

# BYZANTINE MUSIC PROJECT

**Volume 1**

# Vespers

**By**

**Basil Kazan**

**Second Edition**

**Antiochian Orthodox Christian Archdiocese  
358 Mountain Road  
Englewood, NJ 07631 USA**

**Preface to the Second Edition**  
**Antiochian Orthodox Christian Archdiocese**  
**Department of Sacred Music**

**Volume 1 – Vespers**

In 1967, His Eminence, Metropolitan PHILIP saw the great need to create a way whereby new generations of Orthodox could learn to use the traditional music of the Orthodox Church in Antioch, Byzantine chant, in their parishes throughout North America.

To that end, the Metropolitan asked the late protopsalti, Basil Kazan to undertake the monumental task of compiling the music for the entire church year in English and with Western notation. This task, under the supervision of the late Director of the Department of Sacred Music, Raymond J. George, lasted until 1995 -- 28 years to complete.

Today, the *Byzantine Project* consists of twelve loose-leaf volumes of music and two supplemental volumes, including complete services for Vespers, Matins, Holy Week, Menaion, Triodion, and Pentacostarion. The first edition of the project was entirely hand written with the words typewritten onto stencils that subsequently were printed in Ray's basement. To date, more than 1,000 copies of Matins and Vespers alone have been issued.

In 2001, the Department of Sacred Music determined that the time had arrived to begin computerizing the project to make it more usable and more accessible. This Second Edition of Vespers is the first in what will become a series of reissued publications of the entire *Byzantine Project*. The project remains true to its original goals, but with improvements including 1) the addition of the *ison*, 2) the movement of selected bar lines to better reflect the fluid pulse of Byzantine music, 3) the division of syllables according to standard American dictionary usage, and 4) punctuation according to American standard English. In this second edition, an Appendix has been added which includes the *Glory and Now* in the eight tones, so the user does not have to page through Psalm 140 or the Aposticha

The Department of Sacred Music acknowledges Michael Kargatis, who spent over three years computerizing the music, checking each and every note and syllable. Many thanks are also given to Khouriyee Joyce Black, who has proof-read the publication, and checked all the syllabic divisions with the dictionary and to Dr. Michael G. Farrow for coordinating the project.

James Meena, Chairman  
Department of Sacred Music  
Antiochian Orthodox Christian Archdiocese

January 2004

## **Basil Gibran Kazan**

Basil Gibran Kazan, known throughout the Antiochian Orthodox Archdiocese as the composer of the multi-volume *Byzantine Project* was born on May 16, 1915 in Jditah-Chtaura, Lebanon, the son of Economos Girgeos and Tamam (Shehadey) Kazan. He received his BA degree from the Patriarchal Lycee in Damascus, Syria in 1935; a diploma in theology at the University of Athens in 196. He taught at St. John's Seminary, Khonchara, Lebanon from 1939-1947 and served as the secretary to Patriarch Alexandros of Antioch in Damascus from 1947-1950. From 1950-1956 he was both a priest (and later, an Archimandrite) and a student at the University of Athens and subsequently, after immigrating to the USA in 1957, served in the priesthood at several parishes in the USA, including St. Michael of Louisville and St. George of Cleveland, from 1957-1964. He returned to Lebanon and operated a bookstore in Beirut from 1964-1967 at which time he was requested to return to the United States by Metropolitan PHILIP, Primate of the Antiochian Orthodox Christian Archdiocese to initiate the monumental task of putting down in English and in Western musical notation, the services of the Holy Orthodox Church for the entire ecclesiastical year. This project, in its finality, consisted of over 12 volumes with two supplemental volumes. Mr. Kazan retired from the position in 1995. During that period he served as the head chanter at St. Mary's Antiochian Church in Brooklyn, NY (1967-1992) and as Professor of Music at St. Vladimir's Seminary in Crestwood, NY (1975-1977). Resigning from the priesthood in 1970, Professor Kazan married the former Viola Habeeb and the couple settled in Brooklyn, NY. In 1974, Bishop A. Shadrawi, patriarchal Vicar General of Mexico and Central America engaged Mr. Kazan in a project to write the Divine Liturgy music in Spanish and in 1981 he was asked to record his music for the new text of the Divine Liturgy for the Western Rite in both Byzantine and Western melodies. In 1986 he translated a poem from the Arabic by the noted Orthodox poet, Elia Abu Nady and then composed the music for the anthem of the church's youth group, SOYO. He also composed music for other religious services including the Akathist to the Virgin, the Wedding, Funeral and Memorial services, the Holy Unction Service, the Paracletice to Our Lady, the Presanctified Liturgy, the Matins and Vespers for Ss Peter and Paul and the Akathist to Ss Peter and Paul.

In addition to his religious endeavors, Mr. Kazan served as a translator at the Berlitz School and Translation Service in New York City from 1970-1980 and as advisor to the Consulate General of Lebanon in New York City from 1973-1980; He was the Assistant Examiner of the Board of Education in Brooklyn from 1974-1984. Throughout his career in the United States he wrote poetry and composed essays which were published in many of the Arabic newspapers throughout the country.

Basil Kazan was the recipient of high honors during the Golden Jubilee of Patriarch Alexandros of Antioch in 1954. In 1992, Metropolitan PHILIP presented the highest award of the church in America, the Antonian Gold Medal of Merit, on the occasion of the 25<sup>th</sup> year of the *Byzantine Music Project*.

Basil Gibran Kazan fell asleep in the Lord on November 11, 2001.

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# Come Let Us Worship

# 1

Russian  
Traditional Melody

Adapted into English by  
Priest Michael G. H. Gelsinger  
(1890-1980)

Priest: Blessed is our God always ..... ages of ages.

Soprano  
Alto  
Tenor  
Bass

A - men. Come, let us worship and fall down before

God our King. Come, let us worship and fall down before

Christ our King and our God. Come, let us worship and

fall down before Christ him - self, our King and our God.

# 2

## PSALM 103 (104)

READER: <sup>1</sup> Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. <sup>2</sup> Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: <sup>3</sup> Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: <sup>4</sup> Who maketh his angels spirits; his ministers a flaming fire: <sup>5</sup> Who laid the foundations of the earth, that it should not be removed for ever. <sup>6</sup> Thou coveredst it with the deep as with a garment: the waters stood above the mountains. <sup>7</sup> At thy rebuke they fled; at the voice of thy thunder they hasted away. <sup>8</sup> They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. <sup>9</sup> Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

<sup>10</sup> He sendeth the springs into the valleys, which run among the hills. <sup>11</sup> They give drink to every beast of the field: the wild asses quench their thirst. <sup>12</sup> By them shall the fowls of the heaven have their habitation, which sing among the branches. <sup>13</sup> He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. <sup>14</sup> He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; <sup>15</sup> And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. <sup>16</sup> The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted; <sup>17</sup> Where the birds make their nests: as for the stork, the fir trees are her house. <sup>18</sup> The high hills are a refuge for the wild goats; and the rocks for the conies.

<sup>19</sup> He appointed the moon for seasons: the sun knoweth his going down. <sup>20</sup> Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

<sup>21</sup> The young lions roar after their prey, and seek their meat from God. <sup>22</sup> The sun ariseth, they gather themselves together, and lay them down in their dens. <sup>23</sup> Man goeth forth unto his work and to his labour until the evening. <sup>24</sup> O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. <sup>25</sup> So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. <sup>26</sup> There go the ships: there is that leviathan, whom thou hast made to play therein. <sup>27</sup> These wait all upon thee; that thou mayest give them their meat in due season. <sup>28</sup> That thou givest them they gather: thou openest thine hand, they are filled with good. <sup>29</sup> Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. <sup>30</sup> Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

<sup>31</sup> The glory of the LORD shall endure for ever: the LORD shall rejoice in his works. <sup>32</sup> He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. <sup>33</sup> I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being. <sup>34</sup> My meditation of him shall be sweet: I will be glad in the LORD. <sup>35</sup> Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

The sun knoweth his going down. Thou makest darkness, and it is night. O LORD, how manifold are thy works! in wisdom hast thou made them all.

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

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (*Thrice*)

O our God and our Hope, glory to thee.

# 4

## The Great Litany #1

Russian Traditional

Soprano  
Alto  
Tenor  
Bass

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

To thee, O Lord. A - men.

## The Great Litany #2

Priest Michael G. H. Gelsinger  
(1890 - 1980)

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

To thee, O Lord. A - men.



# PSALM 140

# 5

Byzantine Tone 1

Basil Kazan  
(1915 - 2001)

Slow

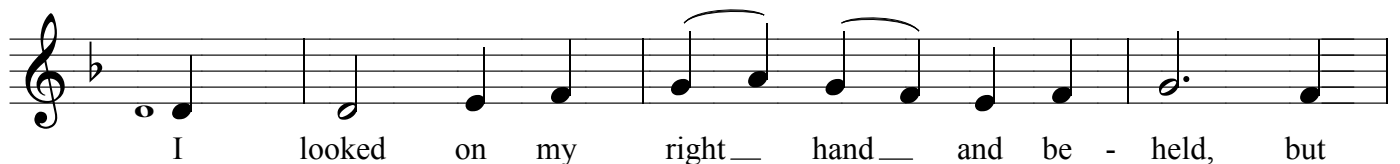
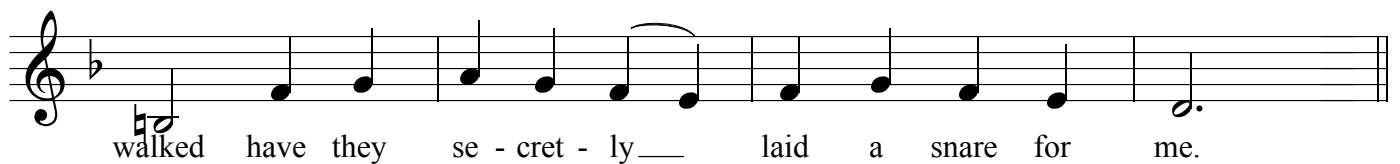
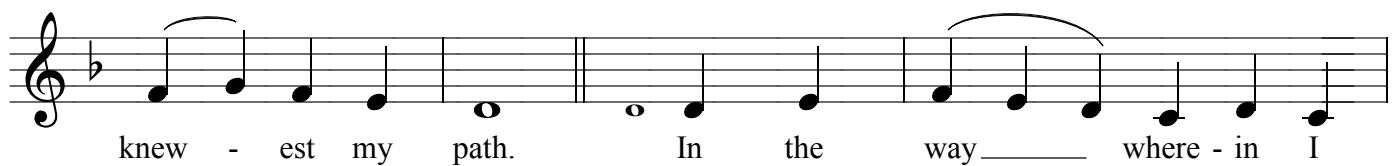
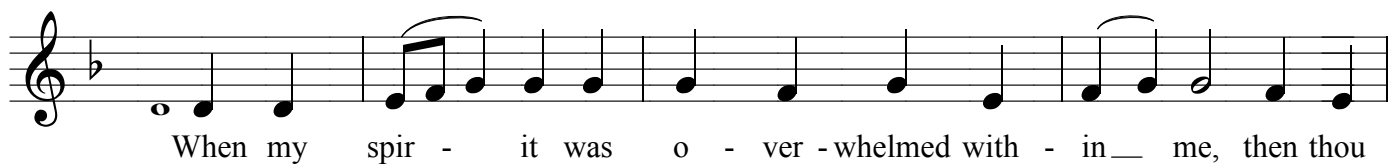
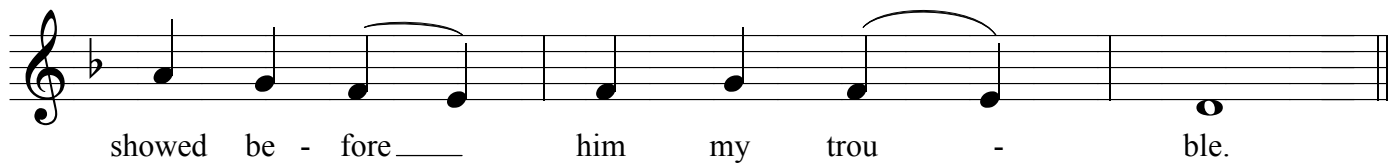
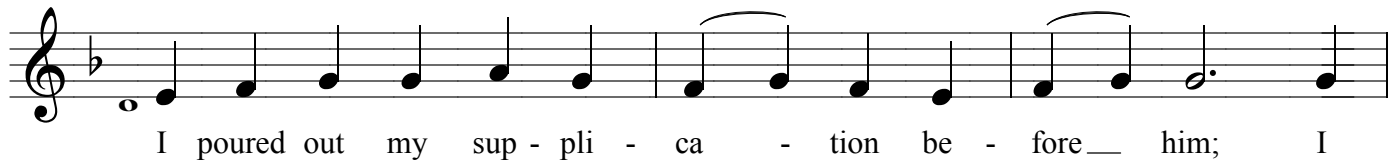
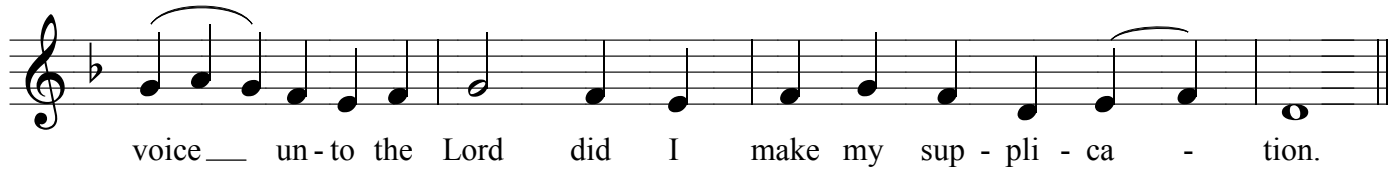
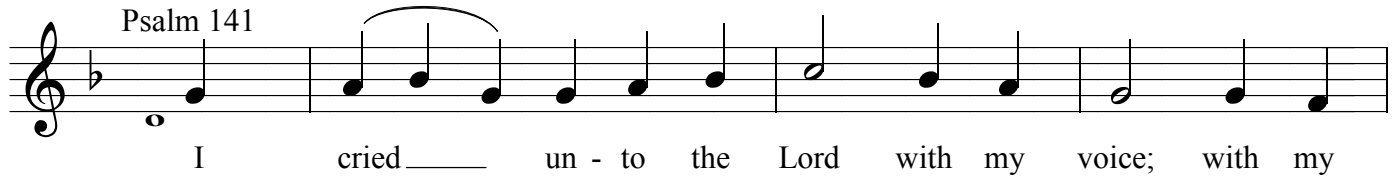
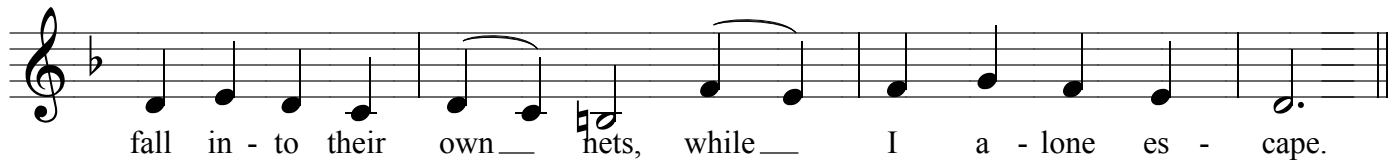
Isbn  
O Lord, I have cried out un - to thee,  
hear thou me. Hear thou  
me, O Lord. O Lord, I have cried out un - to  
thee, hear thou me. Give ear to the  
voice of my sup - pli - ca -  
- tion, when I cry out un - to thee.  
Hear thou me, O Lord.  
Slow  
Let my pray'r be set forth be - fore thee  
as the in - cense, and the lift - ing up

**6** Psalm 140  
Tone 1  
Basil Kazan

of my hands as the evening sac - ri -  
- fice. Hear thou me, O Lord.  
Fast  
Set a watch, O Lord, be - fore my mouth, and a pro -  
- tect - ing door a - bout my lips. In - cline not my  
heart to e - vil words, to make ex - cus - es in sins....  
.....with men that work in - iqu - ui - ty, and  
I will not com - mu - ni - cate with the choic - est of them.  
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,

for my pray'r\_ 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. They shall hear my  
words for they are sweet; as when the thick-ness of thē earth is bro - ken  
up up - on the ground, their bones are scat - tered by the side of hell.  
But to thee, O Lord,\_\_ Lord,\_\_ are mine eyes; in  
thee\_\_ have I put my trust, take\_\_ not a - way my soul.  
Keep me from the snare which they have laid for me, and the traps of the  
work - ers of in - iq - ui - ty. Let the wick - ed

**8** Psalm 141  
Tone 1  
Basil Kazan



Psalm 141 **9**  
Tone 1  
Basil Kazan



there was no one that would know me; re - fuge failed  
me, no one cared for my soul.  
I cried un - to thee, O Lord; I said, Thou art my  
re - fuge and my por - tion in the land of the liv - ing.  
At - tend un - to my cry; for I am brought ver - y low.  
De - liv - er me from my per - se - cu -  
- tors, for they are strong - er than I.

# 10

## Verses & Stichera

Tone 1

Basil Kazan

VERSE 1



Bring my soul\_ out of pris - on that I may praise thy name.

