

LORD HAVE MERCY

Petitions are intoned
at G and/or C

Plagal Fourth Mode

English Adaptations by
Hieromonk Ephraim

by John Pallas (d. 1942)

1 C 2 C

Lord, have mercy. Lord, have mercy.

3 C 4 G F C

Lord, have mercy. Lord, have mercy.

5 D C 6 D G↓ C

Lord, have mercy. Lord, have mercy.

7 D C

Lord, have mercy.

Repeat as needed

Deacon John El Massih

C C

Lord, have mercy. Lord, have mercy.

C G↓ C C

To thee, O Lord. Amen.

FIRST MODE - BRIEF

Intonation: #1

Lord, I Have Cried

Allegro ♩=160

Κύριε ἐκέκραξα



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



heark - en un - to me, O Lord. Lord, I have cried un - to



Thee, heark-en un - to me; at - tend to the voice of my



sup - pli - ca - tion when I cry un - to Thee: Heark-en



un - to me, O Lord.



Let my prayer be set forth as in - cense be - fore



Thee, the lift - ing up of my hands as an eve - ning



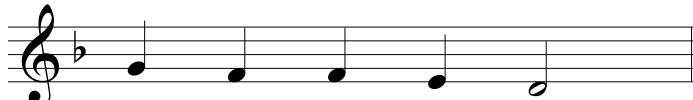
sac - ri - fice; heark-en un - to me, O Lord.

Vespertal Verses on Psalms 140, 141, 129

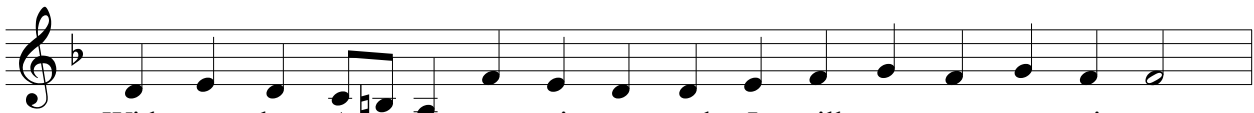
Byzantine Chant Tone 1
Mode 1

Dn. John El Massih


① 
Set a watch, O Lord, be - fore my mouth, and a pro - tect - ing door


round a - bout my lips.


② 
In - cline not my heart to e - vil words, to make ex - cus - es in sins.


③ 
With men that work in - iq - ui - ty; and I will not com - mu - ni - cate

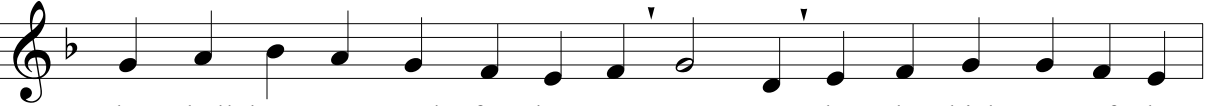

with the choic - est of them.


④ 
The just__ man shall cor - rect me in mer - cy and shall re - prove me;



but let not the oil__ of the sin - ner a - noint my head.


⑤ 
For my prayer al - so shall still be a - gainst the things with which they are well -



-pleased; their judg - es fall - ing up - on the rock have been swal - lowed up.

⑥  They shall hear my words, for they are sweet; as when the thick-ness of the


 earth is bro - ken up - on the ground, their bones are scat - tered


 by the side of hell.

⑦  But to Thee, O Lord, Lord, _____ are mine eyes; in Thee _____


 have I put my trust, take _____ not a - way my soul.

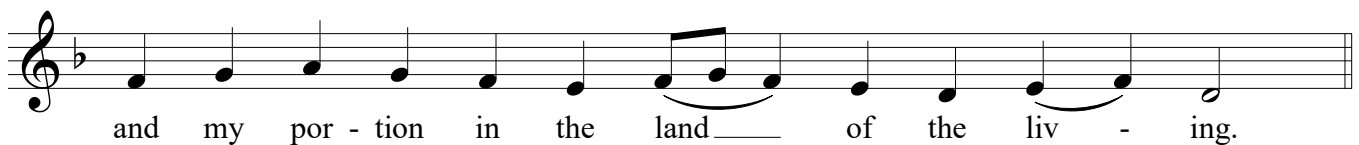
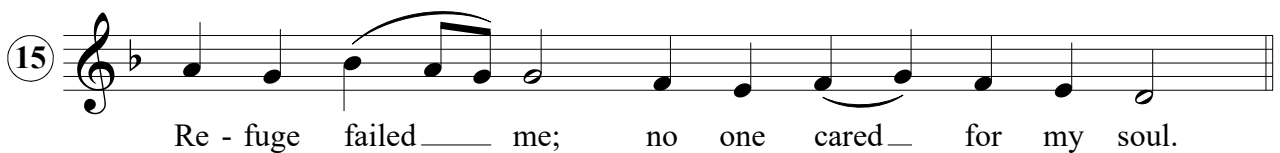
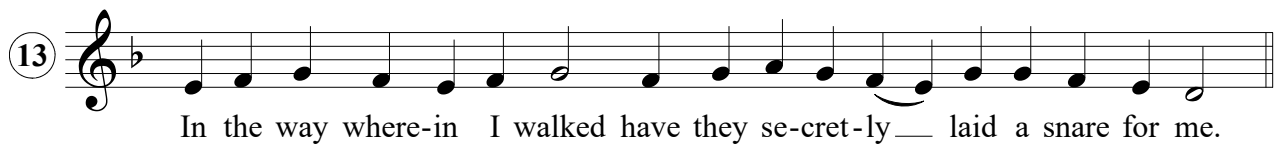
⑧  Keep me from the snare which they have laid for me, and the

 traps of the work - ers of _____ in - iq - ui - ty.

⑨  Let the wick-ed fall in - to their own nets, whilst I a-lone es-cape.

⑩  I cried un - to the Lord with my voice, with my voice un - to the

 Lord, did I make my sup - pli - ca - tion.



⑪ At - tend un - to my cry, for I am brought ver - y low.

⑫ De - liv - er me from my per - se - cu - tors, for they are

strong - er than I.

⑬ Bring my soul out of pris - on, that I may praise Thy Name.

⑭ The right - eous shall wait for me un - til Thou rec - om - pense me.

⑮ Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

⑯ Let Thine ears be at - ten - tive to the voice of my

sup - pli - ca - tion.

July 13th

Synaxis of the Holy Archangel Gabriel

Stichera at "O Lord, I have cried"

Byzantine Chant Tone 1

Special melody: *O all-lauded Martyrs*

Adapted by Dn. John El Massih



July 13th - Synaxis of the Archangel Gabriel - Stichera at "O Lord, I have cried" - 2



O Ga - bri - el, thou tell - est it un - to the pure
Maid and no__ one else. Now with her,__ en - treat the Lord of all
that He grant_____ peace and Great Mer - cy to__ our__ souls.

D



3) O thou__ who art ev - er filled with light and ful - fill - est the com -
-mands and ho - ly will__ of the Sov-'reign and Al-might - y God of all,
lead - er of thē An - gels, thou most ex - cel - lent of all,
O Ga - bri - el, pre - serve__ them that hon - or thee with
faith and fer - vent love, ev - er pray - ing God in our be - half
that He grant_____ peace and Great Mer - cy to__ our__ souls.

July 13th

Venerable Stephen of Mar Sabbas Monastery

Stichera at "O Lord, I have cried"

Byzantine Chant Tone 8

Special melody: *O strange wonder*

Adapted by Dn. John El Massih

from various sources

D **C**

1) O Fa - ther Ste - phen, God - bear - ing Saint, by for - ti -
2) O Fa - ther Ste - phen of god - ly speech, thou didst il -

- fy - ing thy mind with di - vine knowl - edge
- lu - mine thy mind with the light of the -

G↓ **C** **G↓**

bril - liant - ly, curb - ing wrath with man - li - ness,
- ol - o - gy, send - ing forth thy right - eous wrath

C

and de - sire with so - bri - e - ty, thou didst di -
as a spear - bear - ing war - ri - or a - gainst pro -

G↓

- rect all the pow - ers of thy soul
- fane and blas - phem - ing her - e - sies;

C

by means of right - eous - ness wrought through god - ly deeds,
for thou didst long for di - vine de - light on high,

and didst de - vise a fair char - i - ot of vir - tues,
which thou hast been vouch-safed to en - joy, O blest and

Un. **G↓**

where - on thou didst mount and as - cend on the high in
right - eous man of God, stand - ing at the throne of

C

joy, O thou most glo - ri - ous.
thee Al - might - y King of all.

Music adapted from St. Gregory Palamas Monastery, Perrysville-Hayesville, OH, copyright 2000.

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Antiochian Orthodox Christian Archdiocese of North America, Rev. 0, 5/19/18, CAH

July 13th - Venerable Stephen of Mar Sabbas - Stichera at "O Lord, I have cried" - 2

3) O Fa - ther Ste - phen of god - ly speech, through zeal - ous

ab - sti - nence, thou didst in all ways con -

- strain thy mind, forc - ing it to mount on high

to the Pri - mal Cause, ē - ven God. When thou hadst

calmed ev - 'ry trou - bling from the world

and shak - en off its con - cerns and tur - bu - lence,

in thy mind's pu - ri - ty thou wast joined for ev - er

Un. to Him that in truth is the sum of all de -

- sires, O Saint of god - ly mind.

DOXASTICON OF THE SYNAXIS IN TONE SIX

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

Rejoice with us, all ye Commanders of the Angelic Hosts, for your leader and our protector, the great Marshal, halloweth this day as he is wondrously seen in his august temple; wherefore, as is due, let us praise him, crying out: Shelter us under the shelter of thy wings, O Gabriel, thou great Archangel.

THEOTOKION FROM THE MENAION IN TONE SIX

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

From thee is no one turned away ashamed and empty who doth run to thee for refuge, O pure Virgin Theotokos; but he asketh the favor, and receiveth the gift from thee, unto the profit of his own request.

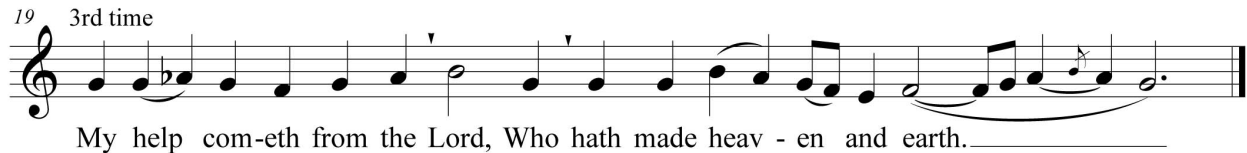
Prokeimena at Daily Vespers

Thursday Evening

Tone 6/Plagal Second Mode



Verse - Quickly



APOSTICHA (music follows)

DOXASTICON FOR THE SYNAXIS IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

As the Marshal and champion, and the leader of the Angels, O Chief Commander, deliver from every necessity and affliction, from disease and grave sin, them that sincerely praise thee and make request of thee. Being immaterial, O glorious Gabriel, thou distinctly beholdest Him Who is immaterial, and thou shinest with the unapproachable light of the Master's glory; for He, in His love for man, received flesh from a Virgin for our sake, having willed to save mankind.

July 13th

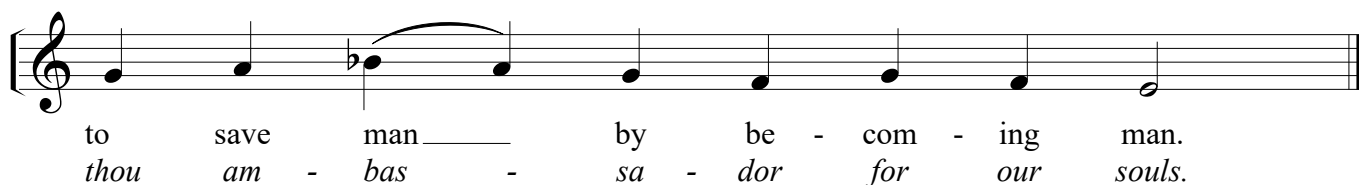
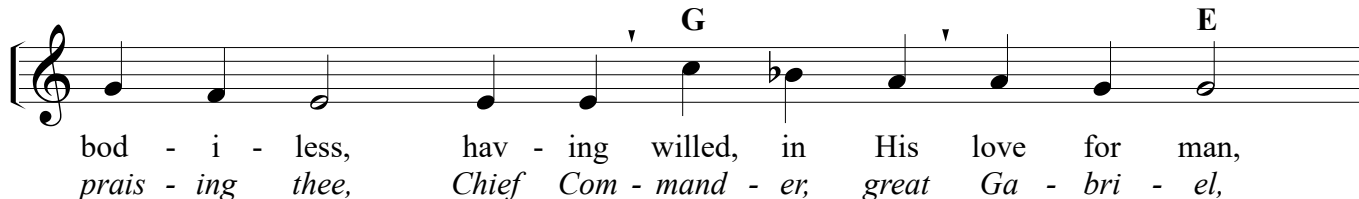
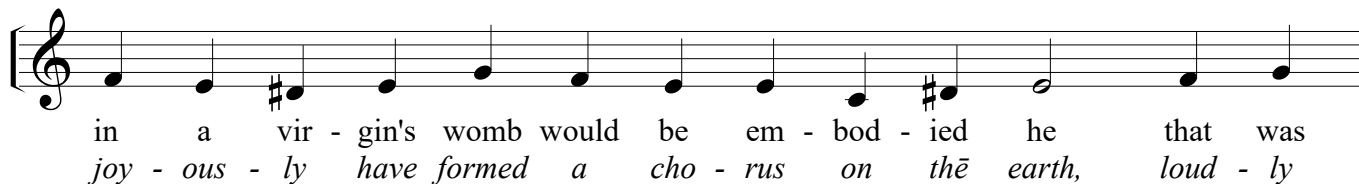
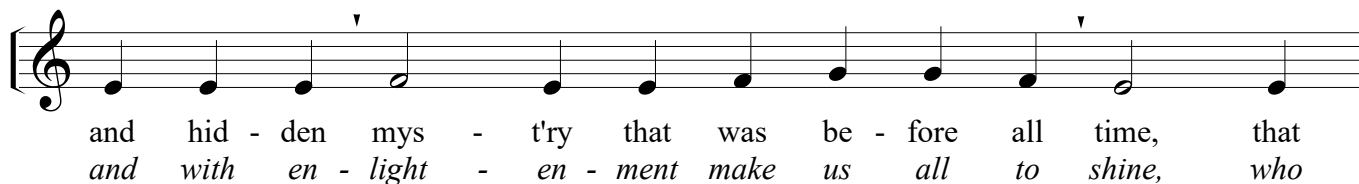
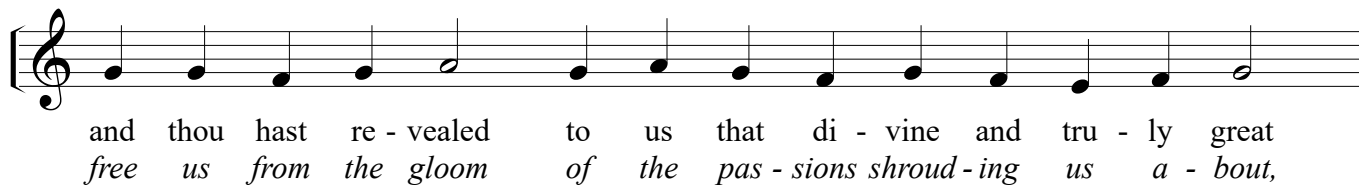
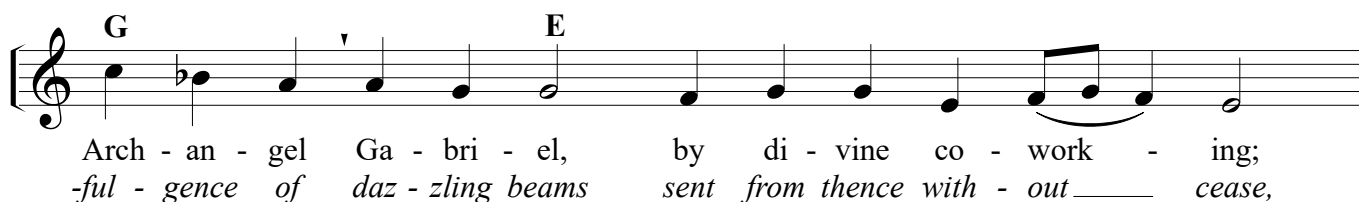
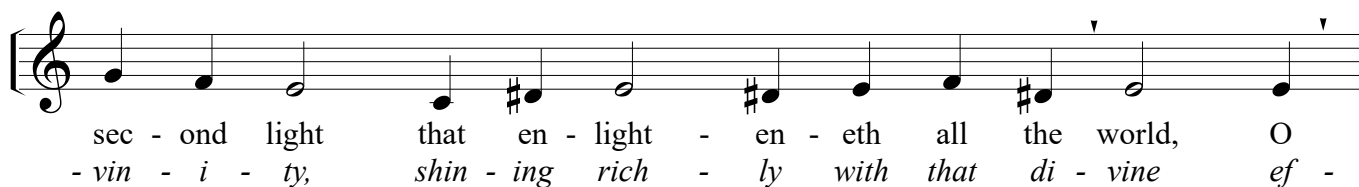
Synaxis of the Holy Archangel Gabriel

