


Mixed Choir

Lord, I have cried
TONE FOUR

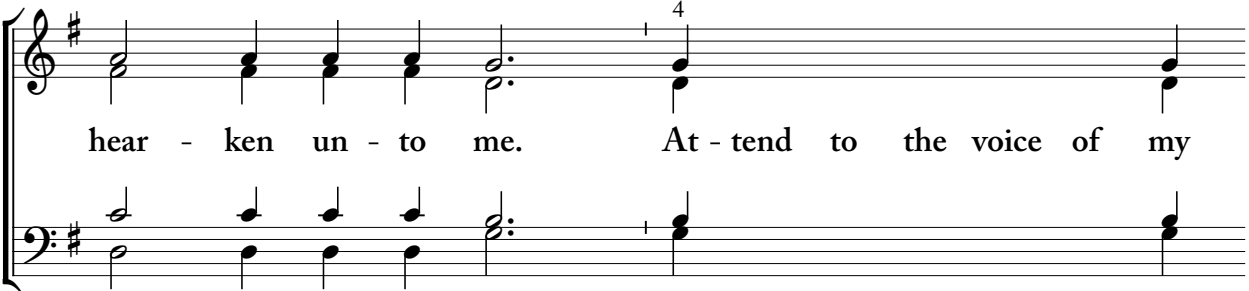
Kievan Chant
Ledkovsky

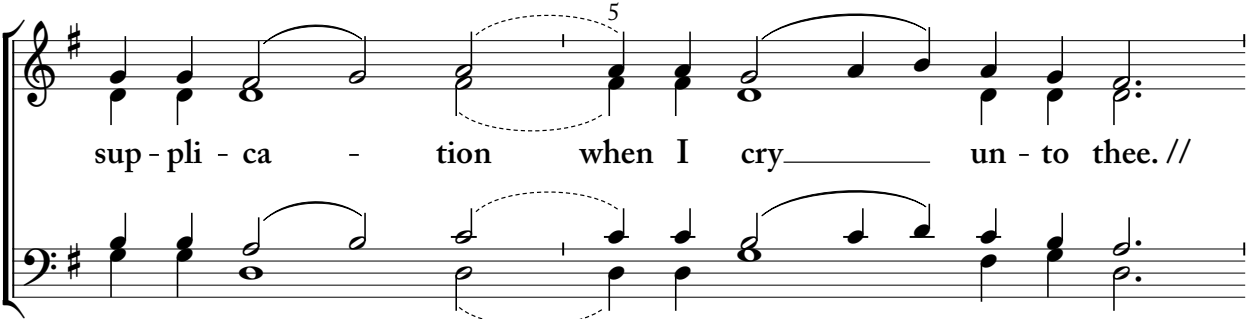
Canonarch 
8 In the Fourth Tone: Lord, I have cried unto thee


8 hear - ken un - to me.


1 Lord, I have cried unto thee; hear - ken un - to me.


2 Hear - ken unto me, O Lord. 3 Lord, I have cried unto thee;


4 hear - ken un - to me. At - tend to the voice of my


5 sup - pli - ca - tion when I cry un - to thee. //

Lord, I have cried • Tone Four

Final

Hear-ken un - to me, O Lord.

1 2

Let my pray'r be set forth as in-cense be-fore thee,

3 4

Final

Hear-ken un - to me, O Lord.

Penitential Stichera

TONE FOUR

Kievan Chant
Ledkovsky

Canonarch: Bring my soul out of prison :

That I may confess thy name.

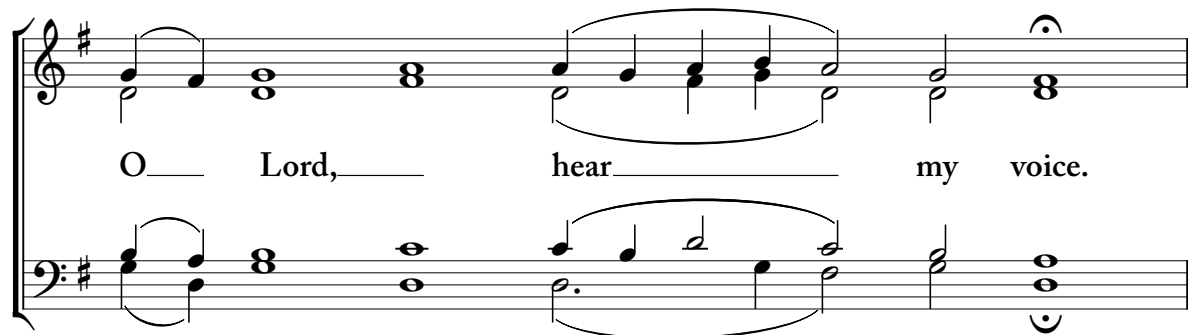
I want to wash away with tears the record of my sins, O Lord, /
and through the rest of my life to please thee by repentance; /
but the enemy deceiveth me and fighteth against my soul. //
Before I perish utterly, save me, O Lord.

Canonarch: The righteous shall wait patiently for me :

Un-til thou shalt reward me.

If a man take refuge from the tempest in this harbour, /
will he not be saved? /
If in his agony he kneel before this house of healing, /
will he not be cured? /
O Maker of all and Physician of the sick, //
before I perish utterly, save me, O Lord.

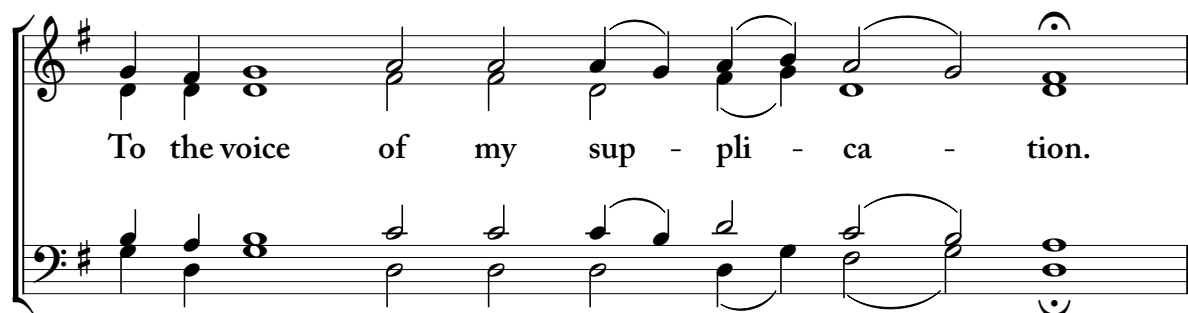
Canonarch: Out of the depths have I cried unto thee, O Lord :



O Lord, hear my voice.

Wash me with my tears, O Saviour, /
for I am defiled by many sins. /
Therefore I fall down before thee: //
I have sinned, | have mercy on me, O God.

Canonarch: Let thine ears be attentive :



To the voice of my supplication.

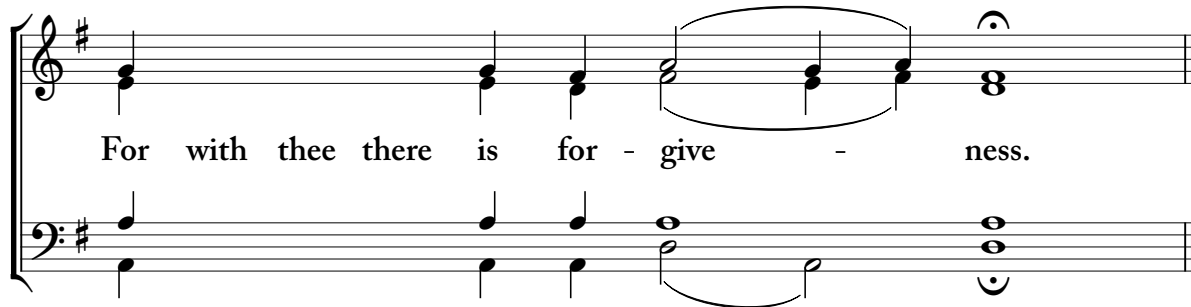
I am a sheep of thy spiritual flock, /
and to thee I flee for refuge, O Good Shepherd. //
I have gone astray, O God: | seek me and have mercy on me.

Stichera Prosomœa of the Triodion

(by Joseph)

Optina Hermitage Chant
Tone Two, Joseph of Arimathea

Canonarch: In the Second Tone, to the melody, Joseph of Arimathea: If thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



For with thee there is for - give - ness.

Let us all make haste to humble the flesh by abstinence, /
as we set out upon the God-given course of the holy Fast; /
and with prayers and tears /
let us seek our Lord and Saviour. /
Laying aside all memories of evil, let us cry aloud: /
We have sinned against thee, Christ our King; /
save us as the men of Nineveh in days of old, /
and in thy compassion //
make us sharers in thy heavenly Kingdom.

