Sacred Music Institute
Winter 2019: East Meets West
Sts. Constantine & Helen Orthodox Church
1225 East Rosemeade Parkway, Carrollton, Texas 75007 – (214) 350-2104

Friday, February 15, 2019

10:00 Welcome (Paul Jabara, Fr. David Lewis)
10:30 Vocal Technique (Anamaria Popescu)
11:30 East Meets West: Communion Hymn and Prayer of Saint Simeon
1:00 Lunch
2:00 Keeping Liturgy Prayerful (Chris Farha)
3:00 Western Rite: Introduction (Bishop JOHN)
3:30 Rehearsal: Western Rite Vespers (Kh. Rebecca Alford)
5:00 Western Rite Vespers
6:00 Dinner
7:00 Vocal Technique (Anamaria Popescu)
7:30 Rehearsal: Hierarchical Divine Liturgy (Paul Jabara)

Saturday, February 16, 2019

9:30 Vocal Technique (Anamaria Popescu)
10:00 Breakout Sessions
  • Presanctified Liturgy (Dn. John El Massih)
  • Gregorian Chant (Ian Abodeely)
  • Music Theory (Kh. Nancy Hanna Long)
  • Conducting (Mareena Boosamra Ball)
12:00 Lunch
1:00 Rehearsal: Hierarchical Divine Liturgy (Paul Jabara)
2:00 Breakout Sessions (Repeated)
4:00 Rehearsal: Eastern Rite Vespers (Deacon John El Massih)
5:00 Eastern Rite Vespers
6:00 Dinner
7:00 What Makes Music Sacred? (Anamaria Popescu)
Sunday, February 17, 2019

9:00  Orthros
10:00 Divine Liturgy
12:00 Lunch
2:00  Eastern and Western Worship (Bishop JOHN)
3:00  Choral Placement (Mareena Boosamra Ball)
4:00  Sight-Singing: New Music (Panel)
6:00  Dinner at Spring Creek Barbeque
February 15, 2019

Dear Paul, Deacon John, Esteemed Members of the Department of Sacred Music, and Beloved Participants of the Winter Sacred Music Institute:

Greetings and blessings in the Name of Our Lord, God, and Savior, Jesus Christ!

I am very pleased to welcome you to Carrollton, Texas for the Winter Sacred Music Institute. For the past few years, I have been encouraging our departments and ministries to think outside the box, to go beyond what they have been doing and to expand the boundaries of their comfort zones. This year, the Department of Sacred Music has done just that by, for the first time, incorporating as a major component of this Sacred Music Institute music from our brothers and sisters who worship according to the Western Rite. We give a special welcome His Grace Bishop JOHN, the overseer of the Western Rite, and those clergy and musicians who will be participating for the first time.

While this letter is dated for the date of your gathering, I am actually writing it on the Feast of the Three Hierarchs – Basil the Great, Gregory the Theologian and John Chrysostom. We officially refer to them as the “three great hierarchs and ecumenical teachers” or “the three great luminaries.” Their writings and sermons have inspired generations of Orthodox theologians and musicians to ponder the central doctrines of our faith. The eternal truths they taught are beautifully expressed through the rich hymnography of our Holy Orthodox Church for the edification of the faithful. Call to mind, for example, the way St. Ephraim the Syrian combatted the heresies of his day through poetry that he put to music and taught the faithful to sing. As we are confronted with many heresies in our contemporary society – a society where people do not read and study theology – your ministry becomes even more important! Your ministry relays in song the eternal truths of our theology so that we do not deviate from the faith “once and for all delivered to the saints.”

As you gather together this weekend, keep in mind that you are evangelizing through singing, whether coral or monophonic, whether Eastern or Western Rite, whether in English or another language. Therefore, do it with zeal, love, mercy and unity so that those to whom you minister might stay on the correct path to salvation.

Asking Our Lord to bless your work and return you safely to your homes greatly inspired, I remain,

Your Father in Christ,

+JOSEPH
Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F
THE CANTICLE OF ST. SIMEON
(Nunc Dimittis)

Luke 2:29-32

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Hymn of St. Simeon the God-receiver

Richard Toensing (after Tchaikovsky)

Lord, now let-test Thou thy ser-vant de-part in peace, ac-cord-ing to thy word; For-mineeyes have seen, thy sal-va-tion which Thou hast pre-pared be-fore the face of all peo-ple: A light to en-light-en the Gen-tiles and the glo-ry of thy peo-ple Is-ra-el.

Antiochian Orthodox Christian Archdiocese RT Rev. 0 4/5/05.
Receive Me Today

Rebecca S. Alford

Receive me today, O Son of God
as partaker of thy mysteries.

I will not speak of thy mysteries to thine enemies. Neither will I
give thee a kiss as did Judas. But like the thief will I confess thee. Remember me, O Lord, in thy kingdom. Remember me, O Lord, in thy kingdom.
Of Thy Mystical Supper

Richard Toensing

Of thy mystical supper, O Son of God, accept me today as a communicant. For I will not speak of thy mystery, for I will not speak of thy mystery to thine enemies, neither will I give thee a kiss as did Ju
Of Thy Mystical Supper

das, but like the thief will I confess thee: Remember me, O Lord, remember me, O Lord, in thy kingdom.
Prayers Before Singing

Glory to Thee Our God, Glory to Thee.

1. O Lord Jesus Christ, Thou hast said ‘Without me you can do nothing.’ I therefore beseech Thee, may Thy grace be upon me, bringing attentiveness to my heart and sobriety into my mind. May my mouth, which Thou hast fashioned, become the mouth of the Church. May I sing and chant not for myself only but for all present in the Church. May I sing with understanding, taking heed that I am present before Thy dread Throne, coming before Thine invisible face, O Thou King of Glory, presenting my feeble and insignificant voice to participate with the innumerable angels and all the Heavenly Hosts in their ceaseless and ineffable doxology to Thee. Enlighten my heart that I may begin to fathom the importance of the work I perform by thy Mercy.

2. Grant, O Lord, that I may sing not only with my lips but with my heart, singing with all my mind, soul, will, desire and my whole being. May every part of me become luminous with Thy Divine light as I participate in Thy Grace as I glorify Thee.

3. O Lord, may I strive with all my strength to concentrate attentively on the words I pronounce. Grant that they would come from the depth of my soul. May the vivifying grace of the Holy Spirit that is vested in them pour into the hearts of those who hear them, and may they who hear be raised from earth to heaven, becoming enlightened, strengthened and sanctified by thy might.

4. O Sun of Righteousness, shine on us and in our hearts that we, in humility of mind and holiness of heart, might praise Thee with fitting hymns from our lips of clay. May our prayers become a sweet spiritual fragrance that rises before Thee for all mankind, filled with hope in and love for Thee.

5. Grant that we who praise Thee would be united by Thy Holy Spirit in the bond of love that with one mouth and one heart we might praise, bless, glorify and worship Thee, the Light above all Lights, the True Life, and the Salvation that abideth unto the ages of ages. Amen.

Glory and praise unto Thee, O Lord, Glory to Thee.