STICHERON 1



Ac - cept our eve - ning pray'rs,\_\_\_ O ho - ly Lord, and



grant\_ us re - mis - sion of our\_ sins, for thou a - lone hast



made\_ man - i - fest the res - ur - rec - tion un - to\_ the\_\_\_\_\_

VERSE 2



world. The right - eous shall wait for me, un - til thou

STICHERON 2



re - com - pense\_\_\_ me. En - com - pass Zi - on, O ye



peo - ple, and sur - round. her. Give ye glo - ry there - in to

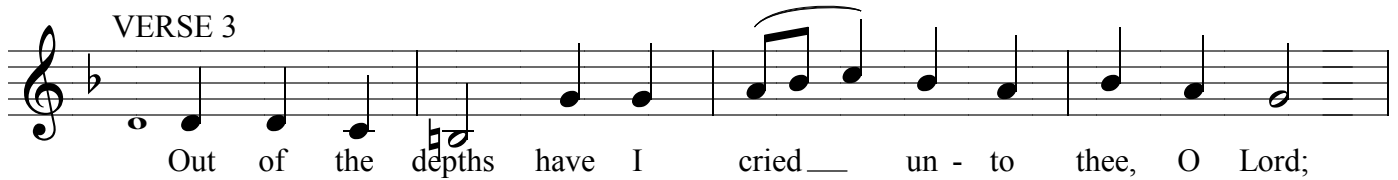


him who a - rose\_\_\_ from the dead, for he\_\_\_ is our

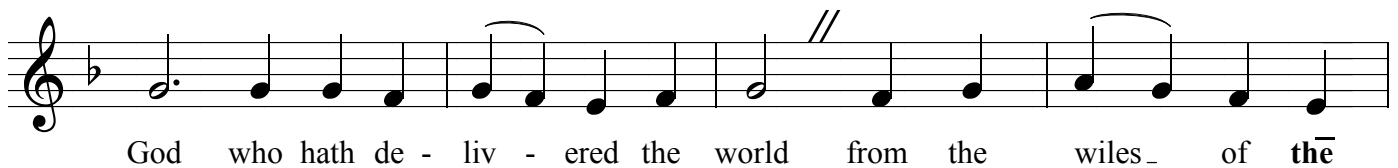
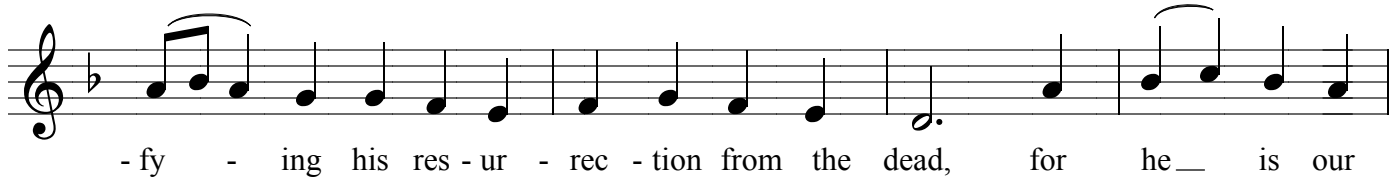
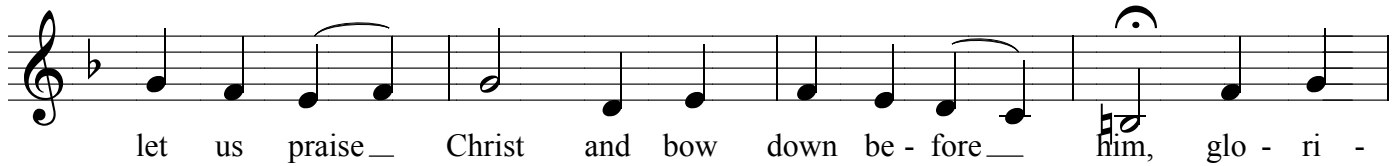


God who hath de - liv - ered us from our trans - gres - sions.

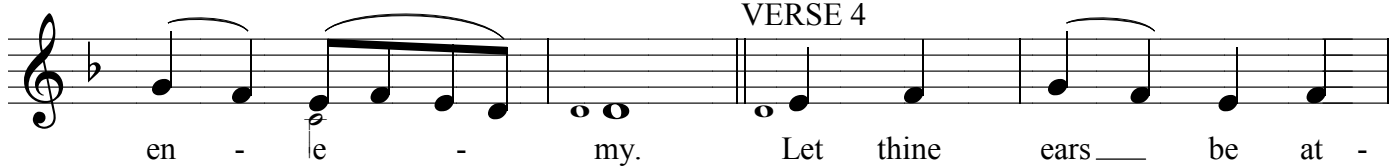
## VERSE 3



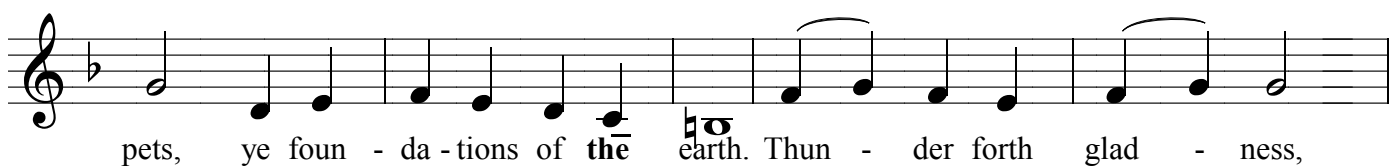
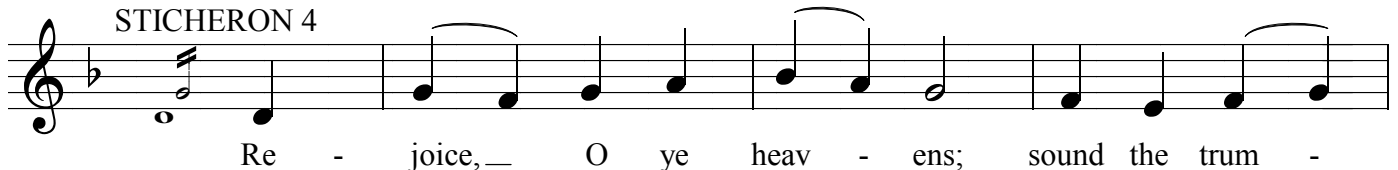
## STICHERON 3



## VERSE 4



## STICHERON 4

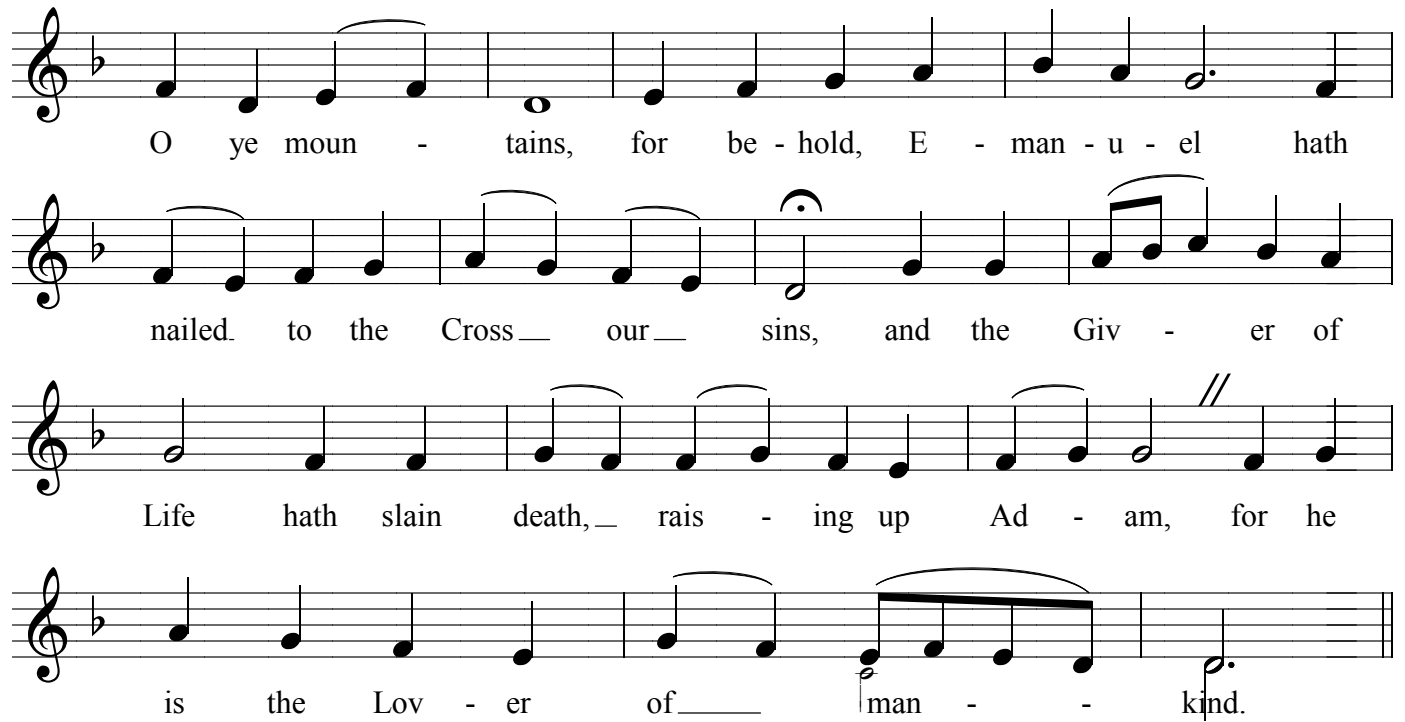


# 12

## Verses & Stichera

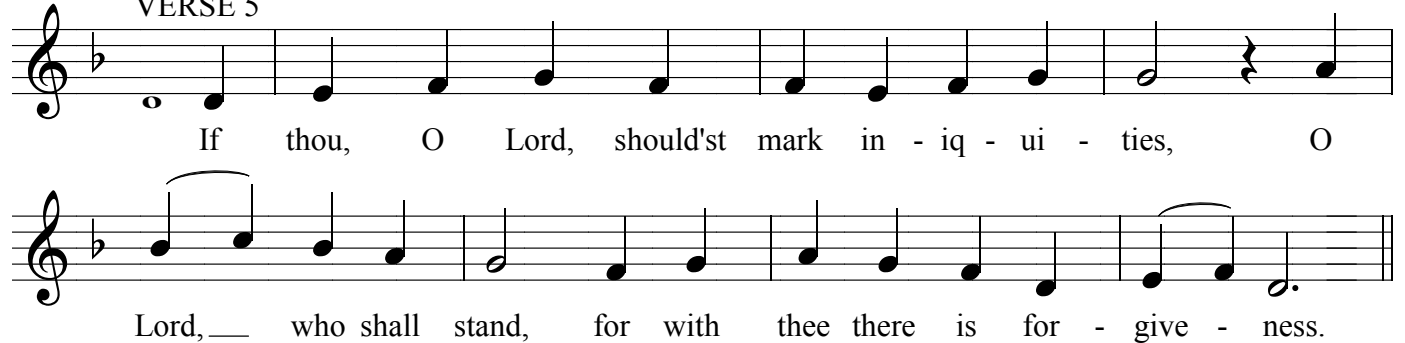
Tone 1

Basil Kazan



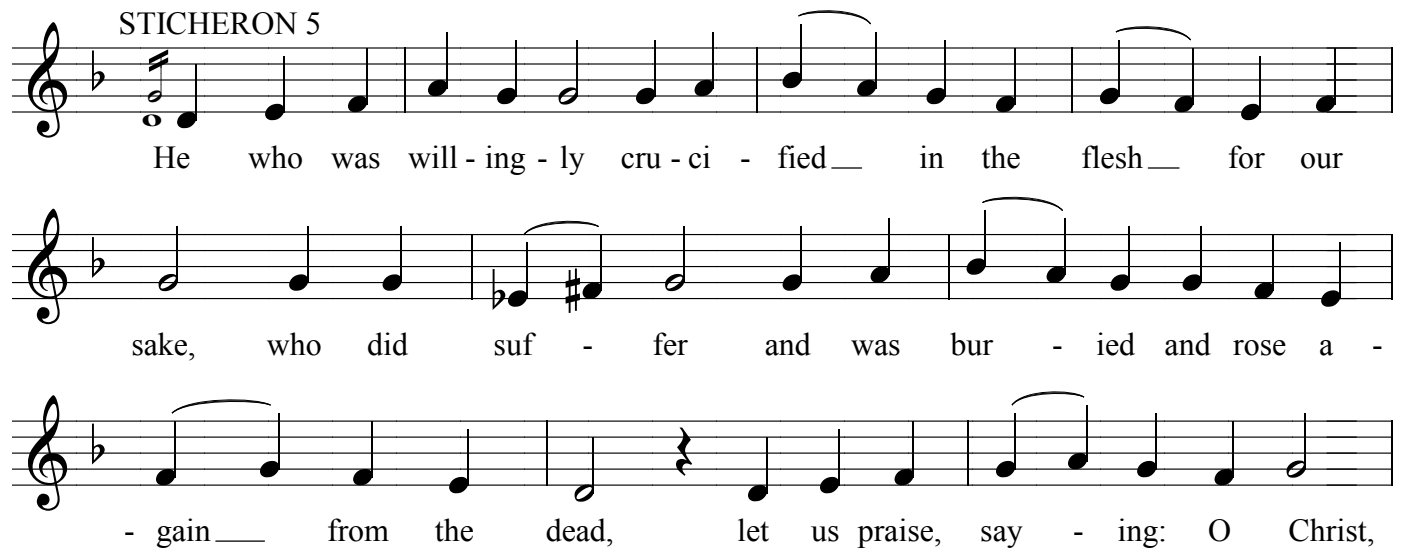
O ye moun - tains, for be - hold, E - man - u - el hath  
nailed. to the Cross\_\_ our\_\_ sins, and the Giv - er of  
Life hath slain death,\_\_ rais - ing up Ad - am, for he  
is the Lov - er of\_\_ man - - kind.

### VERSE 5



If thou, O Lord, should'st mark in - iq - ui - ties, O  
Lord,\_\_ who shall stand, for with thee there is for - give - ness.

### STICHERON 5

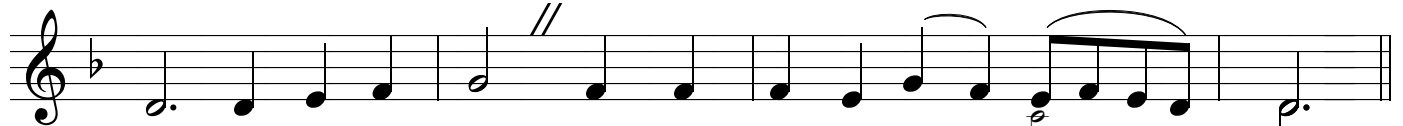


He who was will - ing - ly cru - ci - fied\_\_ in the flesh\_\_ for our  
sake, who did suf - fer and was bur - ied and rose a -  
gain\_\_ from the dead, let us praise, say - ing: O Christ,





con - firm thy Church in Or - tho - dox - y, and make peace - ful our



lives for thou art good and the Lov - er of man - - kind.

VERSE 6

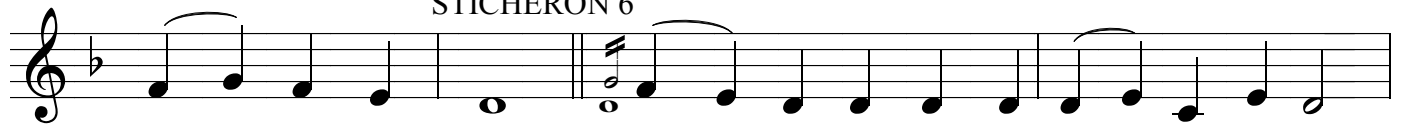


Be - cause of thy name have I wait - ed for thee, O Lord



My soul hath wait - ed up - on thy word. my soul hath

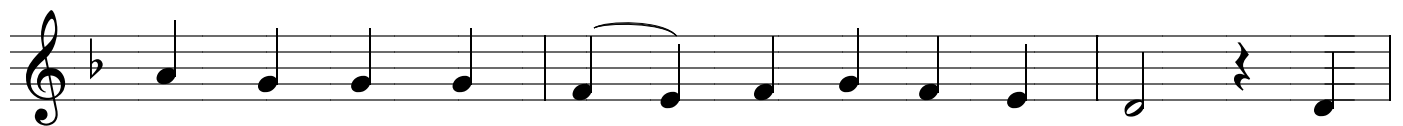
STICHERON 6



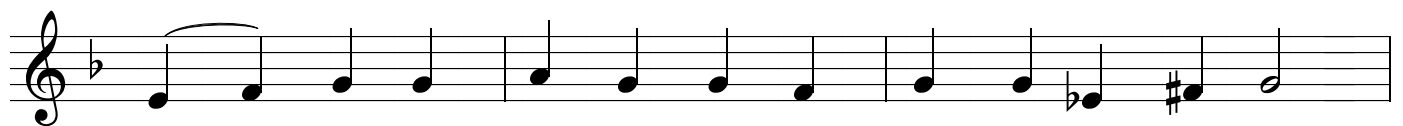
hoped in the Lord. Stand - ing be - fore thy life - giv - ing tomb,



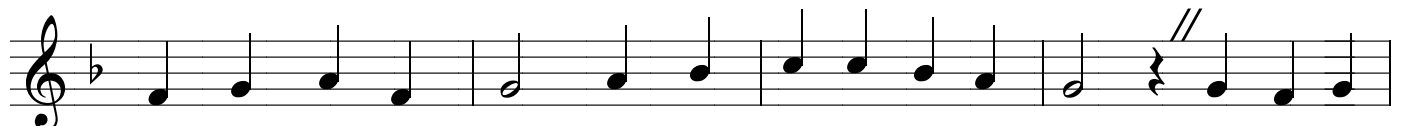
we, though un - wor - thy, of - fer glo - ry to thine in -



- ef - fa - ble com - pas - sion, O Christ our God, for



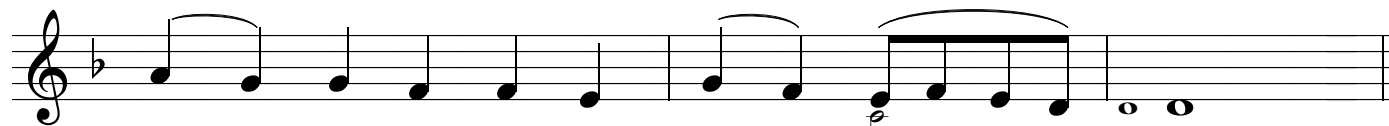
thou didst ac - cept the Cross and death, O sin - less one,



that thou might - est grant res - ur - rec - tion to the world, for thou art

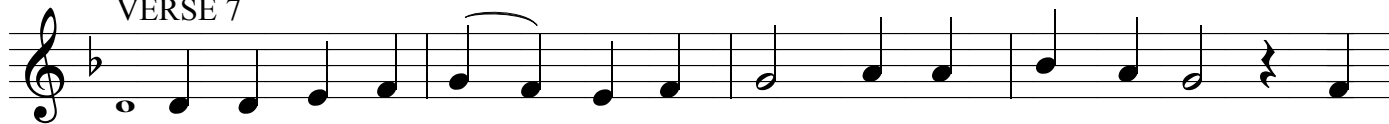
# 14 Verses & Stichera

Tone 1  
Basil Kazan



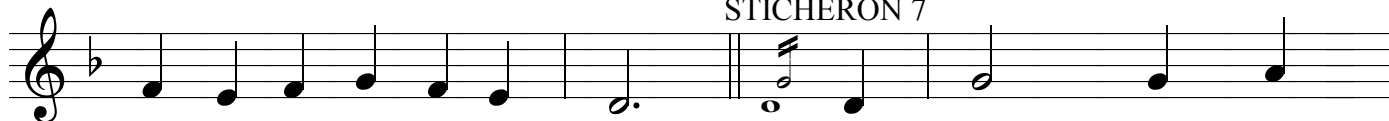
good and the Lov - er of man - - kind.

