα σου

In Thy Cross, O Christ, do we boast,

Stichera #4

Ἐν τῷ Σταυρῷ σου
and Thy Res-ur-rec-tion do we praise and glo-

ri-ify; for Thou art our God; beside_

Thee we know none other.

Verse #5

Eán ánomyías

f Thou should-est mark in-qui-ties, O Lord, O Lord, who

shall stand? For with Thee there is for-giveness.

Stichera #5

Διὰ παντὸς εὐλογοῦντες

ver bless-ing the Lord, we praise His Res-

ur-rec-tion; for He endured the

Cross, and by death de-stroyed 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.

Stichera #6

Δόξα τῇ δυνάμει σου

Lo-ry to Thy might, O Lord; for Thou hast destroyed him that had the dominion of death. Thou hast renewed us by Thy Cross, grant-
Verse #7

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

Stichera #7

Thy burial, O Lord, rent a-sunder the bonds of Hades, and crushed them. Thy resurrection from the dead enlightened the world. Lord, glory be to Thee.
Verse #8

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

Verse #9

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.

Righteous Symeon

The God-Receiver
Glory... Both Now...

Plagal Second Mode

Δόξα Πατρί...

Kai vív...

G

lo- - - ry to the Fa- ther, and to_______ the Son, and to

the Ho- - ly Spir- - - it.

B

oth now and__ ev- - er and un- to thē__ a- - - ges of__

a- - - ges. A- - - - men.

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

Δόξα Πατρί...

Kai νῦν...

οθ now and ever and unto the angels of ages. Amen.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kαι νῦν...

Amen.
Dogmatic Theotokion

Plagal Second Mode

Τίς μὴ μακαρίσει σε

ho would not call thee blест, O all-ho-ly Vir-

gin? Who would not praise thine un-tra-vail-
ing of birth? For the only-begotten Son,

Who shone forth from the Father time-less-

come forth from thee, the pure one, hav-

ing become inef-fably in-car-

http://www.stanthonyssmonastery.org/music/Vespers.htm
The value of prayer
can be inferred from the way
the demons attack us during services in church.

—St. John of the Ladder
Slow Aposticha

Plagal Second Mode

*Ἡχος Ἄποστιχα Πα*

Aposticha #1

Τὴν ἀνάστασίν σου

n - gels in the Heav-ens, O Christ our Saviour,

praise Thy Res - ur - rec - tion with hymns; deem us al -

so who are on earth wor-thy to glo - ri - fy Thee with a pure heart.
Verse #2

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

Apostichia #2

Having crushed the brassen gates and shattered the bars of Hades, as omnipotent God Thou didst raise up the fallen race of man. Therefore also, we cry out with one accord: Thou Who art risen from the dead, Lord, glory be to Thee.
Verse #3

Kαι γὰρ ἐστηρέωσε

or He established the world which shall not be shaken.

Aposticha #3

Τρένσεως ημᾶς

ish-ing to set a-right our for-mer muta-

bil-i-ty, Christ is nailed to the Cross and laid in the grave. Seek-ing Him with tears, the myrrh-bear-

ing women spake with lamentation:

Woe unto us, O Saviour of all. How

didst Thou deign to dwell in
the___Ì ƒgrave? And hav-ing deigned to dwell___there- - - in, how_

wast Thou sto- len? How wast Thou 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________ thē____ a- pos- - - - tles that the

Lord____ is___ ris- en, grant- ing_______ un- to_______ the_____

__ world for- -give- - ness and____ great mer- - - - cy.
**Verse #4**

Tó oíkò sou prépei

H

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

**Aposticha #4**

Σταυρωθεὶς ως ἡβουλῆθης

B

e-ing cru-ci-fied as Thou didst will,______ O____ Christ, and
des-plain-ing death 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 ______ great mer-cy._
Aposticha Theotokion

Plagal Second Mode

Ο ποιητὴς και λυτρωτής μου

Ὁ Ἰησοῦς Χριστὸς ὁ Παντόκρατος

Lord, ___ came forth from thy womb, ___ O all - - - pure one.

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

do we un - ceas - ing - - ly ___ cry ___ out ___ the an -
gel's greet - ing:____ Re - joice! Re - joice, O La - dy,

pro - tec - tion____ and__ shel - - - ter and sal - va - tion of_

our souls.__________________________
APOLYTIKION OF THE RESURRECTION

Plagal Second Mode

Ἄγγελικα δυνάμεις

hen the angelic powers were at Thy tomb, then
they that guard-ed Thee be-came as dead. And Mary stood be-side the grave
seek-ing Thine im-mac-u-la-te bod- y. Thou hast de-spoiled Ha-des
and wast not tried there-by. Thou didst meet the Vir-gin and didst grant life to us.

O Thou Who art ris-en from the dead, Lord, glo-ry be
to Thee.

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.
Resurrectional Theotokion

O tìn eúloghmenìn

hou, Who didst call Thy Moth-er bless-ed, cam-est of Thine

own free will un-to the pas-sion, shin-ing forth up-on the Cross, wish-
ing to seek out Ad-am, and say-ing un-to the an-gels: Re-

dice with Me, for the drach-ma that was lost is found. Thou Who hast wise-

-dered all things, glo-ry be to 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
Plagal Second Mode - Brief

Lord, I Have Cried

κύριε ἐκέκραξα

Lord, I have cried un-to Thee, heark-en un-to me;

heark-en un-to me, O Lord. Lord, I have cried un-to Thee, heark-en un-
to me; attend to the voice of my sup- pli-ca-tion when I
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

Plagal Second Mode  (Soft Chromatic)

Θού  Κύριε

S

et, O Lord, a watch be-fore my mouth, and a door of en-closure

round about my lips.

In-cline not my heart un-to words of evil, to make ex-cuse

with ex-cus-es in sins,

With men that work in-iq-ui-ty; and I will not join with their cho-

sen.

The right-eous man will chas-ten me with mer-cy and re-prove______
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 judgements 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 stum-
bling-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.
14  I looked up - on my right hand, and be - held, and there was none

that did know me.

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

16  I have cried un - to Thee, O Lord; I said: Thou art my hope, my por -

tion art Thou in the land of the liv - ing.

17  At - tend un - to my sup - pli - ca - tion, for I am brought ver - y low.

18  De - liv - er me from them that per - se - cute me, for they are strong - er

than I.

On Saturdays, continue with Stichera on page 300.
On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

**Plagal Second Mode**

`Ηχος λογίων ὑπὸ Βδ

**Verse #1**

Ἐξάγαγε ἐκ φυλακῆς ἑαυτοῦ

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

**Stichera #1**

Νίκην ἔχων

on-quer-ing Ha-des, O Christ, Thou didst ascend the Cross, that with Thyself Thou might-est raise them that sat in the dark-ness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O om-nip-o-ent Sav-iour, have mer-cy on us.

[Harmonization not transcribed in the text]
Verse #2

Πλαγό 

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

Stichera #2

Σήμερον ὁ Χριστός

aving tram-pled on death, Christ is risen to-day, 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 Un-ap-proach-a-ble Light, O om-nip-o-tent Sav-iour, have mer-cy on us.
Verse #3

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

Stichera #3

Rom Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven but Thou Thyself dwell-est there. To Hades but Thou hast tram-pled on death. To the depths of the sea?

but Thy hand is there, O Mas-ter. Un- to Thee do we flee for refuge; fall-ing down before Thee, we make en-trea-ty: Thou Who didst rise from the dead, have mer-cy 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'st mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is for-giveness.

Stichera #5

Διὰ παντὸς εὐλογοῦντες

Verer 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.