(From Abbess Thaisia's Prayers)
Division of the Liturgy for Continuity

**Liturgy of the Word** (Catechumens)

Blessed is the Kingdom…
Great Litany
Antiphons
Little Entrance

Variable Hymn
Trisagion Hymn
Epistle/Gospel

**Liturgy of the Faithful**

Cherubic Hymn
Great Entrance

Ektenia of the Anaphora
Anaphora (lifting up, offering)
Megalynarion

Litany before the Lord’s Prayer
One is Holy
Koinonikon
Communion of the Faithful

Thanksgiving through Dismissal
The Great Litany

Adapted from
Stepan V. Smolensky
(1848 - 1909)

1. Amen. Lord, have mercy. Lord, have mercy.
2. 
3. Lord, have mercy. Lord, have mercy. Many years, master.
4. 
5. Lord, have mercy. Lord, have mercy. Lord, have mercy.
6. 
7. Priest: Help us, save us...

To thee, O Lord. Amen.
The Great Litany

1. Amen. Lord, have mercy.
2. Lord, have mercy.
3. Lord, have mercy. To thee, O Lord. Amen.

Arranged by Archpriest John Finley

The Great Litany

1. Amen. Lord have mercy.
2. Lord have mercy.
3. Lord have mercy. To thee, O Lord. Amen.

B Ledkovsky
Refrain of the First Antiphon

Aleksei F. Lvov (1798 - 1870)/
Nicholai Bakhmetev (mid-19th century)
Adapted into English by
Professor Michael Hilko (1905 - 1974)

Sticheron Tone 2
Russian Imperial Court Chant

Soprano
Alto

Through the intercessions of the Theotokos,

Tenor
Bass

O Saviour, save us.

Fine

1.

D.C. al Fine

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

2.

Both now and ever, and unto ages of ages. Amen.
Refrain of the First Antiphon

Byzantine Tone 2

Presto \( \frac{d}{d} = 96 \frac{d}{d} = 192 \)

Archpriest James C. Meena
(1924 - 1995)

Soprano

Alto

Tenor

Bass

Am - men. Through the inter - ces - sions of the The - o -

f
tokos, Sav - iour, save us.

1.

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

2.

Both now and e - ver, and un - to a - ges of a - ges. A - men.
Refrain of the First Antiphon

J. Meena

Through the intercessions of the Theotokos, O Saviour, save us.
The Little Litany

Professor Michael Hilko
(1905 - 1974)

Soprano
Alto

Lord, have mercy. Lord, have mercy.

Tenor
Bass

To thee, O Lord. Amen.

Byzantine Tone 2

Archpriest James C. Meena
(1924 - 1995)

Lord, have mercy. Lord have mercy.

To thee, O Lord. Amen.
The Little Litany

C-3

Greek Melody

The Great Litany

C-4

Priest Michael G. H. Gelsinger
(1890 - 1980)
Refrain of the Second Antiphon

Sticheron Tone 2
Russian Imperial Court Chant

Sing three times

O Son of God who art risen from the dead,

save us who sing unto thee: Alleluia!

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

now and ever, and unto ages of ages. Amen.
Troparion of Second Antiphon
(Only Begotten Son)

Priest Vasily Starorussky
(1818 - 1871)
Adapted into English by
Priest Michael G. H. Gelsinger
(1890 - 1980)

On-ly be-got-ten Son and Word of God, that art im-mor-tal,
Thou didst con-des-cend for our sal-va-tion to be in-car-nate of the Holy Theo-tokos and
e-ver-vir-gin Mary, and with-out change wast made.
Troparion of the Second Antiphon
V. Starorussky

man; and was crucified also, O Christ our God,

and by thy death hath death subdued: that art one of the Holy

Trinity, glorified with the Father and the Holy Spirit: O

Saviour, save us; O Saviour, save us; save us.
Refrain of the Second Antiphon

Byzantine Tone 2

Adapted and arranged by Archpriest James C. Meena (1924 - 1995)

Soprano Alto

Save us, O Son of God, who art risen from the

Tenor Bass

(weekdays) who art wondrous in the
dead, who sing to thee: Alleluia.

To Coda

D.C. al Coda

Glorify to the Father and to the Son and to the Holy Spirit;

Ω Coda

Continue to "Only Begotten Son ..."

both now and ever and unto ages of ages. Amen.

Antiochian Orthodox Christian Archdiocese, 8/26/13, Rev. 2, MK, CAH
Troparion of the Second Antiphon

Byzantine Tone 2

Adapted and arranged by Archpriest James C. Meena (1924 - 1995)

Soprano

Alto

Tenor

Bass

\[\text{O Only-begotten Son and Word of God who art immortal, yet didst descend for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without change wast made.}\]
Troparion of the Second Antiphon
J. Meena

man; and wast crucified, O Christ our God, and

trampled down death by death; who art one of the

Holy Trinity, glorified together with the

Entrance Hymn
Dmitri V. Razumovsky
(1818 - 1898)
Adapted into English by
Priest Michael G. H. Gelsinger
(1890 - 1980)

Come, let us worship and fall down before Christ.
O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

(weekdays) who art wondered in the saints,
Come, let us worship and fall down before Christ. Save us, O Son of God, who art risen (weekdays) who art wondrous from the dead, saints, who sing to thee: Alleluia.
The Trisagion Hymn

Byzantine Tone 3

Arranged by Professor Michael Hilko
(1905 - 1974)

Lord, have mercy. Amen.

3 times (Final time more majestic)

Holy God, Holy Qud duson ul-lah, Qud duson
Agios o Theos, Agios

Mighty, * Holy Immortal:
ul-qa-wi, Qud duson ul- lah dhi,
Icchi-ros, * Agios A- thanatos,

have mercy upon us.
la-ya-mu-tur ham na.
e-le-son i-mas.

* Omit this note when singing this verse.
Trisagion Hymn
M. Hilko

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

both now and e-ver, and un-to a-ges of a-ges. A-men.

Ho-ly Im-mor-tal,

Deacon: With strength!
or Dhinamis!

* With strength!

have mer-cy on us.

Dhi-na-mis!
Trisagion Hymn

Arranged by
Pyotr I Tchaikovsky
(1840 - 1893)

Lord, have mercy. Amen.

Holy God, Holy Mighty, Holy Im-

mortal: have mercy on us.

Glory to the Father, and to the Son, and to the
Trisagion Hymn
Tchaikovsky

Cherubic Hymn

Yury N. Golitsin
(1823 - 1872)
Adapted into English by
Professor Michael Hilko (1905 - 1974)
Revised by Christopher Holwey

Soprano

Alto

We who mystically represent, represent the

Tenor

Bass

cherubim, and sing to the

life-giving Trinity, the life-giving Trinity the
The Cherubic Hymn

Let us pray in this ancient motif

Who shall represent us

The cherubim, and who shall sing the thrice holy hymn, and who shall sing the thrice holy hymn?
Cherubic Hymn

Let us who mystically, mystically represent
the Cherubim, the Cherubim,

And who sing the thrice-holy hymn, and who sing the

thrice-holy hymn to the life-cre-
Litany of the Anaphora

Russian Traditional

Lord, have mercy. Grant this, O Lord.

To thee, O Lord. Amen.

*And to thy spirit.

Faith, Son and Holy Spirit: the Trinity,

one in essence and undivided.

*When the bishop is serving, the proper response to "Peace be to all" is "And to thy spirit" and NOT "Many years, master."