Canonarch: For thy name's sake have I patiently waited for thee, O Lord; my soul hath patiently waited for thy word :

The image shows a musical score for a Canonarch's prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (indicated by a sharp sign on the F line). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "My soul hath hoped in the Lord." The word "Lord" is written with a large, bold 'L' and a fermata symbol above it, indicating a long note. The music is in a simple, homophonic style.

When I think of my works, deserving every punishment, /
I despair of myself, O Lord. /
For see, I have despised thy precious commandments /
and wasted my life as the Prodigal. /
Therefore I entreat thee: cleanse me in the waters of repentance, /
and through prayer and fasting /
make me shine with light, /
for thou alone art merciful; //
abhor me not, O Benefactor of all, supreme in love.

food, let us abstain also from ev - 'ry pas - sion. Re - joic - ing

in the virtues of the spirit, may we per - se - vere with love, and so

be count - ed wor - thy to see the solemn Pas - sion of Christ our

God, // and with great spi - ri - tual glad - ness to be - hold his

Ho - ly Pas - cha.

Stichera of the Menaion

10 FEBRUARY

Kievan Chant
Tone Six, 'Having placed all their hope'

Canonarch: In the Sixth Tone, to the melody, 'Having placed all their hope': For with the Lord there is mercy, and with him is plenteous redemption :

And he shall redeem Israel out of all his in - i - qui - ties.

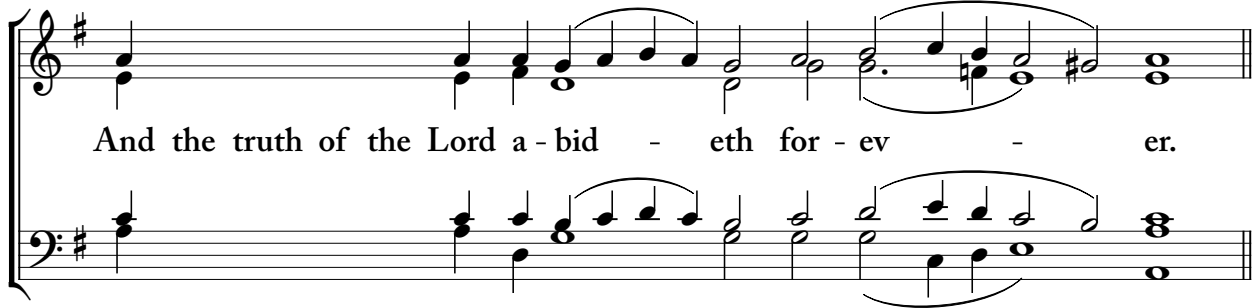
Having wholly set thyself aside for the Master from thy youth, /
desiring him, thou didst follow in his steps; /
and having been cleansed of all the defilement of the passions, /
thou wast enriched with divine grace, /
that thou mightest work healings /
and perform most glorious miracles; /
and having become a martyr, /
thou didst remain unmoved /
by all the assaults of torments, /
through the power of him /
who was slain upon the Cross. //
Do thou entreat him earnestly on behalf of our souls.

Canonarch: O praise the Lord, all ye nations :

Musical score for the Canonarch's part. The score is written on two staves, treble and bass clef, with a key signature of one sharp (F#). The lyrics are: "Praise him, all ye peo - - ples." The melody is simple and homophonic, with a long note for "all" and a dotted note for "ye".

Though thy blessed, enduring and invincible body /
was pierced with nails, /
O passion-bearer Charalampus, /
thou didst keep thy soul steadfast and thy mind invi'late; /
for divine desire, /
O glorious one,
richly enkindled in thee strength to endure /
all manner of torments, /
O passion-bearing martyr, /
sharer in the sufferings of Christ. /
Do thou entreat him with boldness //
on behalf of our souls.

Canonarch: For he hath made his mercy to prevail over us :



And the truth of the Lord a - bid - eth for - ev - er.

The image shows a musical score for a Canonarch. It consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "And the truth of the Lord a - bid - eth for - ev - er." The music features various note values including quarter, eighth, and sixteenth notes, with some notes beamed together. There are also rests and a final double bar line at the end of the piece.

Having suffered, thou didst inherit radiant joy, /
ineffable glory, /
and everlasting rejoicing, O venerable priest, /
honoured passion-bearer, valiant warrior, /
who with the streams of thy blood /
manifestly drowned the armies and hosts of the serpent, /
and by grace and divine prayer truly raised the dead, /
praying with boldness //
on behalf of our souls.

Theotokion

Canonarch: Glory, Both now and ever, the Theotokion in the same tone and melody:
Glory to the Father, and to the Son, and to the Holy Spirit :



Both now and ever and un-to the a - ges of a - ges. A - men.

O all-immaculate one, quickly visit me /
who am wounded by the robbers' assaults of demons /
and who lie, wholly unable to move, /
on the ever-shifting path of this life, /
in need of mercy; /
and pour thou oil and wine /
upon mine incurable wounds, /
and restore me to health; /
that I may glorify thee and hymn thy mighty works /
with love, as is meet, /
O Mother and Virgin, //
who alone art pure.

Great Prokimenon

Cheesefare Sunday, Second, and Fourth Sundays of Lent (at Vespers)

Znamenny Chant
harm. O. B. Martynova
ed. & adap. J. Latimer

$\text{♩} = 86$

Turn not a - way _____ thy face__ from thy child.

for_ I_ am_ af - flict - - - ed.

Hear _____ me _____ speed - i - ly

Draw_ near _____ un - to my soul _____

and de - liv - - - er it.

Vouchsafe, O Lord

$\text{♩} = 110$

Reader

Vouch-safe, O Lord, to keep us this night with-out sin.

Bless-ed art thou, O Lord, the God of our Fath-ers,

and praised and glo-ri-fied is thy name un-to the a-ges. A-men.

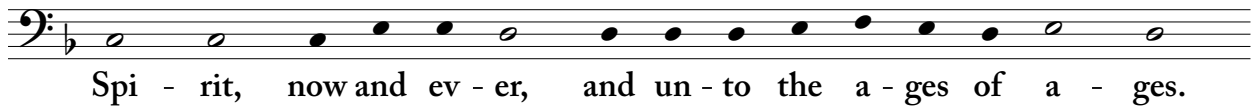
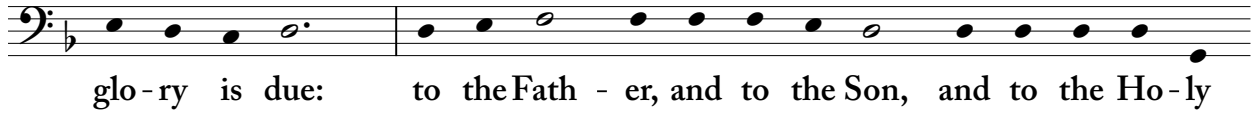
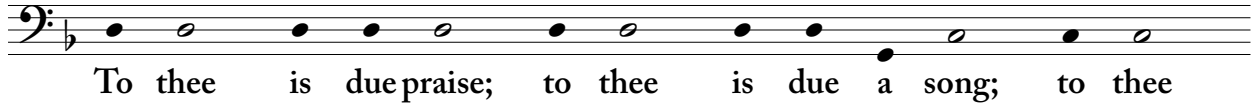
Let thy mer-cy, O Lord, be up-on us, ac-cord-ing as

we have hoped in thee. Bless-ed art thou, O Lord;

teach me thy sta-tutes. Bless-ed art thou, O Mas-ter;

give me un-der-stand-ing of thy sta-tutes. Bless-ed art thou, O Ho-

ly One, en-light-en me by thy sta-tutes. O Lord, thy mer-cy



A - men.

A - men.

Litany of Supplication

Traditional Lenten Melody

$\text{♩} = 80$

Lord, have mer - cy. Grant_ this, O Lord.

To thee, O Lord. A-men. And to thy spi - rit.

To thee, O Lord. A-men.

Aposticha Stichera of the Triadion

Kievan Chant, Tone Four, Moscow Variant
Kastalsky

Canonarch: In the Fourth Tone: Thy grace hath shone forth, O Lord.

1 2
Thy grace hath shone forth, O Lord, it hath shone forth and giv-en

3 4
light to our souls. Be-hold, now is the ac-cept-ed time: Be-hold,

5
now is the season of re-pen-tance. Let us cast off

the works of darkness and put on the ar-mour of light,

3' 4

that having sailed a-cross the great sea of the Fast, we may reach the

Final

third-day re-sur-rec - tion // of our Lord Je-sus Christ the

Sav - iour of our souls.