Stichera #6

Lo - ry to Thy might, O Lord; for Thou hast destroyed him that had the dominion of death. Thou hast renewed us by Thy Cross, granting us life and incorruption.
Verse #7

Verse #7

Ἀπὸ φυλακῆς πρώιμας

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

Stichera #7

Ἡ ταφή σου

Hymnical, O Lord, rend the bonds of Hades, and crushed them. Thy resurrection from the dead enlightened the world. Lord, glory be to Thee.

www.stanthonyss monastery.org/music/Vespers.htm
Verse #8

"Οτι παρα το Κυριω

or 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 Κυριον

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

Verse #10

"Οτι έκραταιθη

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

\[\text{Δόξα Πατρί} \quad \Delta\]

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

Both now...

\[\text{Καὶ νῦν} \quad \Delta\]

Both now and forever and unto the ages of ages. Amen.

Dogmatic Theotokion

\[\text{Τίς μὴ μακρίσει σὲ} \quad \Delta\]

Who would not call thee blest, O all-holy Virgin? Who would not praise thine unwavering giving of birth? For the only-begotten Son, Who shone forth from the Father timelessly, hath come...
forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons,

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
Brief Aposticha

Plagal Second Mode

Aposticha #1

n - gels in the Heav-ens, O Christ our Sav - iour, praise Thy
Res - ur - rec - tion with hymns; deem us al - so who are on earth wor - thy to glo -
ri - fy Thee with a pure heart.
Verse #2

Ὁ Κύριος ἐβασίλευσεν

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

Πύλας συντρίψας

av - ing crushed the bra - zen gates and shat - tered the bars of Ha-des, as om - nip - o - tent God Thou didst raise up the fall - en race of man.

Where - fore al - so, we cry out with one ac-cord: Thou Who art ris - en from the dead, Lord, glo - ry be to Thee.
Verse #3

Kai γὰρ ἔστερώσε 

Verse and notes:

Aposticha #3

Πρεύσεως ἡμᾶς

Aposticha and notes:
Plagal Second Mode - Brief Aposticha

Verse #4

Τῷ οίκῳ σου πρέπει

H

ολινησσε βεκομεθη Thy house, O Lord, unto length of days.

Aposticha #4

Σταυρωθεὶς ὡς ἡβουλήθης

e ing cru ci fied as Thou didst will, O Christ, and de spoil ing death by Thy burial, as God, Thou didst rise on the third day

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

Δόξα Πατρί

Both now...

Καὶ νῦν

Amen.
Aposticha Theotokion

Ὁ ποιητής

Creator and Redeemer, Christ the Lord, came forth from thy womb, O all-pure one. Being en-clothed 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: Rejoice! Rejoice, O Lady, protection and shelter and salvation of our souls.
GRAVE MODE

Lord, I Have Cried

Lord, I have cried unto Thee, hearken unto me; O Lord, attend to the voice of my supplication

The website for the music: www.stanthonymsmonastery.org/music/Vespers.htm
Grave Mode - Lord I Have Cried

When I cry unto Thee: Harken 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; hear unto me, O Lord.
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 judgments 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
9 The sinners shall fall into their own net; I am alone until I pass by.

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

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

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

15 Flight hath failed me, and there is none that watch-eth 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.

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On Saturdays, continue with Slow Stichera on page 323 or with Brief Stichera on page 352. On other days continue on following page.
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 Thee, O Lord; O Lord, hear my voice.

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

St. Athanasios the Athonite
Slow Stichera

Verse #1

Ἐξάγαγε ἐκ φυλακῆς Ἡχὸς βαρύς Ἔγνως

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

Stichera #1

Δεῦτε ἀγαλλιασόμεθα

ome, let us rejoice in the Lord Who crushed the domination of death, and enlightened the race of man. Let us cry out with
the bod-

– - 

i-

-

less______

hosts: O our Cre-

a-

tor

and Sav-

iour, glo-

ry____ be____ to____ 

Thee.

Verse #2

εμὲ ύπομενοῦσί

he right-

eous shall wait pa-

tient-ly for me un-

til____ Thou

shall____ re-

ward______ me.

Stichera #2

Σταυρόν ύπέμεινας

he Cross and bur-

i-

al hast Thou____ en-

-dured for us,____

O

Sav-

iour; and, as God, Thou hast slain______

death____ by____

death. Where-

fore, we___ wor-

-

ship___ Thy Res-

ur-

rec-

tion
Grave Mode - Slow Stichera

Verse #3

ἐκ βαθέων

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

Stichera #3

Ἀπόστολοι ἰδόντες

In seeing the arising of the Creator, the apostles marvelled, crying out with angelic praise: This is the glory of the Church; this is
Verse #4

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

Stichera #4

Though Thou wast taken captive by lawless men, O Christ, yet Thou art my God, and I am not
Verse #5

**Verse #5**

"Εάν ἄνομίας ἤ

If Thou should-est mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.
n ful-fill-ment of Da-vid's proph-e-cy, in Si-on Christ un-veiled His maj-es-ty to His dis-ci-ples, re-vealing 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 a- ris-ing ac-cord-ing to His pow-er, as the Friend of man.

---

Grave Mode - Slow Stichera

www.stanthonyssmonastery.org/music/Vespers.htm
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

O Lord didst descend into Hades, Thou didst will. Thou didst spoil death since Thou art God and Master; and Thou didst rise on the third day, and from the bonds of Hades and corruption didst
Grave Mode - Slow Stichera

Verse #7

'Aπό φυλακής προίας

From the morning watch until night from the morning watch

let Israel hope in the Lord.

Stichera #7

'Εν τάφῳ κατευθής

In the grave wast Thou laid as one that sleepeth,

O Lord; and Thou didst rise on the third day

as One mighty in strength raising up Adam with
Thyself out of the corruption of death, since Thou art omnipotent.

Verse #8

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

Verse #9

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 forever.
Glory... Both Now...

Grave Mode

Hchos barús... Γά

Δόξα Πατρί...

G

Lo-ry to the Fa- ther, and to the__ Son, and to the Ho-

- ly_____ Spir- - - - - - it.

Kai vív...

B

Both now____ and ev- - - er and un- to the a- - - ges

of___ a - - - ges. A - - men.
Alternate Melodies

Δόξα Πατρί...

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

Kαι νῦν...

both now and ev - - er and un - to the a - ges of a - ges. A - - men.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kαι υψ...

B

Both now _______ and ______ ever...

and ______ unto the ages of ages... Amen.
Dogmatic Theotokion

Grave Mode

Ἡχὸς βαρύς

Mήτηρ μὲν ἐγνώσθης

hou 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 even as the conception was
strange, O pure one, so the man-

- ner of birth is incomprehensible. For wherever God will eth, the order of nature is overcome. Wherefore, knowing thee to be the Mother of God, we all beseech thee fervently: In ter ce thou that our souls be saved.

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
Dogmatic Theotokion

Diatonic Grave Mode

 yarıς βαρύς Β Zω

Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

men.
Dogmatic Theotokion

hou art known to be a mother sur-pass-
ing nature, O Theotokos;
and surpassing reason and un-
derstanding, thou didst remain a vir-

- gin. And no tongue can explain the
-

cle of thy child birth; for even as the con-


tion was strange, O

pure one, so the man-

er of birth is

incomprehensible. For where-


www.stanthonymonastery.org/music/Vespers.htm
ever God will 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.
Slow Aposticha

Grave Mode

Ἠχός βαρύς Γα

Aposticha #1

Ἀνέστης ἐκ τοῦ τάφου

hast 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.

www.stanthonymsmonastery.org/music/Vespers.htm
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 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

Kai γάρ ἐστερέωσε

For He established the world which shall not be shaken.

Aposticha #3

Τυπὸ τοῦ ἁδην κατελών

hen Thou didst descend to Hades below,

O Christ, Thou didst also spoil death; and arising on the third day, Thou didst also raise us who glorify Thine omnipotent arising,

Lord, Thou Friend of man.
Verse #4

Ω - li - ness be - com - eth Thy house, O Lord, un - to length

of_______ days.

