

Intermediate Byzantine Notation

with Dr. Nicholas Jones

Objective

Attendees will learn about scale changes, complex rhythms, basic interpretation, and introductory composition skills.

Prerequisites

A fluent knowledge of the byzantine note names (Ni, Pa, You...), basic up and down symbols, and simple rhythms is essential to begin this course. If you can read and chant an heirmologic/brief hymn from Vespers by yourself and at the appropriate tempo, you should be equipped to begin going deeper. For example, look at the following hymn; if you can chant it by sight, you should be able to join the course:

http://www.stanthonyssmonastery.org/music/Vespers/b2170_Lord_I_have_cried.pdf

Summary

Intermediate Byzantine Notation will consist of five 2-hour sessions. Each session will build upon the prior lesson, and the skills acquired there. We will begin by discussing scale changes and ways to word paint. We will also introduce more complex rhythms that are found in Doxastica and Cherubic hymns. Interpretation will be discussed throughout the course, as needed. Finally, we will look at the basics of musical composition in the byzantine style.

The Scales

Octave Natural Diatonic Scale	Hard Chromatic Scale	Soft Chromatic Grave Diatonic Mode	Scale of the Enharmonic Mode from Zw (Zω)	Scale of the Grave from Γα (Ga)
8	4	8	6	6
10	6	14	12	12
12	8	16	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12
12	12	12	12	12

Scales with Disjunct Tetrachords

Modulants (fthores):	N _η	Π _α	B _ς	Γ _α	Δ _τ	K _ε	Z _{ω'}	N _{η'}	Δ _τ
A. Diatonic family:	Ν _η	Π _α	B _ς	Γ _α	Δ _τ	K _ε	Z _{ω'}	Ν _{η'}	Δ _τ
B. Chromatic family:	1) Soft Chromatic → (N _η , B _ς , Δ _τ , Z _{ω'}), ο (Π _α , Γ _α , K _ε , N _{η'})	Π _α	B _ς	Γ _α	Δ _τ	20	K _ε	Ν _{η'}	Δ _τ
C. Enharmonic family:	2) Hard Chromatic ↔ (Π _α , K _ε), ο (Δ _τ , Π _{α'})	Ζ _ω	Ζ _ω	Ζ _ω					

Use of Dotted Gorgon	Γ → ↓ 1/3	↑ 2/3 (down beat)	↓ ↑ 1/3 (up beat)
Π _α 14 Β _ς 4 Γ _α 4 Δ _τ 20 K _ε			

FROM MY YOUTH

Brief Version

χ 150

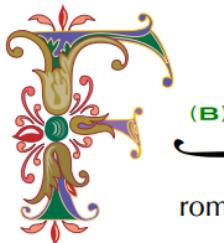
Fourth Mode

Duration: 1:30

Intonation: #9

^τΗχος τός Β&

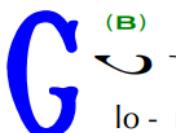
Ἐκ νεότητός μου



rom my youth do man - y pas-sions war a- gainst me; ⁶ ρ but
do Thou Thy-self de - fend and save me, O my Sav - iour.



e hat - ers of Si - on shall be shamed by the Lord; ⁶ ρ for, like
grass, by the fi - re shall ye be with-ered.



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

ρ



(B)

n the Ho - ly Spir - - it ev - ery soul is quick - - ened and through

cleans- ing is ex - alt - - ed and made ra - diant ⁶ λ by the Tri - ple

U - ni - ty, in a hid-den, sa - cred man - - ner. ⁶ λ



(B)

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

ges. A-men.



(B)

y the Ho - ly Spir - it, the streams of grace gush forth, ⁶ λ wa - ter -

ing all cre - a - tion ³ π un - to the be - get - ting of life. ⁶ λ

FROM MY YOUTH

Long Version

χ^{80}

Fourth Mode

adapted from Petros Peloponnesios (d. 1777)

Duration: 4:00

Intonation: #9



$\text{Ἅ} \chi \text{o} \varsigma \text{ } \text{B} \gamma$

Ἐκ νεότητος μου

rom my youth _____ do man - y _____ pas - - - sions

war _____ a - - against _____ me; ^(Δ) b^6 but do _____ Thou Thy -- self _____ de -
- - - fend _____ and save _____ me, O _____ my _____ Sav - - -

b^4
iour._____

b^6

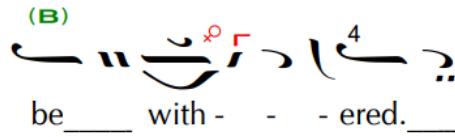


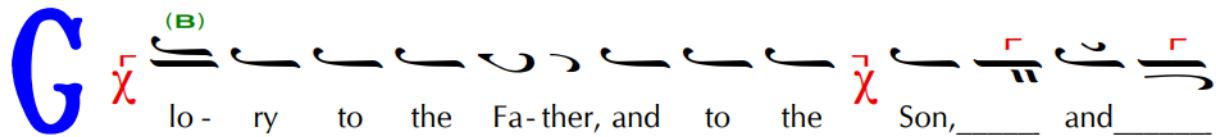
(Δ)

e _____ hat - - ers of Si - - - on _____ shall _____ be _____

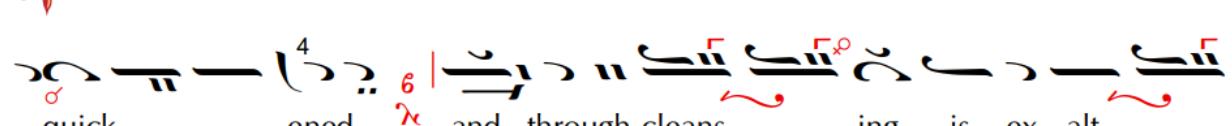
shamed _____ by the ____ Lord; ^(Π) b^6 for, _____ like _____

grass, π^z by the ____ fire _____ shall _____ ye _____

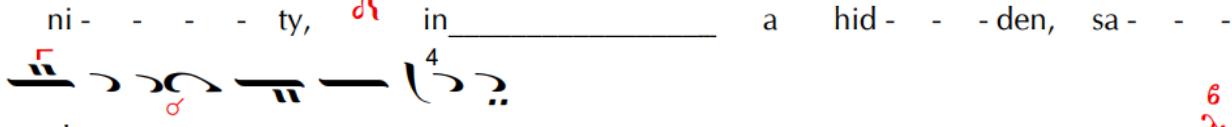
(B)  4
be ____ with - - - ered. 6
χ

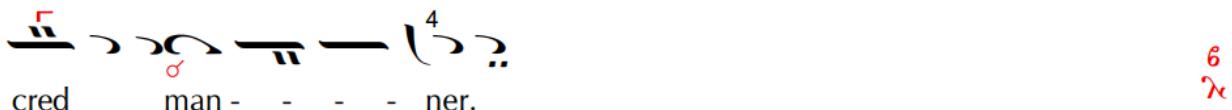
G χ  lo - ry to the Fa-ther, and to the χ Son, ____ and ____

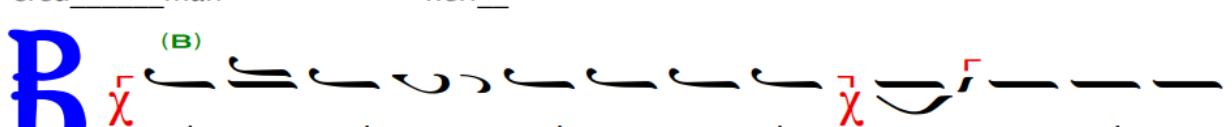
 4
____ to ____ the Ho - ly ____ Spir - - - it. 6
χ

(B)  n the Ho - ly Spir - - - it ev - - - ery soul ____ is ____

4
_quick - - - ened χ and through cleans - - - ing is ex - alt - - -

 (M)  (Δ)
ed ____ and made ____ ra - di - - ant Δ by the Tri - - ple ____ U - - -

 (B)
ni - - - ty, Δ in ____ a hid - - - den, sa - - -

 (Δ)
cred ____ man - - - ner. 6
χ

B χ  oth now and ev - er, and un - to the χ ag - - es of ag -

 4
- - - es. A - - men. 6
χ



(B)

y the Ho - ly_ Spir - - - it, the_ streams_____

of grace_____ gush_____ forth, ⁴ ^(P) wa - - - - - ter - - - -

ing ^(Δ) ^π all cre - - a - - - tion un - - - to_____ the ^ο be -

get - - - - - ting_ of_ life. ^ο ^λ

FIRST MODE

Lord, I Have Cried

⁸Ηχος Λ Πα

χ 84



Κύριε ἐκέκραξα

(Π) ord, I have cried un - - to Thee, heark -

en un - - - to me; π q hear - - - en un - - to

me, O Lord. π q Lord, I have cried un -

- to Thee, π q heark - en un - to me; π q at - tend to

the voice of my sup - pli - ca - - - tion π q when

I cry un - to Thee: π q Hear - - en un - - to me

____ O Lord.

 et 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. 