Canonarch: Unto thee have I lifted up mine eyes, unto thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God :

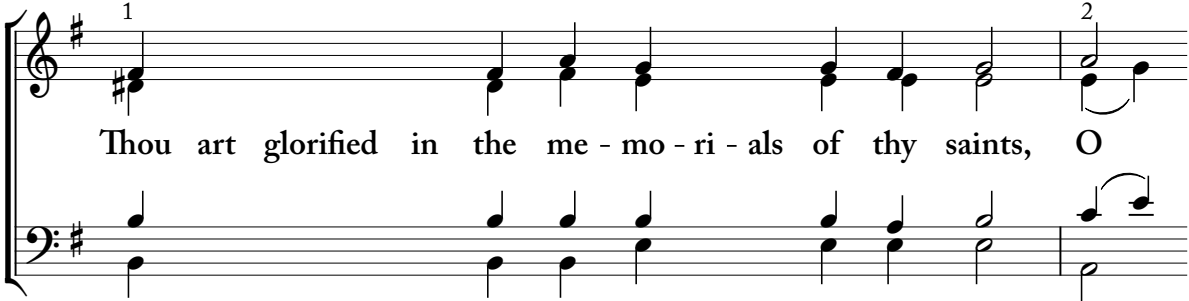
Un - til he take pit - y on us.

Repeat Thy grace hath shone forth, O Lord...

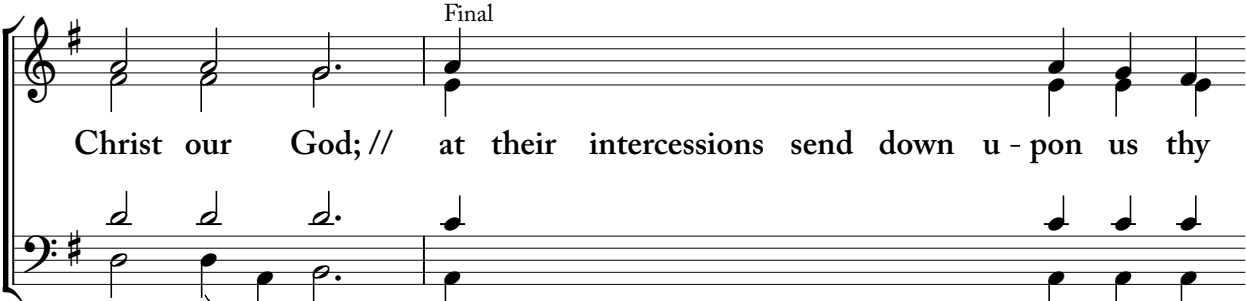
Canonarch: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper :



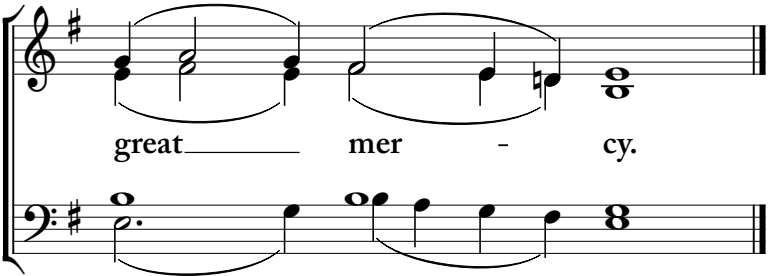
And a - base - - - ment_ on the proud.



1
Thou art glorified in the me - mo - ri - als of thy saints, O
2

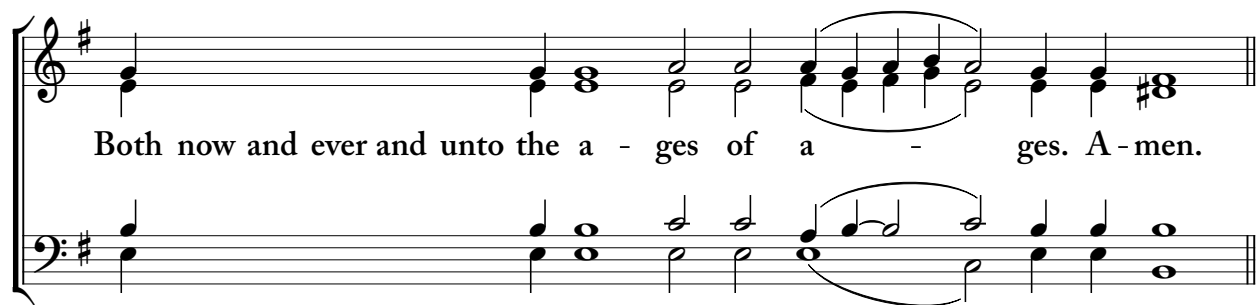


Final
Christ our God; // at their intercessions send down u - pon us thy

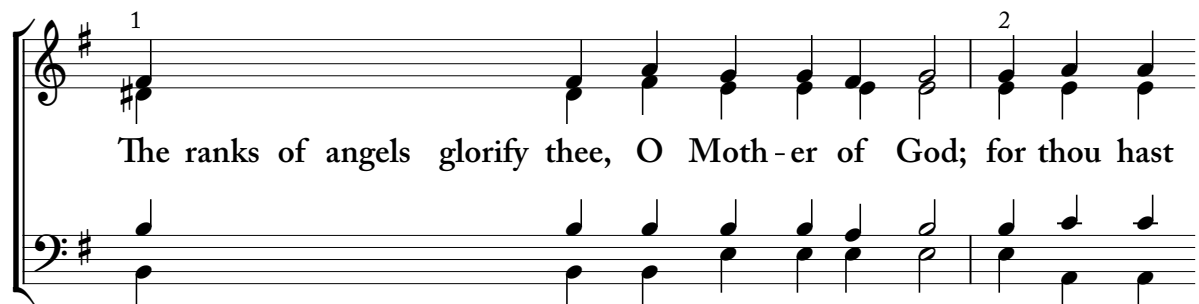


great - - - mer - cy.

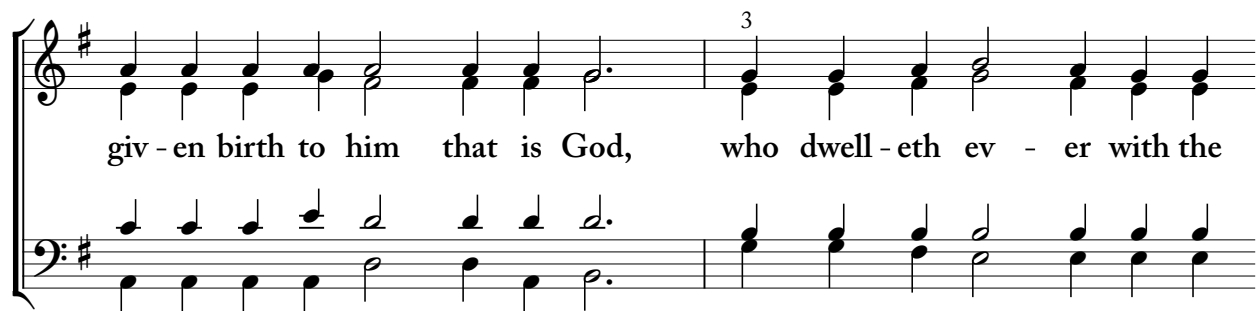
Canonarch: Glory, Both now and ever in the same tone. Glory to the Father and to the Son and to the Holy Spirit:



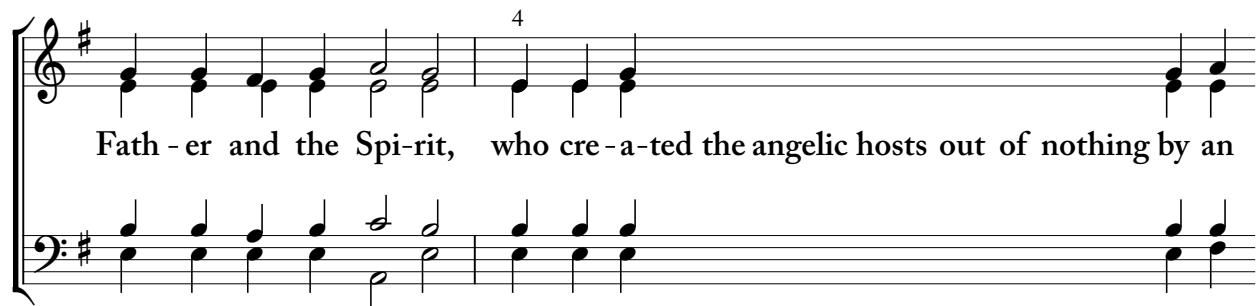
Both now and ever and unto the a - ges of a - ges. A - men.