Aposticha #4

hou didst ap - pear__ awe - some, O____ Lord,____ while ly -
ing in the__ grave as__ one that sleep - - - eth; and a - ris - ing

on the__ third____________ day as One might - - - - - -
y, Thou didst al - so__ raise__ Ad - am____ who cried______ out:__ Glo -
- - - - - - ry to Thy Res - ur - rec - - - - tion, O

on - ly__ Friend__________ of____ man.
Aposticha Theotokion

Grave Mode

Ἡχὸς βαρύς Ἐκλογὴ 84

Ὑπὸ τὴν σὴν

λέγων μόνην

leshooting for our refuge under thy shelter, O Lady, all we, the earth-born, cry out to thee: O Theotokos, our hope, deliver us from our count-less offenses and save our souls.
Aposticha Theotokion

Diatonic Grave Mode

Ἡχὸς βαρύς ᾽Ζω

Ὑπὸ τὴν σὴν

leaving for refuge under thy shelter,
all we, the earth-born, cry out to thee:
deliver us from our countless offenses and save our souls.
**ΔΙΟΛΥΤΙΚΙΟΝ OF THE RESURRECTION**

**Grave Mode**

'Ἡχός βαρύς

Κατέλυσας τῷ σταυρῷ σου

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, be-stowing great mercy upon the world.

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

Δόξα Πατρι

G

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

Spiri-t.

Both now...

Kαί νῦν

B

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

men.

Resurrectional Theotokion

Ὡς τῆς ἡμῶν ἀναστάσεως

A

s the treas- ur- y of our sal- va-tion, O all-hymned one,

do thou lead up from the pit and a- byss of of- fens-ces 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 child-birth wast virgin, and in child-birth wast virgin, and after child-birth again remainest virgin.
Grave Mode - Brief

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.
Let My Prayer

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

Ἡχος βαρύς Γά

Verse #1

Ἐξάγαγε ἐκ φυλακῆς Χ

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

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**

\[ \text{Έκ βαθέων} \]

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

**Stichera #3**

\[ \text{ADED στόλοι ἰδόντες} \]

...sing 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  

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

Stichera #4  

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-boosting Lord, glory be to Thee.
Verse #5

if Thou shouldest 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 unveiled His majesty to His disciples, revealing Himself as the One Who is praised and ever glorified with the Father and the Holy Spirit; once, being without flesh as the Word, but now for us becoming incarnate, being put to death as man, and arising according to His power, as the Friend of man.
Verse #6

"Ενεκέν τοῦ όνόματός 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

Κατήλθες ἐν τῷ ἁδη

hou 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 raise up Adam, who cried out and said: Glory to Thy Resurrection, O only Friend of man.
Verse #7

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

Stichera #7

in the grave wast Thou laid as one that sleepeth, O Lord; and
Thou didst rise on the third day as One mightily in strength, raising
up Adam with Thyself out of the corruption of death,
since Thou art omnipotent.
Verse #8

"Оти парά тο Κυρίω"

for with the Lord there is mercy, and with Him is plentiful redemp-

tion; and He shall redeem Israel out of all his iniquities.

Verse #9

Αινείτε τόν Κύριον

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

Verse #10

"Οτί έκραταιωθη"

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

Δόξα Πατρι

G

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

Spirt-it.

Both now...

Kαὶ νῦν

B

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

A-men.

Dogmatic Theotokion

Μήτηρ μὲν ἐγνώσθης

T

hou art known to be a moth-er sur-pass-ing na-ture,

O The-o-to-kos; and sur-pass-ing rea-son and un-der-

stand-ing, thou didst re-main a vir-gin. And no tongue
can explain the miracle of thy child's birth; for even as

the conception was strange, O pure one, so the manner of birth

is incomprehensible. For wherever 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.

Not if someone utters the words of the psalm with his mouth, does that one sing to the Lord;

but, all who send up the psalmody from a clean heart, and who are holy, maintaining righteousness toward God,

these are able to sing to God, harmoniously guided by the spiritual rhythms.

—St. Basil the Great
Aposticha #1

'Ανέστης ἐκ τοῦ τάφου

hou didst rise_____ from the grave, O Sav-iour of the world; and
to-get-er with Thy flesh, Thou didst al-so raise up man. Lord,___
glo-ry be___ to___ Thee.

Γα
Verse #2

O Κύριος ἐβασίλευσεν

The Lord is king; He is clothed with majesty.

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

Aposticha #2

Τὸν ἀναστάντα ἐκ νεκρῶν

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

Kai γὰρ ἐστερέωσε

F

or He established the world which shall not be shaken.

Aposticha #3

Υπὸ τὸν ἄδην κατελῶν

W

when Thou didst descend to Hades below, O Christ,

A

Thou didst spoil death; and arising on the third day,

A

Thou also raise us who glorify Thine omnipotent arising, O Lord, Thou Friend of man.
Verse #4

Aposticha #4

H

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

Aposticha #4

hou didst ap-pear awe-some, O Lord, while ly-ing in
the grave as one that sleep-eth; and a-ris-ing on the third day
as One might-y, Thou didst al-so raise Ad-ram who cried out:

Glory...

Δόξα Πατρί

Both now...

Καὶ νῦν

Aposticha Theotokion

Υπὸ τὴν σίν
PLAGAL FOURTH MODE

Lord, I Have Cried

Κύριε εἴκεκραξα

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

Let my prayer be ______ set ______ forth ______ as incense be ______

fore ______ Thee, ______ the lifting up ______ of my ______

hands ______ as an evening sacrifice; ______

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

Plagal Fourth Mode

S

et, O Lord, a watch before my mouth, and a door__ of enclo-
sure round about my lips.

2

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 right-eous man will chasten me with mercy and reprove__

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me; as for the oil of the sin-ner, let it not anoint my

head.

For yet more is my prayer in the presence 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

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 iniquity.

9 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 with in me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.
14

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

15

Flight hath failed me, and there is none that watch-eth 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 sup-plication, for I am brought very low.

18

Deliv-er me from them that persecute me, for they are stronger than I.

On Saturdays, continue with Slow Stichera on page 374
or with Brief Stichera on page 400.
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 Fourth Mode

Verse #1

bring my soul out of prison that I may confess

_Thy________ Name.

Stichera #1

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____ Res-
Verse #2

The righteous shall wait patiently for me until

Thou shalt reward me.

Stichera #2

Lord, cast us not away from Thy presence, but be well-pleased to have mercy on us, through the Resurrection.
Verse #3

Ekβαθέων Ἐκ βαθέων

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

Stichera #3

Χαίρε Σιών ἅγια

Rejoice, O holy Simon, thou mother of the churches and dwelling-place of God; for thou wast first to receive remission of sins, through the Resurrection.

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

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

Stichera #4

He Word, Who was gotten ten of God the Father before the ages, and Who in these latter times was incarnate of her who knew not naked, hath of His own will, endured crucifixion and death, and, by the Resurrection, hath saved man who...
Verse #5

`Εάν ἀνομίας

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

Stichera #5

Τῆν ἑκ νεκρῶν

e glo-ri-fy Thy Res-ur-rection from the dead, O Christ, whereby Thou didst free the race of Adam from the tyranny of Hades; and, as God, Thou hast bestowed upon the world life everlasting and great...
Verse #6

ὁ ἐνεκή τοῦ ὄνοματός 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 σοι Χριστέ

Lo-ry be to Thee, O Christ

Saviour, Only-botten Son of God,

Who wast nailed to the Cross and didst arise from the tomb on the third day.
Verse #7

"Απὸ φυλακῆς προίας

F

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

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, O Friend of man.
Verse #8  
"Ὅτι παρὰ τῷ Κυρίῳ ἔχει ἡμᾶς ἀληθείαν, ὧν ἐκφράσειν ἐν αὐτῷ προσφέρομεν...