## VERSE 7

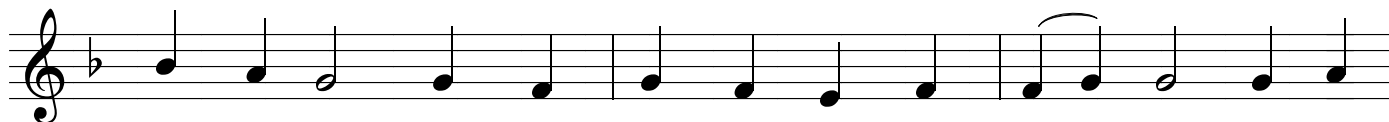


From the morn - ing watch un - til night, from the morn - ing watch let

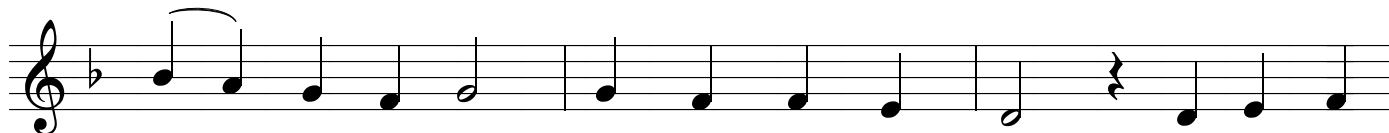
## STICHERON 7



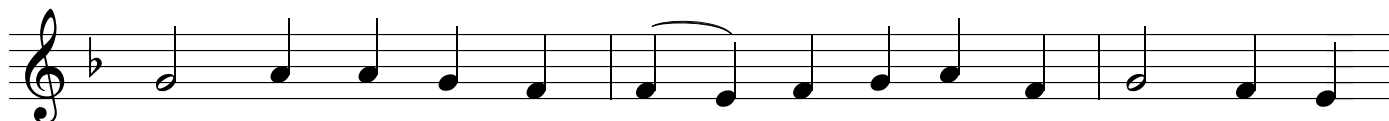
Is - ra - el trust in the Lord. The Word, un - o -



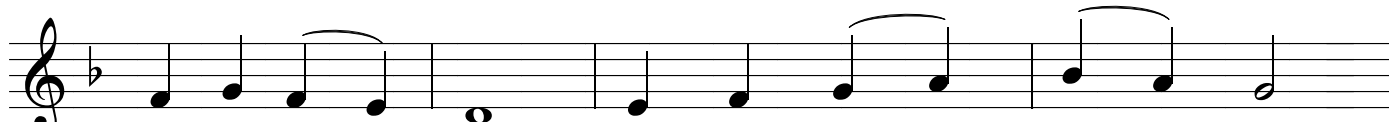
- rig - i - nate, co - e - ter - nal with the Fa - ther, who in -



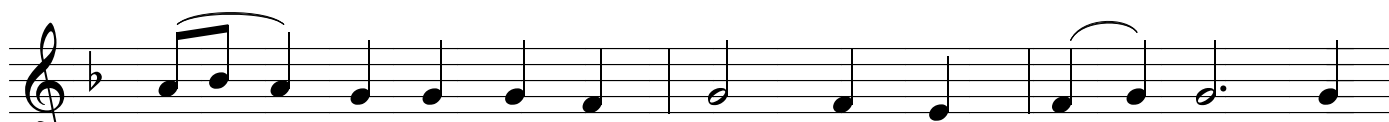
- ef - fa - bly came from a vir - gin womb, who for our



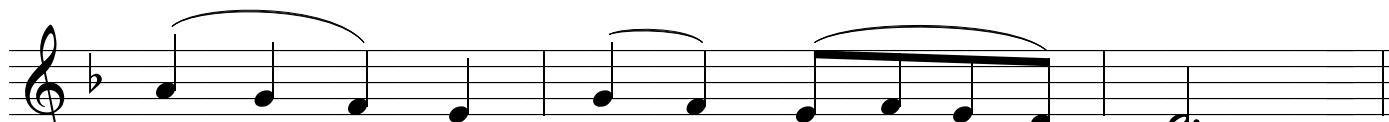
sake will - ing - ly ac - cept - ed the Cross and death, and a -



- rose in glo - ry, let us praise, say - ing:



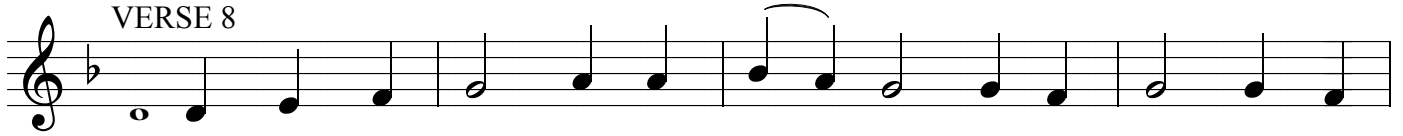
Glo - ry to thee, O Lord, the Life - giv - er, the



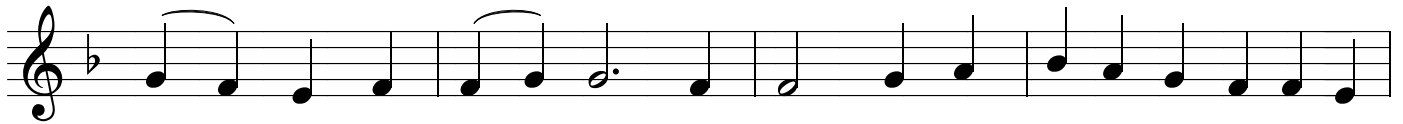
Sav - iour of our souls.

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

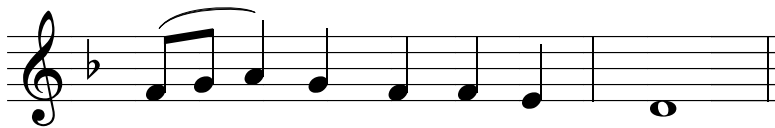
## VERSE 8



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.

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

## VERSE 9



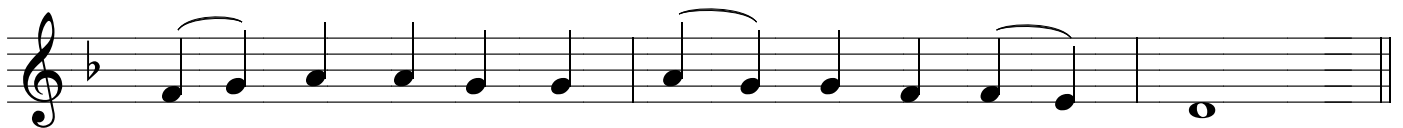
Praise the Lord, \_\_\_ all ye na - tions. Praise him all ye peo - ple.

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

## VERSE 10



For his mer - cy is great \_\_\_ t'ward \_\_\_ us, and the



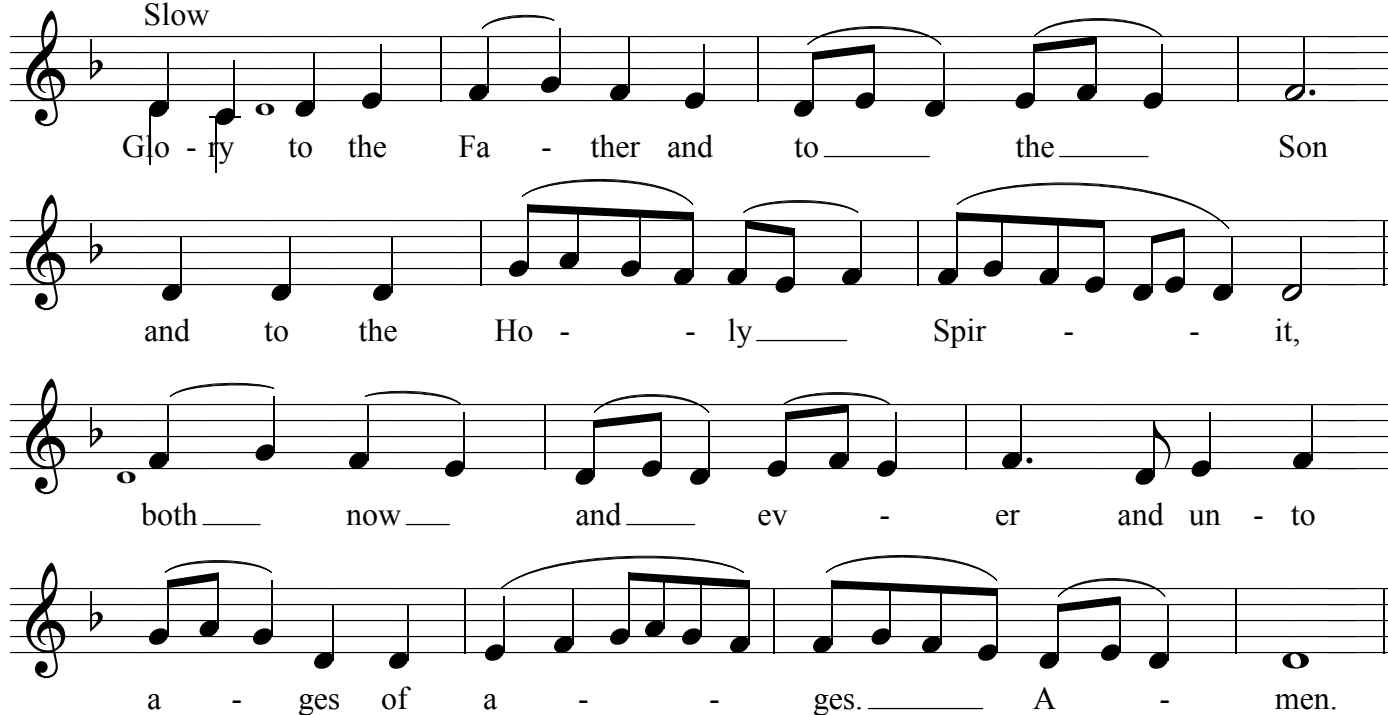
truth \_\_\_ of the Lord en - dur - eth for - ev - er.

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

# 16 Theotokion

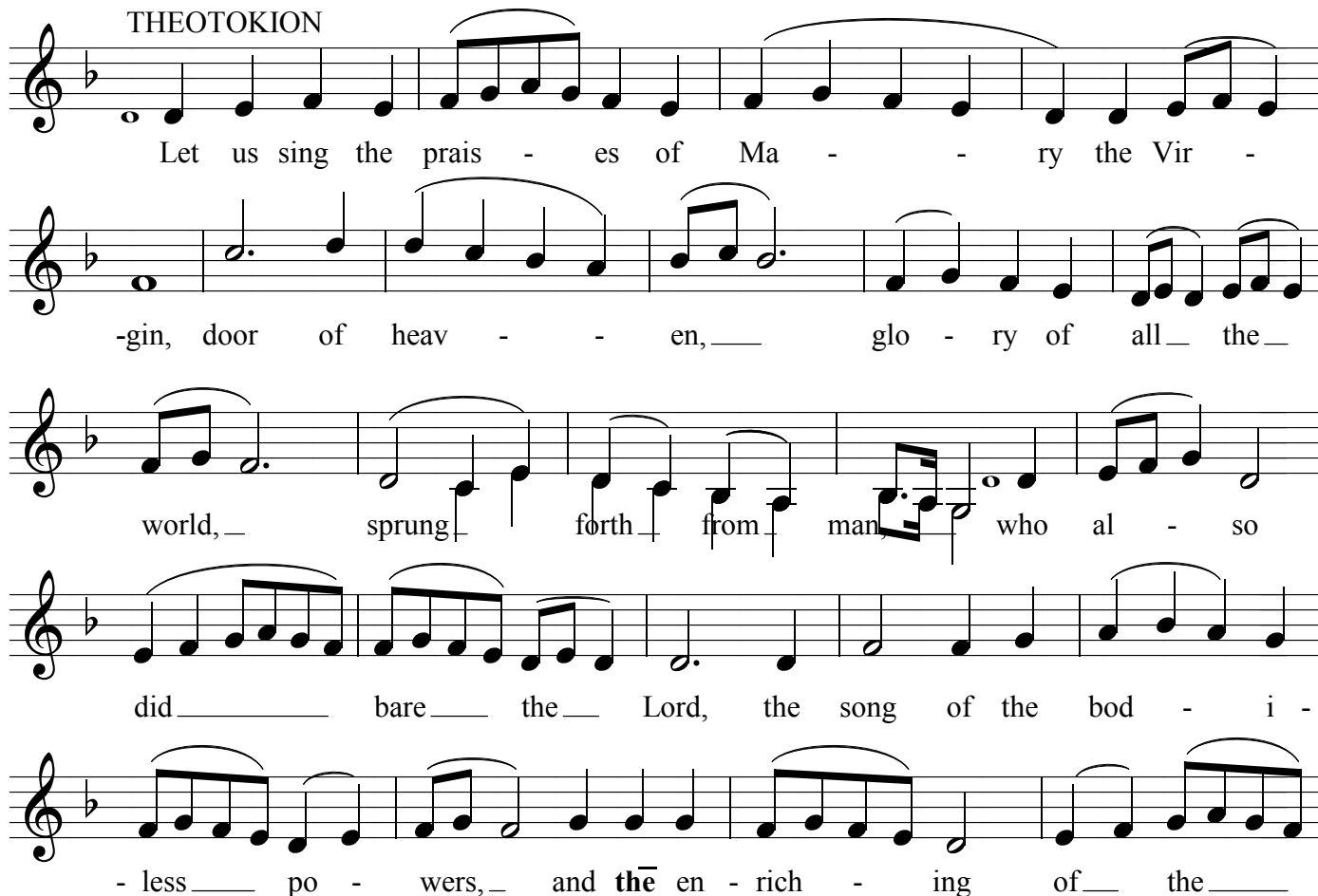
Tone 1  
Basil Kazan

Slow



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

## THEOTOKION



Let us sing the prais - es of Ma - - ry the Vir -  
gin, door of heav - - en, glo - ry of all the  
world, sprung forth from man, who al - so  
did bare the Lord, the song of the bod - i -  
less po - wers, and the en - rich - ing of the

faith - - ful, for she re - vealed her - - self  
as heav - - en and the Tem - ple of the God - -  
- head. She des - troyed the bul - warks of en - mi - ty and  
ush - ered in peace, and did throw o - pen the king - -  
- dom. Where - fore, in that we pos - sess this con - firm - a - tion of our  
faith, we have a de - fend - - er, ev - en the  
Lord who was born of her. Be bold, there - fore, be  
bold, ye peo - ple of God, for he, the all - pow - er -  
- ful, will van - quish all your en - e - mies.

To Gladsome Light -->

# PSALM 140

# 18

Byzantine Tone 2

Basil Kazan  
(1915 - 2001)

Slow

Ison

O Lord, I have cried out unto 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 supplication, when I cry out unto thee. Hear thou me, O Lord.