CHERUBIC HYMN

First Mode

based on the version attributed to
Theodore Papaparaschou
"Phokaeus" (1790-1851)

Duration: 5:00 +
1:00 + :45

χ 76

$^{\circ}H\chi o\varsigma$ \dot{q} $\Pi\alpha$

π
 q

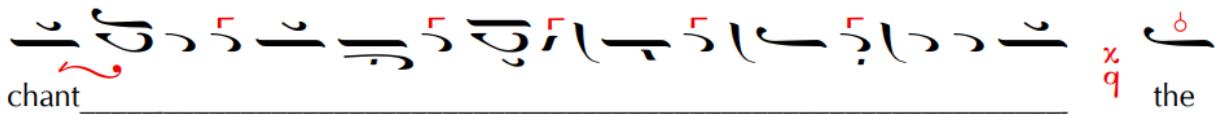
The musical notation consists of several staves of neumes (short vertical strokes) and corresponding lyrics. The lyrics are:

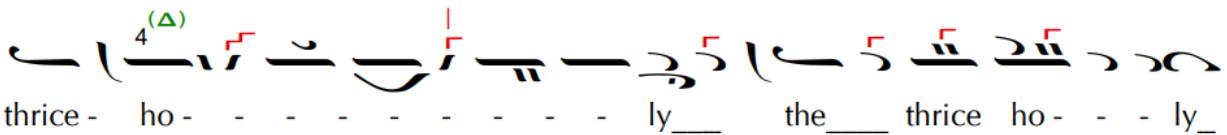
- et _____ u[s] _____
- let _____ us, _____
- who _____ mys - - - - - - - -
- - tic - - 'ly _____ rep - re - - se[nt] _____
- rep - - re - -
- sent _____ the Che - - - - ru - -
- - - - the Che - - ru - - bim _____ Δ
- and _____ cha[nt] _____

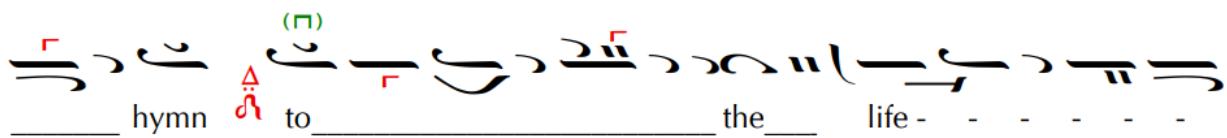
Performance markings include:

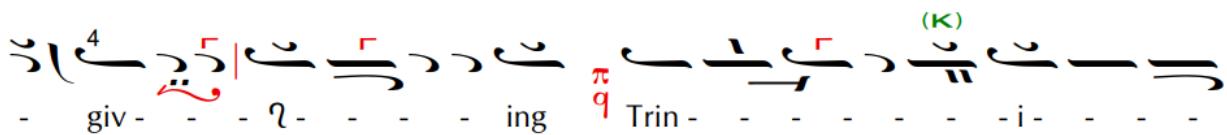
- (N) (M) (P) (K↓) (Δ↓) (M) (P) (K) (Δ)
- 3 4 3 3 4 3 3 3
- Slurs and dots indicating pitch and rhythm.

 (Δ) (K) and

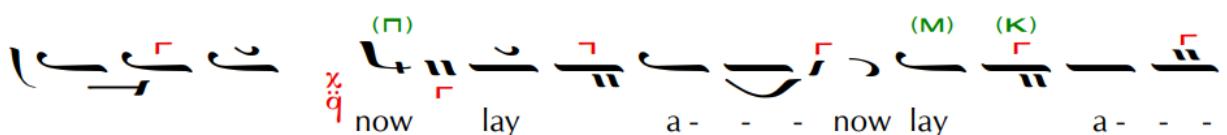
 chant the

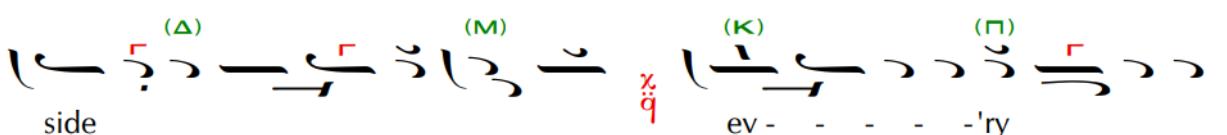
 thrice - ho - ly the thrice ho - ly

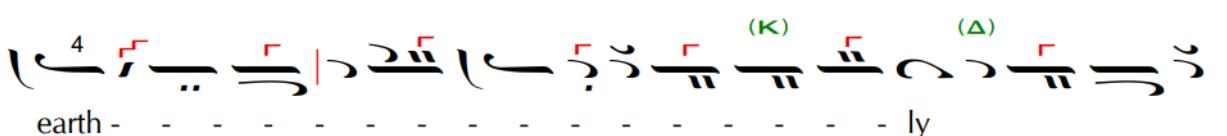
 hymn to the life -

 - giv - ing Trin - i -

 - ty, -

 now lay a - now lay a -

 side ev - 'ry

 earth - ly

 ev - 'ry earth - ly care

T ^(Π) we may ^(Κ) re - ceive ^(Κ) the King ^(Κ)

 of ^{(Δ) (M)} all ^(Π) the ^(Κ) King ^(Κ) of ^(Κ)

 all ^π
^q

After the Great Entrance:

I ^(Π) ^(Κ)

^π
^q

 es - ^(Δ) ^(Π) ted ^(Π) by ^(Π) thē ^(Π) an - ge - ^(Π) lic

 or - ^π
^q Al - le - lu - ³ i - a. ³

^π
^q

CHERUBIC HYMN

First Mode

adapted from Athanasios Karamanis (1911-)

Duration: 4:45 +
1:15 + 1:00



Ἄχος ἡ Πα

χ 54 π

et u[s]

let us, who my[s] - mys tic 'ly

rep - re - rep -

re - sent the Che - ru -

the Che - ru - bim

and cha[nt]

The musical score consists of five staves of neumes. The first staff begins with a decorative floral ornament. The second staff starts with 'et' and ends with 'u[s]'. The third staff starts with 'let' and ends with 'my[s]'. The fourth staff starts with 'mys' and ends with 'tic'. The fifth staff starts with 'rep' and ends with 'rep'. The sixth staff starts with 're - sent' and ends with 'the Che -'. The seventh staff starts with 'the Che -' and ends with 'bim'. The eighth staff starts with 'and' and ends with 'cha[nt]'. Various neumes are colored in red, green, and black. Some neumes have small numbers above them (e.g., 3, 4, 5). There are also some small symbols like (M), (N), (K), and (D) above certain neumes.

and _____ chant _____

 the thrice - - ho - - - - -

 ly the thrice ho - - ly hymn to the

 life - - - - - giv - - - - ing Trin - - - - i -

 ty now lay a - -

 side ev - - - - 'ry earth - - ly

 care, π_q

ΑΝΑΡΦΟΡΑ

Third Mode

adapted from Basil Nikolaidis (1915-1985)
the Presiding Protopsaltis of the Patriarchate of Constantinople (1965-1985)

* $\text{H}\chi\text{o}\xi$ $\Gamma\alpha$

χ 88

L $\text{ord, } \underline{\text{have}} \text{ mer-} \underline{\text{cy.}}$

B $\text{Lord, } \underline{\text{have}} \text{ mer-} \underline{\text{cy.}}$

C $\text{Lord, } \underline{\text{have}} \text{ mer-} \underline{\text{cy.}}$

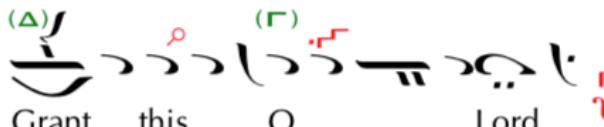
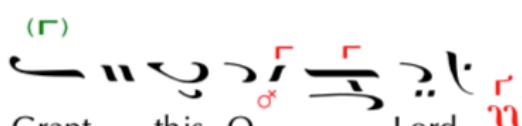
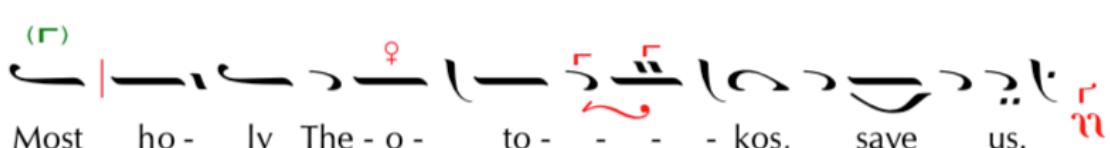
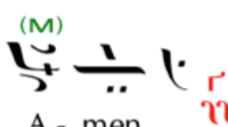
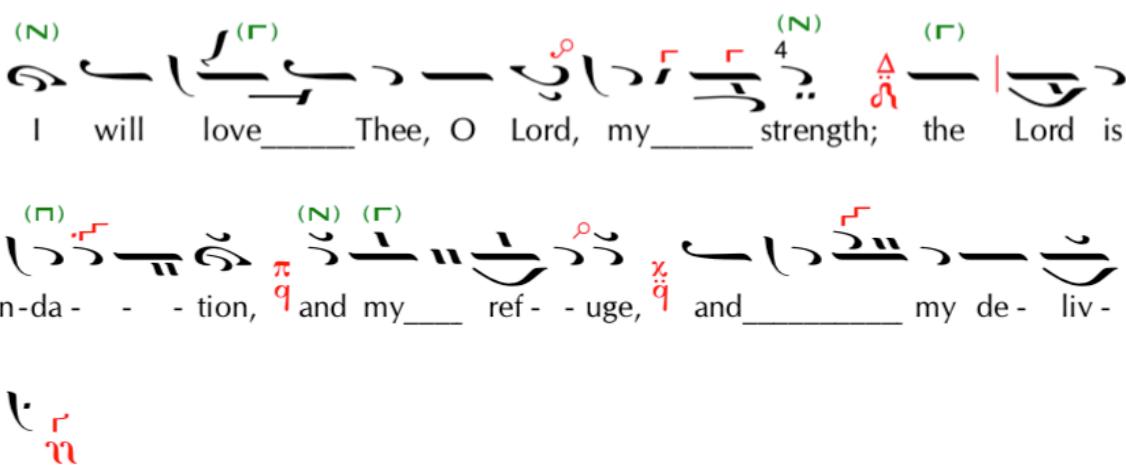
D $\text{Lord, } \underline{\text{have}} \text{ mer-} \underline{\text{cy.}}$