**Please note: When there is a concelebration, sing #2, "I will love thee...", on page 2 instead.
Litany of the Anaphora

Byzantine Tone 5

Arranged by
Archpriest James C. Meena
(1924 - 1995)

Andante  \( \text{♩} \) 100

Lord, have mercy. Lord, have mercy.

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

Grant this, O Lord. To thee, O Lord.

Amen. \( \text{mf} \)* And unto thy spirit.

*When the bishop is serving, the proper response to "Peace be to all" is "And to thy spirit" and NOT "Many years, master."

Antiochian Orthodox Christian Archdiocese 9/5/08 Rev. 1 MK, CAH
The Anaphora

V. Lirin Op. 16
(late 19th century)
Adapted into English by
Priest Michael G. H. Gelsinger
(1890 - 1980)

Soprano
Alto

A mercy of peace, a sacrifice

of praise. And with thy spirit.

Tenor
Bass

We lift them up unto the Lord.

It is meet and right, meet and right to
Anaphora No. 4
Liturgy

Alexander Archangelsky
(1846 - 1924)

Adapted by
Priest Michael G.H. Gelsinger
(1990 - 1990)

\[ \text{K-2} \]

\[ \text{A mercy of peace, } \]
\[ \text{a sacrifice of praise.} \]

\[ \text{And with thy spirit. We lift them up unto the Lord.} \]

\[ \text{It is meet and right, meet and right to worship Father,} \]

\[ \text{Son, and Holy Spirit: the Trinity one in} \]

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The Anaphora

Byzantine Tone 5

Adapted by Archpriest James C. Meena (1924 - 1995)

Soprano Alto

Tenor Bass

A mercy of peace, a sacrifice of praise. And with thy spirit. We lift them up unto the Lord. It is meet and right, meet and right to worship Father, Son and Holy

Slower
A Mercy of Peace

The Anaphora

Soprano

A mercy of peace, a sacrifice of praise. And with your

Tenor

A mercy of peace, a sacrifice of praise. And with your

Bass

spirit. We lift them up unto the Lord. It is meet

spirit. We lift them up unto the Lord. It is meet

and right to worship the Father, and the Son, and the

and right to worship the Father, and the Son, and the
A mercy of peace a sacrifice of praise And with Thy

Spirit We lift them up unto the Lord It is meet and

right to worship It is meet and right to worship the Father

Son and the Holy Spirit The Trinity one in
BLESSED BE THE NAME OF THE LORD

ALLEGRO

BLESSED BE THE NAME OF THE LORD, HENCE-FORTH AND FOR-EVER,

BLESSED BE THE NAME OF THE LORD, HENCE-FORTH

HENCE-FORTH AND FOR-EVER, FOR-EVER, AND FOR-EVER FOR-

AND FOR-EVER, AND FOR-EVER, AND FOR-

VER-MORE.

VER-MORE.

FOR-EVER-MORE.

FOR-EVER-MORE.
BLESSED BE THE NAME OF THE LORD

A-MEN BLESSED BE THE NAME OF THE LORD HENCE-FORTH AND FOR EV-ER

HENCE FORTH AND FOR EV-ER AND EV-ER FOR EV-ER MORE

FORTH AND FOR EV-ER AND EV-ER FOR EV-ER MORE
The Thrice Holy

Allegro

Soprano

Holy, Holy, Holy Lord of Sabaoth, heaven and

Alto

Holy, Holy, Holy Lord of Sabaoth,

Tenor

Holy, Holy, Holy Lord of Sabaoth,

Bass

for rehearsal only

Holy, Holy, Holy Lord of Sabaoth,

earth are full of Thy glory, Are full of Thy

Heaven and earth are full, are full of Thy glory, Are full of Thy

Heaven and earth are full of Thy glory, Are full of Thy

Heaven and earth are full of Thy glory, Are full of Thy

FIT-JOH

FIT-JOH
The Thrice Holy (continued)

glory, Hosanna in the highest, Hosanna in the

glory, Hosanna in the highest, Hosanna in the

glory, Hosanna in the highest, Hosanna in the

glory, Hosanna in the highest, Hosanna in the

highest blessed is he that cometh in the Name of the Lord,

highest blessed is he that cometh in the Name of the Lord,

highest blessed is he that cometh in the Name of the Lord,

highest blessed is he that cometh in the Name of the Lord,
The Thrice Holy (concluded)

Ho-san-na in the high-est, Ho-san-na in the high-est, Ho-san-na
Ho-san-na in the high-est, Ho-san-na in the high-est, Ho-san-na
Ho-san-na in the high-est, Ho-san-na in the high-est, Ho-san-na
Ho-san-na in the high-est, Ho-san-na in the high-est, Ho-san-na

In the high-est. A-men, A-men.
Alliluia


Soprano

Alto

Tenor

Bass


Al - li - lu - ia, Al - li - lu - ia, Al - li - lu - ia,
Western Rite Vespers

Winter Sacred Music Institute

Carrollton, Texas

February 15, 2019
At the entrance of the Bishop:

Antiphon: Sacerdos et Pontifex

O priest and bishop, thou worker of all virtues, good shepherd of thy people, pray for us unto the Lord. Alleluia.

An opening sentence may be sung. Then the Officiant continues:

O Lord, open thou our lips. R. And our mouth shall show forth thy praise.

O God, make speed to save us. R. O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be,

world without end. Amen.
Then follow the Psalm(s) for the Day.