Stichera at the Aposticha at Vespers

Byzantine Chant Tone/Mode 4

Special Melody: *Unto them that fear thee*

Adapted by Dn. John El Massih



(Said before 2nd verse: He maketh His angels spirits and His ministers a flame of fire.)

July 13th - Synaxis of the Archangel Gabriel - Stichera at the Aposticha at Vespers - 2

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

3) Smite the wan - ton in - so - lence of Ha - gar's sons, who un -

-ceas - ing - ly make as - sault on thy faith - ful flock; sub -

- due and al - le - vi - ate the Church - 's di - vi - sions;

calm the rest - less sea of temp - ta - tions surg - ing with - out end;

and res - cue us out of dan - ter and dis - tress, who

hon - or thee with love and flee un - to thy shel - ter with

ar - dent faith, Chief Com - mand - er great Ga - bri - el,

thou am - bas - sa - dor for our souls.

July 13th
The Synaxis of the Archangel Gabriel
Apolytikion

Byzantine Chant Tone/Mode 4
Special Melody: *Thou Who wast raised up*

E

Su - preme Com - mand - er of the Hosts of the Heav - ens,

2

we, the un - wor - thy, im - por - tune and be - seech thee that by thy

3

sup - pli - ca - tions thou en - cir - cle us in the shel - ter

4

of thy wings of thine im - ma - ter - ial glo - ry, guard - ing us who

5

now fall down and cry to — thee with fer - vor: De - liv - er

6

us from dan - gers of all kinds, as the great mar - shall

7

of the heav'n - ly hosts on high.

Theotokion

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

Ison The mys - t'ry which was hid - den from ev - er -
- last - ing and was un - known of the an - gels, O
The - o - to - kos, was re - vealed through thee to
those who dwell up - on earth, in that God, hav - ing be -
- come in - car - nate in un - con - fused
un - ion, of his own good will, ac - cept - ed the cross for our
sake, where - by he raised a - gain the first cre - at -
ed, and hath saved our souls from death.

To Dismissal -->

Psalm 140

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Slow

Ison O Lord, I have cried out unto thee.

thee. Hear thou me. Hear thou me, O

Lord. O Lord, I have cried out unto thee.

Hear thou me. Give ear to the

voice of my sup - pli - ca -

- tion, when I cry out unto thee.

Hear thou me, O Lord.

Slow

Let my pray'r be set forth be-fore thee

as the in-cense, and the lift-ing

up of my hands as the eve-ning

sac-ri-fice. Hear thou me,

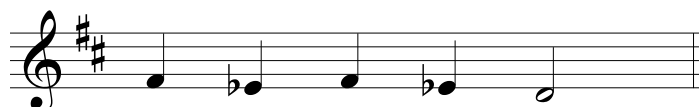
O Lord.

Vesperal Verses on Psalms 140, 141, 129

Byzantine Chant Tone 6
Plagal Second Mode


Dn. John El Massih


① 
Set a watch, O Lord, be - fore my mouth, and a pro - tect - ing door


round a - bout my lips.

② 
In - cline__ not my heart to e - vil words, to make ex - cus - es in sins.


③ 
With men that work in - iq - ui - ty; and I will not com - mu - ni - cate


with the choic - est of them.

④ 
The just man shall cor - rect me in mer - cy and shall re - prove__ me;

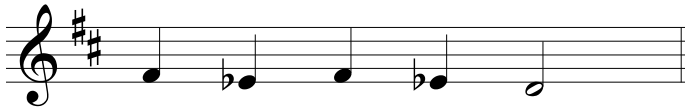

but let not the oil__ of the sin - ner a - noint my head.

⑤ 
For my prayer al - so shall still be a - gainst the things with which they are well



pleased; their judg - es fall - ing up - on the rock have been swal - lowed up.


⑥ 
They shall hear my words, for they are sweet; as when the thick-ness of thē

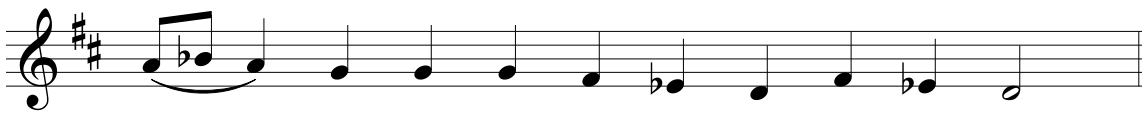

earth is bro - ken up - on the ground, their bones are scat - tered



by the side of hell.

⑦ 
But to Thee, O Lord, Lord, are mine eyes; in Thee have I


put my trust, take not a - way my soul.


⑧ 
Keep me from the snare which they have laid for me, and the


traps of the work - ers of in - iq - ui - ty.

⑨ 
Let the wick-ed fall in - to their own nets, whilst I a-lone es-cape.


⑩ 
I cried un - to the Lord with my voice, with my voice un - to the



Lord, did I make my sup - pli - ca - tion.

11 


12 


then Thou knew - est my path.

13 


14 

no man that would know me.

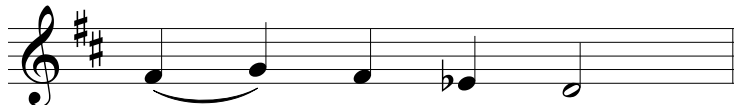
15 
Ref - uge failed me; no one cared for my soul.


16 


and my por - tion in the land of the liv - ing.


17  At - tend un - to my cry, for I am brought ver - y low.

18  De - liv - er me from my per - se - cu - tors, for they are


 strong - er than I.

19  Bring my soul out of pris - on, that I may praise Thy Name.

20  The right-eous shall wait for me un - til Thou rec - om - pense me.

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

22  Let Thine ears be at - ten - tive to the voice _____ of my

 sup - pli - ca - tion.

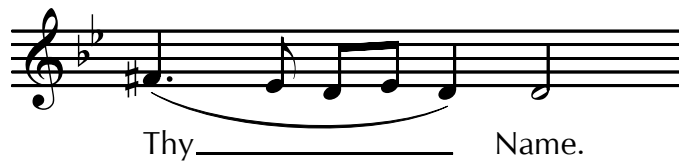
SLOW STICHERA

Plagal Second Mode

Andante ♩=88

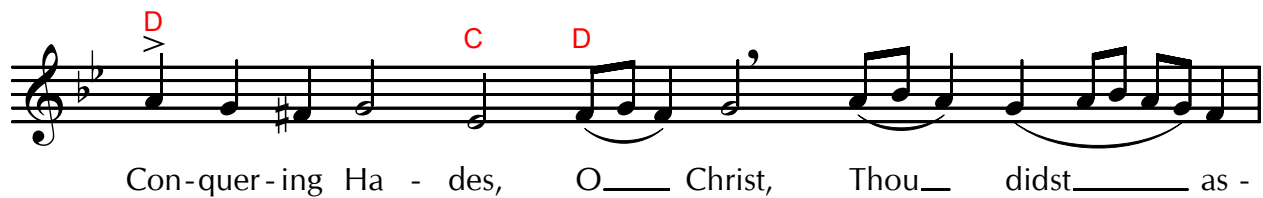
Verse #1

Ἐξάγαγε ἐκ φυλακῆς



Stichera #1

Νίκην ἔχων



ness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O om-nip - o - tent Sav - - - iour, have mer - - - cy on us.

Verse #2

Ἐμὲ ὑπομενοῦσι

The right - eous shall wait pa - tient - ly for me un - til Thou shalt re - ward me.

Stichera #2

Σήμερον ὁ Χριστός

Hav - ing tram - pled on death, Christ is ris - - - en to -

day, as He said, and hath grant - ed joy

un - to the world; that while cry - ing out, we

all may thus chant the hymn: O Well-spring

of life, O Un - ap - proch - a - ble Light, O om - nip -

o - tent Sav - - - iour, have mer - - -

cy on us.

Verse #3

Ἐκ βαθέων



Out of the depths have I cried un-to Thee, O Lord; O Lord, _____



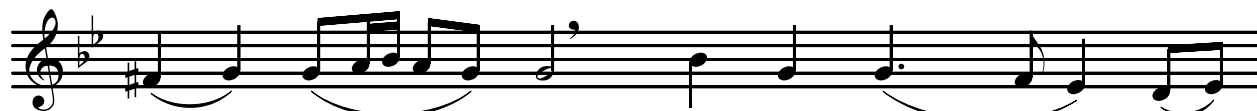
hear _____ my _____ voice.

Stichera #3

Σὲ Κύριε



From_ 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.

Soft Chromatic

Diatonic

Un.

D

C

B

G

D

C

D

Verse #4

Γενηθήτω τὰ ὦτα σου

Let Thine ears be at - ten - tive to the voice of my sup -

pli - ca - - - tion.

Stichera #4

Ἐν τῷ Σταυρῷ σου

In Thy Cross, O Christ, do we
boast, and Thy Res - - - ur - rec - tion do
we praise and glo - - - ri - - - fy; for Thou
art our God; be - side Thee we
know none oth - - - er.

Verse #5

Ἐὰν ἀνομίας



If Thou should-est mark in-iq - ui-ties, O Lord, O Lord, who shall stand?



For with Thee there is_____ for - give - - - ness.

Stichera #5

Διὰ παντὸς εὐλογοῦντες



Ev - er bless - ing the_____ Lord, we_____ praise_ His_____ Res -



ur - rec - - - - tion;_____ for He_____ en - - dured_____



the_____ Cross, and_____ by_____ death de -



stroyed_____ death.

Verse #6

Ἔνεκεν τοῦ ὀνόματός σου



For Thy Name's sake have I pa-tient-ly wait-ed for Thee, O Lord;



my soul hath wait-ed pa-tient - ly for Thy word, my soul hath



hoped _____ in _____ the _____ Lord.

Stichera #6

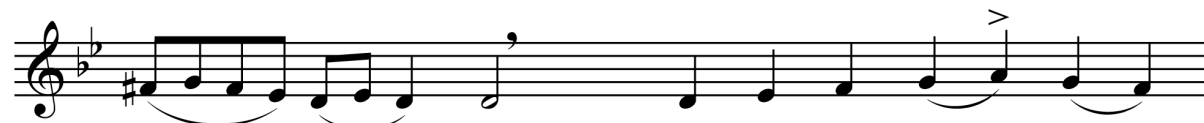
Δόξα τῇ δυνάμει σου



Glo-ry to Thy might, O Lord; for Thou hast _____



de - stroyed _____ him that had _____ the _____ do-min -



ion _____ of _____ death. Thou hast re - newed _____ us _____



by _____ Thy _____ Cross, grant - ing us _____ life _____ and



in - cor - rup - - - - tion.

On "O Lord, I have cried . . .," sing six (6) for the Resurrection and four (4) for the Fathers as below.

Verse 7 - Fast



Where - fore, hav - ing known thee as one
God with the Fa - - - ther and the
Spir - it we wor - ship thee in faith,
bless - - - - ing them.

Verse 8 - Fast

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de - liv - er
Is - ra - el from all his in - iq - ui - ties.

Prosimion 8

O glo - ri - fied ones, ver - i - ly
ye did re - fute Pyr - rhus, Ser - gi - us, Ho - no - ri - us,
*Eu - ty - ches, Di - os - cor - us, with Nes - tor thē ug - ly,

*Eutyches is pronounced: EV-tih-keez.

sav - - - ing the flock of Christ from the

fall_ of ei - ther side, pro - claim - - - ing_

Christ a - loud as du - - - al in

Na - - - ture and one_ in Per - son,

man - - - i - fest_ in acts a - lone.

Him, there - fore, we wor - - - ship with the

Fa - ther and the Spir - - - it, our

per - fect God and per - fect Man, and

hon - or you with glo - - - ry._

Verse 9 - Fast , Slow

Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosomion 9

Those God - man-tled bless-ed ones, as - sem - bled to - geth - er,
 wise - ly de - clared that the di - vine__ act, thē act of him who
 hum - bled him - self in our flesh, and his di - vine Will are__
 un - cre - ate, as - crib - - - ing cre - at - ed - ness to the
 hu - man act and hu - man will__ to es - cape the con - fu - sion of his
 Na - ture and the di - vi - sion of his__ Per - son.
 Where-fore, we be - liev - - - ers do hon - or them in
 an - nu - al feasts, glo - ri - fy - ing in ū - ni - son
 Christ__ who__ glo - ri - fied__ them.__

Verse 10 - Fast

Slow

For his mer - cy is great t'ward us, and the
 truth__ of the Lord en - dur - eth for - ev - er.