Or 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

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

Verse #10  
"Ὅτι ἐκφρασάμεθα...

Or He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.
Glory... Both Now...

Plagal Fourth Mode

'Ηχος λ Ἅ Νη

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

Δόξα Πατρί...

Λογία to the Father, and___ to the____ Son, and___
___ to the___ Holy__________ Spirit___ it.

Καὶ νῦν...

Both now and___ ever___ and unto the___ a-
___ of ages____ Amen.
Old (Slow) Sticheraric Melodies

Δόξα Πατρί...

Kαὶ νῦν...

it.

οθ̄ ου̃ν and ev̄er and un̄ to the ạ

ges

of ạges. Ạmen.
**Dogmatic Theotokion**

Plagal Fourth Mode

"Ἡχός λ Α Νη"

"Ὁ Βασιλεὺς τῶν οὐρανῶν"

he King of the Heav- - - ens,_____ out of___ love_

____________________ for man, Ἀ hath ap- - peared on earth and

lived__________ a- mong_____ men.____ Ἀ For Ἡ that hath_

tak- en__ flesh of the pure________ Vir- - - - gin,___ Ἀ and

come____ forth________ from her____ Ἀ with what____ Ἡ He_

hath_________________________ re- - - - ceived, Ἀ is one__ Son,
When pleasure predominates during psalmody,
then through this pleasure we are brought
down to passions of the flesh.

—St. Basil the Great
Slow Aposticha

Plagal Fourth Mode

Ἡχός λ ᾿Νη

Aposticha #1

Ἄνηλθες ἐπὶ Σταυροῦ

housed didst ascend the Cross, O Jesus,

Who didst descend from Heaven. Thou cam-est unto death,

O Immortal Life. Thou cam-est unto those in darkness, O Thou Who art the True
Verse #2

O Kýriος ἐβασίλευσεν

The Lord is king; He is clothed with majesty. The Lord is clothed with strength and He hath girt Himself.
Aposticha #2

χριστὸν δοξολογήσωμεν

et us glo- - - - ri- fy___ Christ, Who is ris-
-
en from___ the_____ dead._____ For, tak-ing up- - - - on Him - self_

soul________ and___ bod- - - - y, He___ sep - - a - -
rat - - - - ed___ one from the other by_________ His pas - - - -

His im - mac - - u - late___ soul de-scend-ed in - to Ha -
-
des,___ which al - so He___________ de - - - -

spoiled; and the ho - ly___ Bod - y of the Re - deem-er___ of our_

souls___ knew no cor - rup - - - - tion in_______ the_____

_ grave.
Verse #3

Kαι γάρ ἐστερέωσε

For He established the world which shall not be shaken.

Aposticha #3

Ψαλμοίς καὶ ὕμνοις

With psalms and hymns we glorify Thy Resurrection from the dead, O Christ, where by Thou didst free us from the tyranny of Hades; and as God Thou didst be stow life everlasting and great mercy.
**Verse #4**

Tὸ ὀἶκο σου πρέπει

H

ο-λι-ness be-com- eth Thy house, O Lord, unto length of__________ days.

**Aposticha #4**

Ὡ Δέσποτα τῶν ἄπαντων

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 be-

come a well- spring of dis- pas- sion____ for____ me; and

by ac-cept- - - ing bur- - - i- - - - al and a- ris-

- - - ing in__ glo- - - ry, Thou didst raise up Ad- - - - am_
So with Thine almighty hand. Glory to Thine arising on the third day, where by Thou hast granted unto us life everlasting and for the forgiveness of sins, since Thou alone art compassionate.
Aposticha Theotokion

Plagal Fourth Mode

Hχος Ἰτη Άνθρωπη Παρθένε

un-wed-ded Vir-gin, who in-
ex-ply con-ceived God in the flesh,

O Moth-er of the Most High

God: Re-ceive the pe-ti-tions of thy sup-pli-ants, O

all-less one. O thou who grant-
est

un-to all pu-ra-fi-ca-tion from

of-fen-ces, re-ceive now our en-
treat-
Plagal Fourth Mode - Aposticha Theotokion

and be - seech that we all be

saved.
Apolytikion of the Resurrection

Plagal Fourth Mode

"Hxos λ χι λογιές

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 Πατρι

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.

Resurrectional Theotokion

Ὁ δι’ ἡμᾶς γεννηθεὶς

Thou Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst de-spoil death by death, and as God, didst reveal the Resurrection:

www.stanthonsmonastery.org/music/Vespers.htm
No one in such chanting with a ready
and eager mind will be blamed if he be weakened by old age,
or young, or have a rough voice, or is altogether ignorant of rhythm. What is
here sought for is a sober soul, an alert mind, a contrite heart, sound reason, and a
clear conscience. If having these you have entered into God's sacred choir, you may
stand beside David himself. There is no need of zithers, nor of taut strings, nor
of a plectrum, nor skill, nor any instruments. But if you will, you can make
yourself into a zither, mortifying the limbs of the flesh, and forming
full harmony between body and soul. For when the flesh does not
lust against the spirit, but yields to its commands, and
perseveres along the path that is noble and
admirable, you thus produce

a spiritual melody.

—St. John Chrysostom
**Plagal Fourth Mode - Brief**

*Lord, I Have Cried*

"Χριστός Ἀνέβη εἰς τὸν οὐρανόν"  

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

κύριε ἐλέησόν με ὦ Κύριε 

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

Lord, I have cried unto Thee, hearken unto me; attend to the voice of my supplication.
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**

Plagal Fourth Mode

''Ηχος Ἀ δι’ Νη

**Verse #1**

Εξάγαγε ἐκ φυλακῆς

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

**Stichera #1**

Εσπερινὸν ύμνον

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

Stichera #2

Lord, O Lord, cast us not away from Thy presence, but be well-pleased to have mercy on us, through the Resurrection.
Verse #3

'Ek baθéων

(ή)

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

Stichera #3

Χαίρε Σιών ἁγία

(ή)
e- joice, O ho- ly Si- on, thou moth- er of the church-es and dwell- ing-place of God; for thou wast first to re- ceive re- mis- sion of sins, through the Res- ur- rec- tion.
Verse #4

Γενηθήτω τὰ ὁτα σου

Let Thine ears be atten-tive to the voice of my sup-pli-cation.

Stichera #4

Ὤ ἐκ Θεοῦ

The Word, Who was be-gotten of God the Fa-ther be-fore the ages, 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-ion and death, and, by the Res-ur-rec-tion, hath saved man who was slain of old.

www.stanthonymsmonastery.org/music/Vespers.htm
Verse #5

Θάν ανομίας

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

Stichera #5

Τῆν ἐκ νεκρῶν

e glo-ri-fy Thy Res-ur-rec-tion from the dead, O Christ, where-by Thou didst free the race of Adam from the tyr-an-ny of Hades; and, as God, Thou hast be-stowed 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

Lo - ry be to Thee, O Christ Sav - iour, On - ly be - got -
ten Son of God, Who wast nailed to the Cross and didst rise from the tomb on the third day.
**Verse #7**

\[\text{F}^{(2)}\]

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

**Stichera #7**

\[\text{W}^{(2)}\]

e glorify Thee, O Lord, Who didst willingly endure the Cross for us, and we worship Thee, O Omnipotent Saviour.

\[\text{W}^{(2)}\]

Cast us not away from Thy presence, but hearken and save us by Thy Resurrection, O Friend of man.
Verse #8

"Οτι παρα τω Κυριω

Or 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 των Κυριων

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

Verse #10

"Οτι οιραταιωθη

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

Δόξα Πατρί

G

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

Both now...