The Fifteenth Day at Evening Prayer

PSALM 78 (77)  
Attendite, popule  
Tone VIII.2

HEAR MY law, O my / people; * incline your ears unto the / words of my mouth.  
2. I will open my mouth in a / parable; * I will declare hard / sentences of old;  
3. Which we have heard and / known, * and such as our fa/thers have told us;  
4. That we should not hide them from the children of the generations to / come; * but to 
   show the honor of the Lord, his mighty and wonderful / works that he hath done.  
5. He made a covenant with Jacob, and gave Israel a / law, * which he commanded our 
   forefathers to / teach their children;  
6. That their posterity might / know it, * and the children / which were yet unborn;  
7. To the intent that when they came / up, * they might show their / children the same;  
8. That they might put their trust in / God, * and not to forget the works of God, but to 
   keep / his commandments;  
9. And not to be as their forefathers, a faithless and stubborn gene/ration; * a generation 
   that set not their heart aright, and whose spirit clave not stead/fastly unto God;  
10. Like as the children of / Ephraim; * who being harnessed, and carrying bows, turned 
    themselves back in the / day of battle.  
11. They kept not the covenant of / God, * and would not / walk in his law;  
12. But forgot what he had / done, * and the wonderful works that / he had showed 
    for them.  
Glory be to the Father and to the / Son, * and / to the Holy Ghost;  
As it was in the beginning, † is now and ever / shall be, * world / without end. Amen.
13. MARVELlous things did he in the sight of our forefathers, in the land / of Egypt, *
ever in the / field of Zaan.
14. He divided the sea, and let them / go through; * he made the waters / to stand on
an heap.
15. In the day-time also he led them with / a cloud, * and all the night through / with a
light of fire.
16. He clave the hard rocks in / the wilderness, * and gave them drink thereof, as it had
been / out of the great depth.
17. He brought waters out of the sto/ny rock, * so that it gushed out / like the rivers.
18. Yet for all this they sinned more / against him, * and provoked the Most Highest / in
the wilderness.
19. They tempted God in / their hearts, * and re/quired meat for their lust.
20. They spake against God al/so, saying, * Shall God prepare a table / in the wilderness?
21. He smote the stony rock indeed, that the water gushed out, † and the streams flowed /
withal; * but can he give bread also, or provide flesh / for his people?
22. When the Lord heard this, he / was wroth; * so the fire was kindled in Jacob, and there
came up heavy displeasure / against Israel;
23. Because they believed not / in God, * and put not their / trust in his help.
24. So he commanded the clouds / above, * and opened the / doors of heaven.
25. He rained down manna also upon / them for to eat, * and gave them / food from
heaven.
26. So man did eat an/gels' food; * for he / sent them meat enough.
27. He caused the east-wind to blow un/der heaven; * and through his power he brought /in the southwest-wind.
28. He rained flesh upon them as thick / as dust, * and feathered fowls like as / the sand of
the sea.
29. He let it fall / among their tents, * even round about their / habitation.
30. So they did eat, and were well filled; † for he gave them / their own desire: * they were
not disap/pointed of their lust.
31. But while the meat was yet in their mouths, the heavy wrath of God came upon them, †
and slew the weal/thiest of them; * yea, and smote down the chosen men that / were in
Israel.
32. But for all this they sinned / yet more, * and believed / not his wondrous works.
33. Therefore their days did he consume / in vanity, * and their / years in trouble.
34. When he slew them, / they sought him, * and turned them early, and / inquired
after God.
35. And they remembered that God was / their strength, * and that the High God was /
their redeemer.
36. Nevertheless, they did but flatter him with / their mouth, * and dissembled / with him in their tongue.
37. For their heart was not whole / with him, * neither continued they steadfast / in his covenant.
38. But he was so merciful, that he forgave their / misdeeds, * - / and destroyed them not.
39. Yea, many a time turned he his wrath / away, * and would not suffer his whole dis/pleasure to arise.
40. For he considered that they were / but flesh, * and that they were even a wind that passeth away, and / cometh not again.

Glory be to the Father and to / the Son, * and / to the Holy Ghost;
As it was in the beginning, † is now and ev/er shall be, * world / without end. Amen.

41. MANY a time did they provoke him in the / wilderness, * and grieved him / in the desert.
42. They turned back, and / tempted God, * and provoked the Holy / One in Israel.
43. They thought not of his / hand, * and of the day when he delivered them from the hand / of the enemy;
44. How he had wrought his miracles in / Egypt, * and his wonders in the / field of Zoan.
45. He turned their waters into / blood, * so that they might not drink / of the rivers.
46. He sent flies among them, and de/voured them up: * and frogs / to destroy them.
47. He gave their fruit unto the cater/pillar, * and their labor un/to the grasshopper.
48. He destroyed their vines with / hailstones, * and their mulberry / trees with the frost.
49. He smote their cattle also with / hailstones, * and their flocks / with hot thunderbolts.
50. He cast upon them the furiousness of his wrath, anger, displeasure, and / trouble; * and sent evil an/gels among them.
51. He made a way to his indignation, † and spared not their / soul from death; * but gave their life over / to the pestilence;
52. And smote all the firstborn in / Egypt, * the most principal and mightiest in the / dwellings of Ham.
53. But as for his own people, he led them forth like / sheep, * and carried them in the wild/erness like a flock.
54. He brought them out safely, that they should not / fear, * and overwhelmed their enemies with the sea.
55. And brought them within the borders of his sanctua/ry, * even to this mountain, which he purchased / with his right hand.
56. He cast out the heathen also be/fore them, * caused their land to be divided among them for an heritage, and made the tribes of Israel to / dwell in their tents.
57. Yet they tempted and displeased the Most High / God, * and kept not his / testimonies.  
58. They turned their backs, and fell away like their / forefathers; * starting aside / like a broken bow.  
59. For they grieved him with their hill-/altars, * and provoked him to displeasure / with their images.  
60. When God heard this, / he was wroth. * and took sore displeasure at Israel;  
61. So that he forsook the tabernacle in / Shiloh, * even the tent that he had / pitched among men.  
62. He delivered their power into capability, * and their beauty into the / enemy's hand.  
63. He gave his people over also unto the / sword, * and was wroth with / his inheritance.  
64. The fire consumed their young / men, * and their maidens were not given in marriage.  
65. Their priests were slain with the / sword, * and there were no widows to make / lamentation.  
66. So the Lord awoke as one out of / sleep, * and like a giant refreshed with wine.  
67. He drove his enemies / backward, * and put them to a perpetual shame.  
68. He refused the tabernacle of / Joseph, * and chose not the / tribe of Ephraim;  
69. But chose the tribe of / Judah, * even the hill of / Zion which he loved.  
70. And there he built his temple on / high, * and laid the foundation of it like the ground which he hath / made continually.  
71. He chose David also his / servant, * and took him away / from the sheep-folds:  
72. As he was following the ewes with their young he / took him, * that he might feed Jacob his people, and Israel / his inheritance.  
73. So he fed them with a faithful and true / heart, * and ruled them prudently with / all his power.  
Glory be to the Father and to the / Son, * and / to the Holy Ghost;  
As it was in the beginning, † is now and ever / shall be, * world / without end. Amen.  

*The First Lesson is read, followed by the Office Hymn.*
Hail, O Star That Pointest

1. Hail, O Star that point-est towards the port of heav-en, thou to whom as maid-en,
2. When the sal-u-ta-tion Ga-bri-el had spoken, peace was shed up-on us, need-ing, God will aid and light us
eva's bonds were bro-ken. at thy gen-tle plead-ing, at his In-car-na-tion.
3. Bound by Sa-tan's fet-ters, health and vi-sion ca-tion un-to him who chose thee, low-ly, thy dear Son may make us
e in-car-nation. blame-less, chaste and ho-ly. and re-joice for-ev-er.
4. Je-su's ten-der Mo-ther, make thy sup-pli-pass-ing meek and
ef-fess-ing, give we e-qual glo-ry. fess-ing, give we e-qual glo-ry.
5. That, O match-less Maid-en, aid our weak en-God for Son was giv-en.
6. So, as now we jour-ney, Three in One con-
7. Fa-ther, Son, and Spi-rit, Then follows the versicle and response.


Then follows the versicle and response.

V. Full of grace are thy / lips.
R. Because God hath blessed thee forev/er.

Then follows the Magnificat with the proper antiphon.
Magnificat

tone viii.1 with faburden verses by Thomas Morley

1. My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

2. For he hath regarded: the lowliness of his handmaid-en.

3. For behold from hence-forth: all generations shall call me blessed.

4. For he that is mighty hath magnified me: and holy is his Name.

5. And his mercy is on them that fear him: throughout all generations.

6. He hath showed strength with His arm: He hath scattered the proud, in the imagina- tion of their hearts.

7. He hath put down the mighty from their seat: and hath exalted the humble and meek.
8. He hath filled the hungry with good things: and the rich he hath sent empty away.

9. He remembering his mercy hath holpen his servant Israel

as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now and ever shall be:

world without end. Amen.