Prosomion 10

Those God - man - tled Fa - thers have pro - claimed to - day in

con - cert that thē un - cre - at - ed Trin - i - ty is one

God and one _____ Lord, ex - plain - ing to

all thē a - gree - ment of the sim - plic - i - ty of the one

Na - ture through par - tic - i - pa - tion of _____ the _____ will,

and the sim - plic - i - ty of the deed, and de - fin - ing all

as with - out be - gin - ning _____ and with - out _____ end.

Where - - - fore, we glo - - - ri - fy _____ them,

as be - ing like to thē A - pos - tles and

teach - - ing their Gos - pel to all. _____

SUNDAY OF THE HOLY FATHERS OF THE SEVEN ECUMENICAL COUNCILS

Vespers Doxasticon

Plagal Second Mode

D

Neh - Glo - - - - ry to the Fa -

ther, and to - the Son, and to the Ho -

C

ly Spir - - - - it.

Un. D

Let us ac - claim to - day those

mys - ti - - - cal - - - - trum - pets of -

- the Spir - - - - it,

Diatonic G

name - ly the God - bear - ing - Fa - - - -

D

thers, who, in the midst of the

Church, sang a har - mo - - - ni -

ous___ song of___ the - ol - - - o - - -

gy, teach - ing___ that___ the Trin - - -

i - - - - ty is___ one, i - den - ti -

cal in___ es - - - - sence_ and_ God - - -

head; they are the re - fut - - - ers of A - - -

ri - - - us, and the fore - most_ war - ri -

ors of the Or - - - - tho - - - dox. And they

ev - er___ in - ter - - - cede___ with___ the___

Lord that our souls___ find mer - - - cy.---

6th Dogmatic Theotokion

A Composition of Saint John of Damascus

Byzantine Chant Tone 6
Plagal Second Mode

Gabriel Cremeens

Who would not call thee blest, O all -

ho - ly Vir - gin? Who would not praise thine

un - tra - vail - ing giv - ing of birth?

For the On - ly - be - got - ten Son, Who shone forth from the

Fa - ther time - less - ly, hath come forth from

thee, the pure one, hav - ing be - come in - ef - fa - bly

in - car - nate, be - ing God by na - ture

and be - com - ing man by na - ture for our sake;

not that He was di - vid - ed in - to two

per - sons, but that He is known in

two un - min - gled na - tures. Him do

thou be - seech, O au - gust and all - bless -

- ed one, to have mer - cy on

our souls.

Gladsome Light

42-B

Byzantine Tone 2

John Sakellarides
(1854 - 1938)
Adapted into English by
Charlie Marge

G (ison in octaves)

O glad-some___ Light of the ho-ly glo - ry of the im-mor - tal,___

heav-en - ly, ho - - ly and bless-ed Fa - ther: O Je -

sus_____ Christ; Lo now that we have___ come to the set-ting of the

sun,_____ as we be - hold the eve-ning___ light, we hymn Thee___

Fa - ther,___ Son,___ and Ho - ly Spir - it,___ God._____

Meet it is___ for Thee at all___ times___ to be mag - ni-fied___ by

joy - ous___ voic - es, O Son___ of___ God_____ and

Giv - - - er of___ life;___ Where - fore the___

whole___ world doth glo - ri - fy_____ Thee._____

Saturday Evening Prokeimenon

Byzantine Chant Tone 6

Antiochian Village version
Adapted by Rassem El Massih

6

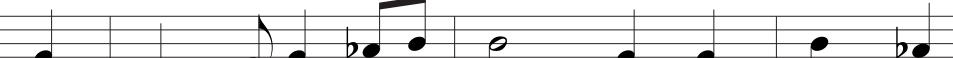
The Lord is King, and hath clothed Him-self with
maj - es - ty.

Detailed description: This is a musical score for a hymn. It consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures: the first measure is a whole note chord (F2, C3, F2) with the label 'Ison' above it; the second measure is a whole note chord (F2, C3, F2) with the label 'Refrain' above it. The melody begins in the third measure with a quarter note G2, followed by a quarter note A2, a quarter note Bb2, and a quarter note C3, all beamed together. This is followed by a quarter rest, then a quarter note D3, a quarter note E3, and a quarter note F3, also beamed together. The second staff begins with a treble clef and a key signature of one flat. It contains a single measure with a half note G2, a half note A2, and a half note Bb2, all beamed together. The lyrics 'The Lord is King, and hath clothed Him-self with' are written below the first staff, and 'maj - es - ty.' is written below the second staff.

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

7



The Lord is King, and hath clothed Him - self with

II



maj - es - ty.

BRIEF APOSTICHA

Plagal Second Mode

Aposticha #1

Allegro ♩=160

Τὴν ἀνάστασίν σου

An - gels in the Heav - ens, O Christ_ our Sav - iour, praise Thy Res - ur -
rec - tion with hymns; deem us al - so who are on earth_
wor - thy to glo - ri - fy Thee with_____ a pure heart.

Verse #2

Ὁ Κύριος ἐβασίλευσεν

The Lord is King, He is clothed with maj - es - ty; the Lord is clothed with
strength and He_ hath girt Him - self.

Aposticha #2

Πύλας συντρίψας



Hav-ing crushed the bra-zen gates and shat-tered the bars____ of Ha-des,



as om - nip - o - tent God Thou didst raise_ up the fall - en



race of man. Where-fore al - - - so, we cry_ out with



one ac - cord: Thou Who art ris - en from_ the dead, Lord,_



glo - ry be____ to____ Thee.

Verse #3

Καὶ γὰρ ἐστερέωσε



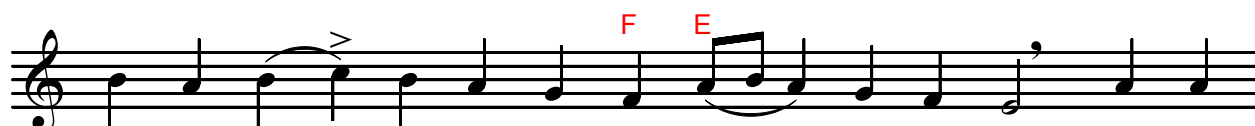
For He es - tab - lished the world which shall not_ be shak - en.

Aposticha #3

ῥεύσεως ἡμῶς



Wish - 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 -



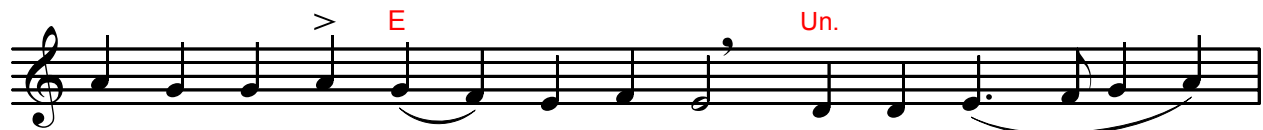
tion: Woe un - to us, O Sav - iour_ of all. How didst Thou



deign to dwell_ in the grave? And hav - ing deigned to dwell there - in,



how wast— Thou sto-len? How wast Thou re-moved? What place hath



hid-den Thy life-bear - ing Bod-y? But, O Mas - - -



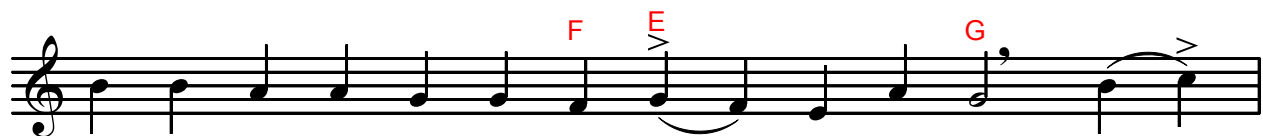
ter, re-veal Thy-self to us, as Thou didst prom - ise, and



cause our tear - ful la-ment to cease. And as they grieved, an



An-gel cried— out to them: Cease your lam-en-ta - tion and



tell the A-pos-tles that the Lord— is ris-en, grant -



ing un-to the world for-give-ness and— great mer-cy.

Verse #4

Τῷ οἴκῳ σου πρέπει



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

Aposticha #4

Σταυρωθεὶς ὡς ἡβουλήθης



Be - ing cru - ci - fied as Thou didst will, O Christ, and de - spoil - ing



death_ by Thy bur - i - al, as God, Thou didst rise on the



third day_ with glo - ry, grant - ing un - to the world_ un -



end - ing life and_ great mer - cy.

Vespers Aposticha Doxasticon

Third Mode

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

to the Son, and to

the Ho - - ly Spir - - - it.

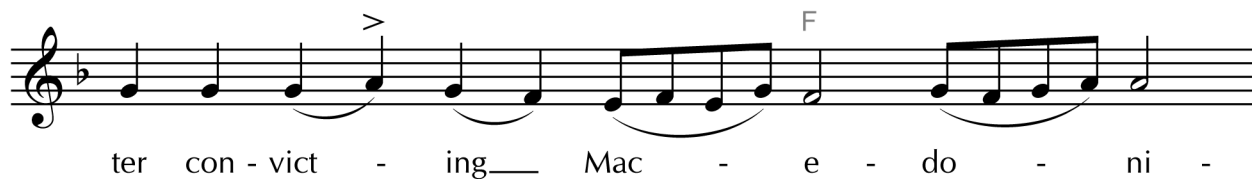
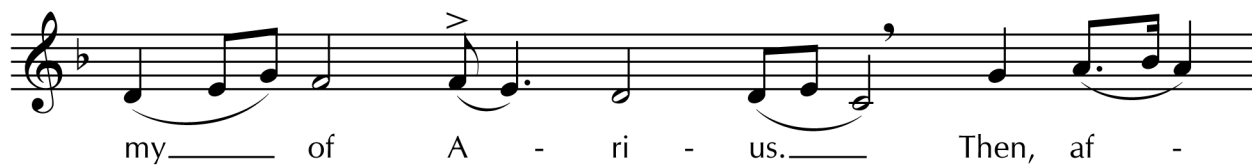
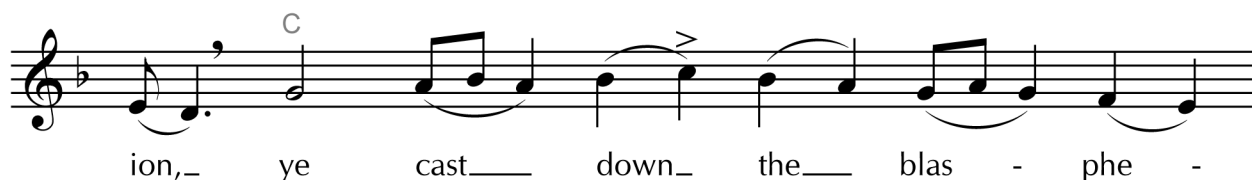
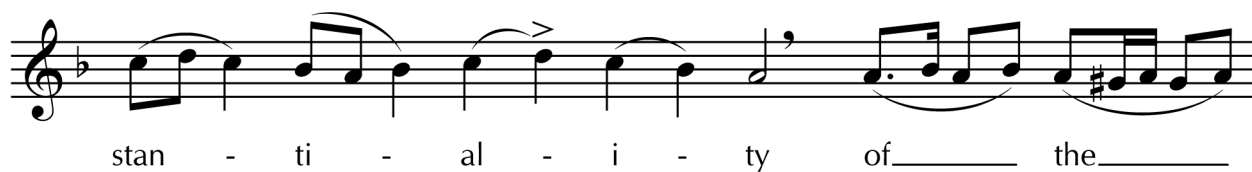
Ye have be - come ex - act keep - - - ers

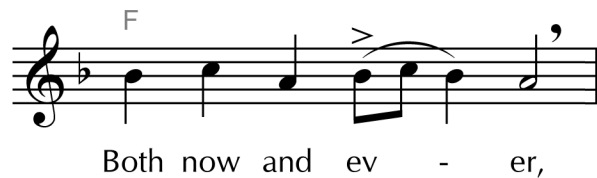
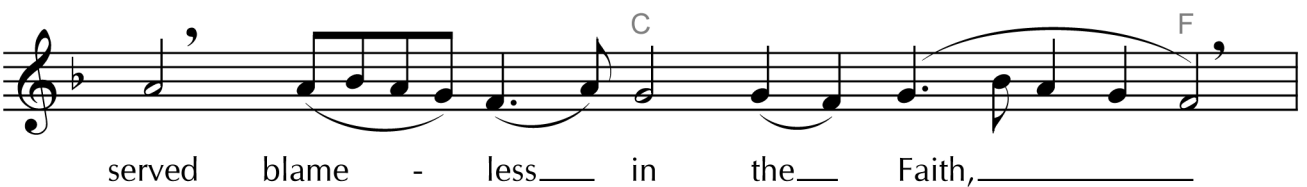
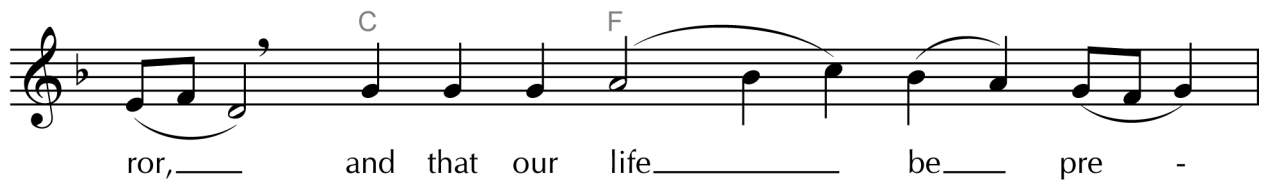
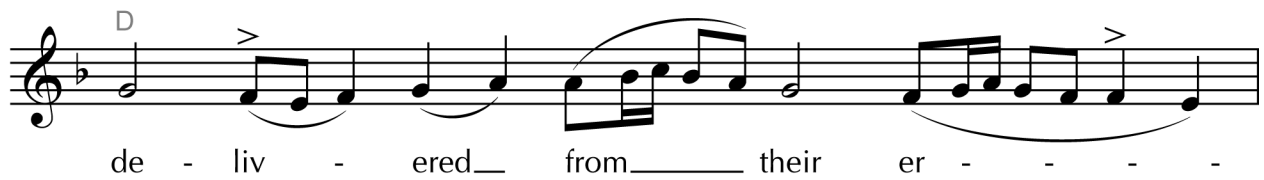
of the ap - os - tol - - - ic tra -