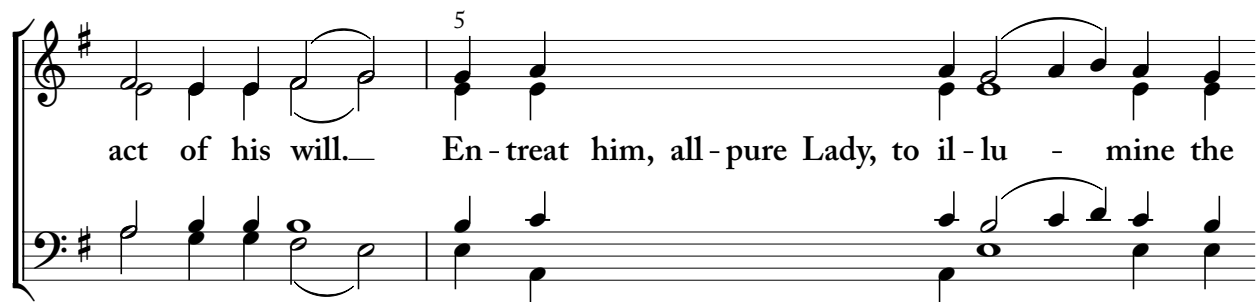
1 The ranks of angels glorify thee, O Moth - er of God; for thou hast



3 giv - en birth to him that is God, who dwell - eth ev - er with the

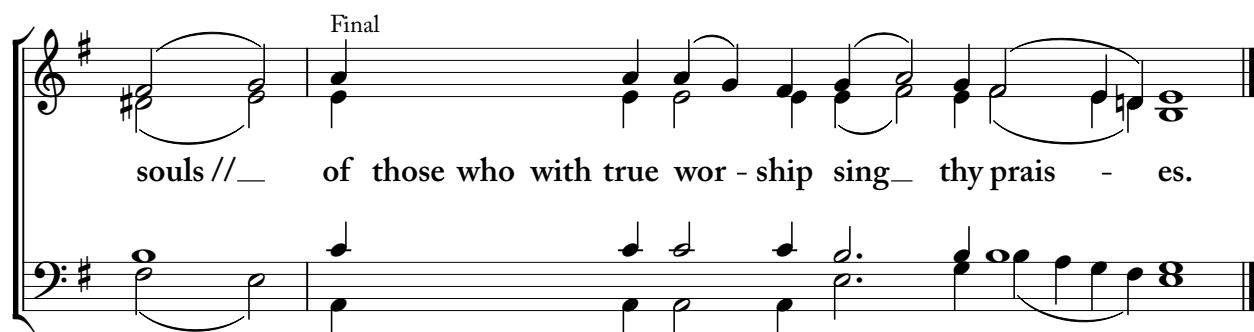


4 Fath - er and the Spi - rit, who cre - a - ted the angelic hosts out of nothing by an



5 act of his will. En - treat him, all - pure Lady, to il - lu - mine the

Final



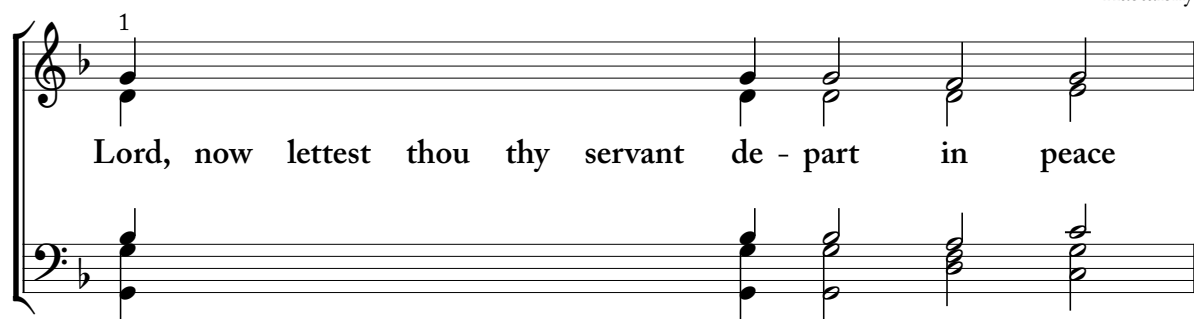
souls // of those who with true wor - ship sing thy prais - es.

Nunc dimittis

THE SONG OF ST SYMEON

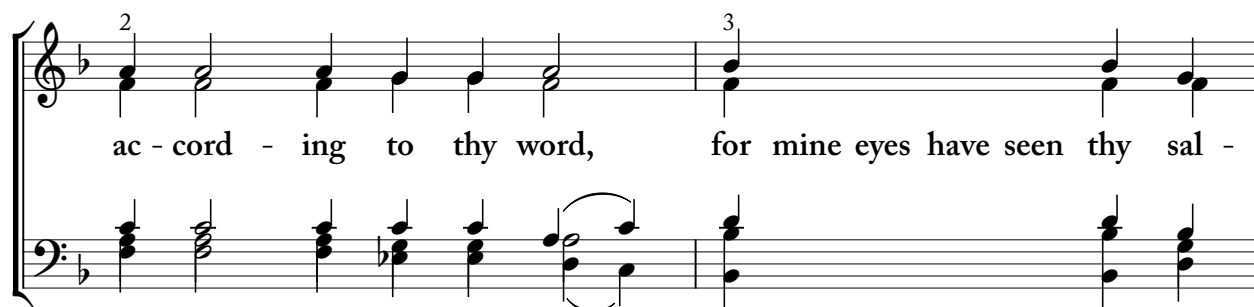
Kievan Chant, Tone Six
Kastalsky

1



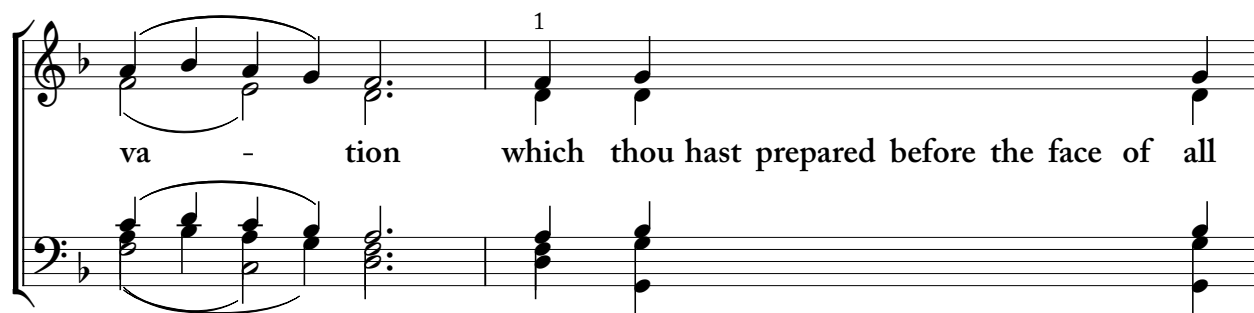
Lord, now lettest thou thy servant de - part in peace

2 3



ac - cord - ing to thy word, for mine eyes have seen thy sal -

1



va - tion which thou hast prepared before the face of all

2-penultimate Final

peo - ple, a light to light-en the Gen - tiles and to be the glory of

thy peo - ple Is - ra - el.

Lenten Dismissal Troparia

Common Chant

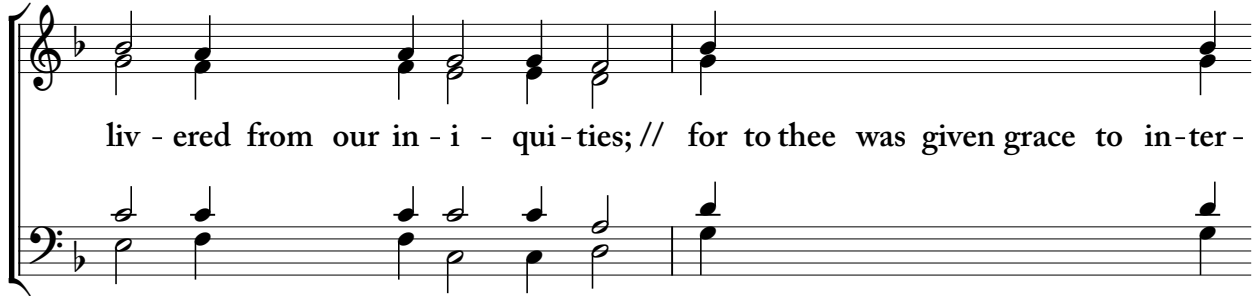
A - men. Re-joice, O Virgin Theotokos, Mary full of grace; the Lord is

with thee. Bless - ed art thou among women and blessed is the fruit of thy

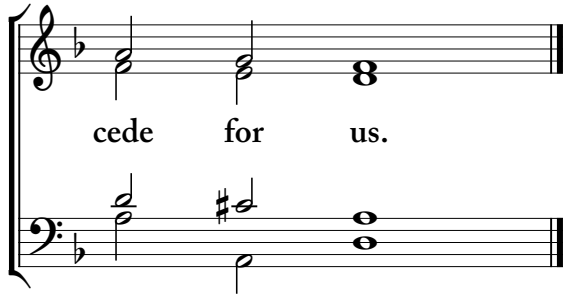
womb; // for thou hast borne the Sav - iour of our souls.

Glo - ry to the Father and to the Son and to the Ho - ly Spi - rit.