The Antiphon is repeated and the Second Lesson is read. The Nunc dimittis is then sung.
Nunc dimittis

tone v. 1

1. Lord now lettest thou thy servant depart in peace: according to thy word.

2. For mine eyes have seen: thy salvation.

3. Which thou hast prepared: Before the face of all people.

4. To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.
Then all shall sing the Apostles' Creed.

I believe in God, the Father Almighty, maker of heaven and earth; And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

A-men.

V. The Lord be with you.  R. And with thy spirit.

V. Let us pray. Lord, have mercy upon us.

R. Christ, have mercy upon us.  V. Lord, have mercy upon us.

The Officiant and People then sing together

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

A-men.
V. O Lord, show thy mercy upon us. R. And grant us thy salvation.

V. O Lord, save the State. R. And mercifully hear us when we call upon thee.

V. Endue thy ministers with right-eous-ness. R. And make thy chosen people joy-ful.

V. O Lord, save thy peo-ple. R. And bless thine inher-it-ance.

V. Give peace in our time, O Lord.

R. For it is thou, Lord, only, that makest us dwell in safe-ty.

V. O God, make clean our hearts with-in us.

R. And take not thy Holy Spirit from us.

The Officiant then sings the Collects appointed for the day.

A hymn is then sung.
1. O glad-some light, O grace of God the Fa- ther's face, th'e-
2. Now, ere day fa - deth quite, we see the eve - ning light, our
3. To thee of right be - longs all praise of ho - ly songs, O

ter - nal splen - dor wear - ing; ce - les - tial, ho - ly, blest, our
wont-ed hymn out-pour-ing; Fa - ther of might un-known, Thee,
Son of God, Life-giv-er; thee, there-fore, O Most High, the

Sa-vior Je-sus Christ, joy-ful in thine ap-pear-ing.
his In-car-nate Son, and Ho-ly Spirit a-dor-ing.

Text: Phos hilaron, 3rd c. or earlier; tr. Robert Bridges, 1899
Tune: Nunc dimitis, melody, Louis Bourgeois, 1549, harm. Claude Goudimel, 1551
The General Thanksgiving is then said.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Then follows

\[ V. \text{ The Lord be with you. } R. \text{ And with thy Spirit.} \]

\[ V. \text{ Let us bless the Lord.} \]

\[ R. \text{ Thanks be to God.} \]

\[ * \text{ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the} \]

Holy Ghost, be with us all evermore. \( R. \text{ Amen.} \) \( V. * \text{ May the souls of the faithful} \]

departed, through the mercy of God, rest in peace. \( R. \text{ Amen.} \)
Queen of the Heavens We Hail Thee

Queen of the Heavens we hail thee! Hail thee, Lady of all the angels!

Thou the dawn, the Door of morning whence the world's true Light is risen;

joy to thee, O Virgin glorious, beautiful beyond all other;

hail, and fare-well, O most gracious. Intercede for us always to Jesus.

V. Vouchsafe that I may praise thee, O holy Virgin.

R. Give me strength against thine enemies.

V. Let us pray: Grant us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins. Through the same...

Text: Ave Regina Coelorum, Antiphon of the Blessed Virgin Mary from Presentation through Wednesday of Holy Week, 12th c. [another translation is found at #174] Tune: Ave Regina Coelorum, Mode VI Irregular
I was glad when they said unto me we will go in to the house of the Lord.

I was glad when they said, ‘We will go in to the house of the Lord.’

I was glad when they said unto me we will go in to the house of the Lord.
Our feet shall stand in thy gates O Jerusalem,

and plenteousness with in thy palaces. I was glad when they said unto me we will go into the house of the Lord, we will go into the house of the Lord.
The Great Litany

Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy.

Man-y years, Mas-ter. Most holy The-o-to-kos, save us.

To Thee, O Lord. Amen.
1st Antiphon

Verses:

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

Grace is poured into thy lips: therefore, God hath blessed thee forever.
O Savior save us.

both now and ever and unto ages of ages. Amen.

Through the intercessions of the Theotokos,

O Savior save us.
Little Litany

1
Soprano
Alto

Lord, have mercy. Lord, have mercy.

Tenor
Bass

2

3

Most holy Theotokos, save us.

To Thee, O Lord. Amen.
2nd Antiphon

O Son of God, Who art risen from the dead, (wondrous in the saints,)

save us who sing to Thee, alleluia.

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

O Son of God, Who art risen from the dead, (wondrous in the saints,)
save us who sing to Thee, alleluia.

both now and ever, and unto ages of ages. Amen.
Only Begotten Son

Soprano

Alto

Tenor

Bass

Only Be - got - ten Son and Word of God, Who

art im - mor - tal, who for our sal - va - tion

willed to be in - car - nate of the Ho - ly The - o - to - kos and

ev - er - vir - gin Mar - y, who with - out
change became man and wast crucified,

ritardando

O Christ our God, and trampled down death by death,

ritardando

a tempo

who art One of the Holy Trinity,

a tempo

cresc.
glorified together with the Father and the

cresc.

Holy Spirit, save us.
Come Let Us Worship

Come, let us worship and fall down before Christ,

Majestic, Slow

ff O Son of God, Who art risen from the dead,(won-drous in the saints)

save us who sing to Thee, alleluia.
Let us be —

O

believers praise and worship the

O

Word, co-eTERNAL with the Father

and the Spirit, born of the Virgin for our salvation;

for he took pleasure in ascending the Cross in the

flesh, to suffer death, and to raise the

dead by his glorious resurrection.
Troparion of St. Constantine

Byzantine Tone 8

Con-stant-tine who is thine A-pos-tle a-mong Kings, O Lord, re-

cieved his call-ing like Paul not from man for he saw the sign of the

Cross in the heav-ens, and placed his roy-al cit-y in-to

thy hands. Pre-serve both it and us in sa-fet-y for all

time through the prayers of the The-o-to-kos, on-ly Lov-er of man.
Trisagion Hymn
For Hierarchical Divine Liturgy

Adapted into English
from the work of
Archpriest James C. Meena

Byzantine Tone 2

Choir: First and third time
Clergy: Second and fourth time

Lord, have mercy.
Amen.

Holy God.

Holy Mighty, Holy Immortal, have mercy on us.
Glory to the Father and to the Son and to the Holy Spirit,
both now and ever, and unto ages of ages. Amen. Holy Immortal, have mercy on us.
Bishop: "O Lord, O Lord: Look down from heaven and behold, and visit this vine, and perfect that which thy right hand hath planted."

Man - y years, mas - ter.

Bishop: "O Lord, O Lord: Look down from heaven and behold, and visit this vine, and perfect that which thy right hand hath planted."

Man - y years, mas - ter.
Bishop: "O Lord, O Lord: Look down from heaven and behold, and visit this vine, and perfect that which thy right hand hath planted."

Man - y years,________ mas - - - ter.

Have________ mer - - - cy________ on us.
Lord, have mercy.

Holy God,

Holy Mighty, Holy Im-

Mighty, have mercy on us.

Choir: First and third time
Clergy: Second and fourth time
Gospel Responses

Kievan Chant
Tone 1

Adapted into English by
Professor Michael Hilko
(1905 - 1974)

Sing before and after the reading of the Gospel

Glo - ry to thee, O Lord, glo - ry to thee.