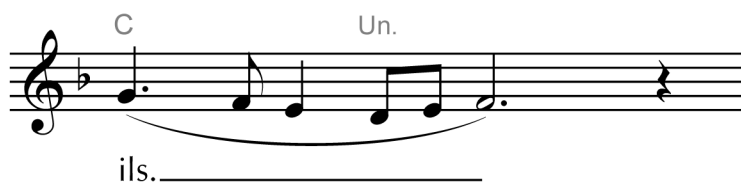
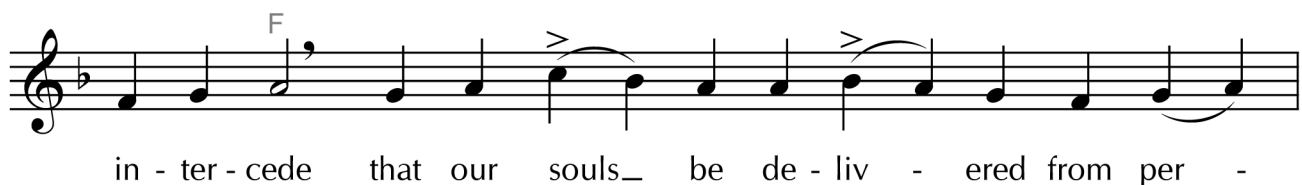
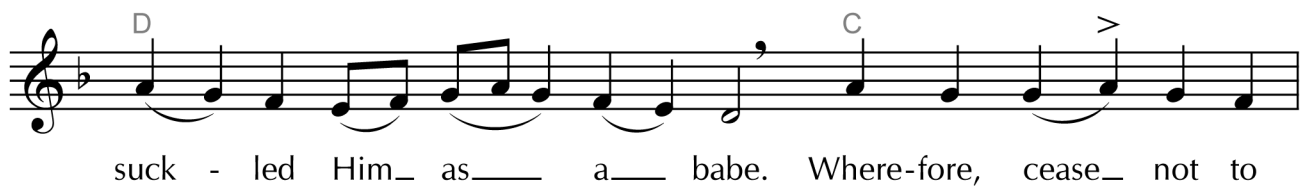
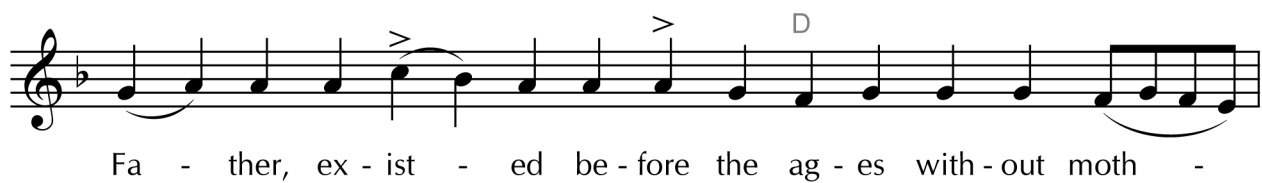
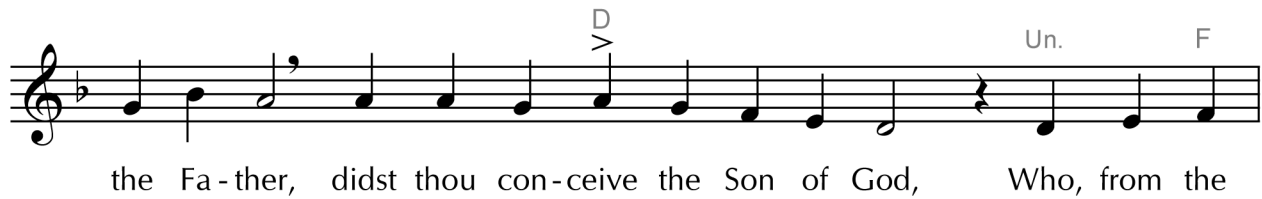
di - - - tions, O Ho - ly Fa -

thers; for when ye set forth in

coun - cil the dog - - - ma of the con - sub -







God is the Lord: Tone 6

Rassem El Massih

Ison
God is the Lord and hath ap - peared un - to us.
Bless - ed is He that com-eth in the Name of the Lord.

The musical notation is written on two staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody consists of eighth and quarter notes. The second staff continues the melody, ending with a double bar line. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Verses:

O give thanks unto the Lord and call upon His holy name.

All nations compassed me about, but in the name of the Lord will I destroy them.

This is the Lord's doing; it is marvelous in our eyes.

Resurrectional Apolytikion: Tone 6

Basil Kazan

When Ma - ry stood__ at Thy grave look - ing for Thy sac - red
bo - dy, an - gel - ic pow'rs shone a - bove Thy re - vered tomb,
and the sold - iers who were to keep__ guard be - came___ as dead men.
Thou led'st Ha - des cap - tive and wast not temp - ted there - by. Thou didst meet the
Vir - gin and didst give life___ to the world: O
Thou who art ri - sen from the dead, O Lord, glo - ry to Thee.___

The musical notation is written on six staves. It begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody is composed of eighth, quarter, and half notes, with some measures containing rests. The lyrics are written below the notes, with hyphens and underscores indicating syllables that span across notes or measures. The piece concludes with a double bar line.

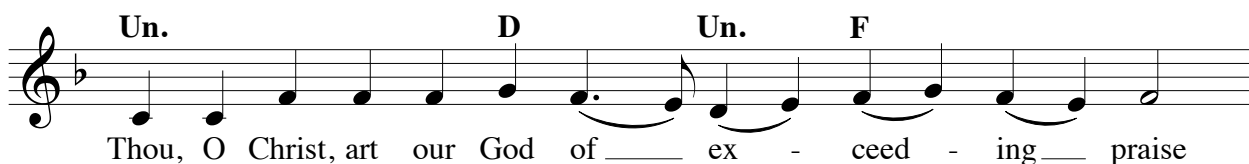
(Sung on the Sunday between Oct. 11-17, the Sunday after Ascension, and the Sunday between July 13-19.)

The Sunday of the Holy Fathers

Apolytikion

Byzantine Chant Tone 8/Plagal Fourth Mode

Chadi Karam



Byzantine Tone 8

Basil Kazan
(1915 - 2001)

Ison
Thou who for our sake wast born of a vir - gin, and didst

suf - fer cru - ci - fix - ion, O good _____ One, and didst de -

- spoil _____ death thru death, and as God didst re - veal res - ur -

- rec - - - tion, de - spise not those _____ whom thou hast cre -

- at - ed with thine own hand. Show forth thy love _____ for man - kind, O _____

mer - ci - ful One. Ac - cept **thē** in - ter - ces - sion of thy

moth - er, the The - o - to - kos, for us and save thy des -

- pair - ing peo - ple, O our Sav - iour. _____

To Dismissal -->

Tone Six

First Kathisma

When the tomb was shown to be open and Hades wailing, Mary cried unto the cowering Apostles, saying: "Come out, ye laborers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy."

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

Mary Magdalene, O Lord, did stand by Thy tomb and cry, weeping. And when she thought Thou wast the gardener, she said: "Where hast thou hidden the everlasting Life? Where hast thou placed Him who sitteth on the cherubic throne?" And when she saw the guards who kept Him, appearing from fear like dead, she cried unto them: "Give me my Lord, or else cry with me, saying: 'O Thou who wast numbered among the dead, and who didst raise the dead, O Lord, glory to Thee.'"

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

Verily, Gideon did picture thy Conception aforetime, and David interpreted thy birth-giving, O Theotokos; for the Word did fall on thy womb as the rain on the fleece; and so thou didst cause to branch for us Christ our God, a Salvation to the world without seed, O holy earth and full of grace.

Second Kathisma

Verily, Life was placed in the grave, and seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting His enemies in an invisible way.

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

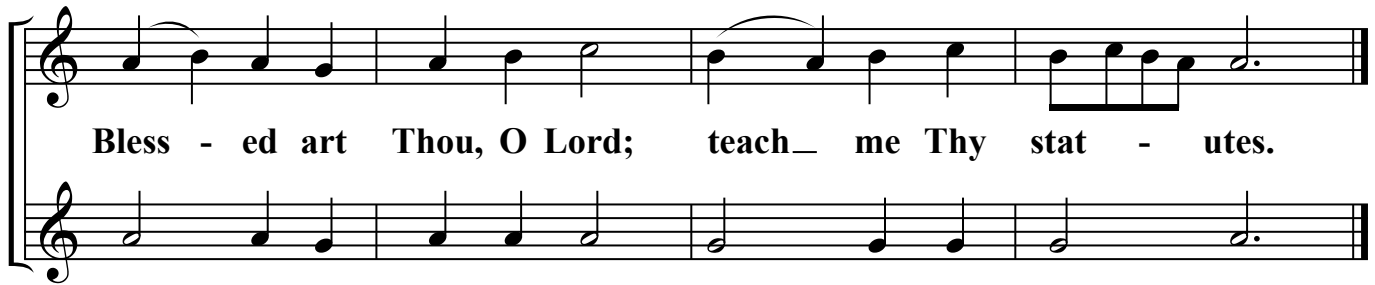
Verily, Jonah did come before and made a sign of Thy tomb; and Simeon did interpret Thy divine Resurrection, O deathless Lord: for Thou didst descend into the grave as one who is dead, O Thou who didst invade the gates of Hades; and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God; and didst light those who are in darkness.

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

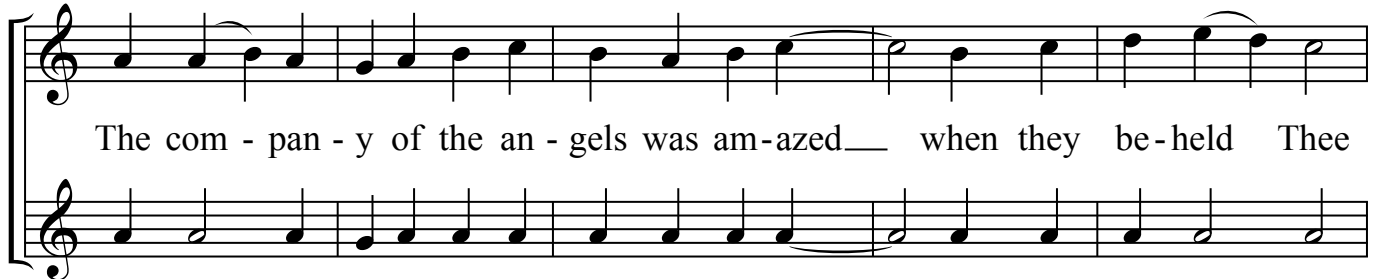
Pray, O virgin Theotokos, to thy son Christ our God, who was willingly nailed upon the Cross and did rise from the dead, that He might save our souls.

The Resurrectional Evlogetaria

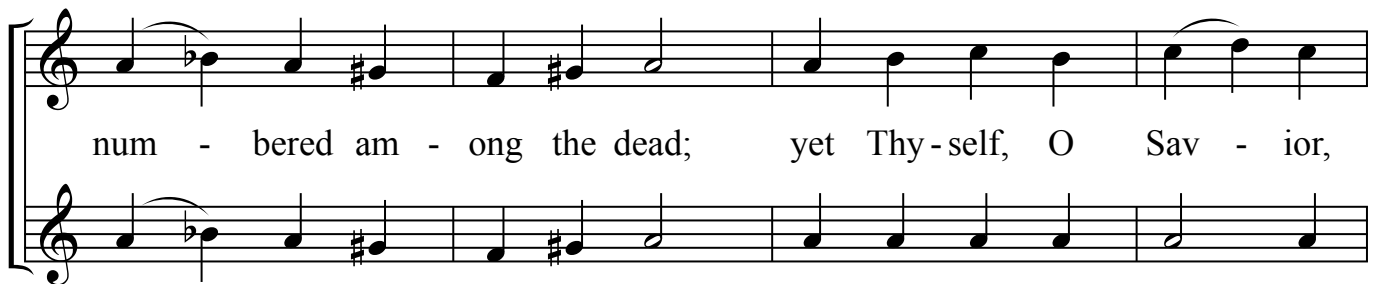
Byzantine Tone 5
Arr. Basil Kazan



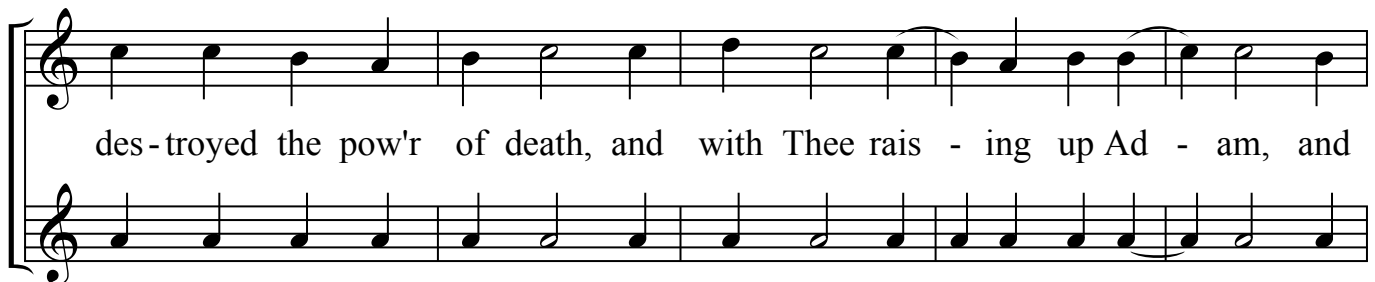
Bless - ed art Thou, O Lord; teach_ me Thy stat - utes.



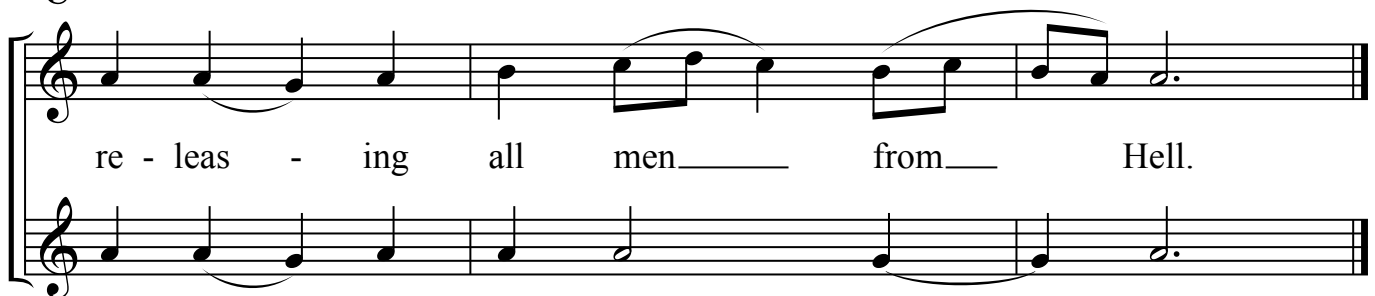
The com - pan - y of the an - gels was am-azed_ when they be-held Thee



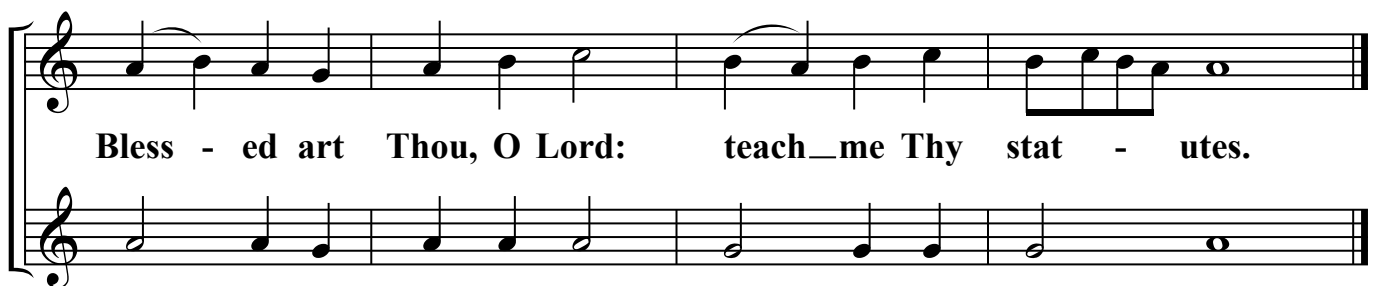
num - bered am - ong the dead; yet Thy-self, O Sav - ior,



des-troyed the pow'r of death, and with Thee rais - ing up Ad - am, and



re - leas - ing all men_____ from_____ Hell.