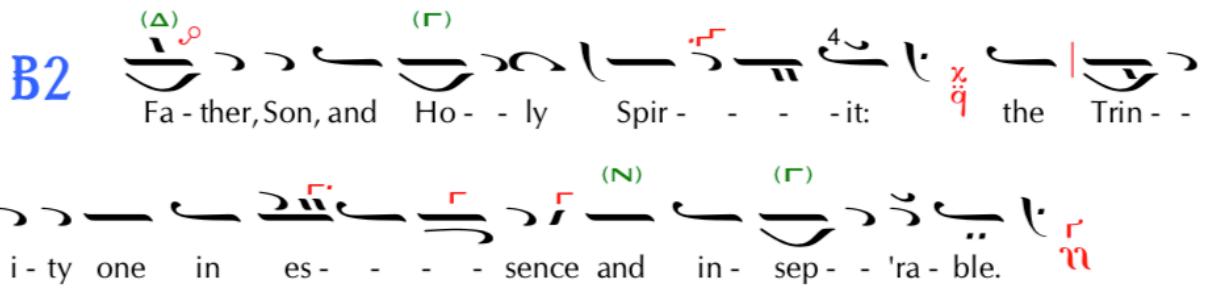
E $\text{Lord, } \underline{\text{have}} \text{ mer-} \underline{\text{cy.}}$

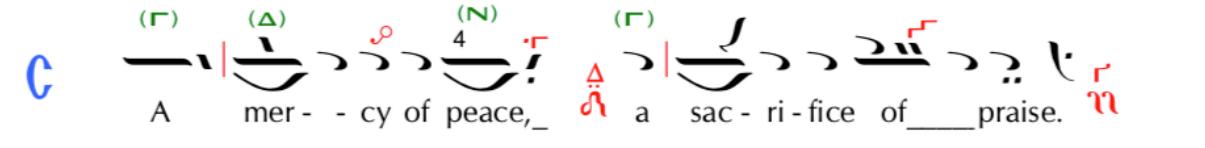
1 $\text{Grant, } \underline{\text{this, }} \text{ O } \underline{\text{Lord.}}$

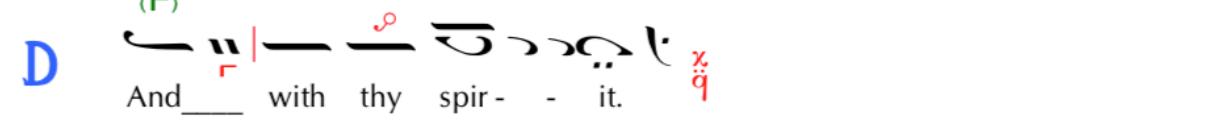
2 $\text{Grant, } \underline{\text{this, }} \text{ O } \underline{\text{Lord.}}$

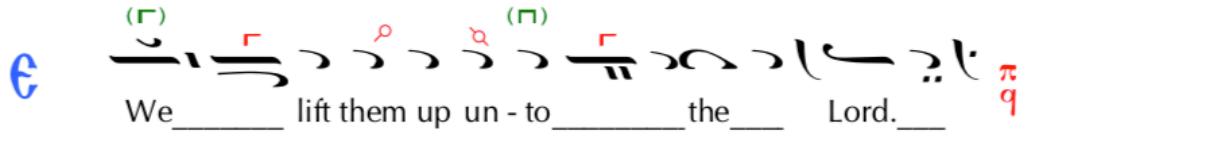
3 $\text{Grant, } \underline{\text{this, }} \text{ O } \underline{\text{Lord.}}$

- 4** 
Grant this, O Lord.
- 5** 
Grant this, O Lord.
- 6** 
Grant this, O Lord.
- 7** 
Most holy Theotokos, save us.
- 8** 
To Thee, O Lord.
- 9** 
Amen.
- A** 
And to thy spirit.
- B1** 
I will love Thee, O Lord, my strength; the Lord is my foundation, and my refuge, and my deliverer.

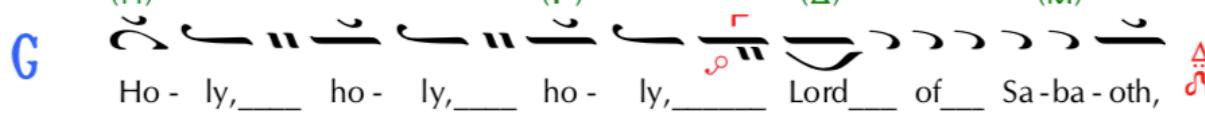
B2 

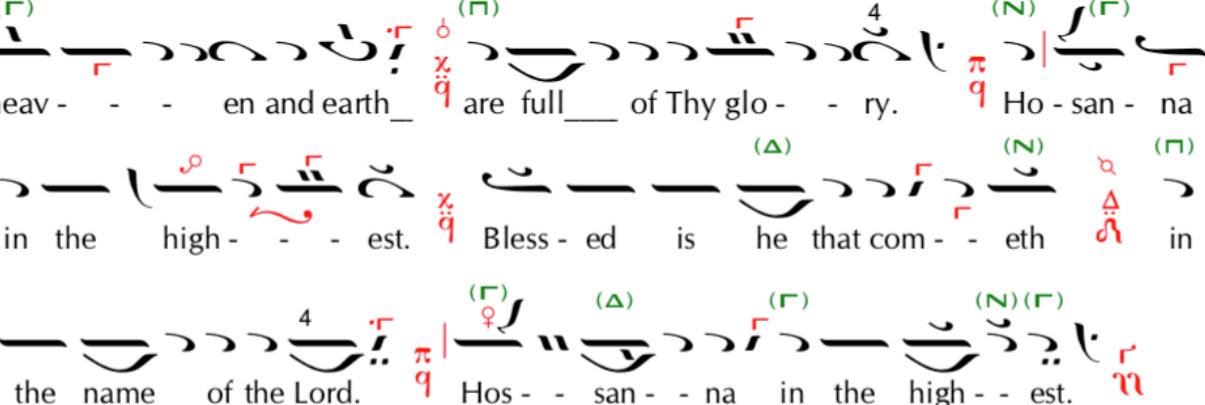
C 

D 

E 

F 

G 



H A - - - men.

I A - - - men.

J We ____ hymn ____ Thee, we ____ bless ____ Thee, we give thanks un -

- - to ____ Thee, O ____ Lord, and we pray ____ un - to ____ Thee,

O ____ our ____ God.

SLOW STICHERA

Plagal Second Mode

Ὕχος λαττία

Verse #3

Ἐκ βαθέων χ

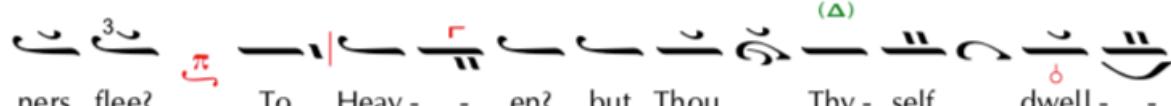
Out of the depths have I cried un-to Thee, O Lord; O Lord,
 — hear my voice.