Kάι νῦν

B

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

Dogmatic Theotokion

Ο Βασιλεὺς τῶν οὐρανῶν

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 forth from her with what He hath received, is one Son, twofold of nature, but not in hypostasis.
Wherefore, proclaiming Him as truly perfect God and perfect man,
we confess Christ our God. Do thou beseech Him, O Mother who knew-
est not wedlock, to have mercy on our souls.
Brief Aposticha

Plagal Fourth Mode

Aposticha #1

hast ascend the Cross, O Jesus, Who didst descend from Heaven. Thou camest unto death, O Im mortal Life, Thou cam'est unto those in darkness, O Thou Who art the True Light. Thou cam'est unto the fallen, O Resurrection of all. O our Light and our Saviour, glory be to Thee.
Verse #2

Τὸν Κύριον ἐβασίλευσεν Ἡ Κυρίων ἐβασίλευσεν
The Lord is king; He is clothed with majesty. The Lord is
clothed with strength and He hath girt Him-self.

Aposticha #2

Χριστὸν δοξολογήσωμεν
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 delivered; and the holy Body of the Redeemer of our souls knew no corruption in the grave.
Verse #3

Καὶ γὰρ ἐστερέωσε

or He estab-lished the world which shall not be shak-en.

Aposticha #3

Ψαλμοῖς καὶ ήμνοῖς

with psalms and hymns we glo-ri-fy Thy Res-ur-rec-tion

from the dead, O Christ, where-by Thou didst free us from the tyr-

an-ny of Ha-des; and as God Thou didst be-stow life ev-
er-last-ing and great mer-cy.
Verse #4

H

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

Aposticha #4

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 be-come a well-spring of dis-pas-sion for me; and by ac-cept-ing bur-i-al and a-ris-ing in glo-ry, Thou didst raise up Ad-am al-so with Thine al-might-y hand. Glo-ry to Thine a-ris-ing on the third day, where-by Thou hast grant-ed un-to us life ev-er last-ing and for-give-ness of sins, since Thou

www.stanthonsmonastery.org/music/Vespers.htm
Plagal Fourth Mode - Brief Aposticha

Glory...

Both now...

Aposticha Theotokion
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
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.
I Shall Go into Thy House

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

HEN THOU... PEN-EST THY HAND,______

* On special feast days, these concluding verses of the opening vesper 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. Παπαδόπουλου, Γεωργίου, Συμβολαί εἰς τὴν Ἰστορίαν τῆς Ἑκκλησιαστικῆς Μουσικῆς, Ἀθῆναι, 1890, σελ. 437.)
Verses #2

'Αντανελείς τὸ πνεῦμα

all things shall be filled with goodness; when

Thou turnest away Thy face they shall be troubled.

Glory to Thee, O God.

Alleluia.

Thus wilt take their spirit, and they shall cease; and unto their dust they shall return. Glory to Thee, O God.

Alleluia.
Verse #3

T

(Ν)(Α)hou wilt send forth Thy Spirit, and they shall
(Ν)(Δ)(Γ)(Α)be created, and Thou shalt renew
(Ν)(Δ')(Γ')(Α)the face of the earth. Glory to Thee,

(Μ)(Γ)O Father. Glory to Thee, O Son.
(Δ)Glory to Thee, O Holy Spirit. Glory to Thee, O God.

Al-le-lu-ia.

www.stanthonymsmonastery.org/music/Vesper.htm
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 God. Alleluia."
Verse #5

Who looked up the heavens and made it tremble,

and the mountains and they smoke.

Glory to Thee, O Holy One.

Glory to Thee, O Lord.

Heavenly King.

Holy Spirit.

Glory to Thee, O God.
Verse #6

I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. Glory to Thee, the God-head of Three Hypostases: Father, Son, and Spirit; Thee do we worship and glorify. Glory to Thee, O God. Alleluia.
Verse #7

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

Glory to Thee, O Becoming-becomingless 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.
Verse #8

that sinners would cease

from the earth, and they that work in

iquity, that they should be no

more.

Glory to Thee, O Son.

Glory to Thee, O Holy Spirit.

O Holy Trinity, glory to Thee.

Glory to Thee, O God.

Alleluia.
Verse #9

Bless the Lord, O my soul. The sun

knoweth his going down. Thou appointedst the darkness and

there was the night. Glory to Thee, O Heav-

en-ly King. Glory to Thee, O Rul-

er of all, with the Son and Spirit. Glory to Thee, O God. Al-le-lu-

ia.
Verse #10

Ως ἐμεγαλύνθη

H

ow mag- ni- fied are Thy works,

O Lord! in wis- dom hast Thou made

them all. Glory to Thee,

O Un- be- got- ten Fa- ther. Glory to Thee,

O Be- got- ten O Be- got- en Son. Glory to

to Thee, the Ho- ly Spir- it, Who

pro- ceed- est from the Fa- ther, and rest-

est in the Son. O Ho- ly Trin- -
Glory...

Δόξα Πατρι

Both now...

Καὶ νῦν
Alleluia #1

`Αλληλούϊα

A

l- le- lu-i-a. Al- le- lu-i-a. Al- le-

lu-i-a. Glory to Thee, O God. Al- le-

lu- - a.

Alleluia #2

`Αλληλούϊα

A

l- le- lu-i-a. Al- le- lu-i-a. Al- le-

lu-i-a. Glory to Thee, O God. Al- le-

lu- - a.

Alleluia #3

`Αλληλούϊα

A

l- le- lu- - a. Al- le- lu- - a. Al- le-
The Ladder of Divine Ascent

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)

'Hχος ἡ Νη

Duration: 22:45
Intonation: #26

Hen__________ Thou___ o-pen-est Thy___ hand,_______

all____things____ shall____be____filled with_good-____ness;____

_Thou turn-es_____away Thy___ face___ they shall be_________
Verse #2

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.

Troubled.
Verse #3

T

houlivinstoorthThySpirit,andthey

shallbecreated,andThoushaltreceive

newthefaceof theearth.

Glorytoto

Thee,OholyOne.

GlorytotoThee,

OLord.

GlorytotoThee,O

King.

OHeavilyKing.

-neh-nah

teh-neh-nah-neh.

Glorytoto

Thee,God.
Verse #4

Let the glory of the Lord be un

to 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.
Verse #5

O ἐπιβλέπων

Who looketh upon the earth and maketh it tremble, Who toucheth the mountains and they smoke.

And they smoke and they smoke.

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

will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

Glo-ry to Thee, O Father. Glo-ry to Thee, O Son. Glo-ry 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
Anoixantaria - Raidestenos

Verse #8

Ἐκλείποιεν ἁμαρτωλοί

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 Hypo-
Verse #9

Εὐλογεῖ ἡ ψυχή μου

Bless 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

Ὡς ἐμεγαλύνθη

How magnified are Thy works, O Lord! in wisdom hast Thou made them

*www.stanthonymsmonastery.org/music/Vespers.htm*
Glory to Thee, O Unbegotten Father, 
O Begotten Son, 
Glory to Thee, O Holy Trinity, 
Glorious to Thee,
Anoixantaria - Raidestenos

Glory...

Both now...

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

Alleluia #3

Finale
Amen 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

"Anoixvxtov sou

 hen Thou__________________________Ì    À-     -     -   Àpen -
- est Thy hand_____________________________ Thy_____ hand,
 all__ things_____________________ shall,_____ all things shall
Verse #1b

When Thou turnest away they shall be filled with good-ness to Thee.