Bless - ed art Thou, O Lord: teach_ me Thy stat - utes.

Where - fore, O wo - men dis - ci - ples, do ye min-gle sweet - smell-ing

spic - es with your tears of pi - ty? The ra-diant an - gel with-in

the se - pul - chre cried un-to the myrrh - bear-ing wo - men: Be-hold the grave

and un-der-stand, for the Sav - ior is ri-sen from__ the__ tomb.

Bless - ed art Thou, O Lord: teach_ me Thy stat - utes.

Ve - ry ear - ly in the morn - ing did the myrrh - bear-ing

wo-men run la - ment - ing un - to Thy tomb, but an an - - gel

came to - ward them, say - ing: The time for la-men-ta - tion is passed;

weep not, but announce un - to the A - pos - tles the re - sur - rec - tion.

Bless - ed art Thou, O Lord: teach me Thy stat - utes.

The myrrh-bearing wo - men mourned as bearing spi - ces they drew near Thy

tomb, O Sa - vior, but the an - gel spake un - to them

say - ing:— Why num-ber ye the li - ving am-ong the dead? In that

He is God, He is ri - sen from the grave!

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

We ad - ore the Fa - - - ther, as al - so the Son,

and the Ho - ly Spir - it: the Ho - ly Tri - ni - ty,

one in ess - ence, cry - ing with the Ser - a - phim: Ho - ly,

ho - ly, ho - ly art Thou, O Lord!

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

In that Thou didst bear the Gi - ver of Life, O Vir - gin,

Thou didst re - deem A-dam from sin, and didst give to Eve joy in

place of sad - ness, and He who was in - car - nate of Thee, both

God and man, hath re-stored to life those who had fal-len there - from.

Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a,

Glo - ry to Thee, O God! Al - le - lu - i - a, Al - le -

lu - i - a, Al - le - lu - i - a, Glo - ry to Thee, O God!

Al - le - lu - i - a, Al - le - lu - i - a, Al - le -

lu - i - a, glo - ry to Thee, O God: O our God and our

hope, Glo - ry to Thee!

Tone Six

Hypakoe

By Thy willing yet life-giving death, O Christ, Thou hast crushed the gates of Hades, because Thou art God, and hast opened the old paradise; and having risen from the dead, Thou hast redeemed our life from corruption.

Anabathmoi

First Antiphon

To the heavens do I lift mine eyes, O Word of God. Have mercy upon me that I may live by Thee. O Word, have mercy upon us who are despised, and make us good and chosen vessels.

*Glory to the Father and to the Son and to the Holy Spirit;
Both now and ever and unto ages of ages. Amen.*

Verily, in the Holy Spirit is the cause of salvation for all; for when He bloweth on one worthily, He doth raise him speedily from earthly things, doth wing him and cause him to grow, and doth rank him in the heavenly places.

Second Antiphon

Were not the Lord in our midst, it would not be possible for any of us to stand firm in his wrestling with the enemy; for only thereby do the victors attain the exaltation of victory. Woe is me! How shall I escape the enemies while I am a lover of sin? Wherefore, deliver not my soul, O Word, like a bird, to their teeth.

*Glory to the Father and to the Son and to the Holy Spirit;
Both now and ever and unto ages of ages. Amen.*

Verily, through the Holy Spirit is everyone made divine; and in Him is pleasure, understanding, safety, and blessing; for He is equal to the Father and the Word together.

Third Antiphon

They who trust in the Lord are feared by their enemies and are wondered at by all; for their sight is very high. The party of the righteous hath secured Thee as its succor, O Savior, and therefore shall not reach out its hands to iniquities.


*Glory to the Father and to the Son and to the Holy Spirit;
Both now and ever and unto ages of ages. Amen.*

Verily, the Holy Spirit hath might over all; for Him do all the heavenly hosts worship, and every breath below.

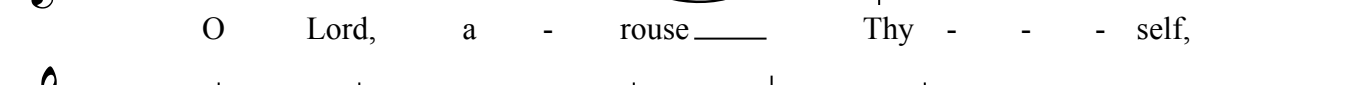
Tone Six Prokeimenon

Byzantine Tone 6
Arr. Basil Kazan

R Choir:




O Lord, a - rouse _____ Thy - - - self,

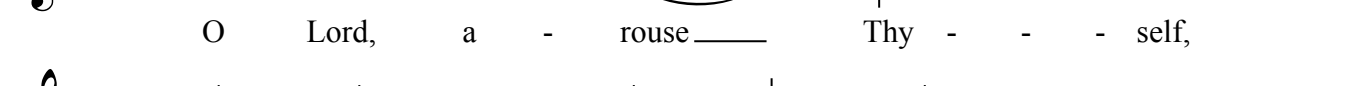


and come to our sal - va - - - tion.

L Choir:

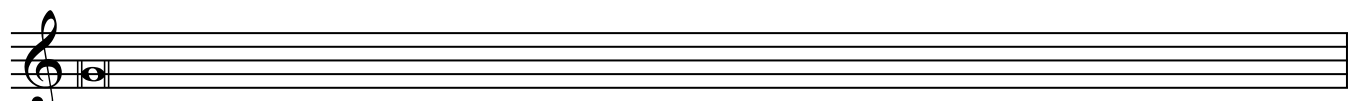


O Lord, a - rouse _____ Thy - - - self,

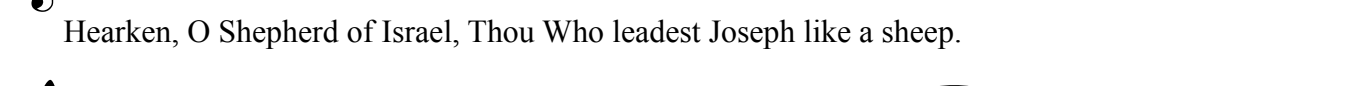


and come to our sal - va - - - tion.

R Choir:




Hearken, O Shepherd of Israel, Thou Who leadest Joseph like a sheep.



O Lord, a - rouse _____ Thy - - - self,

L Choir:



and come to our sal - va - - - tion. _____

Troparia after Psalm 50

Byzantine Tone 2

Arr. Basil Kazan



Glo-ry to the Fath - er, and to the Son, and to the Ho - ly Spir - it.



Through the in-ter - cess - ions of the A-post - les, O Thou — Who art mer-ci - ful,



blot out all the mul - ti - tudes of our trans-gress - - - ions.



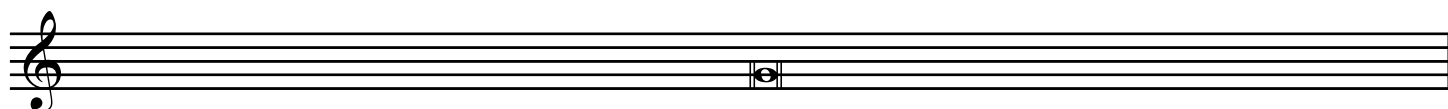
Both now and ev - er, and un - to a - ges of a - ges. A - men.



Through the in-ter - cessions of the The - o - to - kos, O Thou — Who art mer-ci - ful,



blot out all the mul - ti - tudes of our trans-gress - - - ions.



Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude



of Thy tender mercies blot out — my trans-gress - ions. —



Je - sus, hav - ing ri - sen from the grave as He fore - told, hath gi - ven un - to



us life e - ter - nal and great mer - cy. —

July 16

The Sunday of the Holy Fathers of the Seven Ecumenical Councils.

Kontakion (*Plagal of Fourth Tone*)

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth, woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

Oikos

In the lofty preaching of the Church of God, let us hearken as she crieth: He that thirsteth, let him come to me and drink. The cup which I bear is the cup of wisdom. This drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

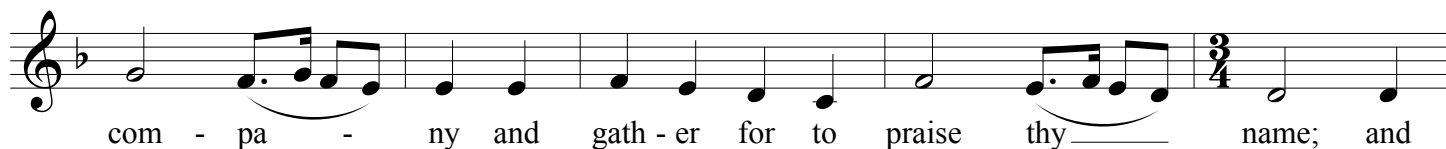
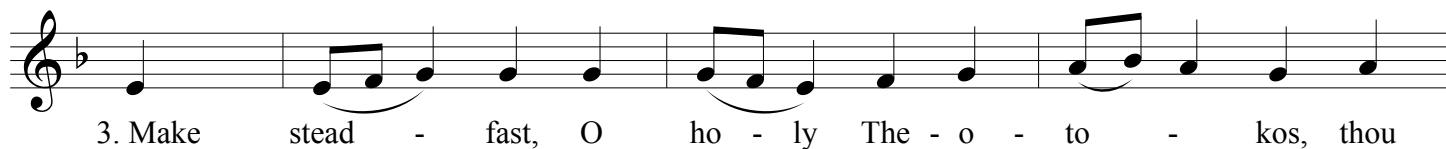
Synaxarion

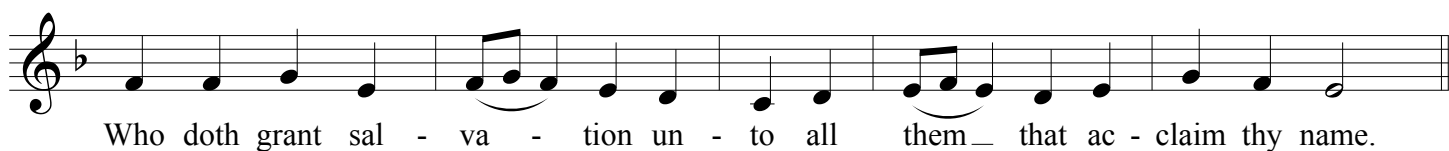
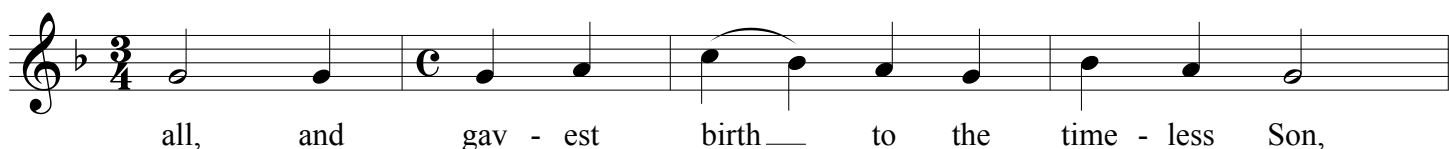
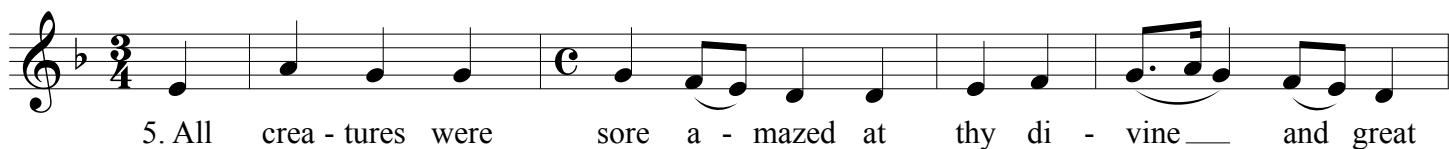
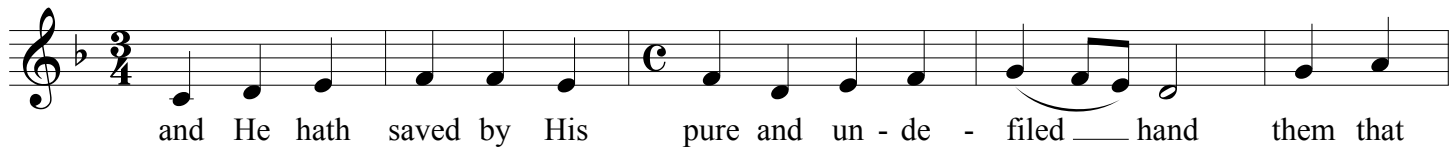
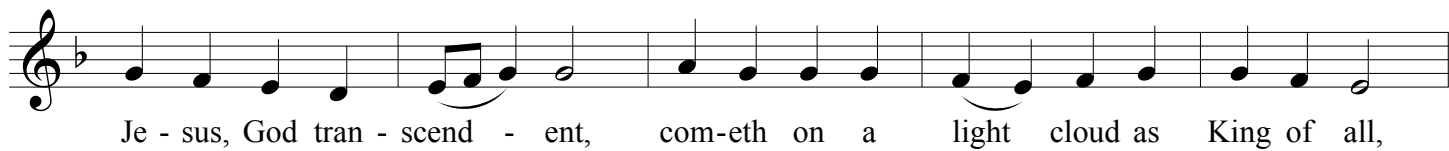
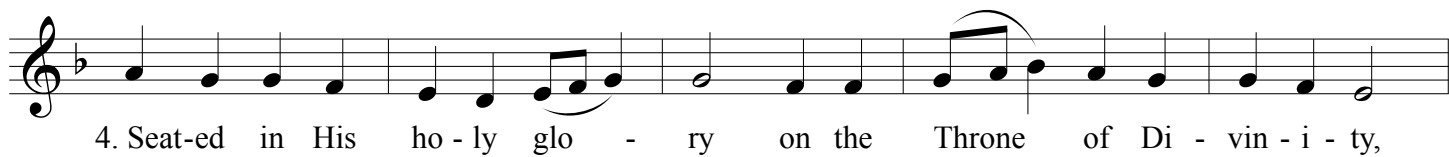
On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is:

- the First Council, of the 318 Fathers who assembled in Nicaea in 325 to condemn Arius, who denied that the Son of God is consubstantial with the Father; the Fathers of the First Council also ordained that the whole Church should celebrate Pascha according to the same reckoning;
- the Second Council, of the 150 Fathers who assembled in Constantinople in 381 to condemn Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit;
- the Third Council, of the 200 Fathers who assembled in Ephesus in 431, to condemn Nestorius, Patriarch of Constantinople, who called Christ a mere man and not God incarnate;
- the Fourth Council, of the 630 who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches;
- the Fifth Council in 553, of the 165 who assembled in Constantinople for the second time, to condemn Origen and Theodore of Mopsuestia, the teacher of Nestorius;
- the Sixth Council in 680, of the 170 who assembled in Constantinople for the third time, to condemn the Monothelite heresy, which taught that there is in Christ but one will, the divine;
- and the Seventh Council in 787, of the 350 who assembled in Nicaea for the second time to condemn Iconoclasm.