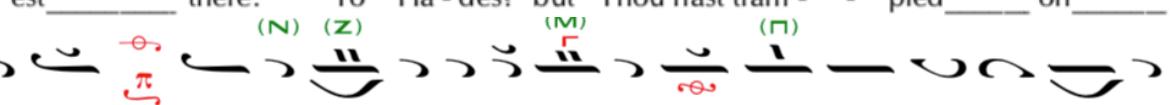


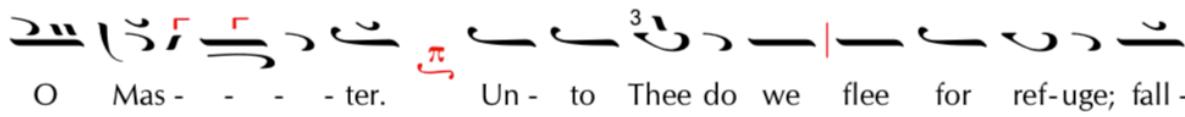

Stichera #3

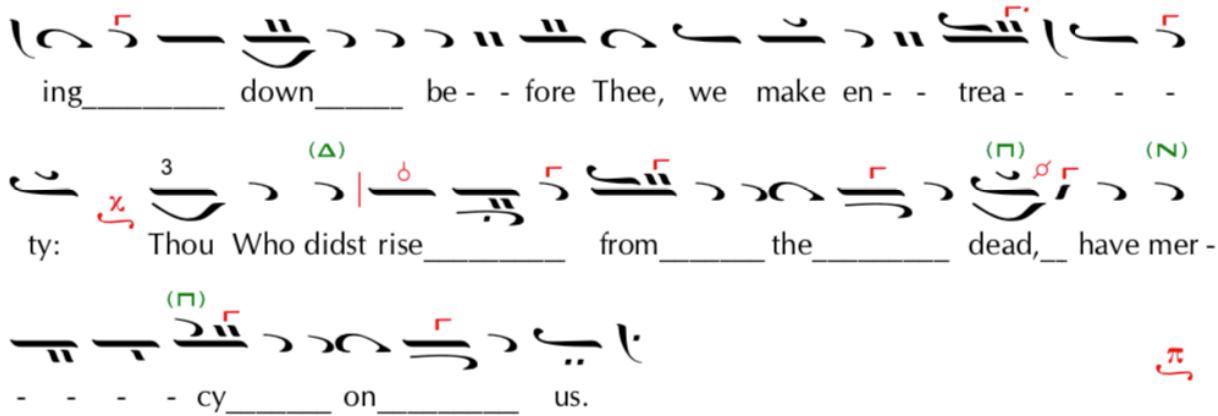
Σὲ Κύριε

 rom Thee, O Lord, Who art in all cre -
 a - - - - tion, whith- er shall we sin - - - - -
 ners flee? To Heav - - en? but Thou Thy - self dwell - -
 est there. To Ha - des? 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 ref-uge; fall -

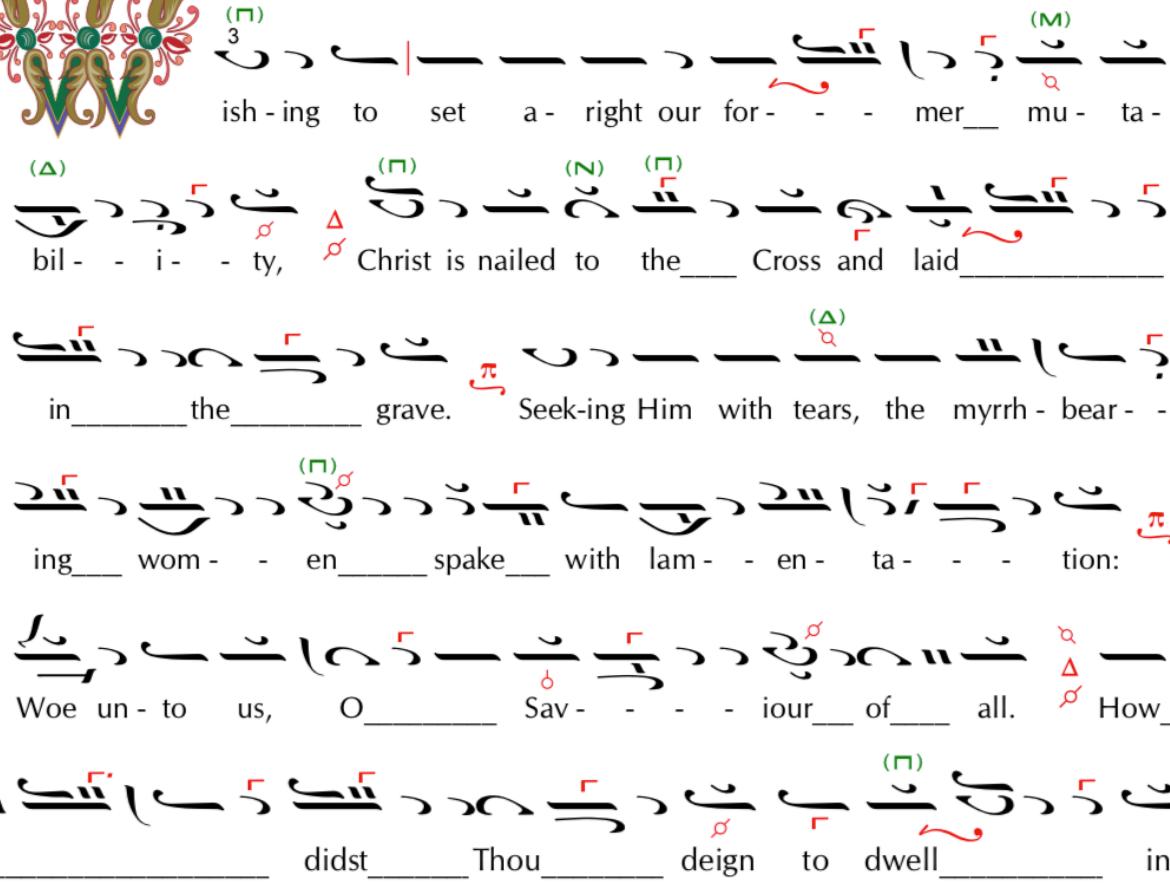

 ing ____ down ____ be - - fore Thee, we make en - - trea - - -
 ty:  Thou Who didst rise ____ from ____ the ____ dead,  have mer -

 - - - - cy ____ on ____ us.

Aposticha #3

Τεύσεως ἡμάς




 ish - ing to set a - right our for - - - mer  mu - ta -
 bil - - i - - ty,  Christ is nailed to the ____ Cross and laid ____

 in ____ the ____ grave.  Seek-ing Him with tears, the myrrh - bear - -

 ing__ wom - - en ____ spake ____ with lam - - en - ta - - - tion:

 Woe un - to us, O ____ Sav - - - iour ____ of ____ all.  How -


the__ grave? And hav - ing deigned to dwell__ there - - - in, Δ 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, Δ and cause our tear - ful____ la-ment____
 to____ cease. π And as they__ grieved, an An - gel cried____
 ____ out to____ them: Cease your lam - - en - - - ta - - - tion____
 and tell____ the____ a - pos - - - - tles π that the
 Lord____ is__ ris - en, grant - ing____ un - to____ the____
 world Δ for - - give - - ness and____ great mer - - - - cy. π

Plagal 2nd Aposticha #3 – Hymn Text

Wishing to *set aright our former mutability*, Christ is nailed to the Cross and laid in the grave. Seeking Him with tears, the myrrh-bearing women spake with lamentation: Woe unto us, O Saviour of all. How didst Thou deign to dwell in the grave? And having deigned to dwell therein, how wast Thou stolen? How wast Thou removed? What place hath hidden Thy life-bearing Body? But, O Master, reveal Thyself to us, as Thou didst promise, and cause our tearful lament to cease. And as they grieved, an Angel cried out to them: Cease your lamentation and tell the Apostles that the Lord is risen, granting unto the world forgiveness and great mercy. (**HTM**)

Desiring to *return us to Paradise*, * Christ was nailed to the Cross and placed in a tomb. * The Myrrhbearing Women sought Him with tears, crying, * “Woe to us, O Savior! * How do You deign to descend to death? * What place can hold Your life bearing body? * Come to us as You promised! * Take away our wailing and tears!” * Then the Angel appeared to them: * “Stop your lamentations! * Go, proclaim to the Apostles: * ‘The Lord is risen, // granting us purification and great mercy!’” (**OCA**)

Wishing to *lift us out of the ancient corruption*, Christ was nailed upon the cross and laid in the tomb. In tears the women bearing myrrh searched for him and said lamenting: Woe to us! O Savior of all, how did you consent to stay in a tomb? And as you stayed there willingly, how were you stolen? How were you moved? What place now hides your life-giving body? O Master, appear to us as you have promised, and dry up the fountain of our tears. Thereupon as they wept, an angel came to them and cried: Cease your weeping and tell the apostles that the Lord is risen, granting the world forgiveness and great mercy. (**GOA**)

Wishing to *set us upright from our ancient fall*, Christ was nailed to a cross and placed in a tomb. The Myrrhbearing Women, as they sought him with tears, said, lamenting: Alas, Saviour of all, how is it that you deigned to dwell in a tomb? How is it, since you dwelt there willingly, that you have been stolen? How is it that you have been moved? What place has hidden your life-bearing body? But Master, as you promised, appear to us, and bring to an end the grieving of our tears. But as they lamented an Angel cried out to them: End your lament! Say to the Apostles that: The Lord has risen, granting the world pardon and his great mercy. (**EL**)

Πεύσεως ἡμᾶς – from a word for flow, run, stream, gush.