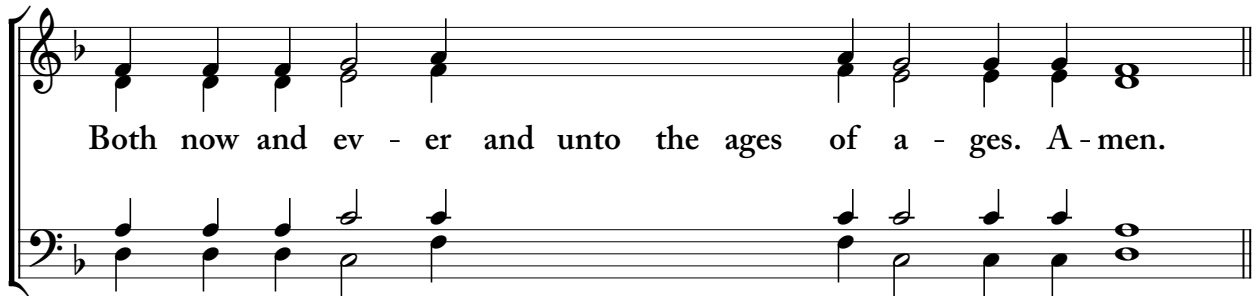
O Bap - tiz - er of Christ, re - mem - ber us all, that we may be de -



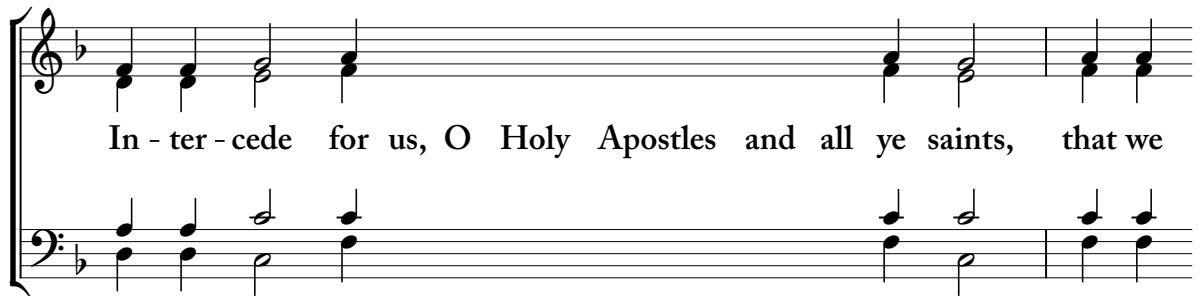
liv - ered from our in - i - qui - ties; // for to thee was given grace to in - ter -



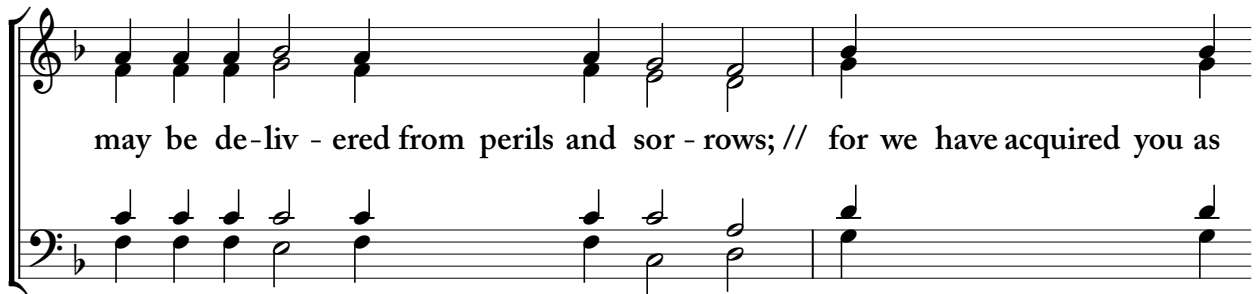
cede for us.



Both now and ev - er and unto the ages of a - ges. A - men.



In - ter - cede for us, O Holy Apostles and all ye saints, that we



may be de - liv - ered from perils and sor - rows; // for we have acquired you as

fer - vent me - di - a - tors be - fore the Sav - iour.

Be-neath thy compassion do we take refuge, O The - o - to - kos;

dis - dain not our supplication in times of af - flic - tion, // but do thou de -

liv - er us from perils, O only pure and on - ly bless - ed one.

The Paschal Canon

CANTICLE ONE

N. Bakhmetev

(Abbr. Russian 'Greek' Chant, Tone One)

Hirmos

This is the day of re - sur - rec - tion; let us be il - lu -

mined, O peo - ple: Pas - cha, the Pas - cha of the Lord!

For from death to life and from earth to heav - en hath Christ

our God led us, as we sing the song of vic - to - ry:

CANTICLE THREE

Hirmos

Come, let us drink not mi-rac-u-lous wa-ter drawn forth from a

bar-ren stone, but a new vin-tage from the Fount of in-cor-rup-tion

spring-ing from the tomb of Christ: In him we are es-tab-lished.

CANTICLE FOUR

Hirmos

The in - spir - ed pro - phet Hab - ak - kuk now standeth with us

in ho - ly vig - il. He is like a shin - ing an - gel who cri - eth

with a pierc - ing voice: To - day sal - va - tion hath come_ to the

world; for Christ is ris - en as all - pow - er - ful.

CANTICLE FIVE

Hirmos

Let us a - rise at the ris - ing of the sun, and bring to the

The first system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The treble staff contains a series of chords, mostly dyads, with some triplets. The bass staff contains a series of single notes, mostly quarter notes, with some half notes. The lyrics are written below the treble staff.

Mas - ter a hymn in - stead of myrrh, and we shall see Christ

The second system of musical notation continues the previous system. It features the same treble and bass staff arrangement and key signature. The treble staff has chords, and the bass staff has single notes. The lyrics are written below the treble staff.

the Sun of righ - teous - ness, who caus - eth life to dawn for all.

The third system of musical notation concludes the canticle. It features the same treble and bass staff arrangement and key signature. The treble staff has chords, and the bass staff has single notes. The lyrics are written below the treble staff. The system ends with a double bar line.

CANTICLE SIX

Hirmos

Thou didst de-scend, O Christ, to the depths_ of the earth;

thou didst break the ev - er - last - ing bars which had held death's

cap - tives; and like Jo - nah from the whale, on the third day,

thou didst a - rise from the grave.

CANTICLE SEVEN

Hirmos

He who saved the three young men in the fur - nace be-came in -

car - nate and suf - fered as a mor - tal man. Through his suf - fer - ings

he clothed what is mortal in the robe of im - mor - tal - i - ty. He a -

lone is blessed and most glo - ri - ous: the God of our fath - ers.

CANTICLE EIGHT

Hirmos

This is the chos-en and ho - ly day, first of sab-baths,

king and lord of days, the feast of feasts, ho - ly day

of ho - ly days: On this day we bless Christ for -

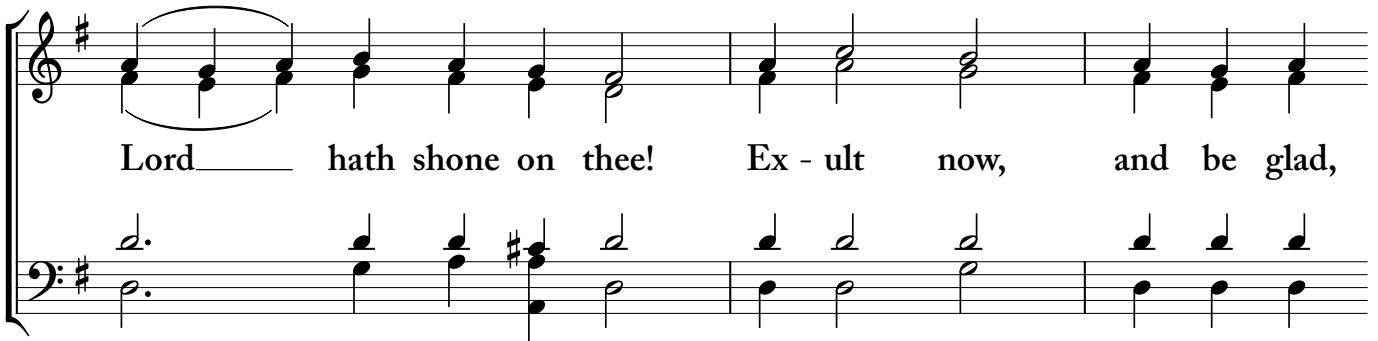
ev - er - more!