Canon of the Akathist

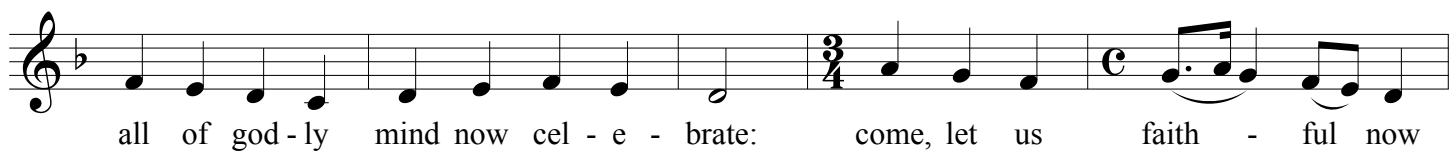
Byzantine Tone 4
Arr. Basil Crow
Translation, +HTM







6. On this di - vine and most hon-ored feast of God's all - ho - ly Moth - er, let



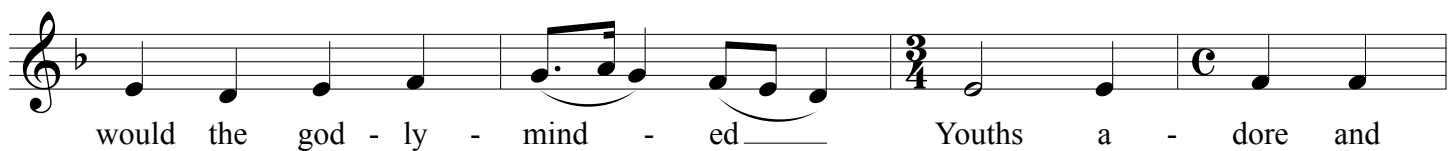
all of god - ly mind now cel - e - brate: come, let us faith - ful now



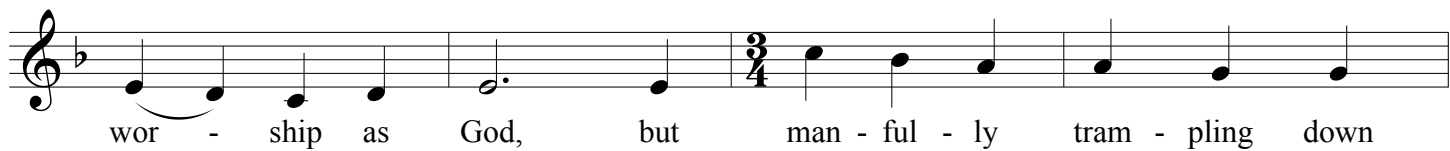
clap our hands and send up glo - ry un - to the God Whom she hath borne.



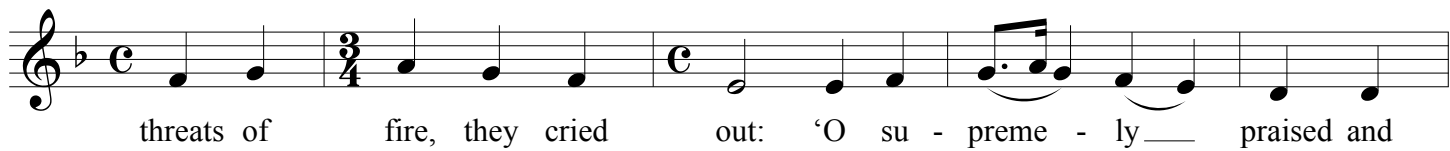
7. No cre - at - ed thing, but on - ly the Cre - a - tor,



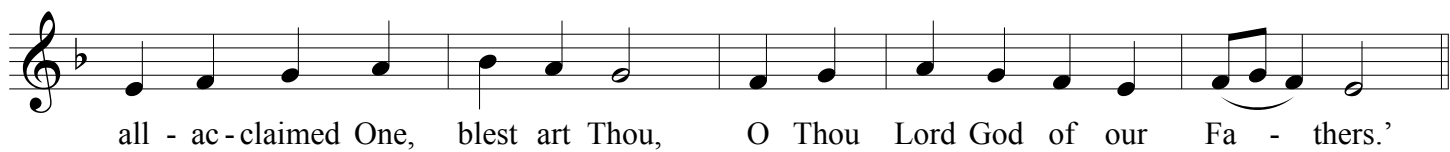
would the god - ly - mind - ed Youths a - dore and



wor - ship as God, but man - ful - ly tram - pling down



threats of fire, they cried out: 'O su - preme - ly praised and



all - ac - claimed One, blest art Thou, O Thou Lord God of our Fa - thers.'



8. Three guilt - less Youths cast in the fur - nace were saved by thē

Off - spring, which the The - o - to - kos bare, then in fig - ure and in type,

now in - ver - y truth and deed; and He hath gath - ered all the

world, which cri - eth out in chant: 'Ye works of His, O sing the Lord's

prais - es and ex - alt Him great - ly for ag - es and all ag - es.'

("More Honorable . . ." follows on the next page.)

9. Let eve - ry earth - born man up - leap in the spir - it, and now hold his torch on

high; and let all the bod - i - less no - et - ic hosts now

cel - e - brate joy - ous - ly the The - o - to - kos' sub - lime and sa - cred

fes - ti - val, as they cry out: 'Re - joice O thou all -

- bless - ed one, ev - er vir - gin and pure Moth - er of our God.'

More Honorable than the Cherubim

Byzantine Chant Fourth Mode (Tone 4)

Rassem El Massih

More hon' - ra - ble than the Cher - u - bim,
and more glo - ri - ous be - yond com - pare than the Ser - a - phim,
thou who with - out cor - rup - tion bar - est God the Word,
and art tru - ly The - o - to - kos, we mag - ni - fy thee.

+ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

+ For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

+ For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations.

+ He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

+ He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away.

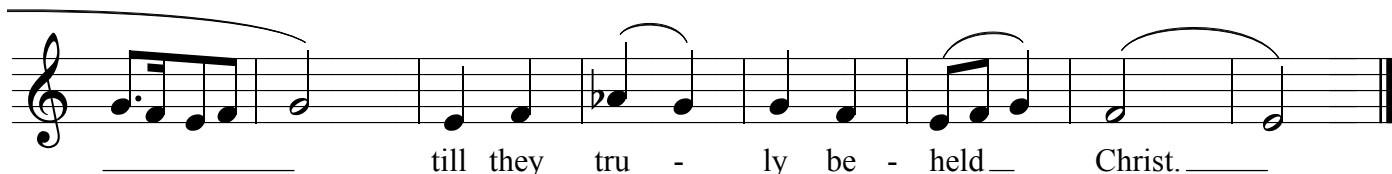
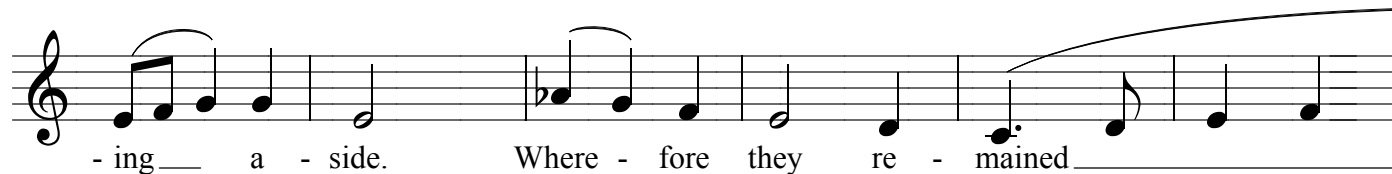
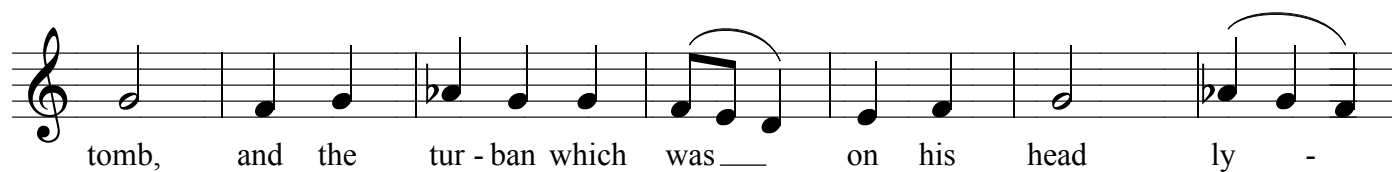
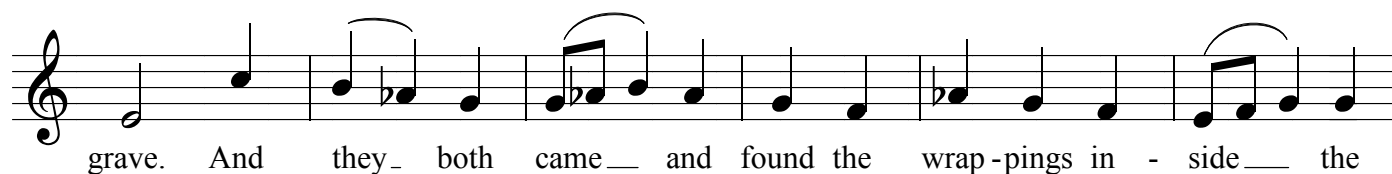
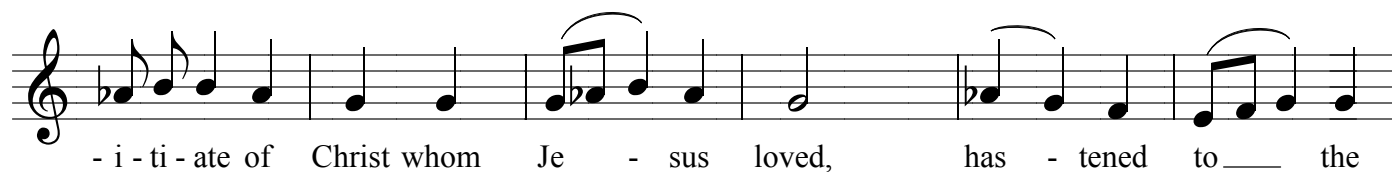
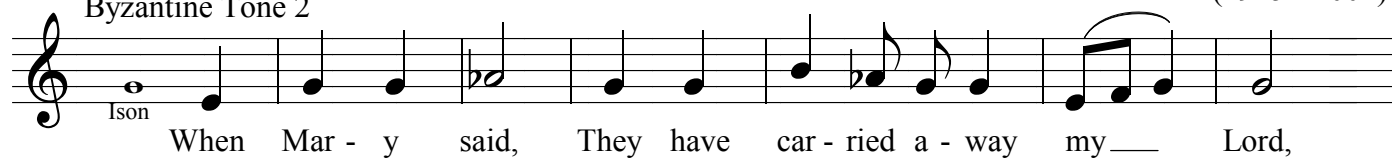
+ He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

cor - rup - tion bar - est

7th Exaposteilarion of the Resurrection

Basil Kazan
(1915 - 2001)

Byzantine Tone 2



July 13-19

Sunday of the Holy Fathers of the 4th Ecumenical Council Exaposteilarion

Byzantine Mode 2

Special Melody: *Hearken, ye women*

1. While cel - e - brat - ing on___ this day the ho - ly Fa - thers'
2. Thou gav - est birth in - ef - fa - bly to God in one___ hy -

2 mem - o - ry, O all - com - pas - sion - ate Sav - iour,
- pos - ta - sis yet in two wills and___ two na - tures,

3 we ask that by their en - treat - ies Thou res - cue us,___ Thy
O all - im - mac - u - late Vir - gin. Free - ly be - com - ing

4 flock, O Lord, from all the harm of her - e - sies, vouch - saf - ing
poor___ for us, He e - ven suf - fered on___ the Cross; and by His

5 un - to all___ of us to glo - ri - fy God the Fa - ther,
ris - ing from___ the dead, He grant - ed us the___ great rich - es

6 the Word, and All - ho - ly Spir - it.
of His in - ef - fa - ble God - head.____

1 2

Praises, Verses and Stichera (AINOI)

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

Slow

Ison Let ev' - ry - thing that hath breath,
praise the Lord. Praise
ye the Lord from the heav - - ens:
praise ye him in the heights. To thee, O
God, is due our song.
Praise ye him, all his an - - gels:
praise ye him, all his hosts.
To thee, O God, is due our song.

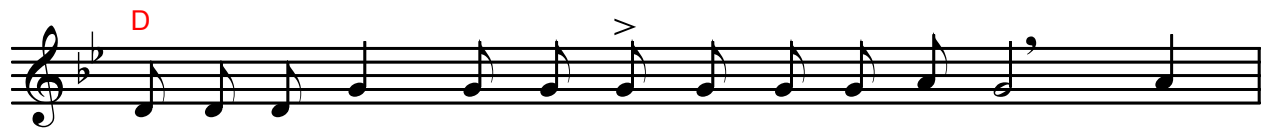
SLOW PRAISES

Plagal Second Mode

Andante ♩=88

Verse #1

Τοῦ ποιῆσαι ἐν αὐτοῖς



To do a - mong them the judg - ment that is writ - ten. This



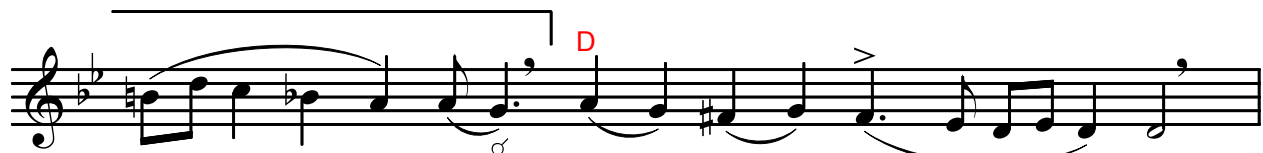
glo - ry shall be _____ to _____ all _____ His _____ saints.