Μετὰ δακρύων – with tears

BRIEF STICHERA

Fourth Mode

^{τόνος} Ἡχος Ι^{τος} Β⁸

Verse #1

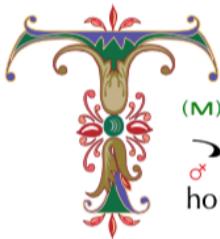
Ἐξάγαγε ἐκ φυλακῆς Χ⁶

Bring my soul out of pris - on Χ that I may con - fess Thy Name.

Stichera #1

Τὸν ζωοποιόν σου Σταυρόν

n wor-ship-ping Thy life- cre- at- ing Cross un- ceas- ing- ly, O
 Christ God, we glo- ri- - fy π Thy Res- ur- rec- tion on the third day; for
there - by hast Thou re - newed the cor - rupt - ed na - - - nature of man, O Al -
mighty One. And Thou didst show un - to us the way up un - to the Heav - -
ens, since Thou a - lone art good and the Friend of man.



Stichera #2

Τοῦ ξύλου τῆς παρακοής

(M) (B)
hou didst an - nul the sen - tence of the tree of dis - o -

be - di-ence, O Sav-iour, by be - ing nailed will-ing-ly to the Tree

(N) (P)
of the Cross. And by de - scand - ing in - to Ha - des, O Might - y

One, as God Thou didst rend a - sun-der the bonds of death. Where-fore, we

wor - - - ship Thy Res - ur - rec - tion from the dead, while cry-ing out

in glad-ness: O Al - might - y Lord, glo-ry be to Thee.

SLOW STICHERA

Fourth Mode

Ὕχος Ἀ Πα

Verse #7

Ἄπὸ φυλακῆς πρωῖας Χ π

F (Π) rom the morn - ing watch un - til night from the morn - ing watch
 let Is - ra - el hope _____ in _____ the _____ Lord. π



Stichera #7

Κύριε ἡ ἐκ Πατρός σου

(Π) (Β) Lord, Thy birth from the Fa - - - ther is time-less and
 _____ from ev - er - last - - - ing; Thine in - car - na - tion of the Vir -
 (Ν) (Π) (Μ) (Π) (Ζ)
 - gin is in - ex - press - i - - ble π and _____ in - - ex - - pli - ca -
 (Ν) (Π) (Ν) (Π) (Β)
 - ble to _____ men. And Thy de - scent in - to Ha - des is ter - ri - ble un -
 (Π) (Π) (Π)
 to the dev - - - il _____ and his an - - - - gels; π for hav - ing

(Z) (N) (P)
tram - - - pled on__ death, Thou__ didst a - rise____ on__ the__

(B) (P) (N)
third____ day, π q grant-ing in - cor - rup - tion and__ great__

(P) (B)
mer - - cy__ un - to__ men.

6
λ

PARTAKE YE OF THE BODY OF CHRIST

Communion Hymn for Pascha

Plagal First Mode

adapted from Hieromonk Gregory
of Simonos Petras Monastery

Duration: 1:30

Ὑχος ἡ ḥ Πα



The musical notation consists of eight staves of neumes. The first staff begins with a large decorative initial 'P'. The lyrics are as follows:

ar - - - - - - - - take _____
 ye _____ of _____ the _____ Bod -
 - - - - y _____ the Bod -
 y the Bod - - - y of _____ Christ, _____ taste -
 the foun - - tain _____ of im - mor - - - tal -
 - - - i - - - ty. _____

Accents and mode markers are indicated above the neumes:
 Staff 1: (Π) (Ν) (Π)
 Staff 2: (Κ)
 Staff 3: (Δ) (Κ)
 Staff 4: (Ν) (Μ)
 Staff 5: (Π)
 Staff 6: (Κ)
 Staff 7: (Δ) (Κ)
 Staff 8: (Δ) (Κ)

Final neumes: Χ 76 π q

BY THE WATERS OF BABYLON*

PSALM 136

χ 68

Third Mode

Duration: 11:30

adapted from Hourmouzios Hartophylax (1780-1840)

Intonation: #8

Ὕχος Ῥπαντά Γα

Ἐπὶ τῶν ποταμῶν



y the wa - - - - ters of Bab - - y - - - lon,

there we sat down and we wept and

we wept when we re - mem - - - bered Si - - - - -

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

Let my tongue cleave to my

throat, if I re - mem - - - ber thee not.

Al - le - lu - - -

i - - - - - a. ן

9 Re - mem - ber, (ג) O (ה) Lord, (ה) the (ה) sons ן (ז) the (ז) sons ן
 _____ of _____ E - - - - - dom, ן in the day _____
 _____ of _____ Jer - u - - - - sa - - lem. (מ) (ז)
 Al - le - lu - - - - ן

i - - - - - a. ן

10 Who said: Lay ן waste, (ג) to ן her, ן lay ן waste (ג) to
 _____ her, e - ven to the (ה) foun - - da - - tions (ה) there - - of. (מ) (ה)
 Al - le - ן

lu - - - - - i - - - - a. ן



□

The EXALTATION OF THE CROSS

September 14

Vespers Doxasticon

χ 88

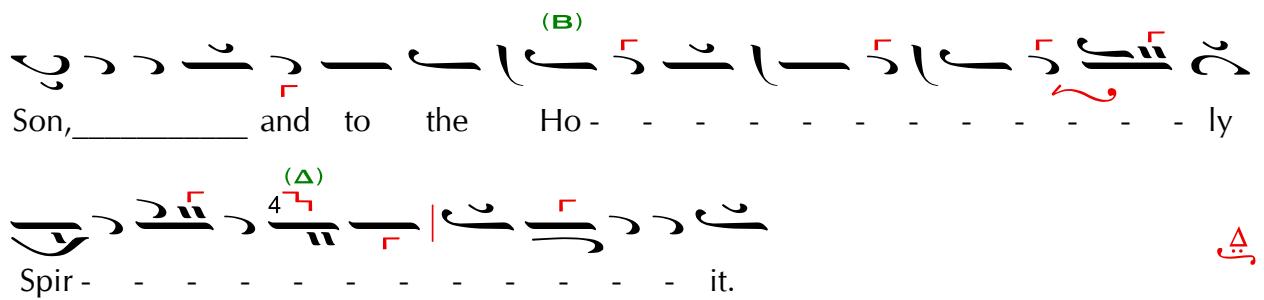
Second Mode (Soft Chromatic)

Intonation: #7

$\text{Ἔ} \text{χος}$ $\overline{\text{ε}} \text{π}$ Δi

$\Delta \text{o} \xi \alpha$ $\Pi \alpha \tau \rho \iota$

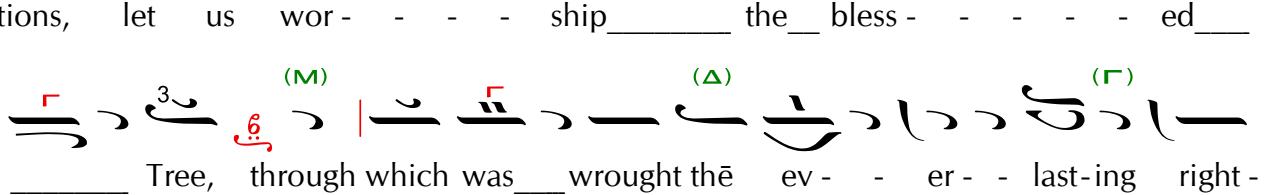
G lo- - - - - ry to the Fa- ther, and_ to the_