* When the bishop is serving, the proper response to "Peace be to all" is "And to thy spirit," and NOT "Many years, master."

**At the conclusion of the reading of the Gospel, the choir sings "Glory to thee, O Lord, glory to thee" immediately followed by "Many years, master" as the bishop blesses the congregation with the Gospel book.

* Antiochian Orthodox Christian Archdiocese 9/19/13 Rev. 2 MK, CAH
Cherubic Hymn

Ivan Voronkoff
(1894 - 1983)

We who mystically, who

mystically represent the cherubim, the

cherubim, and sing to the

life-giving Trinity, sing to the life-giving
Trinity the thrice-holy hymn, the

thrice-holy hymn, let us now

lay aside, let us now lay aside, lay a-

side all earthly care, all earthly care...
Cherubic Hymn
I. Voronkoff

A - men. ..that we may re - ceive the King of

all who comes invis - i - bly up -

borne by the An - gel - ic Hosts, by the An - gel - ic


[At the conclusion of the Cherubic Hymn (before the Litany of the Anaphora), the choir sings Many years, master (once) as the bishop blesses the congregation. Sing it straight, using the same note as the "ia" of the final Alleluia.]
Litany of the Anaphora
I will love thee
(This replaces "Father, Son and Holy Spirit..." at a concelebrated Divine Liturgy)

2. (Sung slowly to cover the clergy's Kiss of Peace)

I will love thee, O Lord my Strength; the

Lord is my firm Foundation, my Refuge

and my Deliverer.

Dmitri S. Bortniansky
(1751-1825)
Adapted by Bishop Basil
**THE CREED**

**Priest:** (Aloud)  
*The Doors! The Doors! In Wisdom let us attend.*

**People:** I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made;

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sitteth at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One, Holy, Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead,

And the Life of the world to come. Amen.
The Anaphora

V. Lirin Op. 16
(late 19th century)
Adapted into English by
Priest Michael G. H. Gelsinger
(1890 - 1980)

V. A mercy of peace, a sacrifice
of praise. And with thy spirit.
We lift them up unto the Lord.
It is meet and right, meet and right to
worship Father, Son and Holy Spirit: the Trinity,

one in essence and undivided.

Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the high...
Blessed is he, is he that cometh in the name of the Lord.

Hosanna, hosanna

in the highest.

Amen.
We praise thee, we bless thee, we give thanks to thee, O Lord.

And we beseech thee, O our God, we beseech thee, O our God.
It is Truly Meet
altered and edited for the Antiochian Archdiocese of North America

Nazo Zakkak

Soprano

It is truly meet to bless thee O Theotokos,

Alto

ever blessed and most pure and the Mother of our God.

Tenor

honorable than the Cherubim and more glorious,

Bass

yond compare than the Seraphim. Who with...
It Is Truly Meet
It is Truly Meet - nazo zakkak

out corrup­tion, gav­est birth to God the

Word. True The­o­to­kos, we

mag­ni­fy (mag­ni­fy thee.)

thee. 
Litany Before the Lord's Prayer


Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

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

To Thee, O_ Lord.
Litany Before the Lord's Prayer

Russian Traditional

English adaptation from the Russian by
Professor Michael Hilko
(1905 - 1974)

Antiochian Orthodox Christian Archdiocese 9/23/13 Rev. 1 MK, CAH

18-A

* When a priest is serving with a deacon, or a bishop is serving with a priest (or priests) and/or deacon, the first response of the choir to "Among the first..." is "Amen." When the bishop is serving, and the priest(s) repeat(s) "Among the first...", the response is again "Amen", unless there is no deacon, and the choir will respond with "And of all mankind." When the deacon finally says "And for those who offer these precious and holy gifts ... and of all mankind", then the choir responds with "And of all mankind." If a priest is serving alone, this first "Amen" is omitted, and the choir will only respond with "And of all mankind."

** These next three responses may be omitted at the priest's discretion.

To The Lord's Prayer -->>

Antiochian Orthodox Christian Archdiocese 9/23/13 Rev. 1 MK, CAH
The Lord’s Prayer

Priest: And vouchsafe, O Lord, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father, and to say:

People: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.
After the Lord's Prayer

A - men. And to thy spir - it. To Thee, O Lord.

One is Holy

One is Ho - ly, One is Lord: Je - sus Christ, to the glo - ry of God the Fa - ther. A - men.

Divine Liturgy No. 1/2
After the Lord's Prayer

English adaptation from the Russian
by Professor Michael Hilko
(1905 - 1974)

One is Holy

English adaptation from the Russian
by Professor Michael Hilko
(1905 - 1974)
Communion Prayer

People: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.
Communion Hymn
Sunday
(Koinonikon)

Byzantine Tone 8

Arranged by
Michael G. Farrow

Refrain:
Praise the Lord from the heavens,

Praise him in the highest.

Verses:
1. Praise Him, all ye His angels; praise Him, all ye His hosts. (Psalm 148:2)

2. Praise Him, O sun and moon; praise Him, all ye stars and light. (Psalm 148:3)

3. Praise Him, ye heavens of heavens, and thou water that art above the heavens. (Psalm 148:4)
Before Communion

English adaptation from the Russian
by Professor Michael Hilko
(1905 - 1974)

23-A

Blessed is he that cometh in the name of the Lord;

the Lord is God and hath revealed himself unto us.

Editor's Note: This hymn may be transposed up to F-major to accommodate the previous hymn setting.
Of Thy Mystical Supper

Richard Toensing

\[\text{\textit{Of thy mystical supper, O Son of God, accept me today as a communicant. For I will not speak of thy mystery, for I will not speak of thy myst'ry to thine enemies, neither will I give thee a kiss as did Ju}}\]
Of Thy Mystical Supper

das, but like the thief will I confess thee: Remember me, O Lord, remember me, O Lord, in thy kingdom.

Of Thy Mystical Supper

das, but like the thief will I confess thee: Remember me, O Lord, remember me, O Lord, in thy kingdom.
People's Communion Hymn 24-A

Byzantine Tone 8

Frederick T. Karam (1926 - 1978)

Re - ceive me to - day, O Son of

God, as par - tak - er of thy mys - ti - cal

sup - per; for I will not speak,

for I will not speak of thy mys - ter - y to thine

People's Communion Hymn

Frederick T. Karam
(1926 - 1978)

24-A

Byzantine Tone 8

Re - ceive me to - day, O Son of

God, as par - tak - er of thy mys - ti - cal

sup - per; for I will not speak,

for I will not speak of thy mys - ter - y to thine

Antiochian Orthodox Christian Archdiocese 9/9/13 Rev. 1 MK, CAH
enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, remember me, O Lord, in thy kingdom.

People's Communion Hymn
F. Karam
We Have Seen the True Light

Nicholai Kedrov, Sr.*
(1871 - 1940)

25-F

We have seen the true light, we have received the

heavenly Spirit, we have found the true faith,

worshiping the undivided Trinity, for

he hath saved us.

* The key was lowered and other adaptations were made to the original Kedrov setting.
Let Our Mouths Be Filled

Nicholai Kedrov, Sr.
(1871 - 1940)
Adapted by
Archpriest John Finley

Soprano
Alto

Tenor
Bass

A-men. Let our mouths be filled with thy praise.