CANTICLE NINE

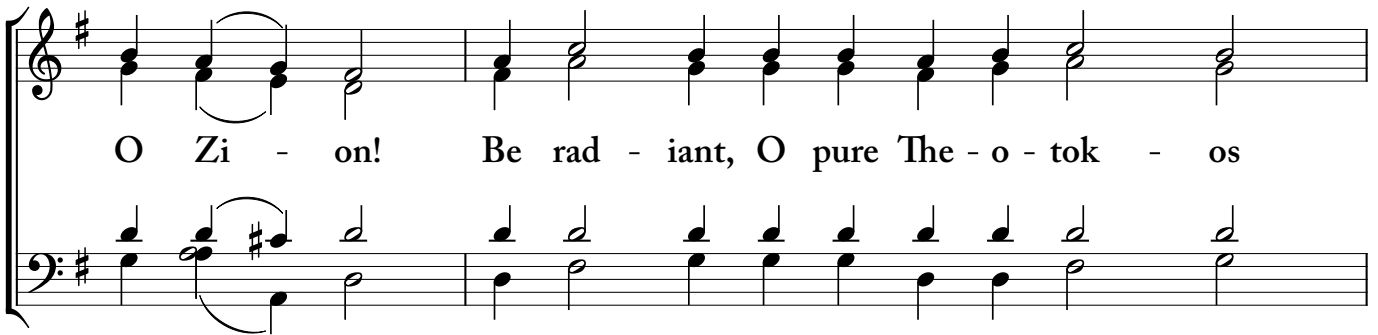
Hirmos



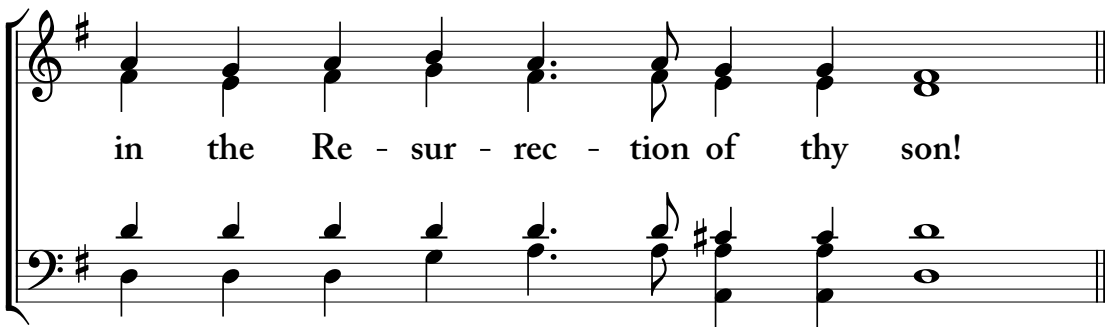
Shine, shine, O new Je - ru - sa - lem! The glo - ry of the



Lord hath shone on thee! Ex - ult now, and be glad,



O Zi - on! Be rad - iant, O pure The - o - tok - os



in the Re - sur - rec - tion of thy son!



LET GOD ARISE

Znamenny Chant
H. Benigsen


LET GOD A - RISE, LET HIS E - NE - MIES BE SCAT - - TERED.

TO - DAY A SA - CRED PAS - CHA IS RE - VEALED TO US. A NEW

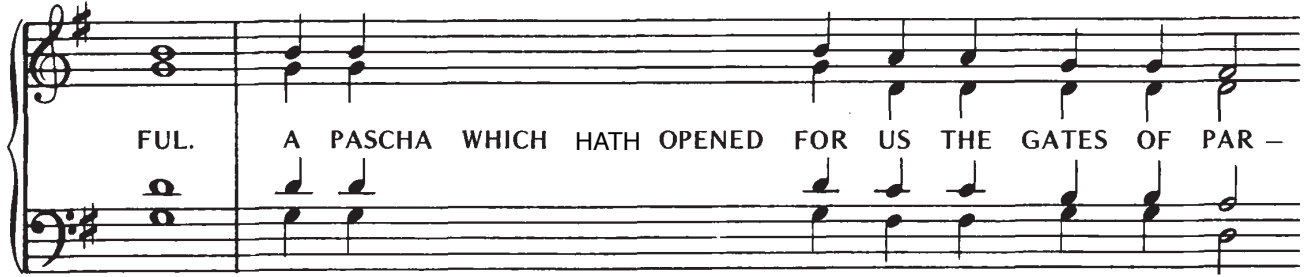
AND HO - LY PAS - - - - CHA. A MY - STI - CAL PAS - - - - CHA,

A PAS - CHA WORTHY OF VE - NE - RA - - - - TION. A PAS - CHA

WHICH IS CHRIST, THE RE - DEEM - - - ER. A BLAME - LESS PAS - - - -



- CHA. A GREAT PAS -- CHA. A PAS - CHA OF THE FAITH



FUL. A PASCHA WHICH HATH OPENED FOR US THE GATES OF PAR -



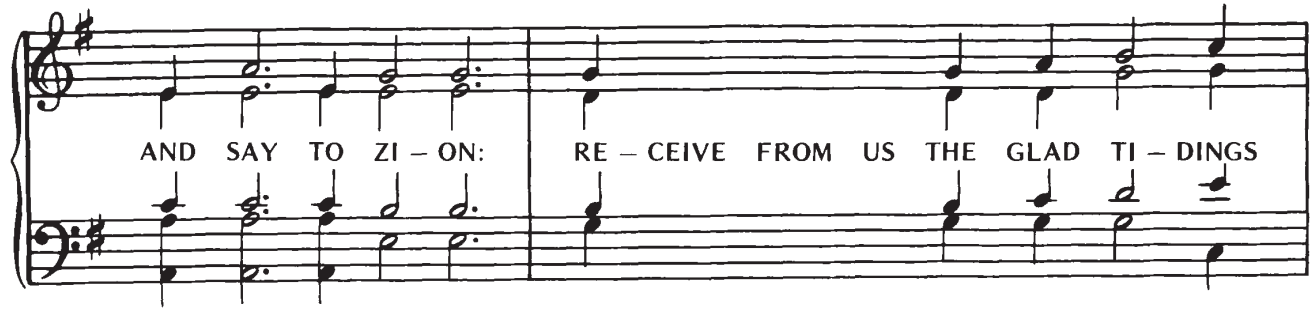
A - DISE. A PAS - CHA WHICH SANC - TI - FIES ALL THE FAITH - - -



FUL. AS SMOKE VAN - - ISH - ES SO LET THEM VAN - - ISH. COME



FROM THAT SCENE O WO - MEN BEAR - ERS OF GLAD TI - - - DINGS



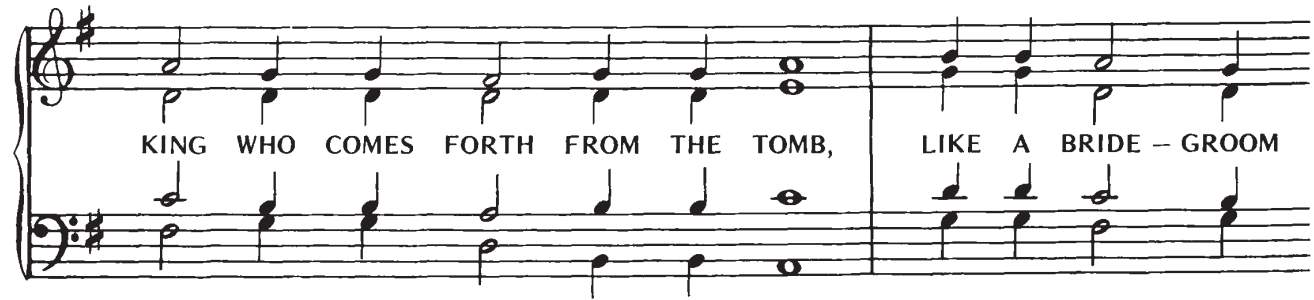
AND SAY TO ZI - ON: RE - CEIVE FROM US THE GLAD TI - DINGS



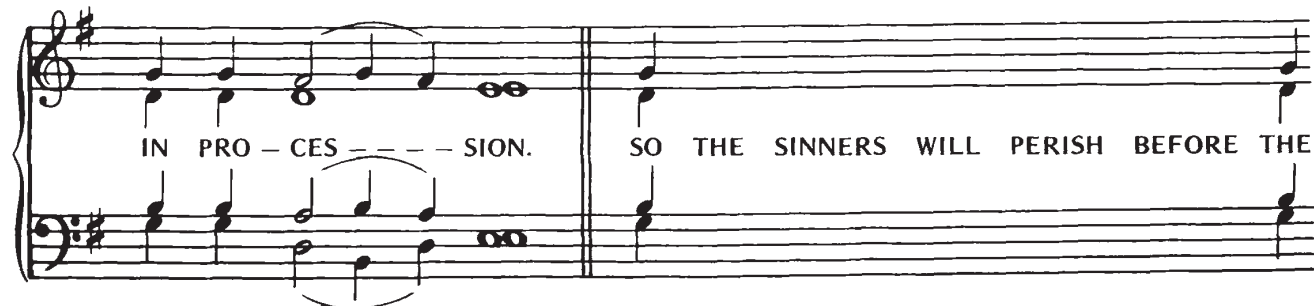
OF JOY OF CHRIST'S RE - SUR - REC - - TION: EX - ULT AND BE