# 19 Psalm 140

Tone 2  
Basil Kazan

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. Set a watch, O  
 Lord, be - fore my mouth, and a pro - tect - ing door a - bout my lips.  
 In - cline not my heart to e - vil words to make ex -  
 -cus - es in sins... ..with men that work in - iq - ui -  
 -ty, and I will not com - mu - ni - cate with the choic - est of  
 them. The just man shall cor - rect me in

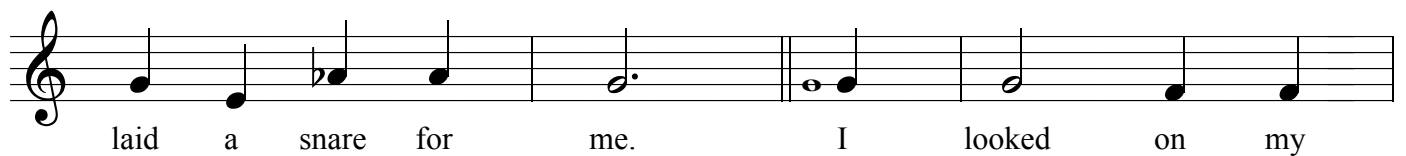
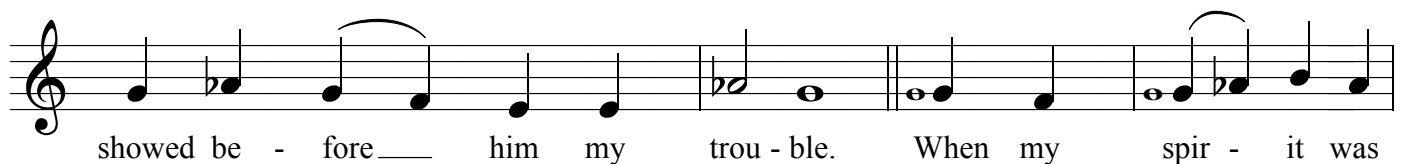
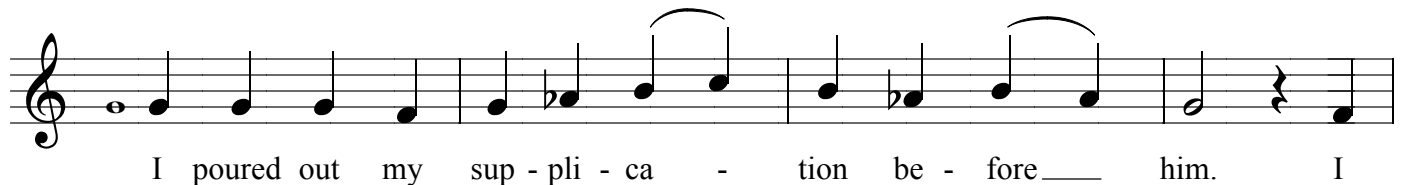
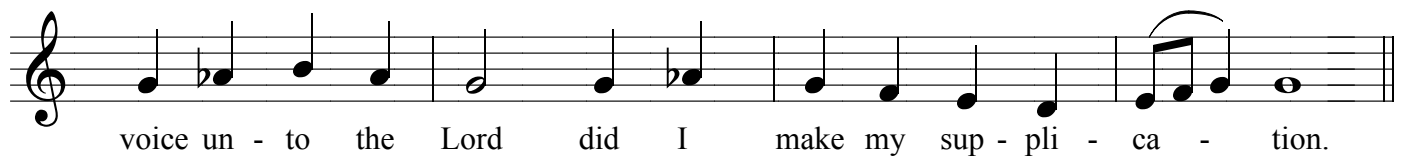
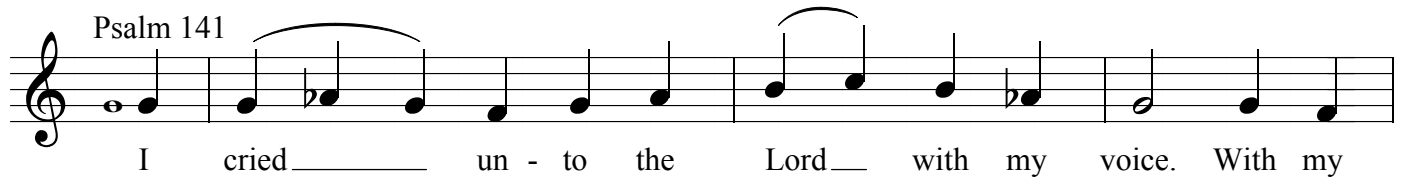
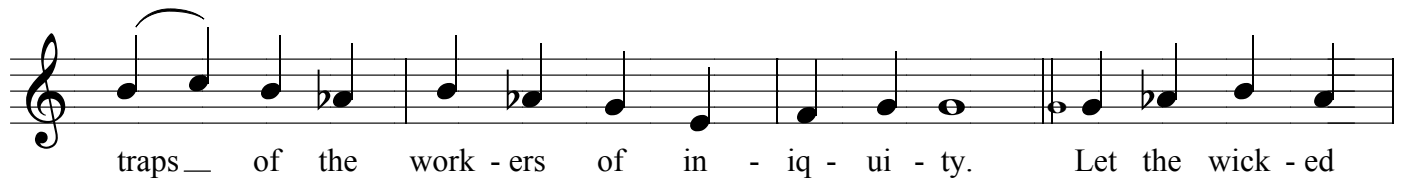
Fast

mer - cy and shall re - prove\_ me, but let not **thē** oil of the  
sin - ner a - noint my head, for my\_ pray'r 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.  
They shall hear my words for they are sweet. As when the thick - ness of **thē**  
earth is bro - ken up up - on the ground, their bones are scat - tered  
by the side of hell. But to thee, O Lord,\_ Lord,\_ are mine  
eyes. In thee\_ have I put my trust. Take\_ not a - way my  
soul. Keep me from the snare which they have laid for me, and the



## 21

Psalm 141  
Tone 2  
Basil Kazan



Psalm 141 **22**  
Tone 2  
Basil Kazan



right\_ hand\_ and be - held, but there was no one that would know\_

me. Re - fuge failed\_ me. No one cared\_ for my soul.

I cried un - to thee, O Lord. I said, Thou art my

re - fuge and my por - tion in the land\_ of the liv - ing.

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

De - liv - er me from my per - se - cu - tors,

for they are strong - er than I.

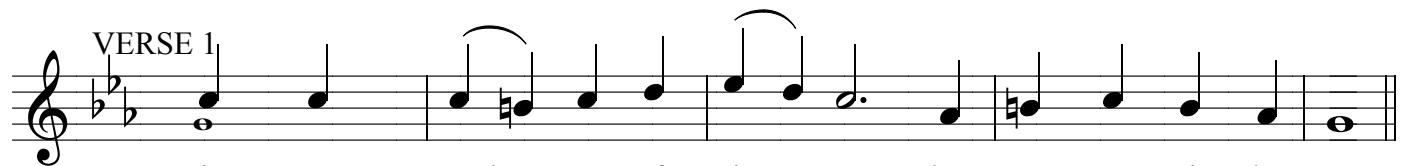
# 23

## Verses & Stichera

Tone 2


Basil Kazan

VERSE 1



Bring my soul\_\_ out of pris - on that I may praise thy name.

STICHERON 1




Come ye, let us wor - ship him who was born\_\_ of the



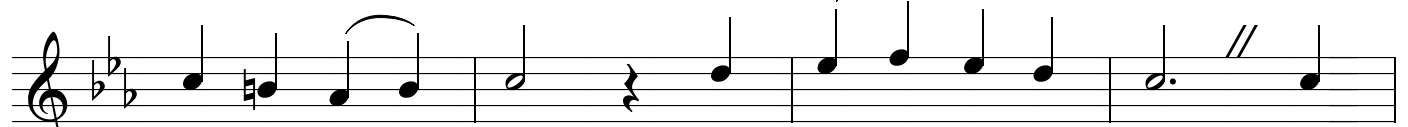
Fa - ther be - fore all time, the Word of God in - car - nate



of the Vir - gin Ma - ry, for he\_\_ did sub - mit to cru - ci -



-fix - ion by his own\_\_ choice, was de - liv - ered to bur - i - al as



he him - self\_\_ willed, and rose\_\_ from the dead, and

VERSE 2

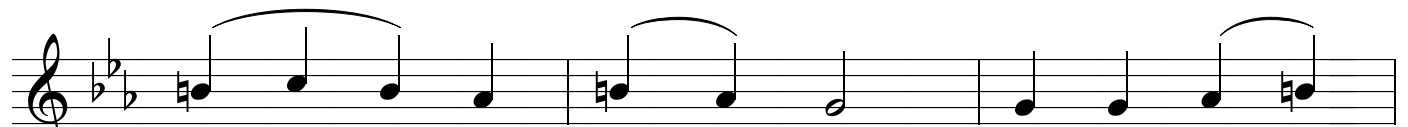


saved\_\_ me who was lost. The right - eous shall

STICHERON 2



wait for me, un - til thou re - com - pense\_\_ me. Ver - i - ly,



Christ\_\_ our Sav - iour nailed to his\_\_



cross the hand - writ - ing of the de - cree and did ex - punge it



and he a - bol - ished the might of death. Let us there - fore a -



-dore his third day res - ur - rec - tion.

VERSE 3



Out of the depths have I cried un - to thee, O Lord.

STICHERON 3



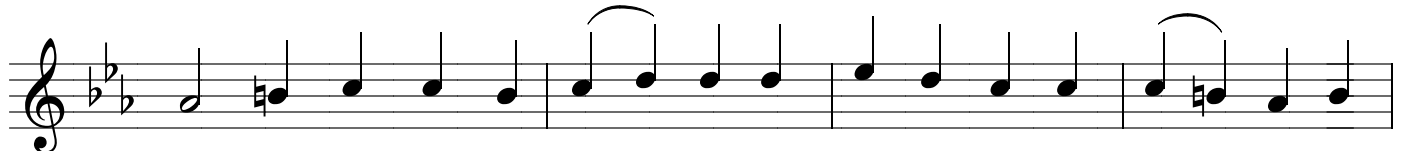
Lord, hear my voice. Come, let us with the arch - an - gels



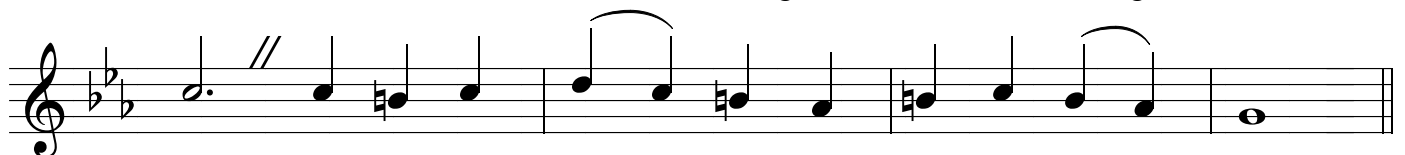
praise the res - ur - rec - tion of Christ, for he is the Re -



- deem - er and Sav - iour of our souls, and he it



is who will come with fear - ful mag - ni - fi - cence and glo - ri - ous



might to judge the world which he hath cre - a - ted.

# 25 Verses & Stichera

Tone 2  
Basil Kazan

VERSE 4

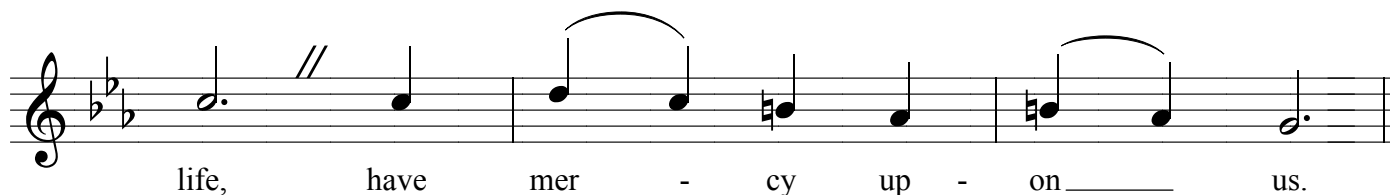


Let thine ears be at - ten - tive to the  
voice of my sup - pli - ca - tion.

STICHERON 4



O thou who wast cru - ci - fied and wast bur - ied, the  
an - gel did pro - claim thee, that thou art the Mas - ter,  
say - ing to the wo - men: Come ye and be -  
-hold where the Lord was laid, for he is  
ris - en as he said, be - ing the al - might - y One, and  
there - fore do we wor - ship thee, O  
thou who a - lone art death - less. O Christ, Giv - er of

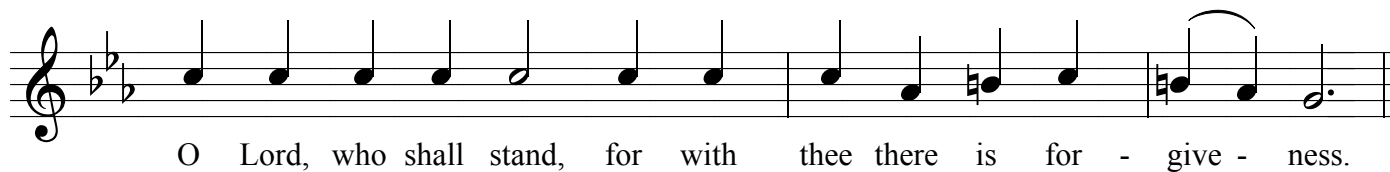


life, have mer - cy up - on us.

VERSE 5



If thou, O Lord, should'st mark in - iq - ui - ties,

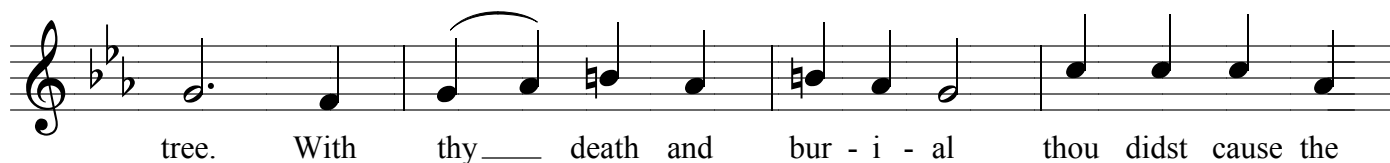


O Lord, who shall stand, for with thee there is for - give - ness.

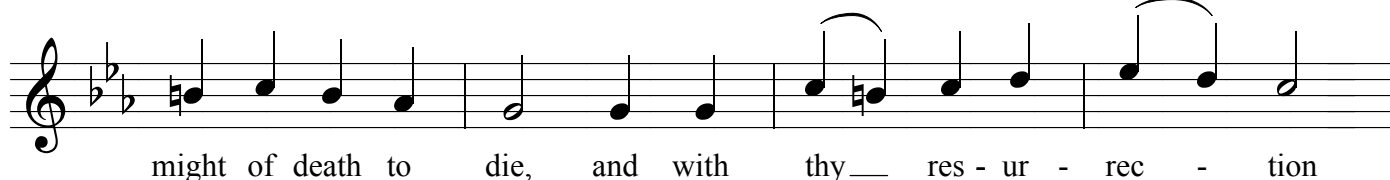
STICHERON 5



With thy cross thou didst a - bol - ish the curse of the



tree. With thy death and bur - i - al thou didst cause the



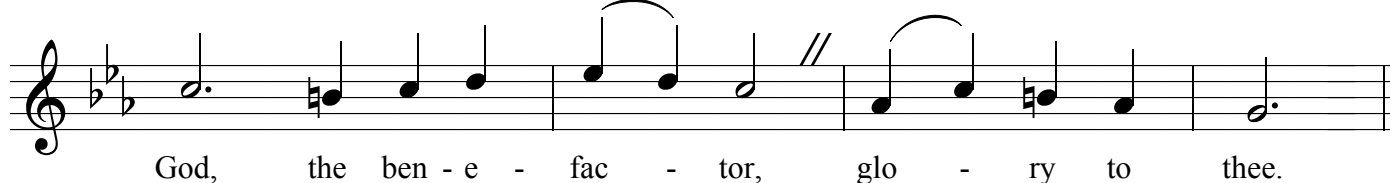
might of death to die, and with thy res - ur - rec - tion



thou didst en - light - en man - kind. Where - fore,



do we cry to thee, O Christ our



God, the ben - e - fac - tor, glo - ry to thee.

## 27

## Verses &amp; Stichera

Tone 2

Basil Kazan

## VERSE 6



Be - cause of thy name have I wait - ed for thee, O Lord.



My soul hath wait - ed up - on thy word, my soul hath hoped in the Lord.

## STICHERON 6



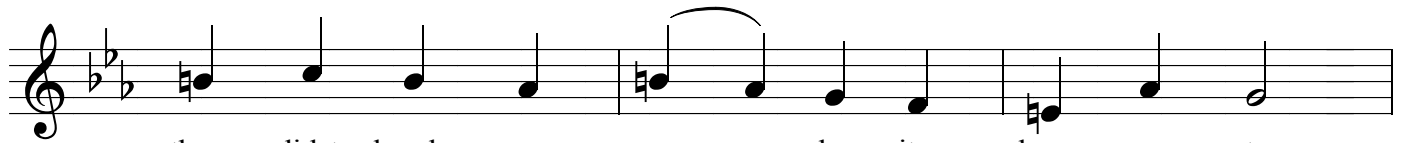
O Lord, ver - i - ly the gates of death were o - pened to



thee for fear of thee and as the gate\_\_\_ keep - ers of



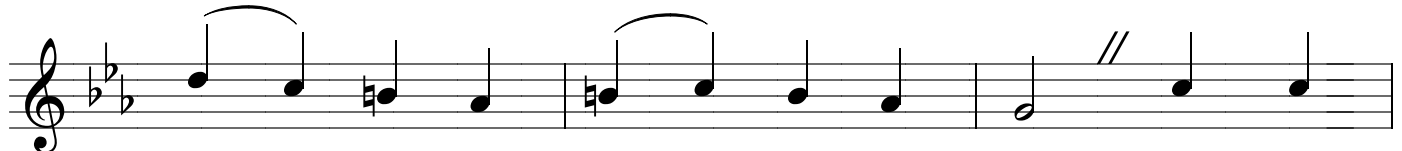
ha - des saw\_\_\_ thee,\_\_\_ they did trem - ble, for



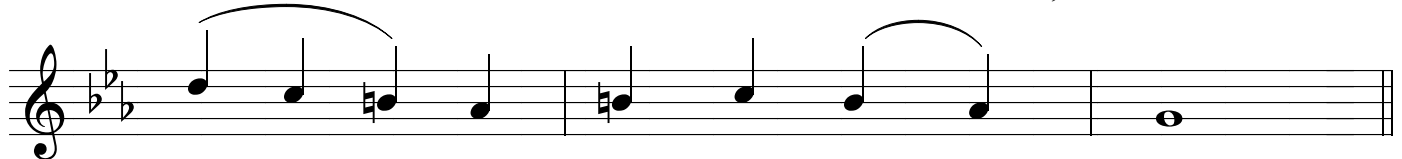
thou didst break a - sun - der its braz - en gates,



didst crush its iron\_\_\_ bars, didst bring us out from the



sha - dow and dark - ness of death, and didst



break\_\_\_\_\_ our bonds a - sun - der.