O Lord, that we may sing of thy glory,

for thou hast permitted us to partake of thy holy, divine, immortal and life-giving Mysteries.
Let Our Mouths Be Filled
Kedrov/Finley

Establish us in thy sanctification, that all the day we may meditate upon thy righteousness.

We Have Seen the True Light

Adapted from the Russian by Professor Michael Hilko
(1905 - 1974)

Russian Tone 2

We have seen the true light,

we have received the heavenly Spirit, we have found the

true faith, worshiping the undivided Trinity,

for he hath saved us.
Let Our Mouths Be Filled

Adapted from the Russian by Professor Michael Hilko (1905 - 1974)

Let our mouths be filled with thy praise, O Lord,

that we may sing of thy glory; for thou hast permitted us
to partake of thy holy, divine, immortal and life-giving mysteries.

Establish us in thy sanctification,
that all the day long we may med-i-tate up-on thy right-eous-ness.

Al-le-lu-ia. Al-le-lu-ia.

Al-le-lu-ia.
Litany / In the Name of the Lord

Adapted from the Russian by Professor Michael Hilko (1905 - 1974)

Lord, have mercy. Lord, have mercy.

To thee, O Lord. Amen.

In the name of the Lord.

Lord, have mercy.
Blessed Be The Name Of The Lord

N. Kedrov, Sr.
Adapted by J.D.F.

Bless-ed be the Name of the Lord, hence - forth and for - ev-er more.

Bless-ed be the Name of the Lord, hence - forth and for - ev-er more.

Bless-ed be the Name of the Lord, hence - forth and for - ev - er more.
Blessed be the Name

Soprano
Alto
Tenor
Bass

Allegro

Blessed be the Name of the Lord

hence forth and forever

more.

(repeat)

Blessed be the Name of the Lord

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hence forth and forever

more, forever more.

Can be sung a whole step higher
Dismissal

Bishop: *The blessing of the Lord and his mercy come upon you through his divine grace and love for mankind, always, now and ever, and unto ages of ages.*

Priest: *Let us pray to the Lord.*

Bishop: *Glory to thee, O Christ our God and our hope, glory to thee.*

A-men. *Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir-it, both now and ev-er, and un-to a-ges of a-ges.* A-men. *Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy.*

Mas-ter, bless. (Fa-ther, bless.)
Psalm 140

O Lord, I have cried out unto thee.
Hear thou me.
Lord, O Lord, I have cried out unto thee.
Hear thou me.
Give ear to the voice of my supplication, when I cry out unto thee.
Hear thou me, O Lord.
Let my prayer be set forth before thee as the evening sacrifice.
Hear thou me, O Lord.
Verses of Psalms
140, 141, and 129

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let Thine ears be attentive to the voice of my supplication.
Verses & Stichera
Tone 5
Basil Kazan

VERSE 1

Bring my soul out of prison, that I may praise thy name.

STICHERON 1

With thy noble cross, O Christ, thou hast put the devil to shame and with thy resurrection thou hast annihilated the thorn of death. Thou hast saved us too, from the gates of death. Wherefore, do we glorify thee, O only one.

VERSE 2

The righteous shall wait for me until thou repense me. The bestower of resurrection to mankind was verily led like a lamb to slaughter.
Therefore the captains of hades were terrified by him, and its portals of agony were lifted, for Christ the King of glory hath entered it, saying to those in bonds, Come ye out, and to those in darkness, be ye manifest! Out of the depths have I cried unto thee, O Lord.Isochoric hold Lord, hear my voice.

The wonder is very great, for the creator of unseen creatures hath suffered in the flesh for his love of mankind and the
Verses & Stichera
Tone 5
Basil Kazan

65

death-less one hath risen up. Come ye, therefore, O

tribes of the nations, let us bow to him in worship, for by his compassion have we been liberated from
disobedience and have learned how to praise the one God in three persons. Let thine ears be attentive to the

voice of my supplication. O light that is not apprehended by even-tide, we offer thee evening

worship, for thou hast risen on the world at the completeness of time as in a mirror and

Antiochian Orthodox Christian Archdiocese 10/05/02 Rev. 0 MK
Antiochian Orthodox Christian Archdiocese

Verses & Stichera

Tone 5
Basil Kazan

Verse 5

If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness. Let us praise with words of glorification, Christ, the element of our salvation, for by his rising from the dead he hath saved the world from false hood and the ranks of angels rejoiced and the.

STICHERON 5

thou didst descend to Hades and dissolved the darkness therein, revealing to the nations the light of resurrection. Wherefore, O Lord, Giver of light, glory to thee.

66
Verses & Stichera
Tone 5
Basil Kazan

false - hood of de - mons hath van - ished and Ad - am
rose up from the fall and the au - thor-i - ty of Di - ab - o - lus was re -
pudiatat ed. Be - cause of thy
name have I wait - ed for thee, O Lord. My soul hath wait - ed up - on thy
word. My soul hath hoped in the Lord. When the guard - ian
soldiers were ap - point - ed by the trans - gres - sors of the
law, they were in - struc - ted by them to con -
-

STICHERON 6

Antiochian Orthodox Christian Archdiocese 10/05/02 Rev. 0 MK
sleep the corpse was stolen from the tomb. But who hath ever seen and
heard at any time that a corpse was stolen, especially if it were naked and embalmed, leaving its
wrappings in the grave? Be ye not deceived, O Jews, but
learn ye the sayings of the prophets and understand that this one in truth is the Saviour of the world, the omnipotent one. From the morning watch until
night, from the morning watch let Israel trust in the Lord.

VERSE 7

STICHERON 7

O Lord, our Saviour, who didst lead hades captive and didst
VERSE 8

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

Now sing the first sticheron for the saint, then Verse 9.

VERSE 9

Praise the Lord, all ye nations. Praise him all ye people.

Now sing the second sticheron for the saint, then Verse 10.

VERSE 10

For his mercy is great 'ward us, and the truth of the Lord endures for ever.

Now sing the third sticheron for the saint, then "Glory ......."

Here end the first seven verses and resurrection stichera. When required, this is followed by verses eight, nine, ten and the three stichera for the saint of the day. When these are not sung, go directly to "Glory to the Father ......." on the following page.
Sunday of the Pharisee and the Publican

Stichera at Lord I have cried

Byzantine Tone 1
Arr. Basil Kazan
(Verses by Rassem El Massih)

For with the Lord there is mercy, and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Let us not pray, brethren, like the Pharisee; for he who exalteth himself shall be abased. Wherefore, let us humble ourselves before God, crying by means of fasting, with the voice of the publican, saying, God forgive us sinners.
Praise the Lord, all ye nations; praise Him, all ye people.

Repeat First Sticheron: "Let us not pray, brethren, like the Pharisee..."

For His mercy is great toward us and the truth of the Lord endur eth for ev er.

When the Phar issee went down with empty glory, and the publican bowed himself in repentance, they came to thee alone, O Master. But the one through boasting lost his reward, and the other by his silence deserved gifts.

Wherefore, by those sighs confirm me, O Christ God, since thou art the lover of mankind.
Sunday of the Pharisee and the Publican
Doxastikon at Lord I have cried

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

Almighty Lord, I have known how effective are tears; for they snatched Hezekiah from the doors of death, and saved the sinning woman from her chronic iniquities.