GLAD, AND REJOICE, O JE - RU - SA - LEM, SEEING CHRIST THE



KING WHO COMES FORTH FROM THE TOMB, LIKE A BRIDE - GROOM



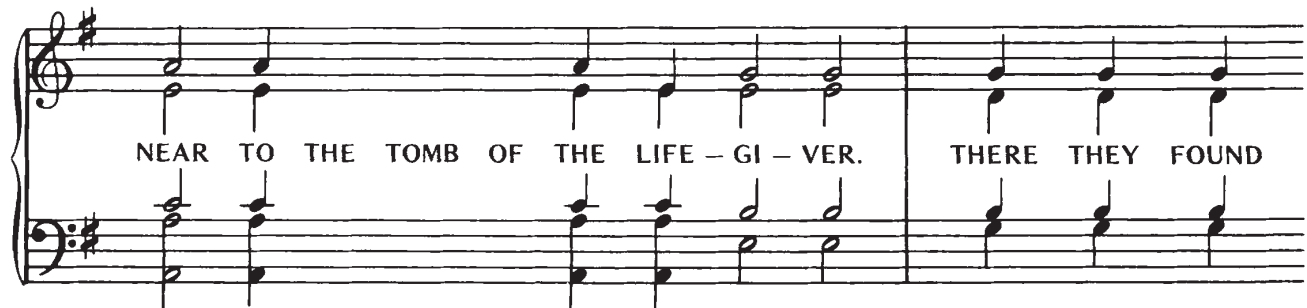
IN PRO - CES - - - SION. SO THE SINNERS WILL PERISH BEFORE THE




FACE OF GOD, BUT LET THE RIGHT - EOUS BE GLAD. THE



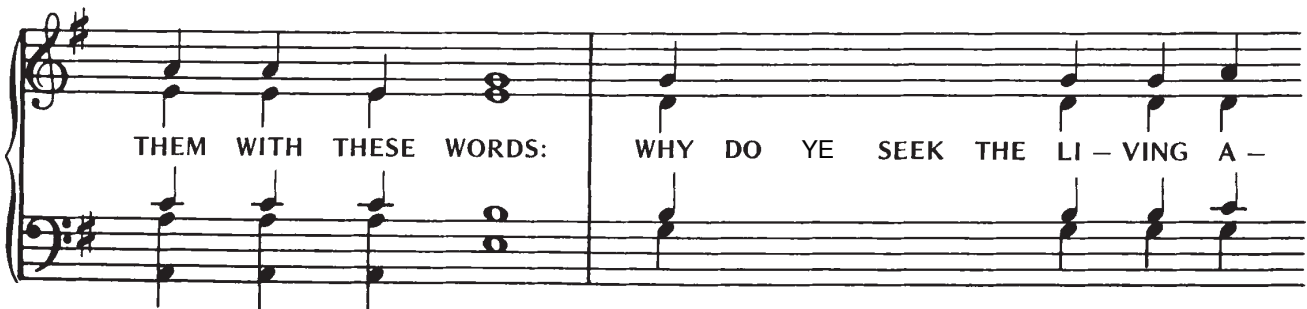
MYRRH - BEAR - ING WO - MEN AT THE BREAK OF DAWN DREW



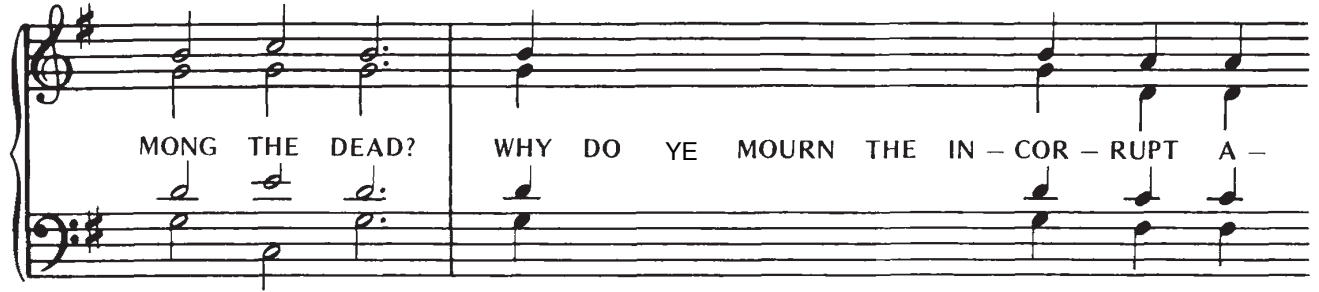
NEAR TO THE TOMB OF THE LIFE - GI - VER. THERE THEY FOUND



AN AN - - - GEL SIT - TING UP - ON THE STONE, HE GREET - ED



THEM WITH THESE WORDS: WHY DO YE SEEK THE LI - VING A -



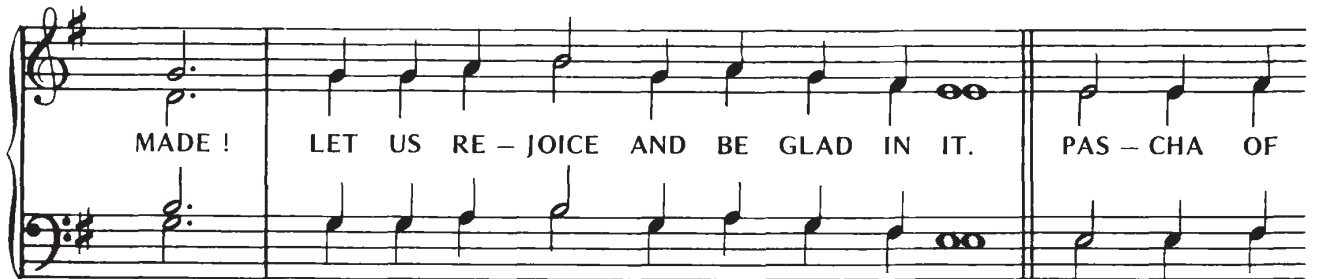
MONG THE DEAD? WHY DO YE MOURN THE IN - COR - RUPT A -



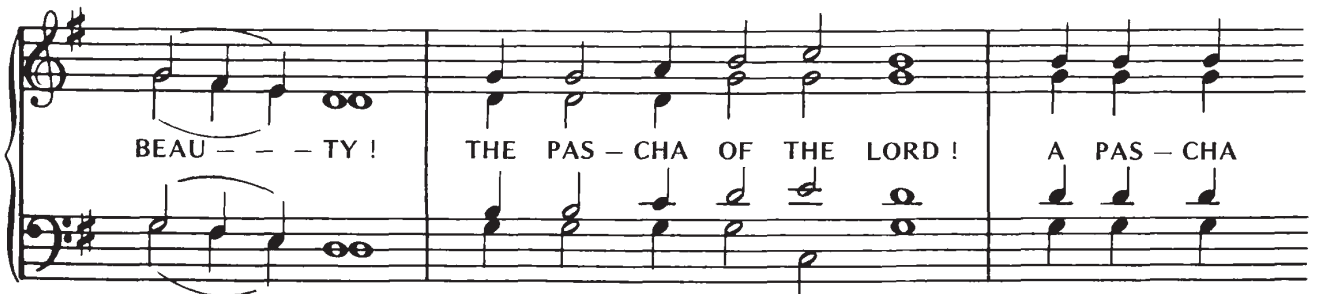
MID COR - RUP - - - TION? GO: PRO - CLAIM THE GLAD TI - DINGS TO



HIS DIS - CI - - - PLES. THIS IS THE DAY WHICH THE LORD HATH



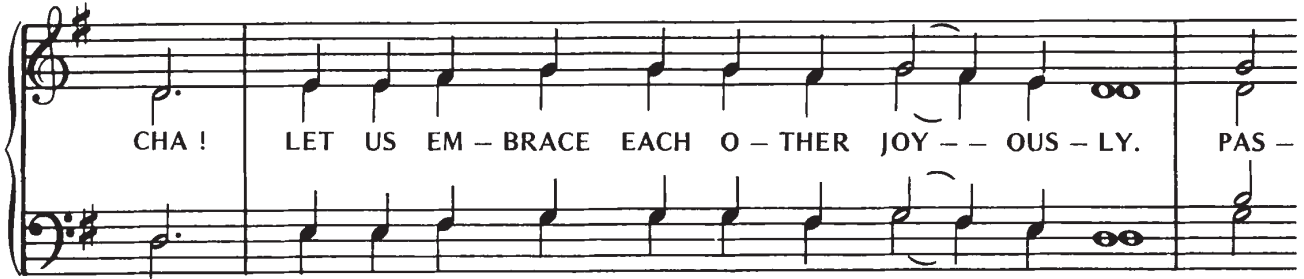
MADE ! LET US RE - JOICE AND BE GLAD IN IT. PAS - CHA OF