VERSE 7



From the morn - ing watch un - til night, from the morn - ing watch, let  
Is - ra - el trust in the Lord.

STICHERON 7



Come, let us all\_\_\_ sing with our mouths a song\_\_\_ of sal -  
- va - tion. Let us kneel\_\_\_ down in the  
house\_\_\_ of the Lord, say - ing, O thou who wast cru - ci -  
- fied\_\_\_ on a tree, who didst rise\_\_\_ from the dead, and  
who still re - main - est in the bo - som of the  
Fa - ther, for - give\_\_\_ us our sins.

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



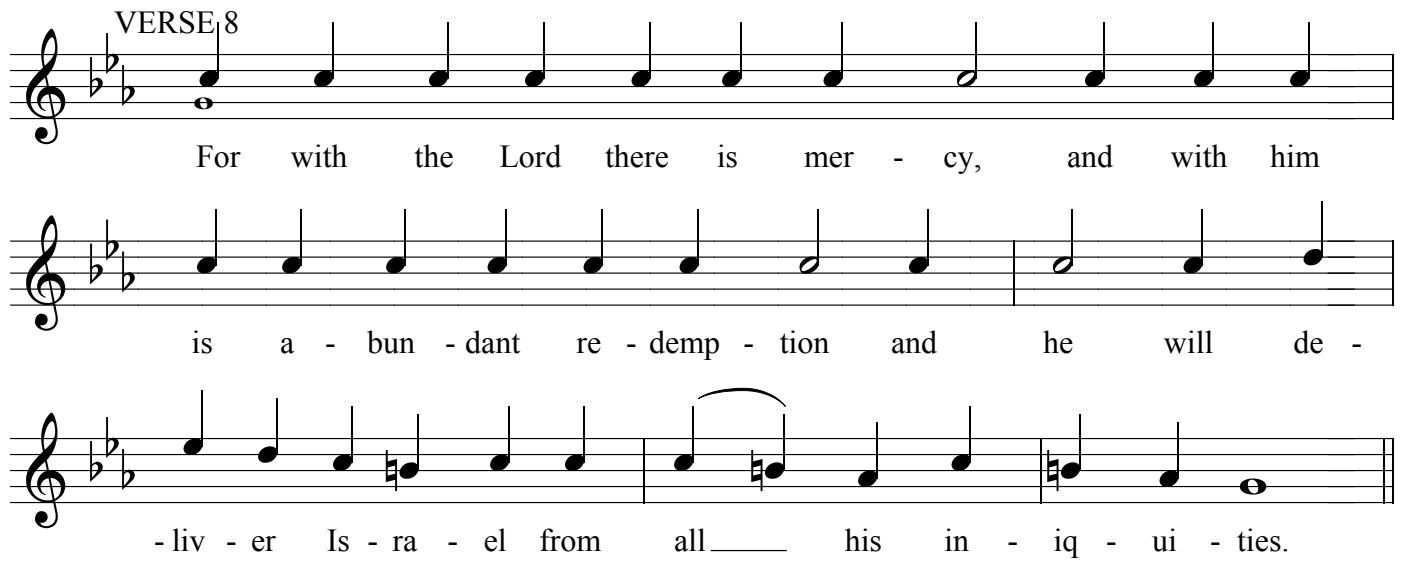
# 29

## Verses & Stichera

Tone 2

Basil Kazan

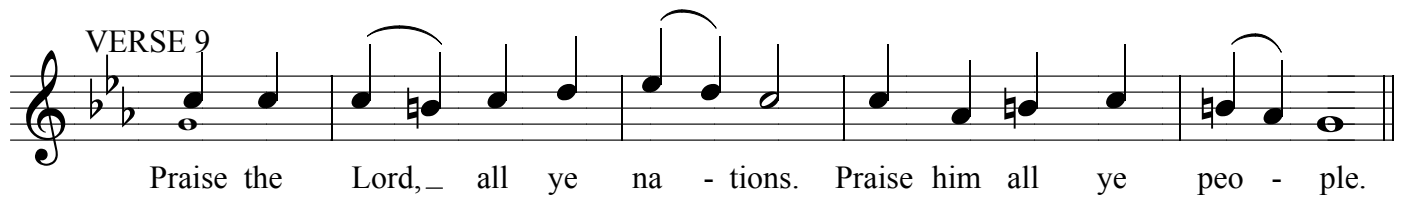
VERSE 8



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.

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

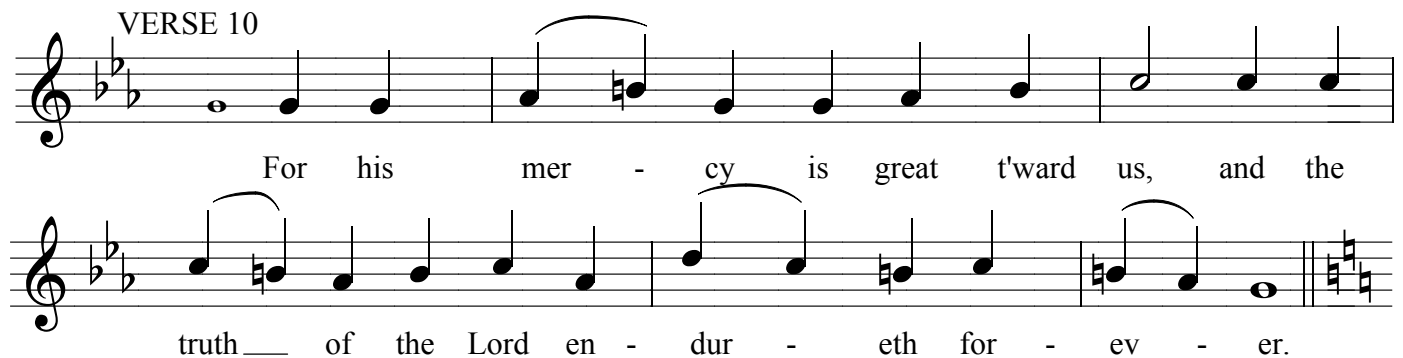
VERSE 9



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

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

VERSE 10



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

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

Slow

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

THEOTOKION

O Vir - - gin, ver - i - ly the sha - - dow  
of the law hath been an - nulled by the com - ing  
of thy grace, for as the bush was  
burn - - ing, but was not con - sumed, so didst  
thou give birth while yet a vir - - gin and in - stead of the

**31** Theotokion  
Tone 2  
Basil Kazan

pil - lar of fire, the Sun of Jus - tice  
did shine forth and in - stead of Mo - ses, Christ the  
Sav - iour of our  
souls.

To Gladsome Light -->

# Psalm 140

# 32

Byzantine Tone 3

Basil Kazan  
(1915 - 2001)

Slow

ison O Lord, I have cried out un - to

thee. Hear thou me. Hear

thou me, O Lord. O Lord, I have

cried out un - to thee, hear me. Give ear to the

voice of my sup - pli - ca -

- tion, when I cry out un - to thee. Hear

thou me, O Lord. Let my pray'r

be set forth be - fore thee as

## 33

Psalm 140  
Tone 3  
Basil Kazan

in - cense, and the lift - ing up  
of my hands as the eve - ning sac - ri - fice.  
Hear thou me, O Lord. Set a watch, O  
Lord, be - fore my mouth, and a pro - tect - ing door a - bout my lips.  
In - cline not my heart to e - vil words, to make ex -  
cus - es in sins... ..with men that work in - iq - ui - ty, and  
I will not com - mu - ni - cate with the choic - est of them.  
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 -

Psalm 140 **34**  
Tone 3  
Basil Kazan

- noint my head, for my pray'r 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. They shall hear my words for they are  
sweet. As when the thick-ness of the earth is bro - ken up up - on the  
ground, their bones are scat - tered by the side of hell.  
But to thee, O Lord, Lord, are mine eyes. In thee have I  
put my trust. Take not a - way my soul. Keep me from the  
snare which they have laid for me, and the traps of the work - ers

## 35

Psalm 141  
Tone 3  
Basil Kazan

of in - iq - ui - ty. Let the wick - ed fall in - to their  
own\_\_ nets, while I a - lone es - cape. I cried un - to the  
Lord with my voice. With my voice un - to the Lord did I  
make my sup - pli - ca - tion. I poured out my com -  
-plaint be - fore\_\_ him. I showed be - fore\_\_ him my trou - ble.  
When my spir - it was o - ver - whelmed with - in\_\_ me, then thou  
knew - est my path. In the way where - in I  
walked have they se - cret - ly laid a snare for me.  
I looked on my right\_\_ hand and be - held, but there was

no one that would know me. Re - fuge failed me. No one  
cared for my soul. I cried un - to thee, O Lord; I  
said, Thou art my re - fuge and my por - tion in the land of the  
liv - ing. At - tend un - to my cry, for I am  
brought ver - y low. De - liv - er me from my  
per - se - cu - tors, for they are strong - er than I.



# 37

## Verses & Stichera

Tone 3

Basil Kazan

### VERSE 1



Bring my soul\_ out of pris - on that I may\_ praise thy name.

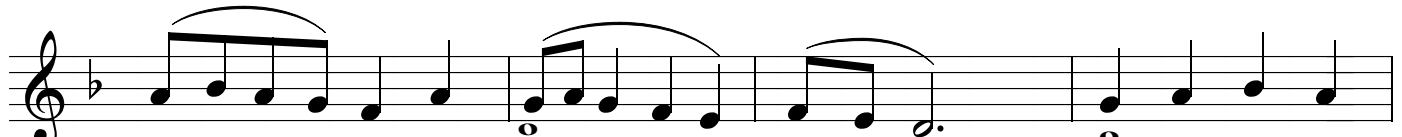
### STICHERON 1



O Christ Sav - iour, the might of death hath ver - i - ly



bro - ken down un - der thy cross and the de - ceit\_ of Di -



- ab - ol - us hath\_ ceased,\_ and the race of

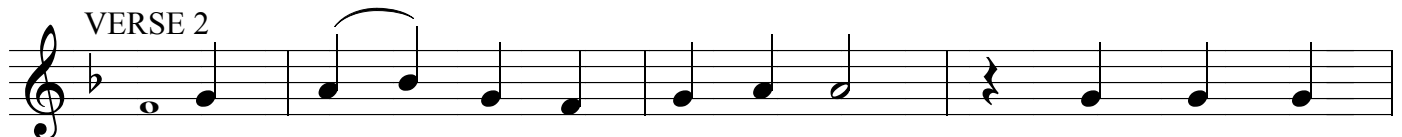


man hath by faith es - caped and been\_ saved.



Where - fore, praise is of - fered thee per - pet - ual - ly.

### VERSE 2



The right - eous shall wait for me, un - til thou

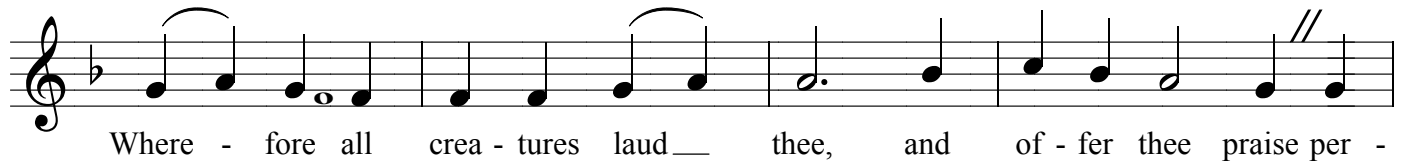
### STICHERON 2



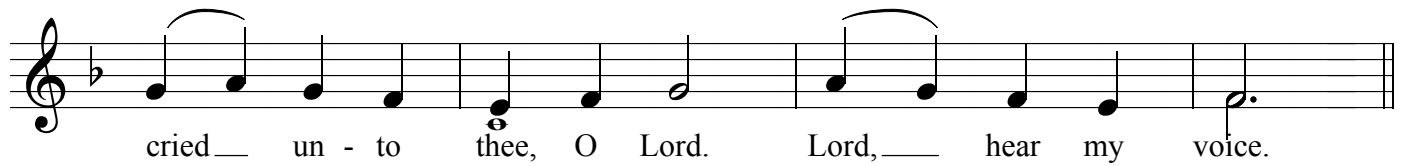
re - com - pense\_ me. The whole cre - a - tion, O



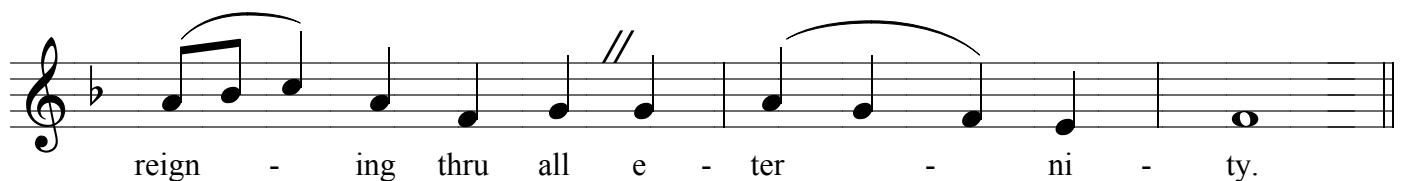
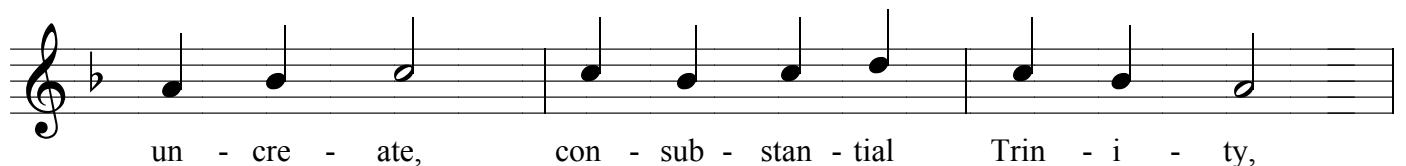
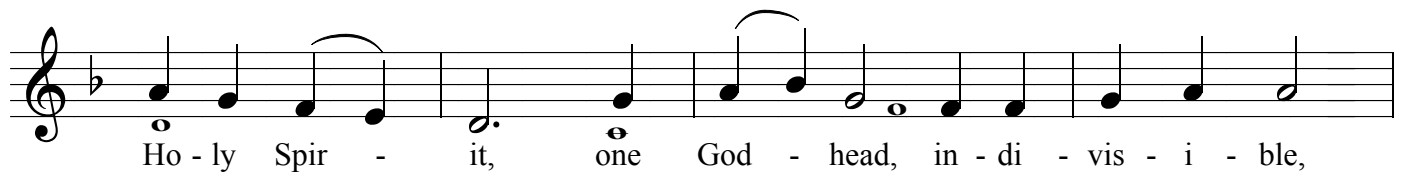
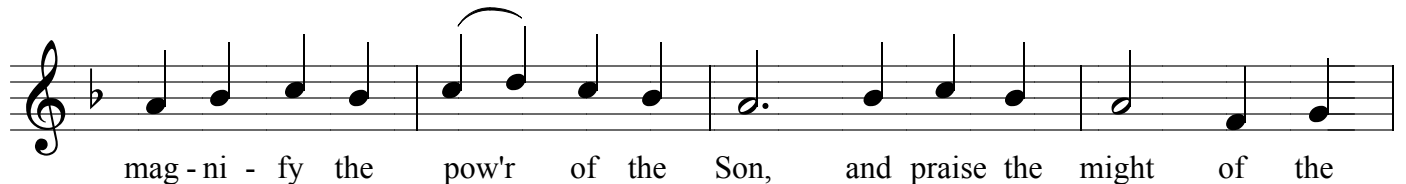
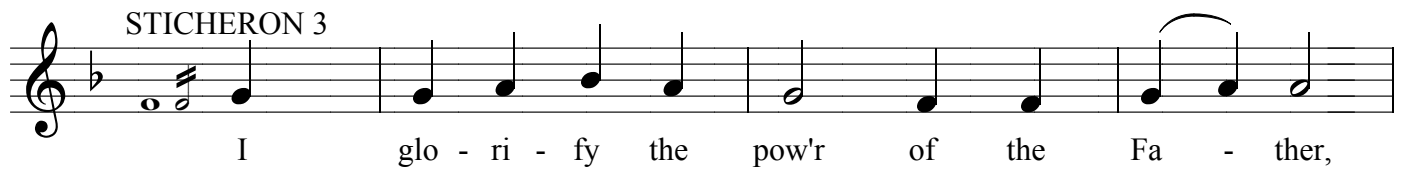
Lord\_ God, hath been light - ed by thy glo - ri - fied\_ res - ur -



VERSE 3



STICHERON 3



## 39

## Verses &amp; Stichera

Tone 3

Basil Kazan

## VERSE 4

Let thine ears\_\_\_ be at - ten - tive to the voice\_\_\_ of my

## STICHERON 4

sup - pli - ca - tion. Thy glo - ri - fied\_\_\_ cross, O

Christ,\_\_\_ do we wor - ship and thy res - ur - rec -

- tion do we praise\_\_\_ and\_ glo - ri - fy, for by

thy\_\_\_ wounds we were all\_\_\_ healed.