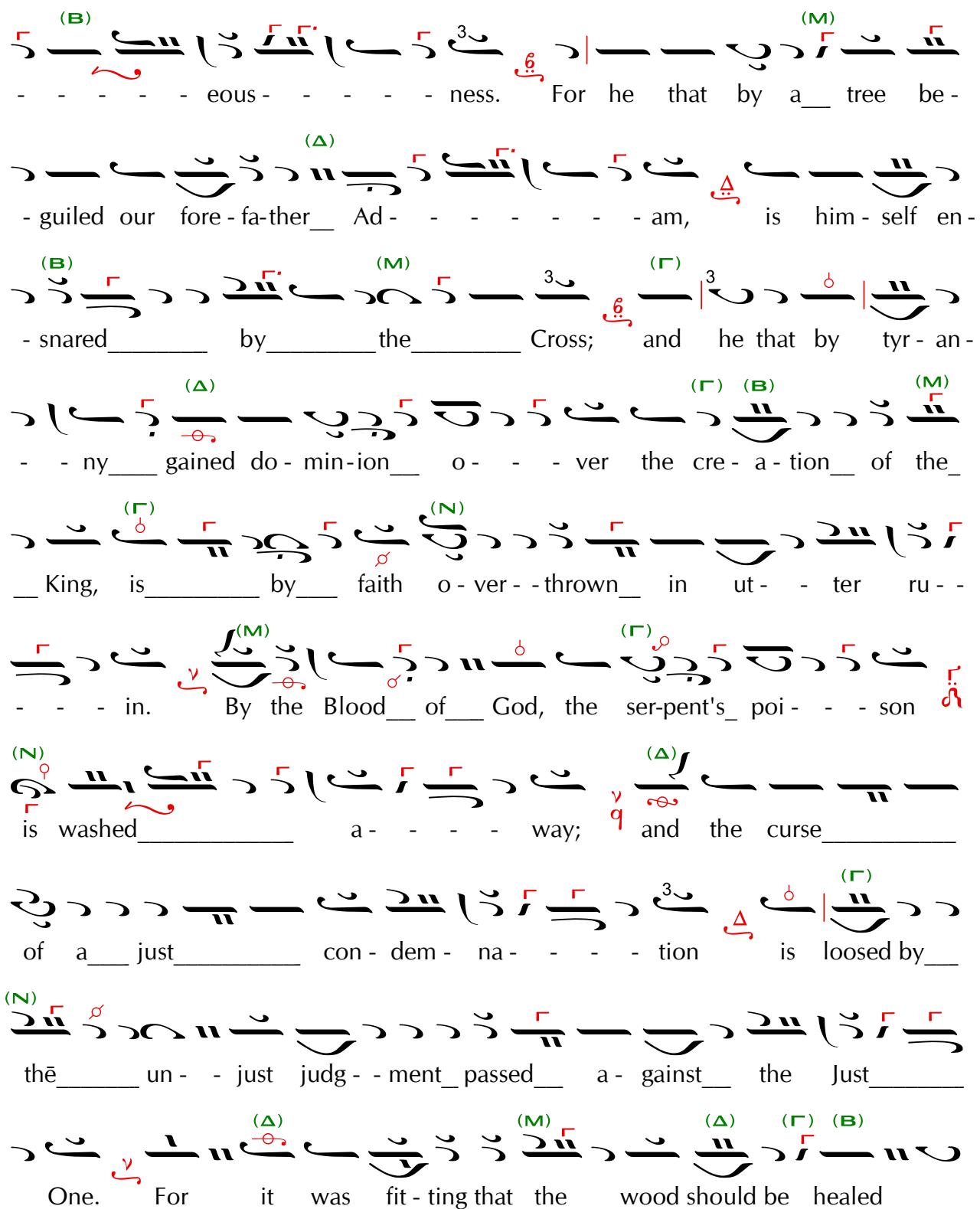

 Son, _____ and to the Ho - - - - - - - - - - - - - - - - - ly
 Spir - - - - - - - - - - - it. Δ

Καὶ νῦν

Both now and ev - - - - - er ³  and un - to thē 
 a - - - ges of  a - - ges.  A - - men. 

Δεῦτε πάντα τὰ ἔθνη


 ome, _____ all _____ ye _____ na - - - - - - -
 tions,  let us wor - - - - ship _____ the_ bless - - - - ed _____

 Tree, through which was wrought thē  ev - - er - - last-ing right -

(B) 

 - - - - - eous - - - - - ness. For he that by a tree be -

(Δ) 

 - guiled our fore-fa-ther Ad - - - - - am, is him-self en -

(B) 

 - snared _____ by _____ the _____ Cross; and he that by tyr-an -

(Δ) 

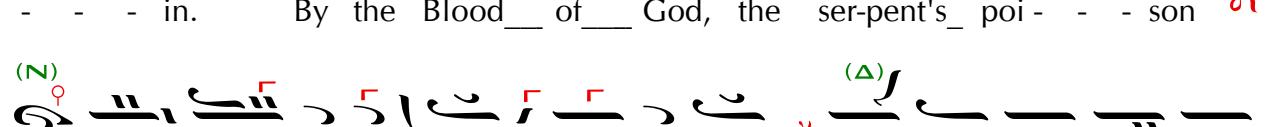
 - - ny____ gained do-min-ion____ o - - - ver the cre-a-tion____ of the_

(Γ) (B) 

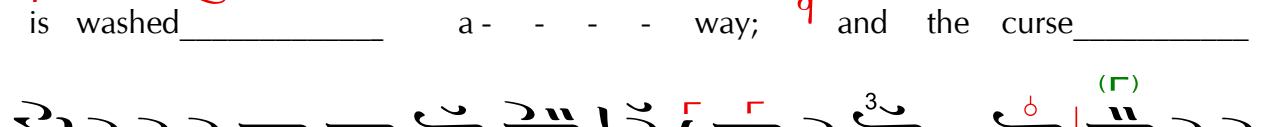
 _____ King, is _____ by _____ faith o-ver-thrown____ in ut- - - ter ru - -

(Γ) 

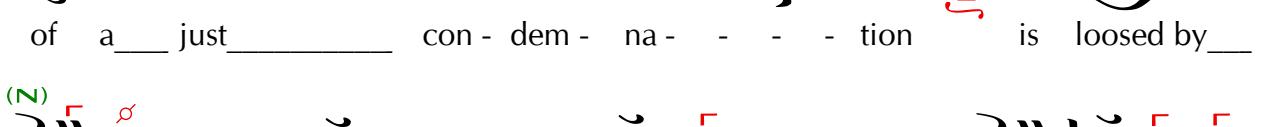
 - - - in. By the Blood____ of____ God, the ser-pent's____ poi - - - son 

(N) 

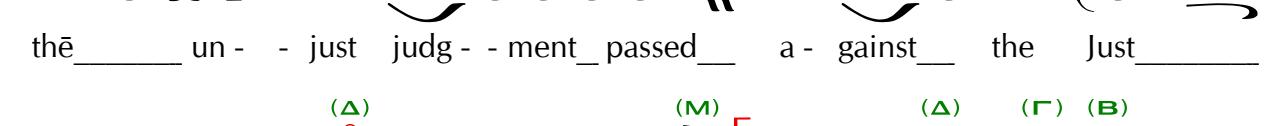
 is washed_____ a - - - way;  and the curse_____



 of a____ just____ con-dem-na - - - tion  is loosed by_____

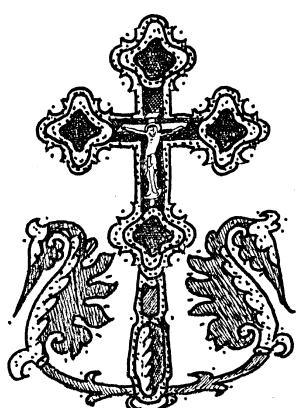
(N) 

 the____ un - - just judg- - ment passed____ a - gainst____ the Just_____

(Δ) 

 _____ One. For____ it was fit-ting that the____ wood should be healed_____

by _____ wood; ^(M)
 and that the suf - fer - - ings ^(N) of him
 who was con - - demned be - cause ^(O) of the tree should
 be done a - - way ^(P) through the pas - - - - -
 sion of Him ^(M) Who is pas - - - - less. But,
 O Christ our ^(B) King, glo - ry to thy dread
 dis-pen - sa - tion toward us, ^(D) where - by Thou hast saved us
 all, ^(M) since Thou art good and the ^(D) Friend ^(M) of
 man. ^(D)





THIRD MATINAL DOXASTICON (ΕΩΤΗΝΟΝ)