O God, O God.
Verse #2a

Τ Ανανελείς τὸ πνεῦμα

houl will take___ their___ spirrite,__________

Thou wilt___ take________

their spirrite,__________ and they________ shall________ and___ they shall...
Verse #2b

Καὶ εἰς τὸν χοῦν
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______ cre-at-ed,____(n)________

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

ah- - - - - - - - - - - - naw-

- - - - neh_____________________________ nah- - neh-

nah- - nah- - - - nah- - neh__________ Glo- - - - ry__

glo- - ry to Thee, O_____________________ God.___

_________________________
Verse #3b

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

Nah - - - - - - - - - - - - nah - nah - nah - nah - nah

Glory 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)

Duration: 10:00

Intonation: #26

*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... Ἀλληλούια

Be thou made all, Glory to the Father, and to the Son, and to the Holy Spirit...
First Choir:

}'Αλληλούϊα

O our God, Glory to Thee,

Our God, Alleluia.
Second Choir:

Second Choir:

Second Choir:

Second Choir:

Second Choir:
First Choir:

O Θεός

Our God,________________________ O__________

Glo-ry to__ Thee,________________________ O our__ God.__________
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

1. (d) in the way of sinners, nor sat in the seat of the pestilent. Alleluia.

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.

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

For this reason shall the ungodly not stand up in judgment, nor sinners in the council of the righteous.
For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia.
a - gainst the Lord, and against His Christ.

Al - le - lu - i - a.

Let us break their bonds and let us cast away their yoke from us. Al - le - lu - i - a.

He that dwell - eth in the heav - ens shall laugh them to scorn, and the Lord shall ride them. Al - le - lu - i - a.

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

12 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-ia.

13 The Lord said unto Me: Thou art My Son, this day have I be-got-ten Thee. Al-le-lu-ia.
14 Ask of Me, and I will give Thee the nations for Thine inheritance, and for Thy possession the uttermost parts of the earth. Alleluia.

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

16 And now, ye kings, un-
Blessed is the Man - Long Version

17
Serve ye the Lord with fear, and rejoice in Him with trembling.

18
Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the right-ous way.

19
When quickly His wrath be kindled, blessed is he.
Blessed is the Man - Long Version

are_____ all_____ that have put_____ their trust in____ Him.____

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

20 O Lord,________________________ O________ Lord, why

are they mul - - - t i - plied_____ that af - flict______ me?

Man - - y____ rise up____ a - gainst______ me.____

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

21 Man - - y____ say____ un - to my____ soul:____ There is no sal - -

va - - - - - tion_____ for_____ him______ in______ his___

_____ God_____ Al - - le - lu - - i - - - a.

22 But____ Thou,________ O________ Lord,____ art my help-
Blessed is the Man – Long Version

... (p)er, my_ glo- - - ry, and the lift- - er__
up of__ my_____ head._____ Al- le- - lu- - - - - i -
- - - a.

23
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.

24
I laid____ me__ down_____ and________ slept; I a-
- - woke, for the Lord__ will__ help________ me.____ Al- - le-
lu- - - i - - - - a.

25
I will not_____ be a- - fraid of ten_ thou- - - sands
of people that set themselves against me round about. 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. Alleluia.

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

28

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

29

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

30,31


(twice)

32

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

Brief Version

Plagal First Mode
adapted from Hieromonk Gregory
of Simonos Petras Monastery



180
Duration: 6:30
Intonation: #14

Мακάριος ἄνηρ

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.

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 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.
ment, 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 perish. Alleluia.

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.
10 Let us break their bonds asunder, and let us cast
a-way their yoke from us. Alleluia.

11 He that dwell-eth in the heav-ens shall laugh them to scorn, and the
Lord shall de-ride them. Alleluia.

12 Then shall He speak un-to them in His wrath, and in His an-
ger shall He trou-ble them. Alleluia.

13 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.

14 The Lord said un-to Me: Thou art My Son, this day have I be-got-
Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.

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

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

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 helper, my glory, and the
lift-er up_ of my head._ Al-le-lu- - i- - a.

24 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._ Al-le-lu- - i- - a.

26 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.

27 A- rise, O___ Lord, save me, O___ my God, for Thou hast smit-
ten all who with-out cause_ are mine en- e-mies; I the teeth of sin- ners
Blessed is the Man - Brief Version

hast Thou bro-ken. Al- le- lu- - - i- - a.

28 Salvation is of the Lord, and Thy bless-ing is up-on
Thy peo- ple. Al- le- lu- - - i- - a.

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

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

31 Al- le- lu- - i- - a. Al- le- lu- - - i- - a. Al- le- lu- - i- - a.

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 Long Version*

First Mode

adapted from Iakovos the Protopsaltis (d. 1800)

Duration: 5:45 + 3:45

Intonation: #1

* 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)

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

- - - - - - en un - - -

- - to me, O

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

[Music notation]
Let My Prayer

let my prayer be set forth as incense before Thee, the lifting up of my hands as an ever...
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)

*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

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

Hearken unto me; attend to the voice of my suppliant.
Lord I Have Cried  -  Very Long Version  -  Plagal Second Mode

Let My Prayer

www.stanthonymsmonastery.org/music/Vespers.htm
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

et, 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.
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 upon the earth, so have their
Verses of Psalms - Triple Meter - First Mode

7
bones been scattered 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 from the stumbling-blocks of them that work iniquity.
The sinners shall fall into their own net; I am alone un-till I pass by.
With my voice un-to the Lord have I cried, with my voice
un-to 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 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.

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 shalt re- ward me.

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

22 Let Thine ears be atten-tive to the voice of my sup- plication.

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

Duration: 5:30

Ωοῦ Κύριε
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 among unto Hades.
7

For un- to Thee, O Lord, O Lord, ______ are mine eyes, in Thee have

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

8

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

the stumbling-blocks of them ______ that work ______ iniquity.

9

The sin- ners shall fall into their own ______ net;

I ______ am alone ______ until I pass ______ by.

10

With my voice un- to the Lord ______ have I cried, with my

voice ______ un- to____ the Lord have I made____ my sup- pli- ca-

tion.

11

I will pour____ out be- fore____ Him my sup- pli- ca-
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_
Verses of Psalms - Triple Meter - Plagal Second Mode

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

17

At - tend un - to my sup - pli - ca - tion, for I am brought____ ver - y low.

18

De - liv - er me from them that per - se - cuto - me, for they_ are strong - er than I.

19

Bring my soul out of pris - on that I_____ may___ con - fess_

__ Thy Name.

20

The right - eous shall wait pa - tient - ly for me un - til___
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

ο Ἑρμός Ἀδήπτος

Duration: 2:15
Intonation: #4

Φως Υλαρόν

Joyous Light of the holy glory of the immortal, heavenly, holy, blessed Father,

O Jesus Christ: We that come

* 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.
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
O Joyous Light

Second Mode

adapted from Ancient Melody
as abbreviated by Socrates Papadopoulos

\[ \chi \]

\[ \text{100} \]

Duration: 2:15

Intonation: \#4

Φῶς Ἄλαρόν

\( \text{Hχος} \)

Joyous Light of the heavenly glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ:

We that come to the setting of the sun,
O Joyous Light - Ancient Melody

when we behold 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. Therefore, the world doth glorify Thee.

Thee.____
Daily Prokeimena

Saturday Vespers

Second Mode

'Ἡχος Ἰσομετρία

Ὁ Κύριος ἐβασίλευσεν

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.
Sunday Vespers
Plagal Fourth Mode

 iota upsilon lambda omega epsilon nu
de eo, eu logeite

B

be hold now, bless ye the Lord, all ye servants of the Lord.
(twice)

Ye that stand in the house of the Lord, in the courts of the house of our God.

First Choir:

be hold now, bless ye the Lord,

Second Choir:

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.
Tuesday Vespers

First Mode

T

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

First Choir:

Thy mercy shall pursue me, O Lord,

Second Choir:

all the days of my life.

(twice)

hy mercy shall pursue me, O Lord, all the days of my life.

Canonarch:
Wednesday Vespers

Plagal First Mode

\[ \text{\fbox{\text{O God, in Thy Name save me, and in Thy strength do Thou judge me.}}} \]

\[ \text{(twice)} \]

Canonarch:

\[ \text{O God, hear en unto my prayer, give ear unto the words of my mouth.} \]

First Choir:

\[ \text{O God, in Thy Name save me,} \]

\[ \text{and in Thy strength do Thou judge me.} \]

Second Choir:
Thursday Vespers

Plagal Second Mode

 ethers

(I) (II)

y help com-eth from the Lord, Who hath made heaven and earth.