## VERSE 5

If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall

## STICHERON 5

stand, for with thee there is for - give - ness. Let us

praise the Sav - iour who was in - car - nate\_\_\_ of the Vir -

gin, for he was cru - ci - fied\_\_\_ for our sake, and a -

- rose\_\_ on the third\_\_ day, grant - ing us great\_\_ mer - cy.

## VERSE 6

Be - cause of thy name have I wait - ed for thee, O

Lord; my soul hath wait - ed up - on thy word. My soul hath

## STICHERON 6

hoped\_\_ in the Lord. Ver - i - ly, Christ\_\_ did de -

-scend to ha - des to bring good ti - dings to those\_\_ there -

- in,\_\_\_\_\_ say - ing: Have faith\_\_ now, for I have\_\_

con - quered, for I am the res - ur - rec - tion, who un - lock - ing the

## VERSE 7

gates of death, shall set\_\_ you\_\_ free. From the morn - ing watch un - til

night, from the morn - ing watch let Is - ra - el trust in the Lord.

# 41

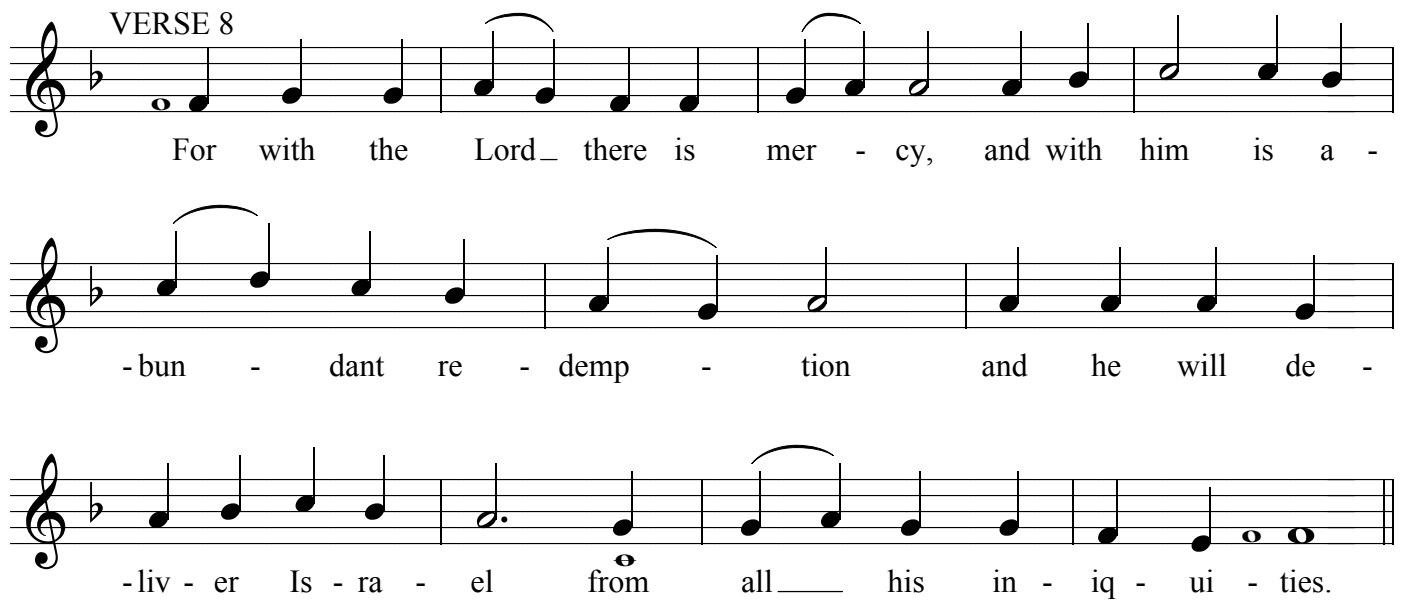
Verses & Stichera  
Tone 3  
Basil Kazan

STICHERON 7

As we stand in thy ho - ly house, we, thine un - wor - thy  
ser - vants, of - fer thee eve - ning praise from the depths,  
shout - ing, O Christ God, O thou who hast light - ed the  
world with thy third - day res - ur - rec - tion, de -  
liv - er thy peo - ple from the hands of thine en - e -  
mies, O Lov - er of man - kind.

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

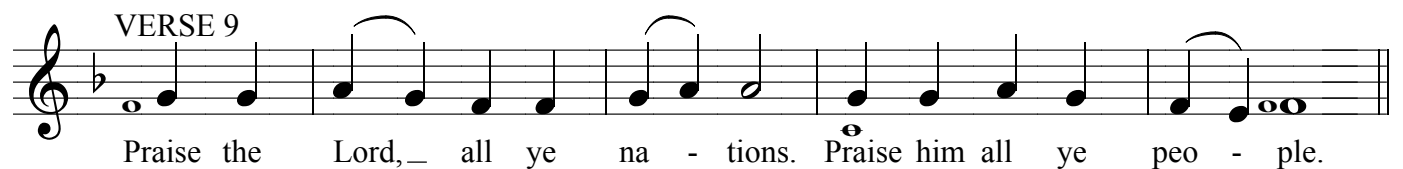
VERSE 8



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.

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

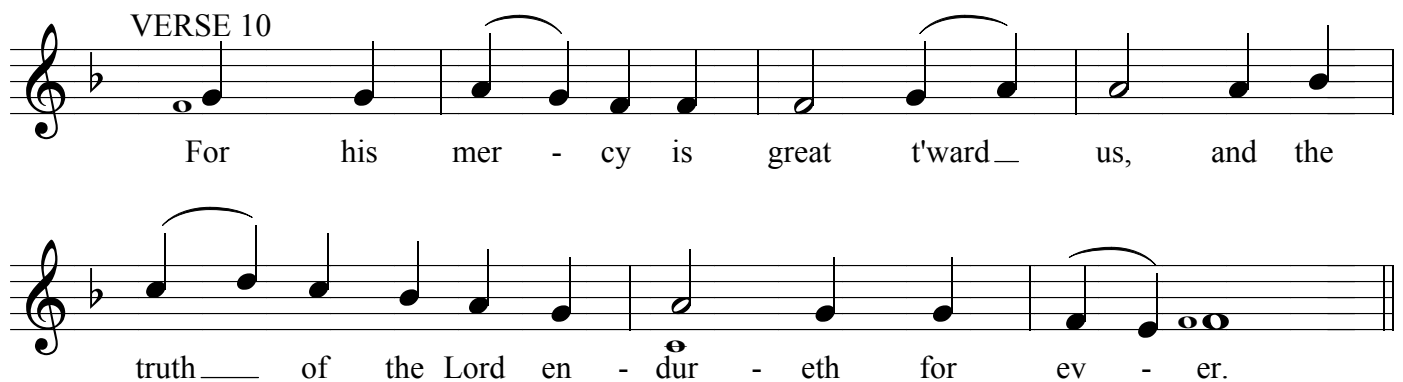
VERSE 9



Praise the Lord, \_ all ye na - tions. Praise him all ye peo - ple.

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

VERSE 10



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

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

## 43

## Theotokion

Tone 3

Basil Kazan

Slow

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

THEOTOKION

O La - dy of ex - ceed - ing hon - or,  
 how can we but won - der at thee giv - ing  
 birth to God in - car - nate, for  
 thou, O all - blame - less, not know - ing a  
 man, didst give birth in the flesh to a

son with - out fa - - ther, who be -  
- fore all e - ter - ni - ty was be -  
got - - ten of the Fa - ther with - out moth - -  
er, the pro - per - ty and es - - sence of each sub -  
- stance re - main - ing in - - tact. Where - fore,  
O vir - gin Moth - - er, be - seech  
him to save the souls of those who as - sent and con - fess with  
true be - lief that thou art the  
The - o - to - kos.

To Gladsome Light -->>



# Psalm 140

# 45

Byzantine Tone 4

Basil Kazan  
(1915 - 2001)

Slow

O Lord, I have cried out un - to thee;  
hear thou me. Hear thou  
me, O Lord, O Lord, I  
have cried out un - to thee; hear thou  
me. Give ear to the voice of my  
sup - pli - ca - tion, when I cry  
out un - to thee. Hear thou me, O Lord.  
Slow  
Let my pray'r be set forth be - fore  
thee as the incense, and the lift - ing

## 46

Psalm 140  
Tone 4  
Basil Kazan

up of my hands as the evening  
sac - ri - - fice. Hear thou me, O  
Lord. **Fast** Set a watch, O Lord, be - fore my mouth, and a pro -  
- tect - ing door a - bout my lips. In - cline not my  
heart to e - vil words, to make ex - cus - es in sins.  
With men that work in - iq - ui - ty, and  
I will not com - mu - ni - cate with the choic - est of them.  
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. For my pray'r 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.  
They shall hear my words for they are sweet; as when the thick - ness of the  
earth is bro - ken up up - on the ground, their bones are scat - tered  
by the side of hell. But to thee, O Lord,  
Lord, are my eyes; in thee have I put my trust,  
take not a - way my soul. Keep me from the snare which they have  
laid for me, and the traps of the work - ers of in - iq - ui - ty.

**48** Psalm 141  
Tone 4  
Basil Kazan

Let the wick - ed fall in - to their own\_\_ nets, while\_\_

Psalm 141

I a - lone es - cape. I cried\_\_\_\_\_ un - to the

Lord\_\_ with my voice; with my voice\_\_\_\_\_ un - to the Lord did I

make my sup - pli - ca - tion. I poured out my sup - pli - ca -

- tion be - fore\_\_ him; I showed be - fore\_\_ him my trou - ble.

When my spir - it was o - ver - whelmed with - in\_\_\_\_\_

me, then thou knew - est my path.

In the way\_\_\_\_\_ where - in I walked, have they se - cret - ly

laid a snare for me. I looked on my right\_\_ hand\_\_ and be -

-held but there was no one that would know \_\_\_ me;  
re - fuge failed \_\_\_ me, no one cared \_\_\_ for my soul.  
I cried \_\_\_ un - to thee, O Lord, I said, Thou art my  
re - fuge and my por - tion in the land \_\_\_ of the  
liv - ing. At - tend un - to my cry, for I am  
brought ver - y low. De - liv - er me from my per - se -  
- cu - - tors, for they are strong - er than I.

## 50

## Verses &amp; Stichera

Tone 4

Basil Kazan

## VERSE 1



Bring my soul\_ out of pris - on that I may praise thy name.

## STICHERON 1



We wor - ship un - tir - ing - ly thy quick' - ning Cross, O Christ\_



God, and glo - ri - fy\_ thy third - day res - ur - rec - tion; for by



it, O al - might - y God, thou hast re - newed the cor - rupt\_



na - ture of man - kind, and made\_ plain to us



the as - cent to heav - en, for thou\_ a - lone art



good and the Lov - er of man - kind. The right - eous shall



wait for me, un - til\_ thou\_ re - com - pense\_ me.

## STICHERON 2



When thou\_ wast will - ing - ly nailed up - on the



Cross, O Sav - iour, thou\_ didst\_ solve the prob - lem caused by the tree of

sin. And when thou didst de - scend\_ in - to ha - des, thou didst  
break the bonds of death, since thou\_\_\_ art a might - y  
God. Where - fore, we wor - ship thy\_\_\_ res - ur -  
-rec-tion from the dead, shout - ing with joy, O Al - might - y God,  
glo - ry to thee. Out\_\_\_ of the depths have I  
cried\_\_\_ un - to thee, O Lord;\_\_\_ Lord,\_\_\_ hear my voice.

## VERSE 3

## STICHERON 3

## Verses &amp; Stichera

Tone 4

Thou didst de - mol - ish by thy death, O Lord, the gates of ha -  
-des; thou didst dis - solve the realm of death; and didst free the hu - man  
race from cor - rup - tion, grant - ing the world life and  
in - cor - rup - ti - -bil - i - ty and great\_\_\_ mer - cy.

VERSE 4

Let thine ears\_\_ be at - - ten - tive to the voice\_\_ of my

STICHERON 4

sup - pli - ca - tion. Come, ye na - tions, let us praise the third -

day res - ur - - rec - tion of the Sav - iour, by which we were de -

liv - ered from the un - break - a - ble bonds of ha - - des, and by

which we have all re - ceived life and in - cor - - rup - tion,

cry - ing, O thou who wast cru - ci - fied, bur - ied, and who didst

rise, save\_\_ us by thy\_\_ res - ur - rec - tion, O

VERSE 5

thou\_\_ on - ly Lov - er of man - kind. If

thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall

STICHERON 5

stand; for with thee there is for - give - ness. Ver - i - ly, the



an - gels and men, O Sav - iour, praise thy third - day res - ur -  
rec - tion, thru which the ends of the un - i - verse have been  
light - ed, and by which thou hast re - deemed from bond - age to the  
en - e - my us who cry, say - ing, O om - ni - po - tent,  
giv - er of life, save us by thy res - ur - rec -  
tion, O Lov - er of man - kind. Be -  
cause of thy name have I wait - ed for thee, O  
Lord; my soul hath wait - ed up - on thy word, my soul hath  
hoped in the Lord. Thou hast de - mol - ished the  
bra - zen gates, O Christ God, and hast shat - tered the

# 54 Verses & Stichera

Tone 4  
Basil Kazan

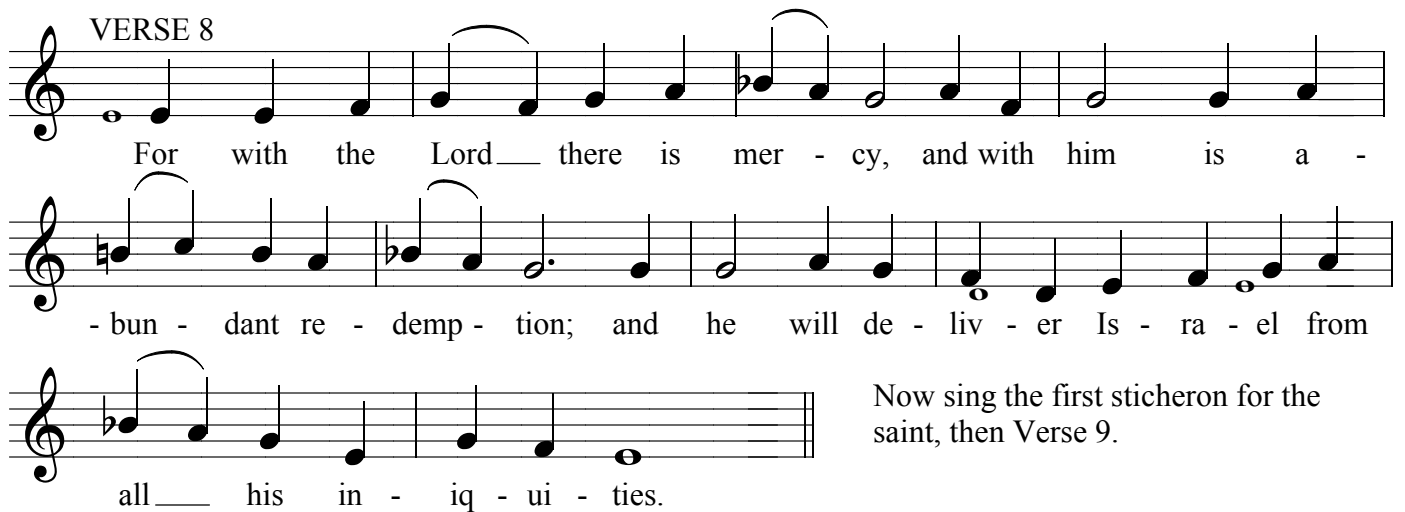
bars, and hast raised the fall - en hu - man race and  
made\_ it to stand up - right. Where - fore, do we shout to thee in  
u - ni - son, O thou ris - ing from the dead, O Lord,\_\_\_  
glo - ry to thee. From the morn - ing  
watch. un - til night, from the morn - ing watch let Is - ra - el trust in the  
STICHERON 7  
Lord. Thy birth\_\_\_\_\_ from the Fa - ther, O  
Lord, is e - ter - nal and time - less; and thine\_\_\_ in - car -  
na - tion from the Vir - gin is in - ex - -pli - ca - ble and in - ef - fa - ble;  
and thy de - scent\_ in - to ha - des is awe - in - spir - ing to  
Sa - tan and his an - gels; for thou\_\_\_\_\_ didst



tram-ple down\_ death and didst rise the third\_ day, grant - ing man -  
- kind in - cor - rup - ti - bil - i - ty and great\_ mer - cy.

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

VERSE 8



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.

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

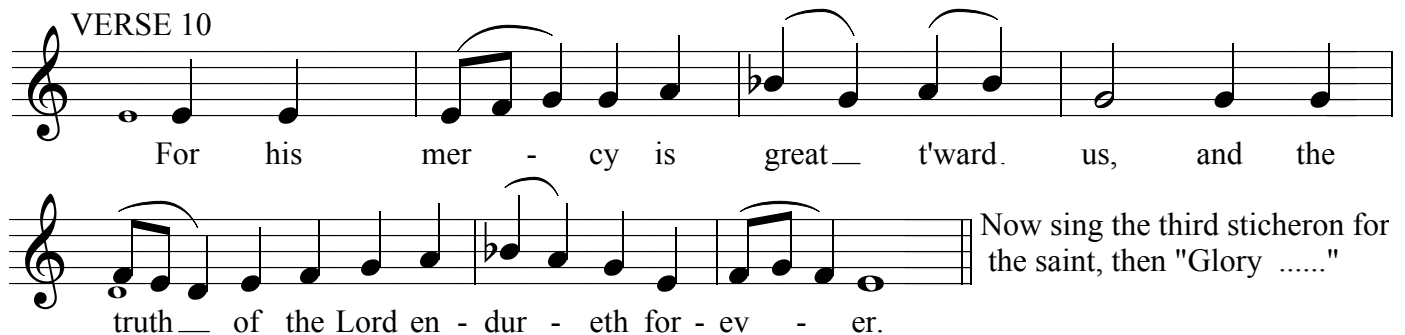
VERSE 9



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

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

VERSE 10



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

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

# 56

## Theotokion Tone 4 Basil Kazan

Slow

Glo - ry to the Fa - ther and to the Son and to the  
Ho - - ly Spir - - it.  
Both now and ev - er and un - to a - ges of  
a - ges. A - - men.