Third Mode

χ 88

Intonation: #8

Ἄγιος Γά

Δόξα Πατρί

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

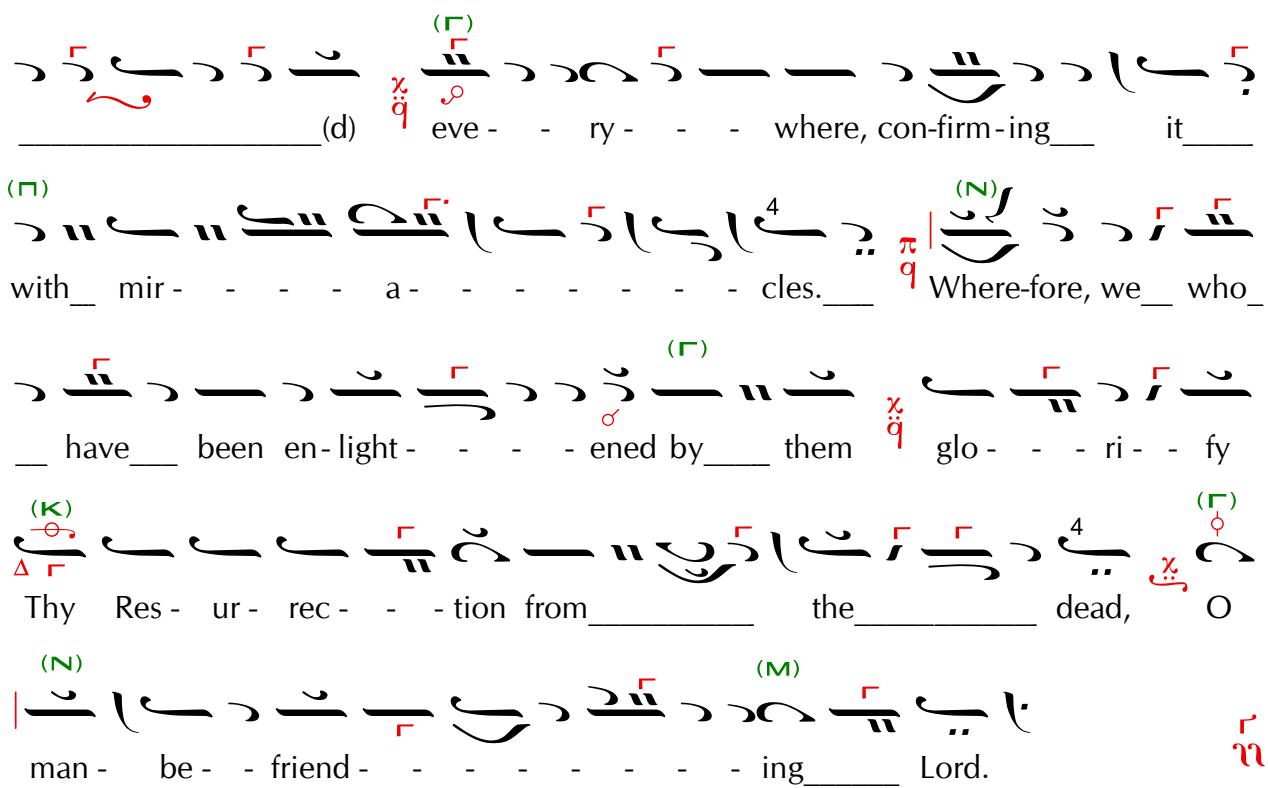
it.



Τῆς Μαγδαληνῆς Μαρίας

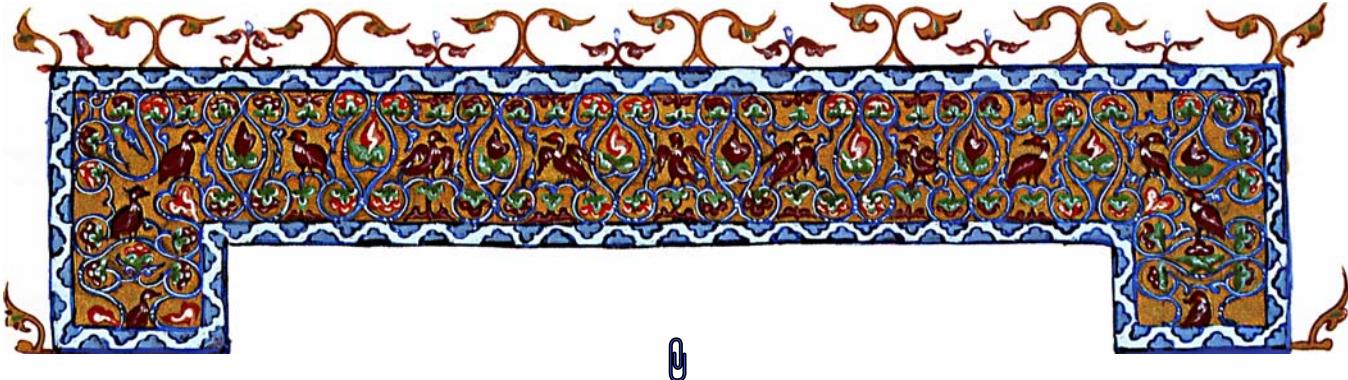
hen Mar - y Mag - da - - lene pro - - claimed the

Sav - - - iour's_ Res - ur - - rec - - - - tion_____ and _____
 His____ ap - - pear - - ance_ to_ her,____ ^(M)_{π q} the____ dis - ci - - -
 - - - ples were up - braid - - - - - - ed ^(K)_x for____ their____
 hard - - - - ness____ of____ heart,____ ^(N)_y be - cause they____
 dis - - be - - lieved;____ but af - ter they were____ armed with signs
 and____ won - - - ders,____ they were_ sent ^(P)_π forth_ to_ preach.
 And where - as____ Thou,____ O____ Lord, ^(K)_{x q} didst
 as - cend____ to_ Thy Fa - - - - ther, the____ Au -
 - - thor_ of____ Light,____ ^(K)_{x q} they preached____
 the____ word they preached_ the____ word____ ⁽ⁿ⁾_____


 eve - - - ry - - - where, con-firm-ing____ it____
 (Γ) with_ mir - - - a - - - - - cles.____ Where-fore, we_ who_
 have_ been en-light- - - - ed by____ them ____ glo - - - ri - - fy
 (Κ) Thy Res - ur - rec - - - tion from____ the____ dead,____ O
 man - be - friend - - - - - - - ing____ Lord.
 (Μ)

Continue with the Theotokion in the mode of the week on pages 888-898





FOURTH MATINAL DOXASTICON (ΕΩΤΗΝΟΝ)

χ 88

Fourth Mode

Intonation: #11

Ὑχος Ἀ Πα

Δόξα Πατρί

G (M) $\overline{\text{lo}}$ - ry ____ (B) to the Fa - - ther, _____ (N) and to _____

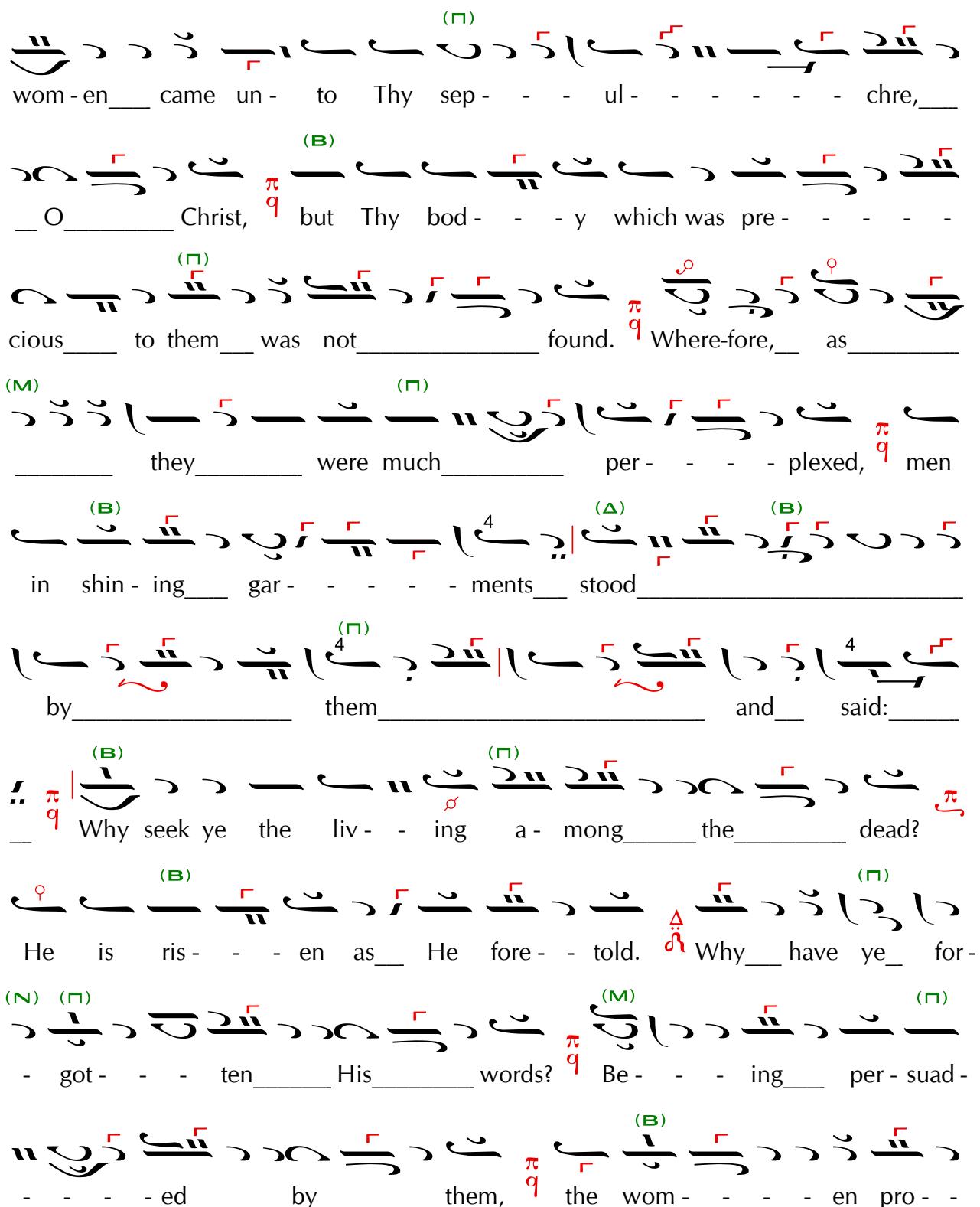
the _____ Son, π and to the Ho - ly _____ Spir - - - -