(twice)

Canonarch:

(I) (II)

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

First Choir:

(I) (II)

My help cometh from the Lord,

(III) (IV) (V) (VI) (VII) (II)

Who hath made heaven and earth.
Friday Vespers

Grave Mode

God, Thou art my help-er; Thy mer-cy shall go be-fore me.

(twice)

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)

Duration: 3:15

Intonation: #26

Μη ἀποστρέψης

urn not a-way_________________________ a-way__
Thy coun-

Thy coun-te-nance__________________________

from____ Thy_______ ser-from Thy ser-

vant,________________________ for_____ I am

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

Φῶς βαρύς Γά

- rise, O___ God, judge_____ the_____ earth;___

for___ Thou shalt___ have an___ in - - her - - - it - - ance___

a - mong___ all_________ the___ 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.

* Finale:

the___ na - - - - - - tions._________
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

\[ \chi \]

Intonation: #21

* Finale:

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

IITHξος άξιος Νη

with my voice unto the Lord have I cried, with my voice unto God, and He was attentive unto me.

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

*Enóttisai ó Theós

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

\[ \text{'Ηχος βαρύς} \quad \Gamma \alpha \]

\[ \text{'Αγαπήσω σε Κύριε} \]

Intonation: #21

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:
For Bright Friday

Plagal Fourth Mode

\[ \text{Verses:} \]

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*

Grave Mode

\[ \frac{\text{Rich men have turned poor and gone hungry;}}{	ext{but they that seek the Lord shall not be deprived of any good thing.}} \]

* According to some traditions, after the Blessing of the Loaves this psalmic verse is chanted three times hiermologically (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.
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 Philotheou Monastery

'Ἡχος ή Πα

Πλούσιοι ἐπέθεσαν

ich_________men________have turned_________poor_

____________and________gone_________hun------gry;_
but they seek the Lord
shall not be deprived of an
y good thing.
Plagal First Mode
adapted from Hieromonk Daniel Danielidou
of Katounakia on the Holy Mountain

"Rich Men Have Turned Poor - Long Melodies"

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

—St. John of the Ladder
Plagal First Mode

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

\[
\text{ich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.}
\]
Rich Men Have Turned Poor

Enharmonic Grave Mode
adapted from Ancient Melody

(Duration: 1:15
Intonation: #23)

%ich__________ÌÌ men_______ÌÌ have turned______Ì    ì poor___Ì
and___ gone________Ì   hun - - - gry;          but   ìthey____________ÌÌ  ìthat___Ì  ìseek_

the________ Lord_______ shall___ not___ be de - prived___
of an - - - y____ good___ thing.

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

Diatonic Grave Mode
adapted from Ancient Melody

Duration: 1:15
Intonation: #22

`Ηχος βαρύς Zω

ich 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

Ὑχος Πα

First and Diatonic Second Mode

Ωθοτόκε Παρθένε
O Theotokos and Virgin - Georgiadis

Third and Fourth Mode

Rejoice, O Mary, full of grace.  
Blessed art thou among women.

The Lord is with thee, O Mary;  
Rejoice, O Mary, full of grace.
Plagal First and Plagal Second Mode

And blessed be thy womb, which hath borne the

Fruit of thy womb.

Grave and Plagal Fourth Mode

or thou hast borne the Saviour of our souls.

our of our souls.
Kratema*

* 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 (κρατάω) 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 Cherubika of the Fourteenth and Fifteenth Centuries, Patriarchal Institute for Patristic Studies, Thessaloniki, 1974, pp. 262-286.
First Mode

O Theotokos and Virgin - Georgiadis
O Theotokos and Virgin

Plagal First Mode

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

Theotokos and Virgin

Duration: 2:45
Intonation: #16

Θεότοκε Παρθένε
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

Duration: 1:45
Intonation: #16

Theotóke Parthève

Hχος Πα

Blessed art thou among women, and blessed is the Fruit of thee.
O Theotokos and Virgin - Hierotheos

thy_______ womb; for___ thou hast borne____ the_______ Sav___

our________ of___ our souls________ 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)

Lord Have Mercy - Plagal Fourth Mode

ord,______Ì̃have_ ƒƒmer - - - cy.

2

Lord,____ have___ mer - - - cy.

3

Lord,____ have___ mer - - - cy.

4

Lord,___ have__ mer - - - cy.

5

Lord,___ have__ mer - - - cy.

6

Lord,___ have__ mer - - - cy.

7

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

Lord Have Mercy

To Thee, O Lord.
A - men.
Lord Have Mercy - Plagal Fourth Mode

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

'ThXos ἡ λαὸς τῆς Ναὸς Πνέει

1
ord,___ have_ mer - - cy.

2
Lord,___ have_ mer - - cy.

3
Lord,___ have_ mer - - cy.

4
Lord, have_ mer - - cy.

5
Lord, have_ mer - - cy.

6
Lord,___ have___ mer - - - - cy.

7
To__________ Thee, O Lord.

8
A - - - - men.

www.stanthonsmonastery.org/music/Vespers.htm
**Plagal Fourth Mode**
adapted from Hieromonk Hierotheos
of Philotheou Monastery

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Lord Have Mercy

Lord Have Mercy

Lord Have Mercy

Lord Have Mercy

Lord Have Mercy

Most holy Oto-kos, save us.

To Thee, O Lord.

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

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

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

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

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

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

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

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

To Thee, O Lord. Amen.
Plagal Fourth Mode
adapted from Hieromonk Hierotheos

ord, have_ mer - - - cy.  

Lord,_____ have_ mer - - cy.  

Lord,____ have__ mer - - cy.  

Lord,____ have__ mer - - - cy.  

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

To_______ Thee, O Lord.  

A - men.
Lord Have Mercy

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

Lord, have mercy.
Plagal First Mode
adapted from Lycourgos Petridis
Plagal First Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery

Lord Have Mercy - Plagal First Mode

 selon  5 3 2 1 7 6 5

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.
Lord Have Mercy - Plagal First Mode

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

Lord Have Mercy - Plagal First Mode
adapted from Thrasyvoulos Stanitsas (1910-1987)
the Protopsaltis of the Patriarchate of Constantinople (1960-1964)

Lord, __________ have ______ mer - - cy.

Lord, ______have______ mer - - cy.

Lord, ______have______ mer - - cy.

Lord, ______have______ mer - - cy.

Lord, ______have______ mer - - cy.

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

" Ηχος λητ Πξ "

ord, have _ mer - - cy.

Lord, have _ mer - - cy.

Lord, have _ mer - - cy.

Lord, have _ mer - - cy.

Lord, have _ mer - - cy.
"Spathi" Plagal First Mode
adapted from Hieromonk Hierotheos

Lord Have Mercy - Plagal First Mode

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

Lord, have mercy.

ord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

To Thee, O Lord.

A-men.

φαρέτη η πειραια
καισιον η γραφη.

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

Lord Have Mercy

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

To Thee, O Lord.
Amen.
Lord Have Mercy - Plagal First Mode

Plagal First Mode
adapted from Nicolaos Georgiades (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

*"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

* 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

Grant this, O Lord.
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 holy The - o - to - kos, save us.

8

To Thee, O Lord.

9

A - men.

10

And to thy spir - - it.
Adapted from Hieromonk Gregory of Simonos Petras Monastery

Plagal Fourth Mode

Grant This O Lord — Plagal Fourth Mode

www.stanthonymsmonastery.org/music/Vespers.htm
Most holy Theotokos, save us.

To thee, O Lord.

Amen.