**THEOTOKION**  
Da - vid the pro - phet who be - came thru  
thee, O The - o - to - - kos, the an - ces - -  
tor of God, be - fore time sang of thee in prais - -  
es, and shout - ed to him who worked won - ders thru thee, say -  
ing, The Queendid rise on thy right, for God hath shown  
thes to be a moth er bring - ing forth life; for he was

will - ing\_\_ to ap - pear\_\_\_\_\_ in - car - - nate from\_\_ thee  
with - out\_\_ fa - - ther,\_\_\_ re - new - ing the cre -  
a - tion of his\_\_ like - ness, cor - rupt\_\_\_\_\_ with suf - fer -  
ing, in or - der to find the sheep lost\_\_ in\_\_\_\_\_ the\_\_  
hills, and car - ry it on his\_\_\_\_\_ shoul - ders, and  
of - fer\_\_ it\_\_ to the Fa - - ther,\_\_\_ and  
add\_\_\_\_\_ it thru his\_\_ will, to\_\_\_\_\_ the\_\_ heav - en - ly\_\_  
hosts, and to save\_\_\_\_\_ the whole\_\_\_\_\_ world;\_\_\_ for  
he\_\_ is the reign - ing Christ, pos - ses - or of  
great\_\_\_\_\_ and rich\_\_ mer - - cy.\_\_\_\_\_

# Psalm 140

# 58

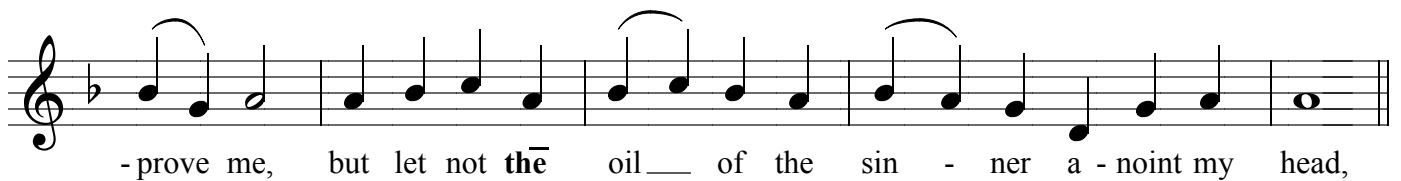
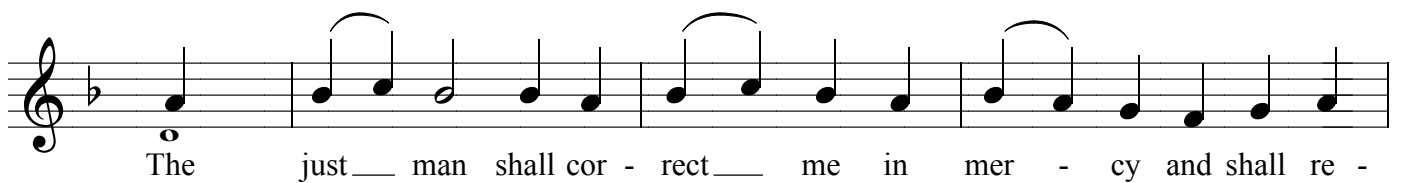
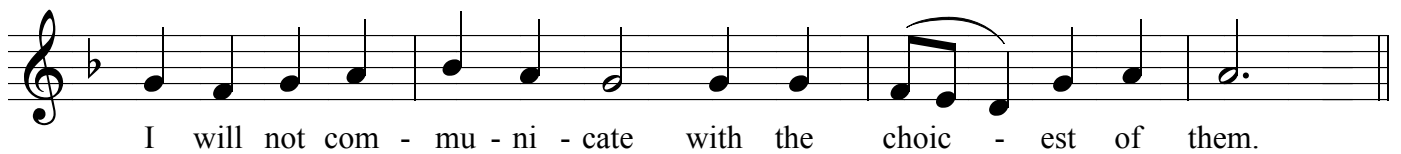
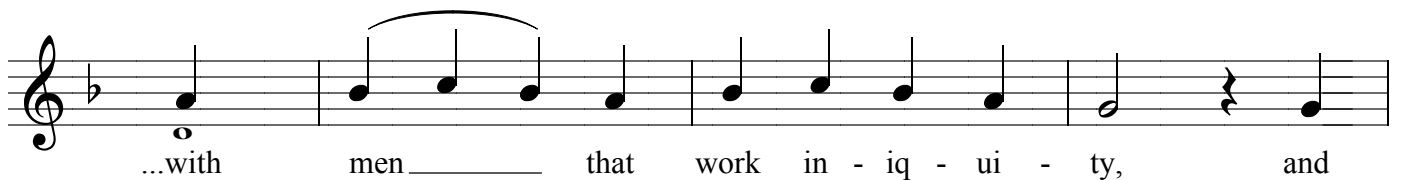
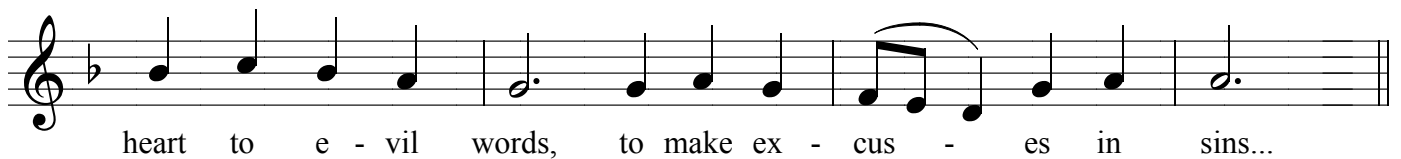
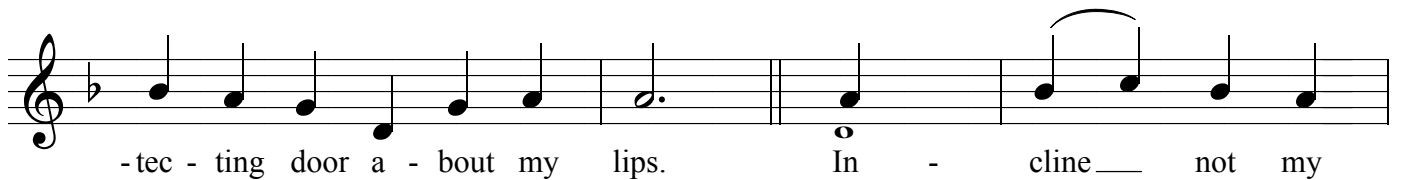
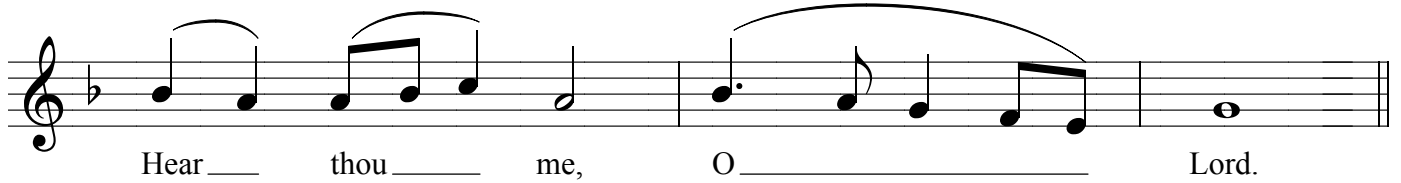
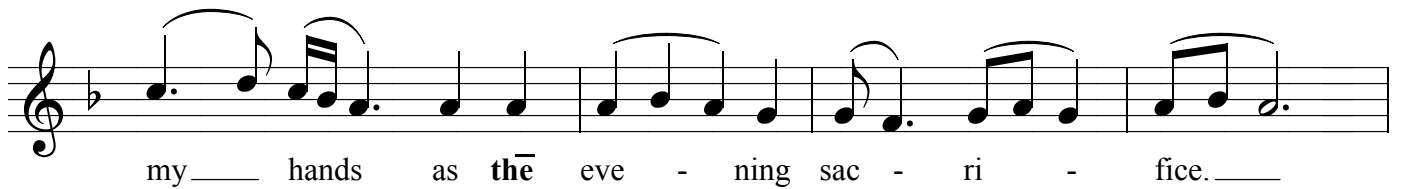
Byzantine Tone 5

Basil Kazan  
(1915 - 2001)

Slow

O Lord, I have cried out unto 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 supplication, when I  
cry out unto thee. Hear thou me,  
O Lord. Let my pray'r  
be set forth before thee as the  
in - - - cense, and the lift - ing up of

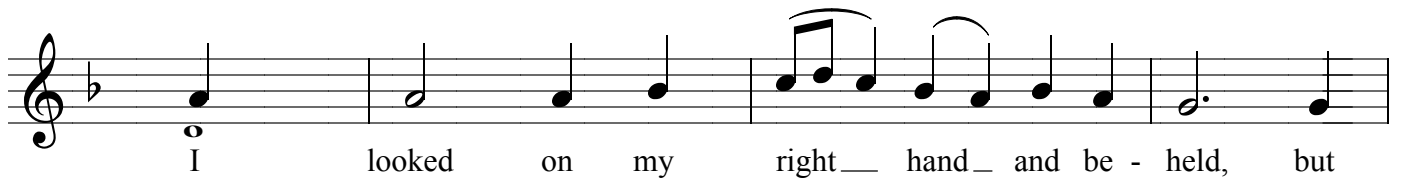
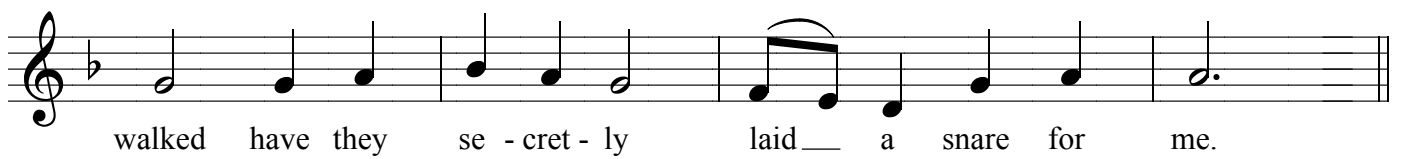
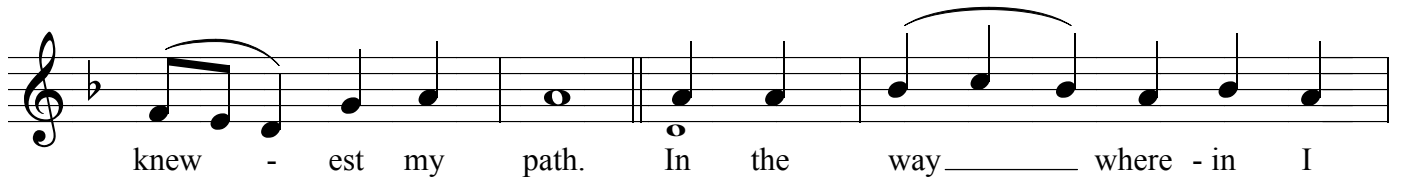
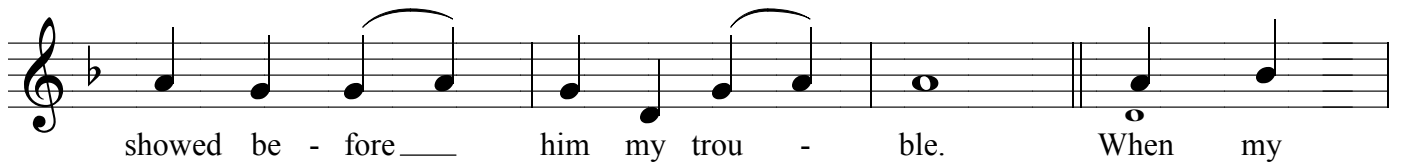
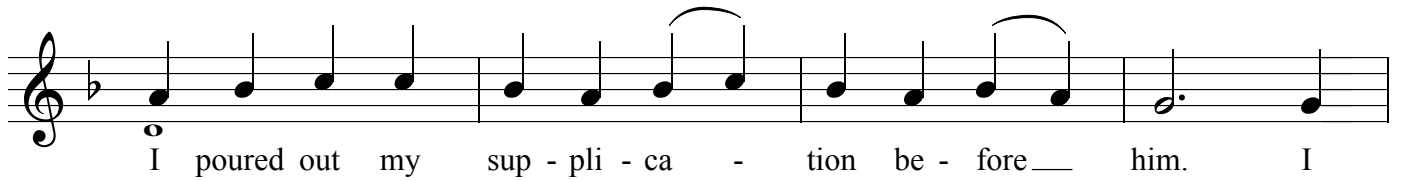
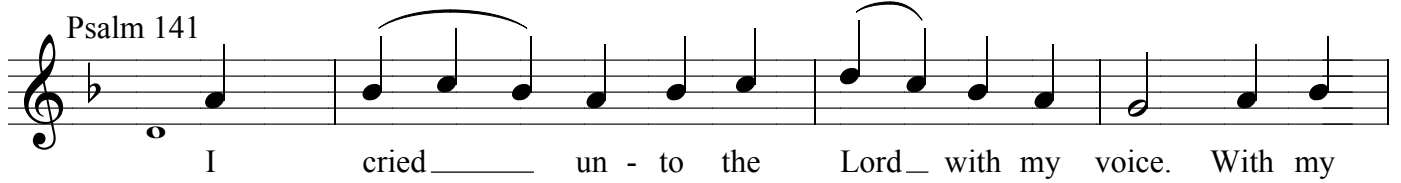
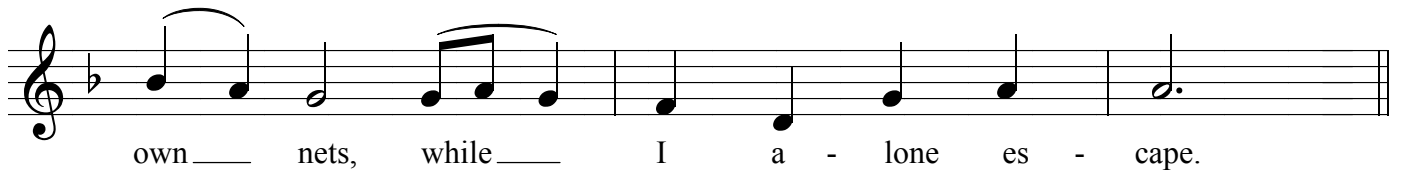
## 59

Psalm 140  
Tone 5  
Basil Kazan

for my pray'r 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. They shall hear my words for they are  
sweet. As when the thick-ness of **the** earth is bro - ken up up - on the  
ground, their bones are scat-tered by the side of hell.  
But to thee, O Lord, are mine eyes. In  
thee have I put my trust. Take not a - way my soul.  
Keep me from the snare which they have laid for me, and the traps of the  
work - ers of in - iq - ui - ty. Let the wick - ed fall in - to their



**61** Psalm 141  
Tone 5  
Basil Kazan



there was no one that would know\_ me. Re - fuge failed\_ me. No one  
cared\_ for my soul. I cried\_ un - to thee, O  
Lord. I said, Thou art my re - fuge and my  
por - tion in the land\_ of the liv - ing.  
At - tend\_ un - to my cry, for I am  
brought\_ ver - y low. De - liv - er me from my per - se -  
- cu - tors, for they are strong - er than I.