And as for the Publican they justified him more than the Pharisee. Wherefore, I implore thee to number me among them, and have mercy upon me.
Docmatic Theotokion

In the Red Sea there was once depicted an image of the unwedded Bride.

There, Moses divided the water; here, Gabriel doth minister.
after the wonder. Then the deep was trodden

dry-shod by Israel;

now Christ is born seedlessly of the

Vir-gin. The sea, after the pas-sage of

Israel, remained untrodden; the blameless one, (n)

af-ter the birth of Em-man-uel, re-mained

www.stanthonyssmonastery.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
O gladsome Light of the holy glory of the immortal, heavenly, holy and blessed Father: O Jesus Christ; Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee, Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life; Wherefore the whole world doth glorify Thee.
Verse: The Lord is robed; He is girded with strength. **Refrain**

Verse: For He has established the world so that it shall never be moved. **Refrain**

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Thee, O Christ our Saviour, Who wast incarnate and yet

wast not parted from the Heavens, do we magnify with

voic-es of song. For as the Lord Who lov-eth man, Thou

didst ac-cept the Cross and death for the sake of our race. De-

spoiling the gates of Hades, Thou didst a-rise on the
third day, saving our souls.

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

Νυγείσης σου

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

Verse #3

Kai γὰρ ἐστερέωσε

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

Aposticha #3

Σένη σου ἡ σταύρωσις

Strange is Thy cru-cifix-ion and de-scent in-to
Hades, O Friend of man. For Thou didst despoil it
and didst glorious-ly raise up with Thysel-the captives of
old, since Thou art God; Thou didst open Paradise, and make us
worthy there-of. Wherefore, do Thou grant forgiveness of
sins also unto us who glorify Thine arising
on the third day; and deem us worthy to dwell in Paradise, since Thou alone art compassionate.
Verse #4

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

Aposticha #4

O 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.
Sunday of the Pharisee and the Publican

*Doxastikon at the Aposticha*

Byzantine Tone 5
Arr. Basil Kazan

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

Mine eyes being weighed down because of mine iniquities, I am un-able to gaze at the horizon of heav-en. But thou, O Savior, accept me pen-i-tent as the pub-li-can.
Both now...

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

Aposticha Theotokion

A temple and gate art thou, a palace and throne._
of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned by His own hand, according to His own image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.
Let us believers praise and worship the Word, co-eternal with the Father and the Spirit, born of a virgin for our salvation, for he took pleasure in ascending the cross in the flesh, to suffer death, and to raise the dead by his glorious resurrection.

Quickly

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

Both now and ever and unto ages of ages. Amen.
170

Theotokion

Byzantine Tone 5

Re - joice, _____ O un - crossed gate. Re - joice, O wall__ and pro - tec - tion of those__ who has - ten un - to thee. Re - joice, O qui - et ha - ven____ who hast not known____ wed - lock, O thou who hast giv - en birth__ in the flesh to thy Cre - at - or and God, thou shalt con - tin - ue to in - ter - cede for the sake of____ those who praise and wor - ship thy birth - giv - ing.________

To Dismissal --»

Basil Kazan (1915 - 2001)

Antiochian Orthodox Christian Archdiocese 10/02/02 Rev. 0 MK

Back to Table of Contents
Positioning the Choir to Achieve the Best Sound
Sacred Music Institute 2014
Mareena Boosamra Ball
mboosamra@hotmail.com

We have all been there: the choir has been together for the past umpteen years, and “Mary” always stands in front of the 2nd music stand and HAS to stand next to “Eva” or she can’t sing. The problem, or something like this, is that Mary has a vibrato you could drive a Mack truck through and Eva ALWAYS sings below the pitch!

So, it is your difficult job to undo these situations for the sake of the choir and your sanity. It’s best to make it a game and prove to them that what you are about to do will improve the sound of your choir, making them the most angelic choir in the entire Archdiocese! Okay, so this may not actually be the case, but you can at least make it the BEST it can be!

These are the things, as choir director, which you must identify:

• A solo voice or a choral voice (Both are good voices, but the choral voice is better for choral blend.)

• A poor voice
  1. Wide vibrato
  2. Too nasal
  3. Too bright
  4. Loud – non-blending
  5. Weak ear
Basic philosophy of positioning a choir

A. Positioning within a section (Soprano, Alto, Tenor or Bass)
   1. The best ears need to be in the middle for the core of the sound
      a. Weaker ears on the outer edge of the section
      b. Strong ear at the end of the row on either end
      c. Powerful voices on the inner core (keep the weaker voices surrounded)
   2. The strength of a voice
      a. Of the best ears, begin with the smaller voice that blends well with the larger voices
      b. Then move to the smaller voices

B. Ingredients of blend
   1. Pitch
   2. Vibrato
   3. Tone color
   4. Physical height
   5. Size of the sound (large voice vs. small voice)
      a. Does the large voice come down to meet the smaller voice or does the smaller voice work to meet the level of sound from the large voice?
   6. Rhythm (larger voiced singers tend to drag tempos)

C. Model pairs
   1. Strong ears and smaller voices make a natural blend
   2. Find a model pair and work out from there
   3. Test each voice with the model and then place them accordingly
   4. Your chosen model is not always absolute. A new model may be discovered as you add voices

D. Blending of opposites
   1. Dark voice matched with bright voice
   2. Straight tone matched with vibrato
   3. Poor ear matched with strong ear
   4. Heavy voice matched with light voice for faster rhythmic motion
   5. Untrained singer matched with trained singer
Seating a choir

A. How this sounds is all your personal taste. However, once you begin listening to your singers individually and then find ways for them to create the perfect blend within their section, it will all become clear to you.

B. Procedure
1. Sing through *America* in E flat with the whole choir (soprano and tenor will use this pitch)
2. Have basses and the altos sing it in D flat when they are being worked with to keep the pitch at a comfortable level
3. Find your model (two voices from one section that blend the best)
4. Test each voice alone and then with the model
5. It’s okay to ask the singers who they felt the most comfortable singing next to. You may not change it, but it might swing a tough decision

What to look for in a leader:

1. Great pitch
2. Color or timbre (*pronounced: tam – brr*)
   a. First Sopranos should be lush and round at the top
   b. Second Sopranos should be brighter
3. Musicianship – Readers vs. non-readers

Quick Fixes:

A. To hide a vibrato, pair with a straight toned singer
B. Poor pitch: place in front of a strong singer of the same voice part
C. Too big of a voice, place behind a weak one
D. Do not place larger voiced in the middle or on the ends
E. You may need to come up with more than one placement depending on your choir’s ability to read music.
F. Quick blending tip: Take your best voice and have the other voices in the section try to imitate the sound, i.e. modeling
Some famous choral placements:

A. Paul Christiansen – Concordia College

- Bass II  Tenor II
- Bass I  Tenor I
- Sop II  Alto II
- Sop I  Alto I

B. Weston Noble – Luther College

- Bass I  Tenor I
- Bass II  Tenor II
- Sop I  Alto II
- Sop II  Alto I

C. Bruce Chamberlain – University of AZ, Arizona Choir

- Bass I  Bass II  Tenor I  Tenor II
- Alto II  Alto I  Sop II  Sop I