And to thy Spirit.
Grant This O Lord

adapted from Michael Hatzianastasiou (d. 1948)

First Mode (Heptaphonic)

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.
Grant This O Lord - Plagal First Mode

Adapted from Hieromonk Hierotheos
of Philotheou Monastery

Plagal First Mode

Grant this, O Lord.

Lord, have mercy.

Grant this, O Lord.

Grant this, O Lord.

Grant this, O Lord.

Grant this, O Lord.
Grant This O Lord - Plagal First Mode

7 Most holy The o to - - - kos, save us.

8 To Thee, O Lord.

9 Amen.

10 And to thy spirit.

Is anyone cheerful? Let him chant.

James 5:13
The 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:


Ἀθωνιάς, Πέτρου Φιλανθίδου, Ἕκδοσεις «Ὁ Μιχ. Ι. Πολυχρονάκης», Κρήτη (ἀνατύπωσις τῆς πρώτης ἐκδόσεως ἐν Κωνσταντινουπόλει τῷ 1906).


Ἀναστασιματάριον Νέον, Ζαφείρου Ζαφειροπούλου, Άθηναι, 1853.

Ἀναστασιματάριον Νέον, Ἀργὸν καὶ Σύντομον, Πέτρου Πελοπονησίου καὶ Ἰωάννου Πρωτοψάλτου, Ἑκδοτικὸς Οἶκος Δ. Βασ. Ρηγοπούλου, Θεσσαλονίκη, 2002 (ἀνατύπωσις τῆς ἐν Κωνσταντινουπόλει ἐκδόσεως τῷ 1905).


Ἀναστασιματάριον Πέτρου τοῦ Πελοπονησίου, Μουσικὴ Βιβλιοθήκη, Τόμος Δεύτερος, Ψαλτικά Βλατάδων, Πατριαρχικὸν Ἰδρύμα Πατερικῶν Μελετῶν, Θεσσαλονίκη, 1999 (ἀνατύπωσις τῆς πρώτης ἐκδόσεως τῷ 1869).
Δοξαστάριον, Κωνσταντίνου Πρωτοψάλτου, Έκδοσεις «Ο Μιχ. Ι. Πολυχρονάκης», Κρήτη (ἀνατύπωσις τῆς ἐν Κωνσταντινούπολει ἐκδόσεως τῆς 1844).


Μουσικὴ Πανδέκτη, Τόμος Α´ Έσπερινος, Ιωάννου Λαμπαδαρίου καὶ Στεφάνου Α´ Δομεστίκου, Έκδοσεις «ΤΕΡΤΙΟΣ», 1993 (ἀνατύπωσις τῆς πρώτης ἐκδόσεως ἐν Κωνσταντινούπολει τῆς 1850).

Μουσικὸν Ἔγκολπιον Παρακλητικῆς, Τόμος Α´ καὶ Β´, Ἰερομονάχου Ἰεροθέου, Ἐκδόσεις Ι.Μ. Φιλοθέου, Ἅγιον Ὄρος, 2003.

Μουσικὸς Θησαυρὸς τοῦ Έσπερινοῦ, Νεκταρίου Μοναχοῦ, Ἅγιον Ὄρος, 1935.

Νέον Ἀναστασιματάριον, Πέτρου Ἐφεσίου, Έκδοσεις Κουλτούρα, 1999 (ἀνατύπωσις τῆς πρώτης ἐκδόσεως ἐν Βουκορεστίῳ τῆς 1820).

Πατριαρχικὴ Μουσικὴ Κιβωτός - Έσπερινος, Ἰερομονάχου Ἰεροθέου, Ἐκδόσεις Ι.Μ. Φιλοθέου, Ἅγιον Ὄρος, 2002.

Ὑμνολόγιον Φωναῖς Αἰσίαις, Α´ Τόμος, Ἀκολουθίαι τοῦ Έσπερινοῦ, Ἀβραὰμ Εὐθυμιάδη, Θεσσαλονίκη, 1978.
Appendix

The Intonations of the Eight Modes

From earliest times, composers of Byzantine chant have identified each musical mode by a characteristic intonation formula (ἀπήχμα), 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 “heirmologikon”; 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): “ἀναζ, ἀφες, ναὶ ἀφες, ἀναζ ἄγιε”: “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 “tónο” 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.


4 Παναγιωτοπούλου, Δημητρίου Γ., Θεωρία και Πράξη της Βυζαντινής Ἑκκλησιαστικής Μουσικής. Ἐκδοσις Ἀδελφότητος Θεολόγων «Ο ΣΩΤΗΡ», Αθήνα, δ’ ἔκδοσις, σελ. 45.
The Intonations of the Eight Modes*

First Mode

Heirmologikon, Sticherarikon, and Papadikon

1

\[ \overline{\text{A } \overline{\text{α} \overline{\text{ε}}} \overline{\text{ε}}} \]

Ah-nah-nes

Papadikon from KE "tetraphonic"

2

\[ \overline{\text{A } \overline{\text{α} \overline{\text{ε}}} \overline{\text{ε} \overline{\text{ε}}} \overline{\text{ε}}} \]

Ah-nah-nes

or:

\[ \overline{\text{A } \overline{\text{α} \overline{\text{ε} \overline{\text{ε}}} \overline{\text{ε}}} \overline{\text{ε}}} \]

Ah-nah-neh ah-nes

* To hear a recording of these intonations chanted, please download the following 6.4 MB file:
http://www.stanthonyssmonastery.org/music/Intonations.mp3
Papadikon from KE "tetraphonic" (elaborate version)

Second Mode

Heirmologikon, Soft Chromatic Scale

Heirmologikon, "Mesos" (with endings on VOU)

Heirmologikon, Hard Chromatic Scale
Sticherarikon and Papadikon, Soft Chromatic Scale

Third Mode

Heirmologikon, Sticherarikon, and Papadikon

Fourth Mode

Heirmologikon from VOU

Heirmologikon, Hard Chromatic Scale

Heirmologikon from DI
The Intonations of the Eight Modes

Sticherarikon

11

\[\text{or:} \quad \tilde{\text{A}} \quad \gamma \quad \alpha \quad \tilde{\text{A}} \quad \gamma \quad \alpha \]

Ah - yee - ah

Papadikon

12

\[\text{or:} \quad \tilde{\text{A}} \quad \gamma \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \quad \alpha \]

Ah - yee - ah

Plagal First Mode

Heirmologikon

13

\[\text{Ah - neh - ah-nes}\]

Sticherarikon and Papadikon

14

\[\text{Ah-neh-ah-nes}\]
The Intonations of the Eight Modes

15 Sticherarikon and Papadikon (elaborate version)

\[ \text{Ah - neh - ah - nah -} \]

16 Sticherarikon "tetraphonic" (with endings on KE)

\[ \text{Ah - neh - ah-nes} \]

17 Plagal Second Mode

Heirmologikon, Soft Chromatic Scale

\[ \text{Neh - heh - ah - nes} \]

18 Heirmologikon, Soft Chromatic Scale (elaborate version)

\[ \text{Neh - heh - ah - nes} \]
The Intonations of the Eight Modes

Heirmologikon, Hard Chromatic Scale*

19

\[ \text{Neh - - nah - no} \]

Sticherarikon and Papadikon (Hard Chromatic Scale)

20

\[ \text{Neh - - heh - ah - - nes} \]

Grave Mode

Heirmologikon and Sticherarikon (from GA)

21

\[ \text{A - - nes} \]

Papadikon (from ZO)

22

\[ \text{Neh - - nes} \]

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* This heirmologikon version of the hard chromatic scale actually belongs to fourth mode according to most musicologists.
The Intonations of the Eight Modes

Papadikon (Enharmonic from ZO)

\[ \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \]

Plagal Fourth Mode

Heirmologikon (from NEE)

\[ \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \]

Heirmologikon (from GA)

\[ \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \]

Sticherarikon and Papadikon

\[ \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \quad \text{\textasciitilde} \]
Glory be to God for all things