Praises #1

Ὁ Σταυρός σου



Thy Cross, O Lord, is life and res - ur -



rec - - - tion for Thy peo - - - ple,

Plagal Second Mode - Slow Praises

and trust - - - ing there - in, we praise - - -

Thee, our ris - - - en God. Have

mer - - - cy on us.

Verse #2*Αἰνεῖτε τὸν Θεόν*

Praise ye God in His saints, praise Him in the firm - a - ment of - - -

His pow - - - er.

Praises #2

Ἡ ταφή σου

Thy bur - i - al, O Mas - ter, hath o - pened_ Par -

a - dise un - to_ the race_

of_ men, and hav - ing been re - deemed_

from_ cor - rup - tion, we praise_

Thee, our_ ris - - - en_ God._ Have

mer - - - cy_ on_ us.

Verse #3

Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις



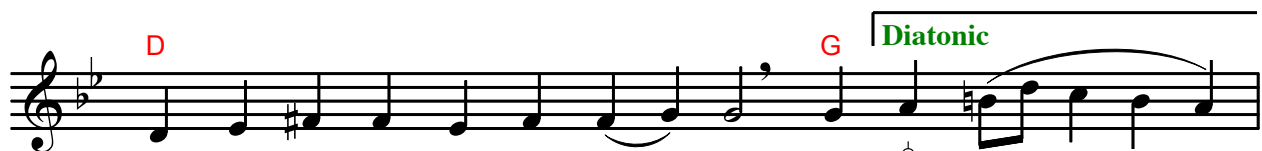
Praise Him for His might - y acts, praise Him ac - cord - ing to the



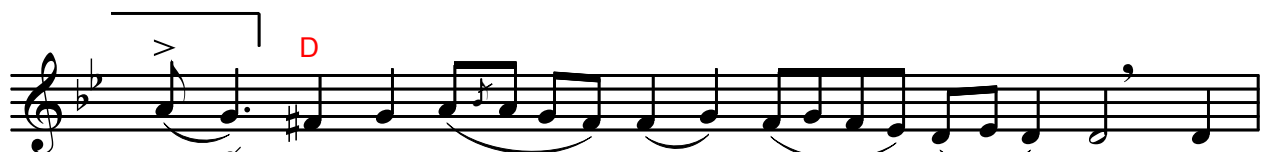
mul - ti - tude of — His — great - - - ness.

Praises #3

Σὺν Πατρί



With the Fa - ther and the Spir - it, let us praise —



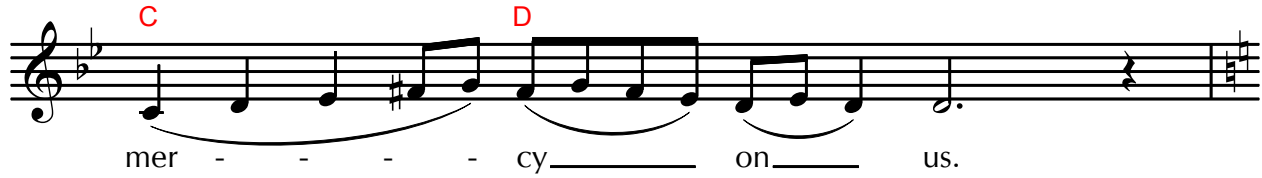
Christ_ Who is ris - - en — from — the — dead, and



let us cry — un - to — Him: Thou art our



life — and — res - ur - rec - tion. — Have



Verse #4

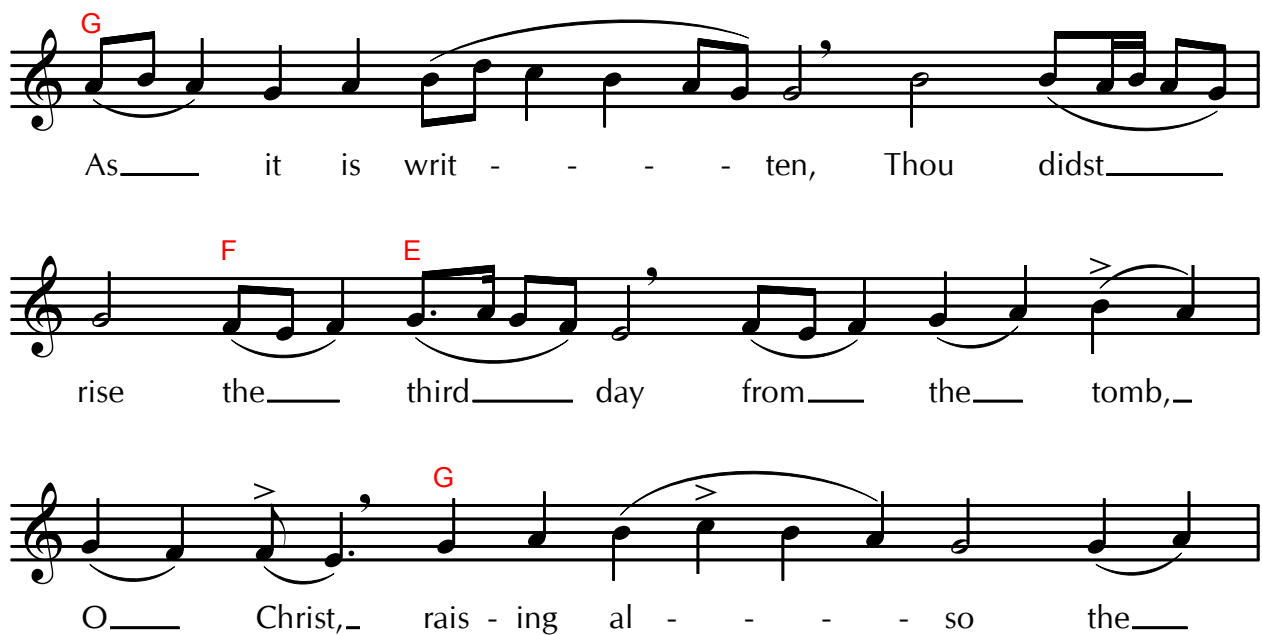
Soft Chromatic

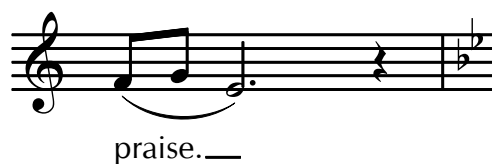
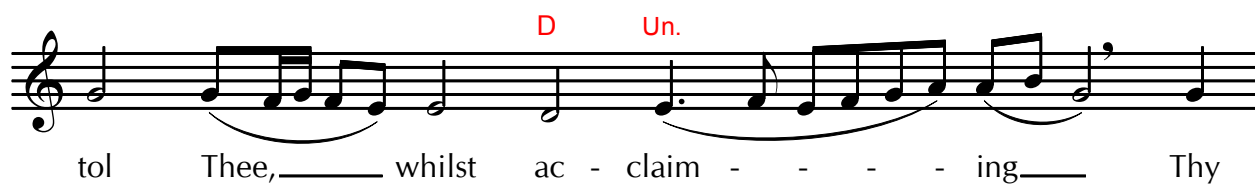
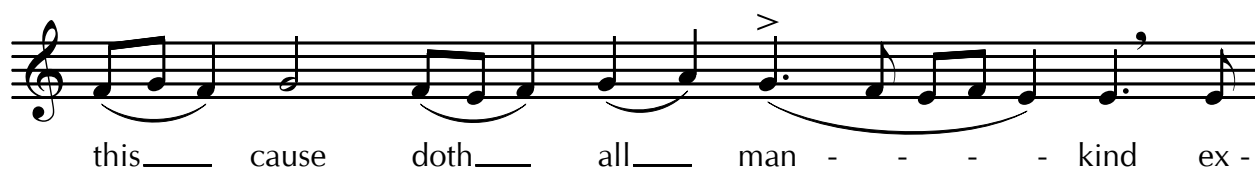
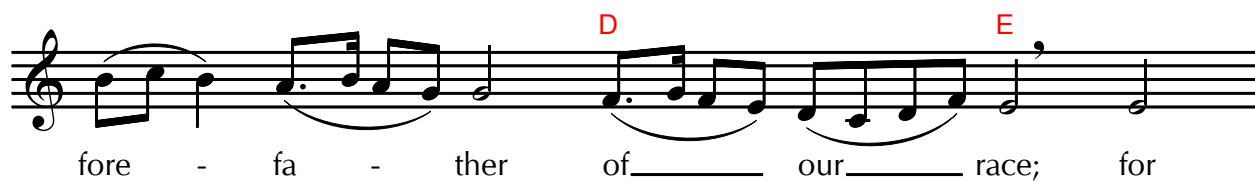
Αἰνεῖτε αὐτὸν ἐν ἤφῳ σάλπιγγος



Praises #4

Τριήμερος ἀνέστη





July 13-19

Sunday of the Holy Fathers of the 4th Ecumenical Council

Stichera on the Praises of Matins

Byzantine Mode 6

Special Melody: *Having laid up all their hope*



The Sunday of the Holy Fathers of the 7th Ecumenical Council
Stichera on the Praises of Matins

7 **G** **E** **G**

For these god - ly - mind - - - ed, all - glo - ri - ous, and tru - ly
and be - ing en - light - - - ened, those bless - ed Fa - thers set__forth
For the ho - ly Fa - - - thers were ven - 'ra - ble in - i - ti -

8

bles - ed Saints o - pen - ly fol - lowed with fer - vent faith
for the world that ho - ly Faith__ which was taught of God,
-ates and seers of the di - vine__ preach - ing from on high,

9 **F** **E**

all that thē A - pos - tles taught.___
mak - ing known ē - ter - nal truth.___
teach - ing sa - cred__ mys - ter - ies.___

(Sung on the Sunday between Oct. 11-17, the Sunday after Ascension, and the Sunday between July 13-19.)

The Sunday of the Holy Fathers

Doxastikon (Glory) at the Praises

Byzantine Chant Tone 8/Plagal Fourth Mode

Chadi Karam

1 **G** **C**
Glo - ry to the Fa - ther and to the Son and

2 **D** **C**
to the Ho - ly Spir - it.

3 **C**
When the rank of the Ho - ly Fa - thers flocked from thē

4 **G**
ends of thē in - hab - it - ed world,

5 **C**
they be - lieved in one Sub - stance and one Na - ture

6
of the Fa - ther, Son, and Ho - ly Spir - it,

7 **D** **A** **G**
de - liv - er - ing plain - ly to the Church the mys - ter - y

8 **C** **D** **C**
of dis - cours - ing in the - ol o gy.

Sunday of the Holy Fathers - Doxastikon (Glory) at the Praises - 2

9
Where - fore, in that we laud _____ them _____ in _____ faith,

10
F D C G C
we be - at - i - fy _____ them, say _____ ing: _____

11
G A
What a di - vine _____ ar - my, _____ ye God - in - spired

12
G C D
sol - diers of the _____ camp _____

13
C G
of _____ the _____ Lord, ye most bril - liant

14
A G A 3 Un. G
lu - mi - nar - - - - - ies _____ in the

15
D
su - per - sen - su - ous fir - ma, _____ fir - ma - ment,

16
Un. G
ye im - preg - - - - - na - ble tow - - - - - 3 3
wers _____

17
D C
of the mys - ti - cal _____ Zi - - - - - on,

Sunday of the Holy Fathers - Doxastikon (Glory) at the Praises - 3

18 **G**
 ye scent - - - ed flow - - - ers

19 **Un. B \flat** **Un. B \flat** **F** **B \flat**
 of par - - a, of par - a - dise (na) (ise),

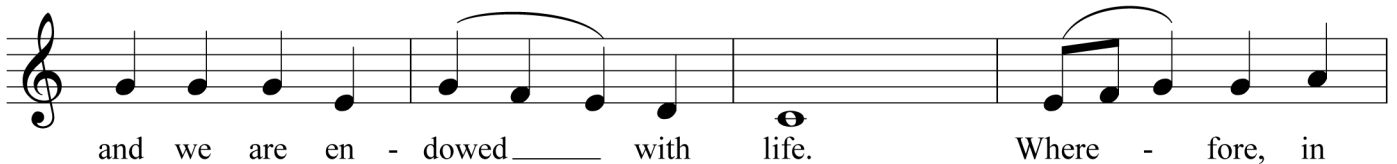
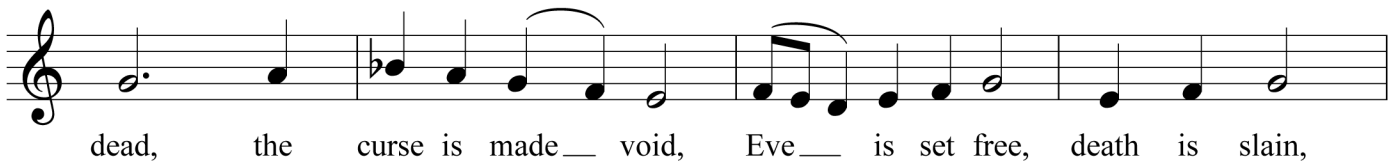
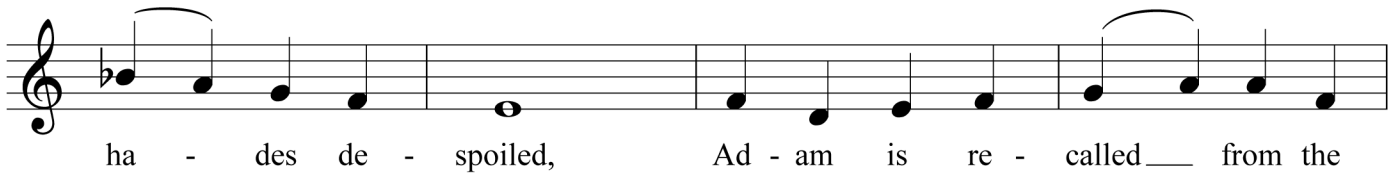
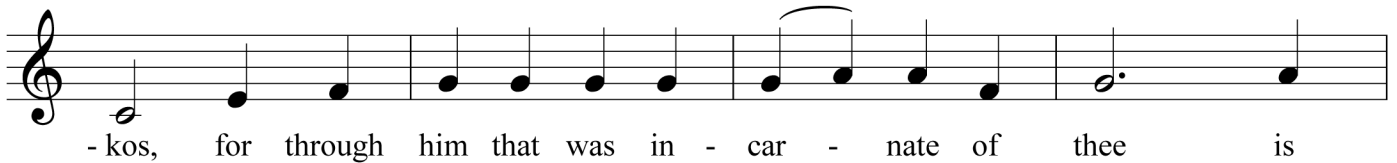
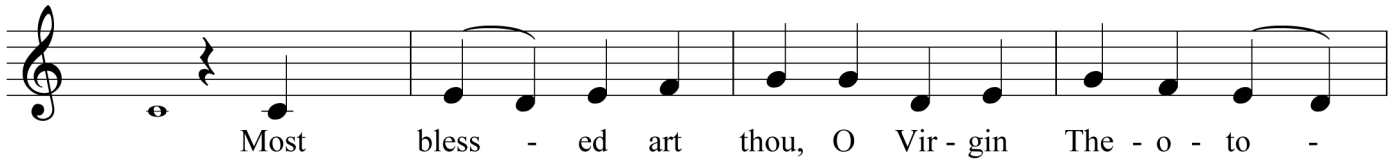
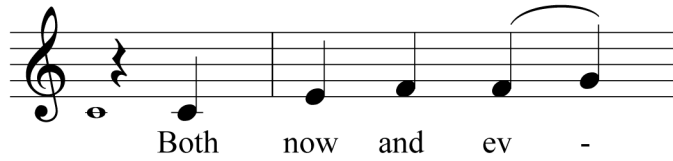
20 **G** **C** **G** **C** **Un.** **C**
 the gold - - - en, the gold - en mouths of the Word,

21
 the boast of Ni - cae - - a,

22 **F** **G**
 and de - light of the whole ũ³ - - - ni - verse,

23 **D** **C**
 in - ter - cede cease - - - less - ly for our souls.