BEAU - - - TY ! THE PAS - CHA OF THE LORD ! A PAS - CHA



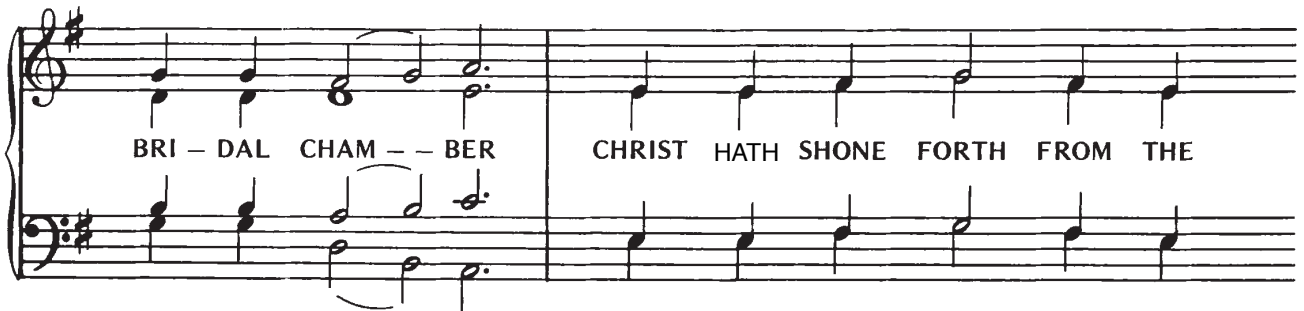
WOR-THY OF ALL HO - NOR HAS DAWNED FOR US. PAS -



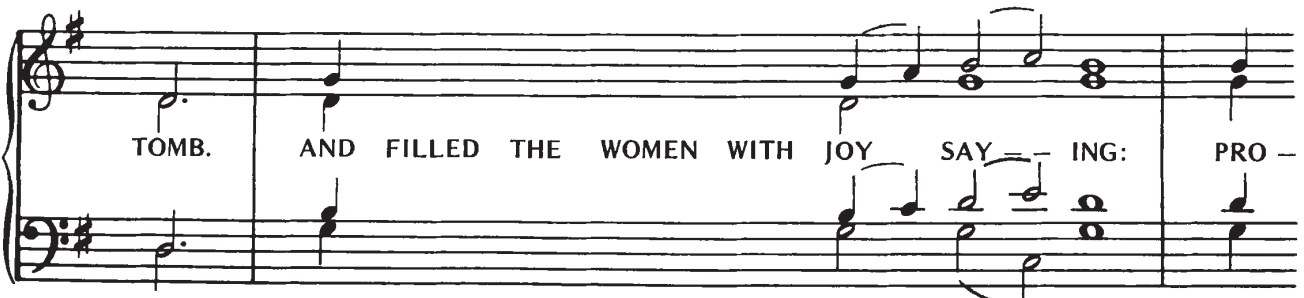
CHA ! LET US EM - BRACE EACH O - THER JOY - - OUS - LY. PAS -



CHA, RANSOM FROM AF - FLIC - - TION ! FOR TO - DAY AS FROM A



BRI - DAL CHAM - - BER CHRIST HATH SHONE FORTH FROM THE



TOMB. AND FILLED THE WOMEN WITH JOY SAY - - ING: PRO -



CLAIM THE GLAD TI - DINGS TO THE A - POS - - - TLES ! GLORY

TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT, BOTH

NOW AND EVER AND UN-TO THE A - GES OF A - GES. A - - MEN. THIS IS

THE DAY OF RE - SUR - REC - TION ! LET US BE IL - LU - MINED BY

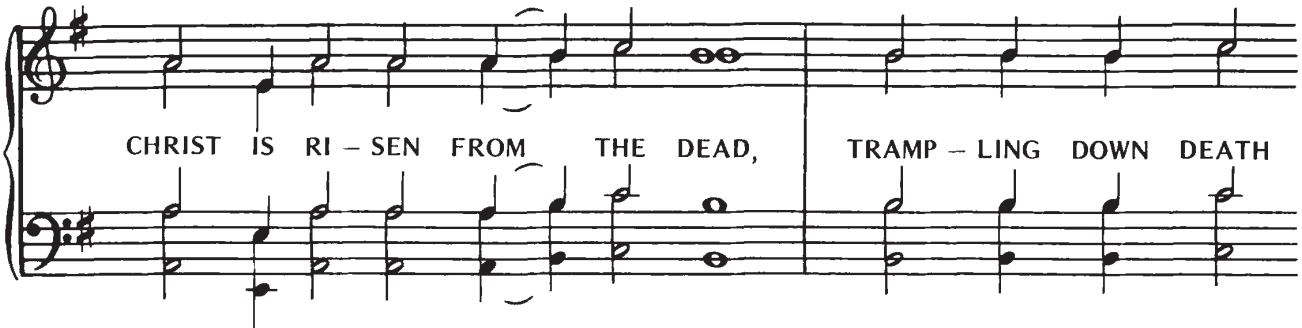
THE FEAST ! LET US EM - BRACE EACH OTH - - ER ! LET US



CALL "BROTH - ERS" EV - EN THOSE THAT HATE US AND FOR - GIVE



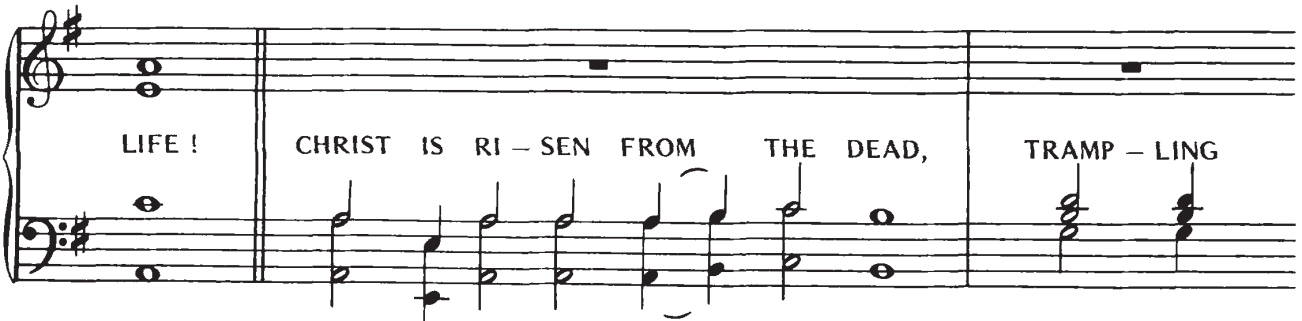
ALL BY THE RE - SUR - REC - - TION, AND SO LET US CRY :



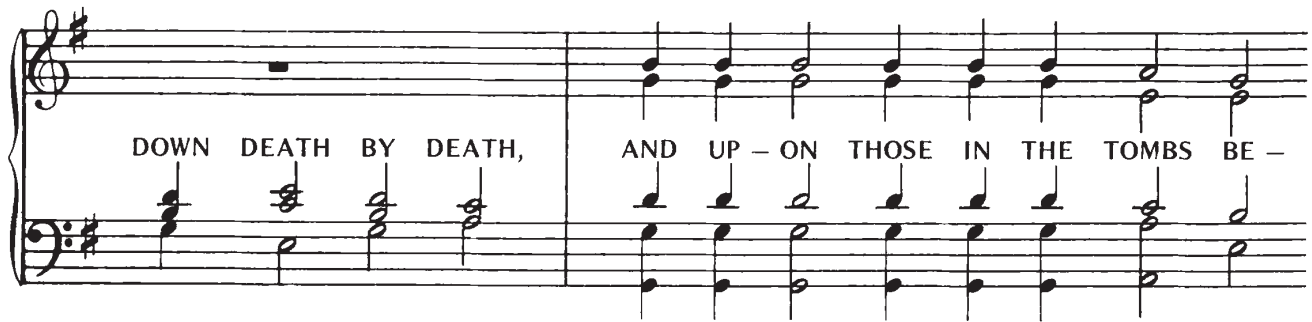
CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING DOWN DEATH



BY DEATH, AND UP - ON THOSE IN THE TOMBS BE - STOW - ING




LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP - LING



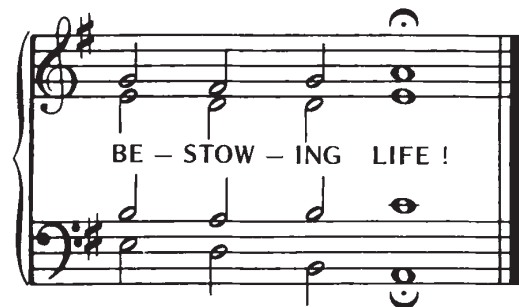
DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS BE -



STOW - ING LIFE ! CHRIST IS RI - SEN FROM THE DEAD, TRAMP -



LING DOWN DEATH BY DEATH, AND UP - ON THOSE IN THE TOMBS



BE - STOW - ING LIFE !