it. π



"Ορθρος ἦν βαθύς

(M) $\overline{\text{t}}$ was ver - y ____ ear - - - ly ____ (B) in the morn- ing when the


 wom - en__ came un - to Thy sep - - - ul - - - chre,__

 (B) _ O_____ Christ, ^π_q but Thy bod - - - y which was pre - - - -

 (Π) cious____ to them____ was not____ found. ^π_q Where-fore,____ as____

 (M) _____ they____ were much____ per - - - plexed, ^π_q men

 (B) in shin - ing____ gar - - - - ments____ stood

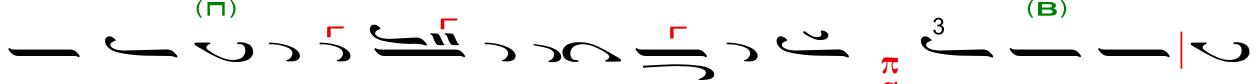
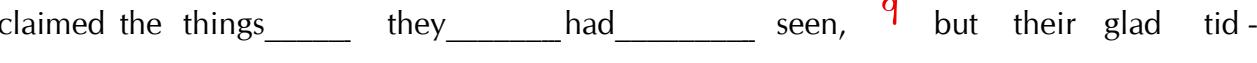
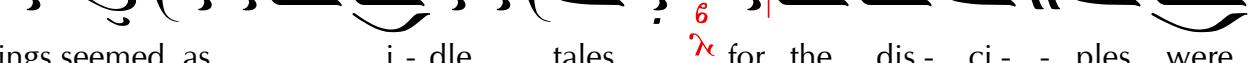
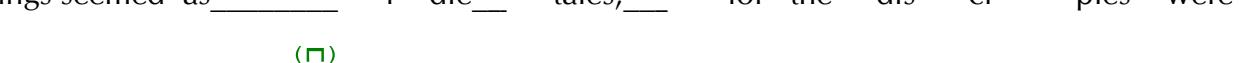
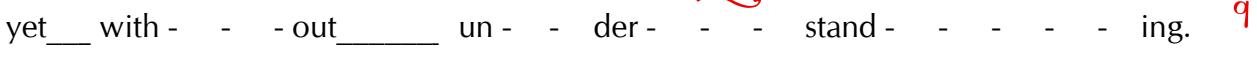
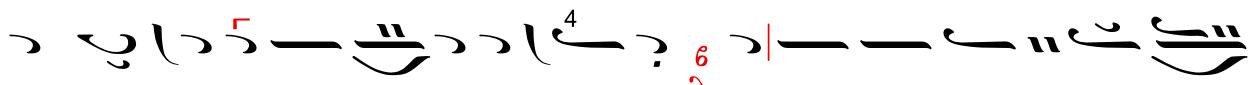
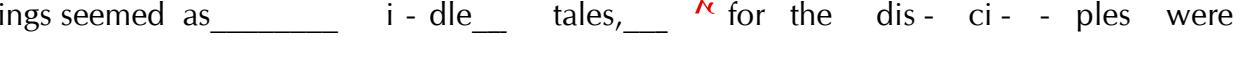
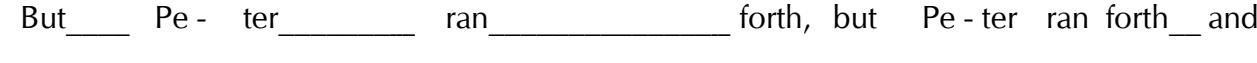
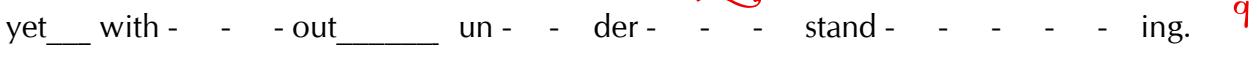
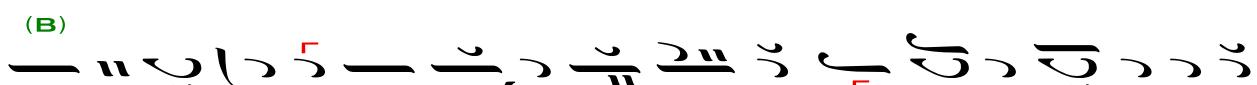
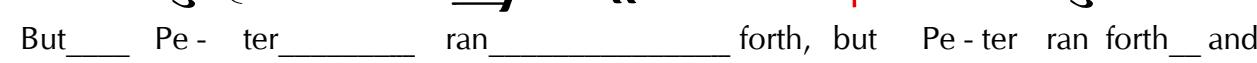
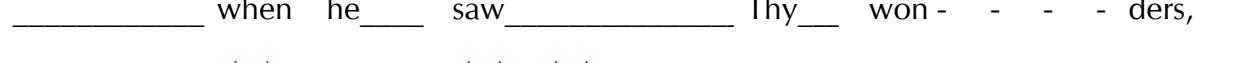
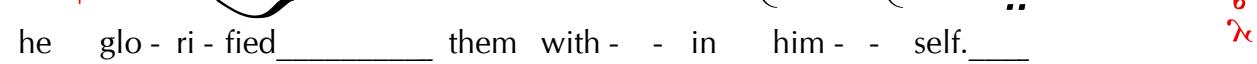
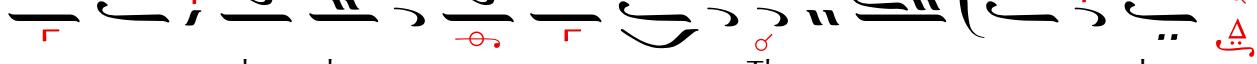
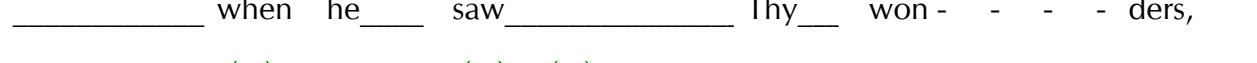
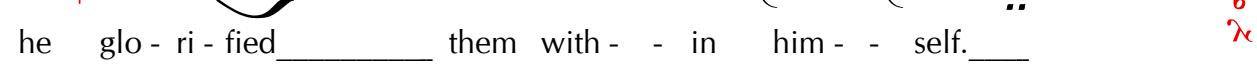
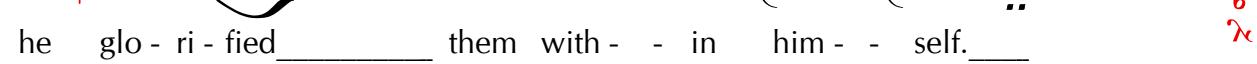
 (Π) by____ them____ and____ said:____

 (B) ^π_q Why seek ye the liv - - ing a - mong____ the____ dead?

 (B) He is ris - - - en as____ He fore - - told. ^Δ_q Why____ have ye____ for -

 (N) (Π) - got - - - ten____ His____ words? ^π_q Be - - - ing____ per - suad -

 (B) - - - - ed____ by____ them, ^π_q the wom - - - en pro - -

—  claimed the things  they  had  seen,  but  their  glad  tid -
 —  ings seemed as  i - dle  tales,  for  the  dis - ci - - ples  were
 —  yet  with - - - out  un - - der - - - stand - - - - - ing. 
 —  (B) But  Pe - ter  ran  forth,  but  Pe - ter  ran  forth  and 
 —  when  he  saw  Thy  won - - - - - ders, 
 —  (N)  he  glo - ri - fied  them  with - - in  him - - self. 

*Continue with the Theotokion in the mode
of the week on pages 888-898*

I will pray with the spirit, and I will pray with the understanding also:

I will sing with the spirit, and I will sing with the understanding also.



¶

ΕΛΕVENTH MATINAL DOXASTICON (ΕΩTHINON)

χ 88

Plagal Fourth Mode

Intonation: #26

Ἄχος λαὸς Νη

Δόξα Πατρί

G (Ν) lo - ry to the Fa - ther, and to _____
 (Γ)(Δ) the and to the Son, and to the _____
 (Π) Ho - ly Spir - _____
 it. Δ



Φανερῶν ἑαυτόν

(Δ) hen Thou didst show _____
 (Π) Thy self Δ to

the dis - ci - - - - ples af - ter Thy_ Res - ur - - rec - - - - tion,
 O Sav - - - iour, Thou gav - est Si - mon the
 tend - - - ing of the sheep, that he might re - - - turn
 Thy love, and Thou didst ask him to have care for
 the shep - herd - ing of the flock. Where -
 fore, Thou didst say to him: If thou lov - - est Me, O Pe -
 ter, feed
 My lambs, feed My sheep. And he,
 straight - way show - - ing his af - - fec - - - - tion - - ate
 love, in - quired con - - - cern - - - ing the oth - er

dis - ci - - - ple. By their in - ter - ces - - sions, O
 Christ, pre - - serve Thy
 pre - serve Thy flock from the wolves that rav - -
 - - - - age that rav - - - age it.

Continue with the Theotokion in the mode of the week on pages 888-898