Resurrectional Theotokion: Tone 8



THE GREAT DOXOLOGY

Duration: 6:00

Plagal Fourth Mode

Allegro $\text{♩} = 140$

Brief Version

by Manuel the Protopsaltis
of Byzantium (d. 1819)
English Adaptation by
Hieromonk Ephraim

1



Glo - ry be to Thee Who hast shown the light. Glo - ry in the high - est to God,



and on earth_ peace, good will_ a - mong men.

2



We praise_ Thee; we bless_ Thee; we wor - ship Thee; we glo - ri - fy_ Thee;



we give thanks to Thee for Thy great_ glo - ry.

3



O Lord,_ King,_ heav - en - ly God, the Fa - ther Al - might - y,



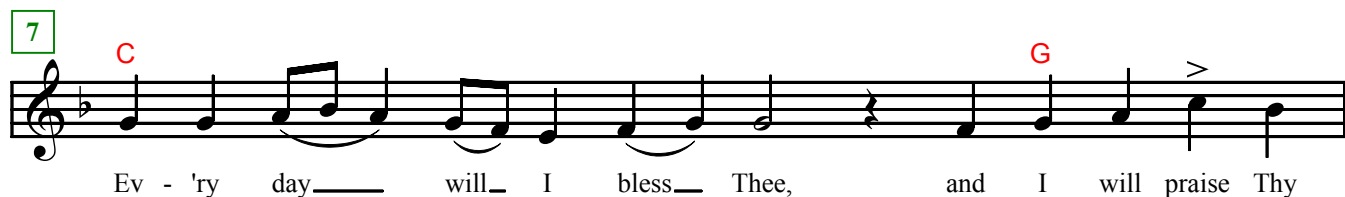
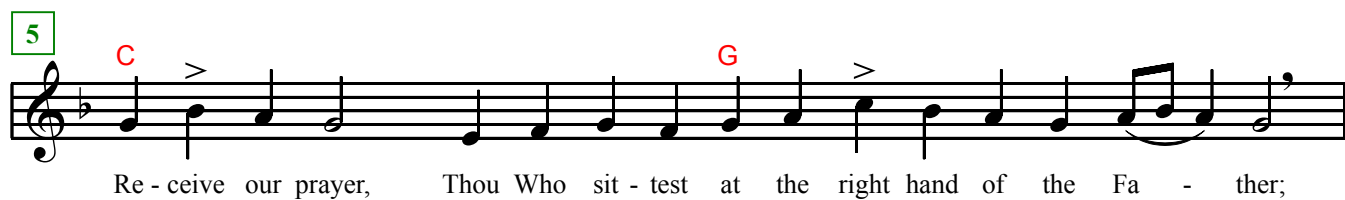
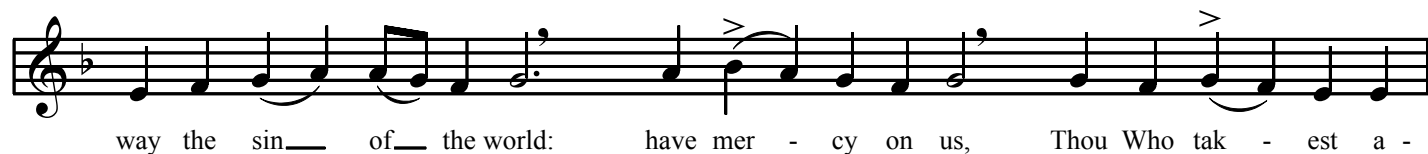
O Lord the on - ly - be - got - ten Son, Je - sus Christ, and the Ho - ly Spir - it.

4



O Lord,_ God,_ Lamb of God, Son_ of the Fa - ther, Who tak - est a -

Brief Doxology - Plagal Fourth Mode

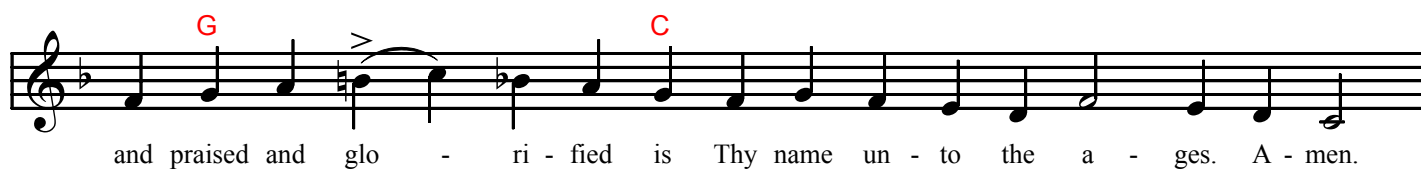


Brief Doxology - Plagal Fourth Mode

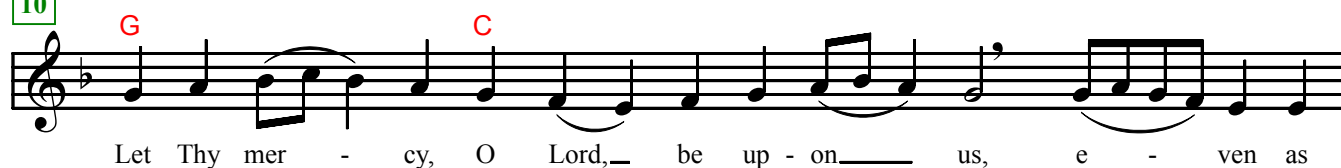
8



9

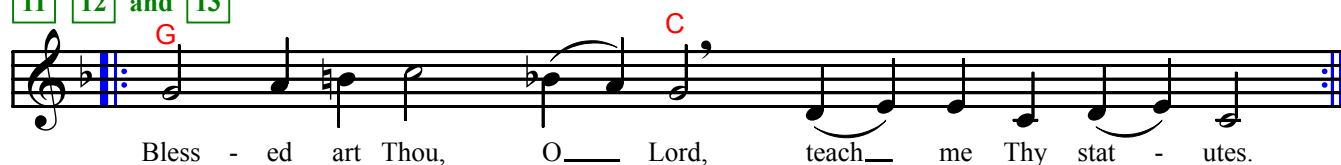


10

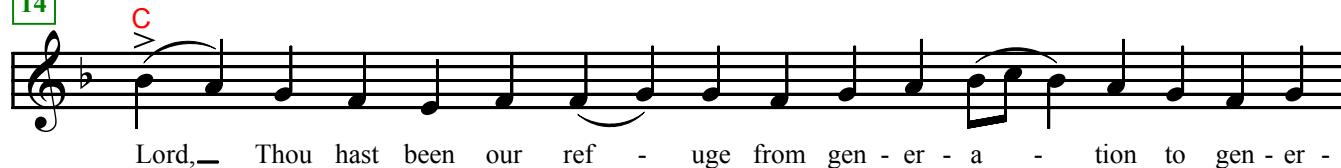


11

12 and 13



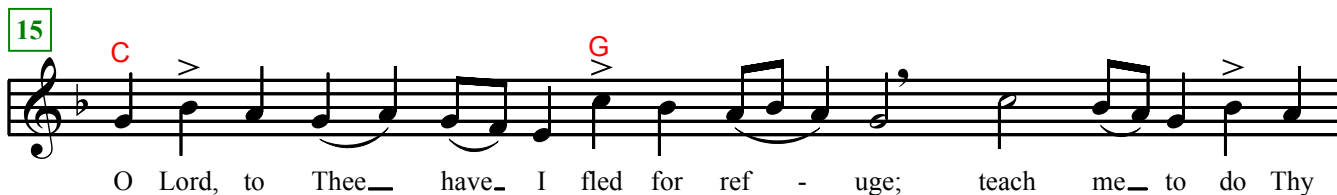
14



Brief Doxology - Plagal Fourth Mode



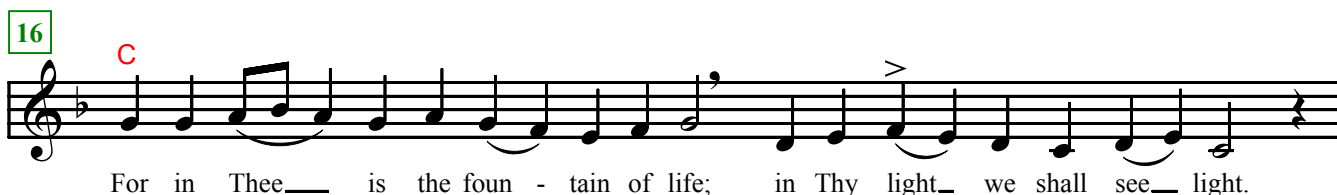
sinned a - gainst_ Thee.



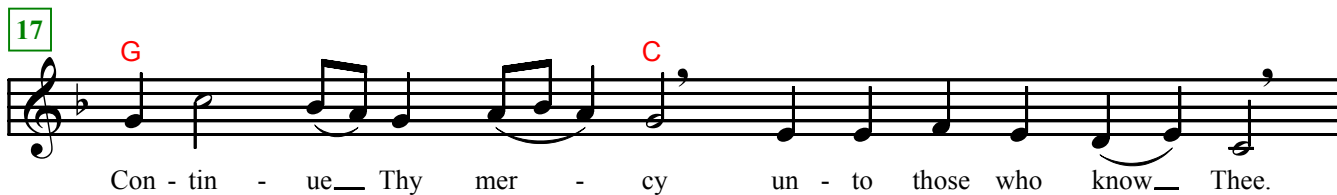
O Lord, to Thee_ have_ I fled for ref - uge; teach me_ to do Thy



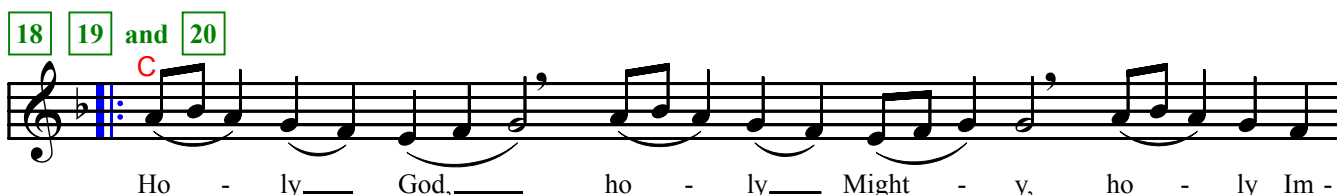
will, for Thou_ art my God.



For in Thee_ is the foun - tain of life; in Thy light_ we shall see_ light.



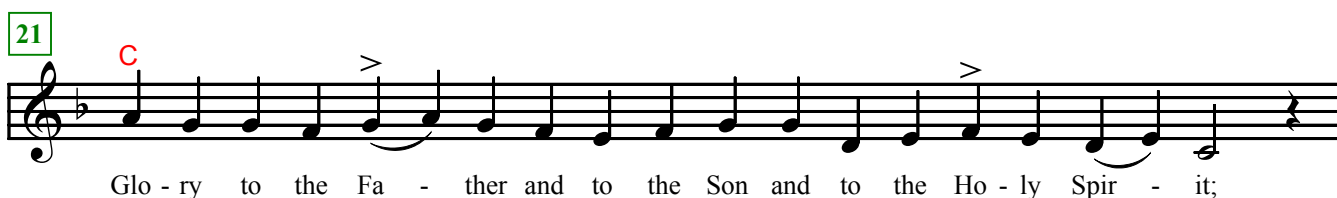
Con - tin - ue_ Thy mer - cy un - to those who know_ Thee.



Ho - ly_ God,_ ho - ly_ Might - y, ho - ly Im -



mor - tal, have mer - cy on us.



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

Brief Doxology - Plagal Fourth Mode

22



23



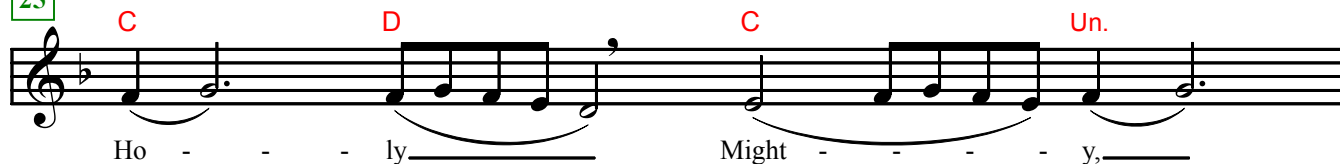
Adagio ♩=70

Asmatikon

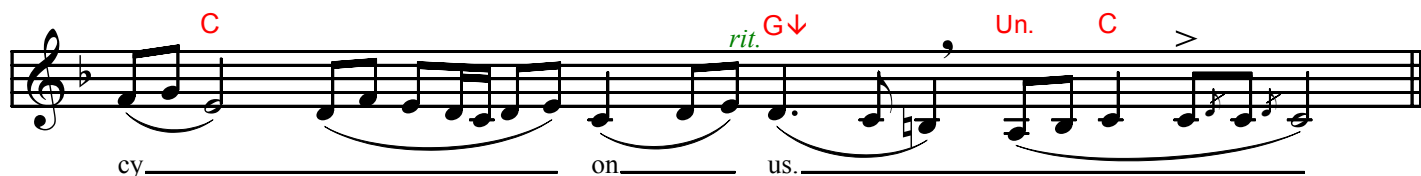
24



25



26



On Sundays, continue on page 79 with "After Rising from the Tomb" or on page 75 with "Today Is Salvation."

Having Risen from the Tomb

Byzantine Tone 8

Arr. Basil Kazan

Hav - ing ri - sen from the tomb, and hav - ing burst the

bonds of Ha - des, Thou didst loose the con-dem - na - tion of death, O Lord,

re - lea-sing all man-kind from the snares of the en - e - my.

Hav-ing man - i - fest - ed Thy - self to Thine A-post - les, Thou didst

send them forth to pro-claim— Thee. And through them Thou hast grant -

ed Thy peace un - to the civ - il - ized world, O Thou— who a -

lone art plent - eous in mer - cy.