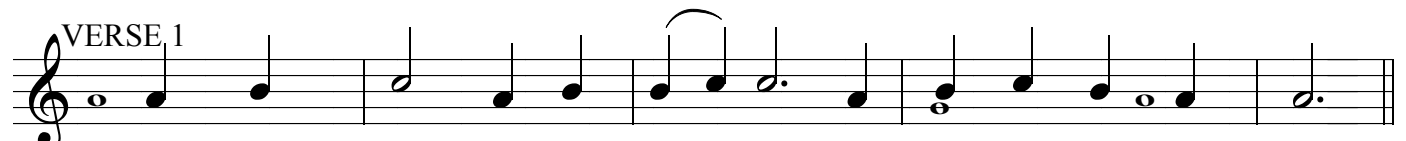
## 63

## Verses &amp; Stichera

Tone 5

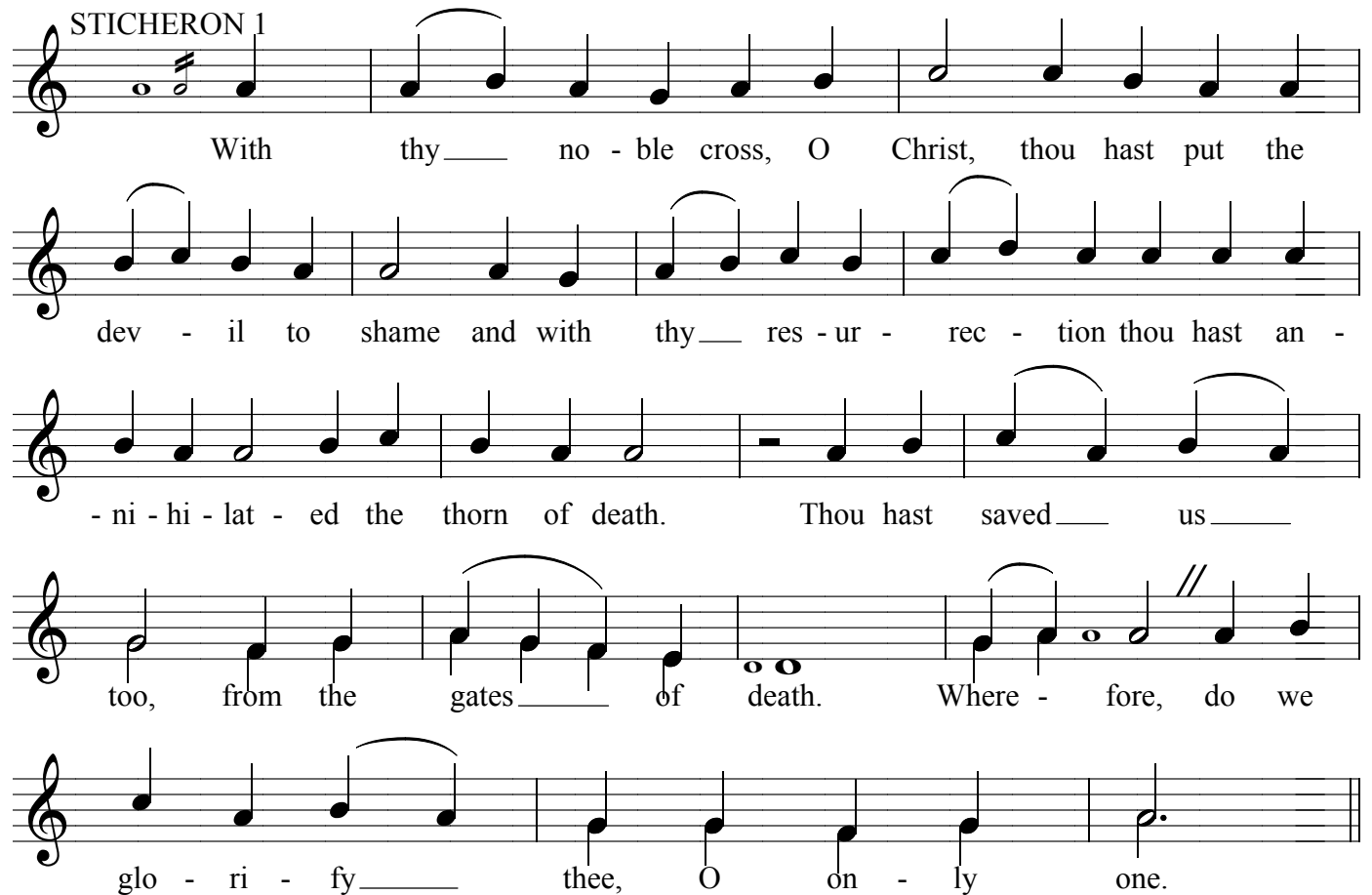
Basil Kazan

VERSE 1



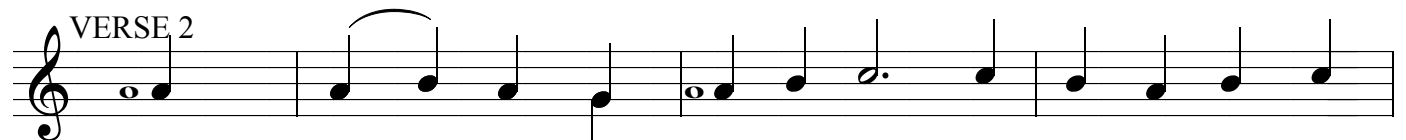
Bring my soul out of pris - on, that I may praise thy name.

STICHERON 1



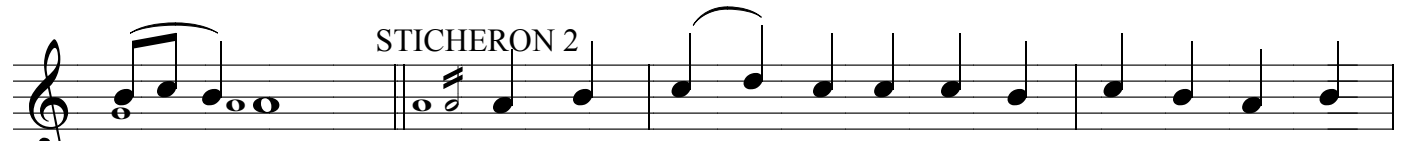
With thy \_\_\_ no - ble cross, O Christ, thou hast put the  
 dev - il to shame and with thy \_\_\_ res - ur - rec - tion thou hast an -  
 - ni - hi - lat - ed the thorn of death. Thou hast saved \_\_\_ us \_\_\_  
 too, from the gates \_\_\_ of death. Where - fore, do we  
 glo - ri - fy \_\_\_ thee, O on - ly one.

VERSE 2




The right - eous shall wait for me un - til thou re - com -

STICHERON 2



-pense \_\_\_ me. The be - stow - er of res - ur - rec - tion to man -



-kind was ver - i - ly led like a lamb to slaugh - ter.

There - fore the cap - tains of ha - des were ter - ri - fied by  
him, and its por - tals of ag - o - ny were lift - ed, for  
Christ the King of glo - ry hath en - tered it,  
say - ing to those in bonds, — Come ye out, and to those in  
dark - ness, be ye man - i - fest! Out of the depths have I  
cried un - to thee, O Lord. — Lord hear my voice.

VERSE 3

STICHERON 3

The won - der is ver - i - ly great, for the cre -  
a - tor of un - seen — crea - tures hath suf - fered in the  
flesh for his love of man - his kind and the

**65** Verses & Stichera  
Tone 5  
Basil Kazan

death - less one hath ri - sen up. Come ye, there - fore, O  
tribes\_\_ of the na - tions, let us bow to him in wor -  
- ship, for by his com - pas - sion have we been\_\_ lib - er - at - ed from  
dis - o - be dience and have learned how to praise the one\_\_ God in three  
per - sons. Let thine ears be at - ten - tive to the  
voice\_\_ of my sup - pli - ca - tion. O light that is  
not ap - pre - hend - ed by e - ven - tide, we of - fer thee eve - ning  
wor - ship, for thou hast ris - en on the world at the com -  
- plete - ness of time as in a mir - ror and

Verses & Stichera **66**  
 Tone 5  
 Basil Kazan

thou didst de - scend to ha - des and dis - solved the dark - ness there -  
 - in, re - veal - ing to the na - tions the light of res - ur -  
 - rec - tion. Where - fore, O Lord, Giv - er of light, glo - ry to

VERSE 5

thee. If thou, O Lord, should'st mark in - iq - ui -  
 - ties, O Lord, who shall stand, for with thee there

STICHERON, 5

is for - give - ness. Let us praise with words of glo - ri - fi -  
 - ca - tion, Christ, **the** el - e - ment of our sal - va -  
 - tion, for by his ris - ing from the dead he hath saved the world from  
 false - hood and the ranks of an - gels re - joiced and the

# 67 Verses & Stichera

Tone 5  
Basil Kazan

false - hood of de - mons hath van - ished and Ad - am

rose up from the fall and the au - thor - i - ty of Di - ab - o - lus was re -

VERSE 6

-pu - di - at - ed. Be - cause of thy

name have I wait - ed for thee, O Lord. My soul hath wait - ed up - on thy

STICHERON 6

word. My soul hath hoped in the Lord. When the guard - ian

sol - diers were ap - point - ed by the trans - gres - sors of the

law, they were in - struct - ed by them to con -

-ceal the res - ur - rec - tion of Christ, for they said to

them, take ye sil - ver and say: Be - hold, when we were a -

- sleep the corpse was stol - en from the tomb. But who hath ev - er seen and  
heard at an - y time that a corpse was sto - len, es -  
pe - cial - ly if it were na - ked and em - balmed, leav - ing its  
wrap - pings in the grave? Be ye not de - ceived, O Jews, but  
learn\_\_ ye the say - ings of the proph - ets and un - der -  
stand that this one in truth is the Sav - iour of the world,\_\_ the om -  
nip - o - tent one. From the morn - ing watch\_\_ un - til  
night, from the morn - ing watch let Is - ra - el trust in the Lord.  
STICHERON 7  
O Lord, our Sav - iour, who didst lead\_\_ ha - des cap - tive and didst



## 69

## Verses &amp; Stichera

Tone 5

Basil Kazan

tram-ple down\_\_\_ death, and didst light\_\_\_ the world with thy\_\_\_ pre - cious

Cross, have mer - cy on us.

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

VERSE 8

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.

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

VERSE 9

Praise the Lord,\_\_\_ all ye na - tions. Praise him all ye peo - ple.

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

VERSE 10

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

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

Slow

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

THEOTOKION

The sign of the vir - gin bride who knew not wed - lock  
was at one time re - vealed in the Red  
Sea, for there Mo - ses did cleave the wa - ters,  
and there Ga - bri-el was the min - is - ter of a  
mir - a - cle. At that time Is - ra - el crossed the  
deep and their feet were not

## 71

## Theotokion

Tone 5

Basil Kazan

wet and now the Vir - - gin hath giv - en birth to  
 Christ \_\_\_\_\_ with - out \_\_\_\_\_ seed. The sea re - mained \_\_\_\_\_ un - crossed  
 af - ter the pass - ing of Is - ra - el and the  
 blame - less one re - mained \_\_\_\_\_ in - cor - rupt - i - ble  
 af - ter giv - ing birth \_\_\_\_\_ to E - man - u - el.  
 There - fore, O e - ter - nal \_\_\_\_\_ God, \_\_\_\_\_ who wast be -  
 fore \_\_\_\_\_ e - ter - ni - ty, and who didst ap - pear \_\_\_\_\_ as  
 man, have mer - cy \_\_\_\_\_ up - on \_\_\_\_\_ us.

To Gladsome Light --&gt;

# Psalm 140

# 72

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.  
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 before thee  
as the in - - cense, and the lift - ing

## 73

## Psalm 140

Tone 6

Basil Kazan

up of my hands as the evening  
sac - ri - fice. Hear thou me,  
O Lord. **Fast** Set a watch, O Lord, be - fore my  
mouth, and a pro - tect - ing door a - bout my lips.  
In - cline not my heart to e - vil words, to make ex -  
cus - es in sins... with men that work in - iqu - i -  
ty, and I will not com - mu - ni - cate with the choic - est of them.  
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,

for my pray'r\_ al - so shall still\_ be a - gainst the things with  
which they are well\_ pleased. Their judg - es fall - ing up -  
- pon the rock have been swal - lowed up. They shall hear my  
words for they are sweet. As when the thick - ness of **thē** earth is bro - ken  
up up - on the ground, their bones are scat - tered by the side of hell.  
But to thee, O Lord,\_ Lord,\_ are mine eyes. In  
thee\_ have I put my trust. Take\_ not a - way my soul.  
Keep me from the snare which they have laid for me, and the traps\_ of the  
work - ers of in - iq - ui - ty. Let the wick - ed fall in - to their

## 75

Psalm 141  
Tone 6  
Basil Kazan

own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice. With my

voice unto the Lord did I make my sup - pli - ca - tion.

I poured out my sup - pli - ca - tion be -

- fore him. I showed be - fore him my trou - ble.

When my spir - it was o - ver - whelmed with - in me, then thou

knew - est my path. In the way where - in I

walked have they se - cret - ly laid a snare for me.

I looked on my right hand and be - held, but

Psalm 141 **76**  
Tone 6  
Basil Kazan

there was no one that would know me.

Re - fuge failed me. No one cared for my soul.

I cried un - to thee, O Lord. I said, Thou art my

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

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

De - liv - er me from my per - se - cu - tors,


for they are strong - er than I.



# 77 Verses & Stichera


Tone 6  
Basil Kazan

VERSE 1




Bring my soul\_ out of pris - on that I may\_ praise thy name.

STICHERON 1




O Christ, Pos - ses - sor of vic - to - ry o - ver ha - des,



thou hast as - cend - ed the cross that thou might - est raise with thee



those who sit in dark - ness. O free a - mong the dead, o - ver -




flow - ing with life from thine own\_ light, O al -




- might - y Sav - iour, have mer - cy up - on\_ us.

VERSE 2




The right - eous shall wait for me, un - til\_ thou re - com -

STICHERON 2



- pense\_ me. To - day hath Christ\_ trod - den down\_



death and hath ris - en as he said. He hath giv - en

joy to the world that we might all shout in praise: O Fountain of

life, O unapproachable Light, and almighty

Saviour, have mercy upon us. Out of the

depths have I cried unto thee, O Lord. Lord, hear my voice.

STICHERON 3

O Lord, who art in all creation, whither shall we

sinners flee from thee, to heaven, for thou dwellest

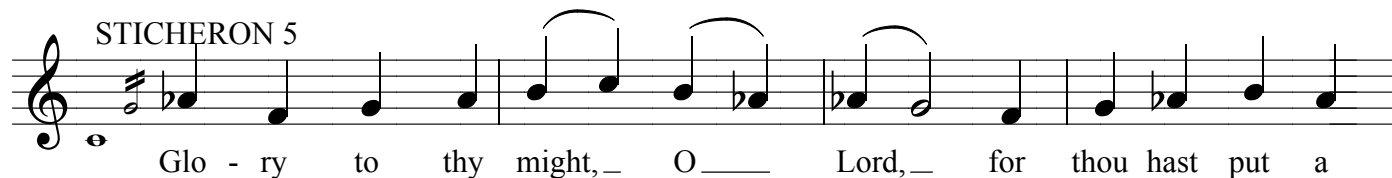
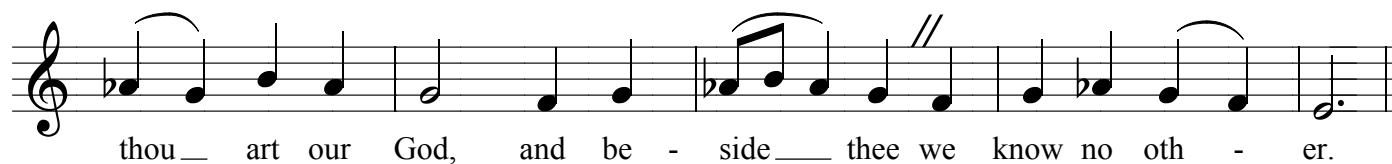
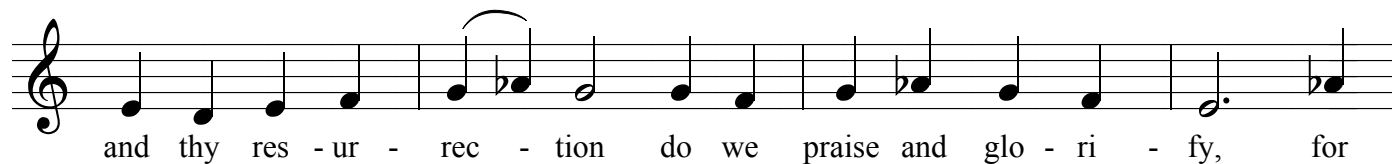
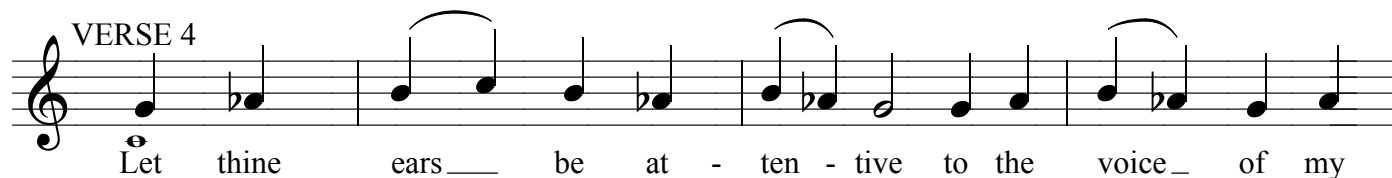
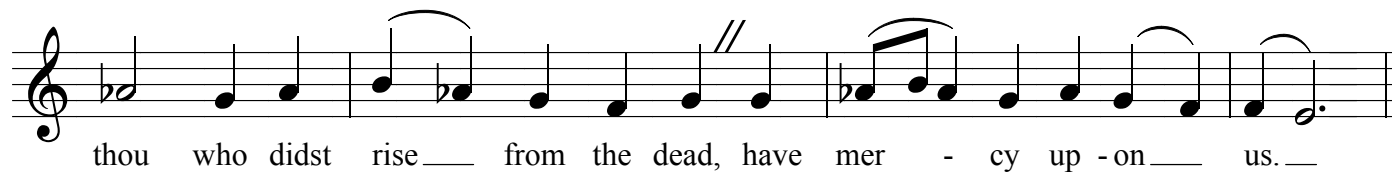
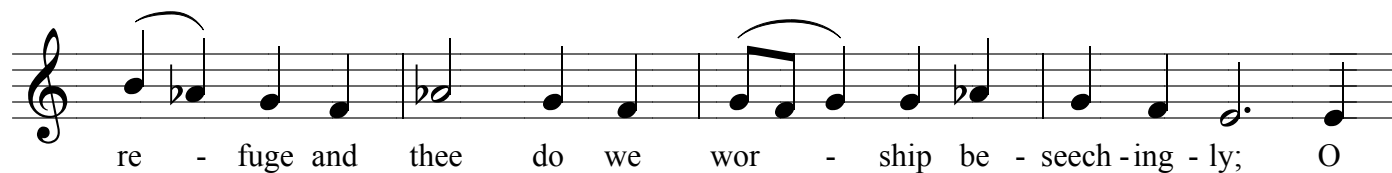
there, or to hades, for there thou art the trampler of

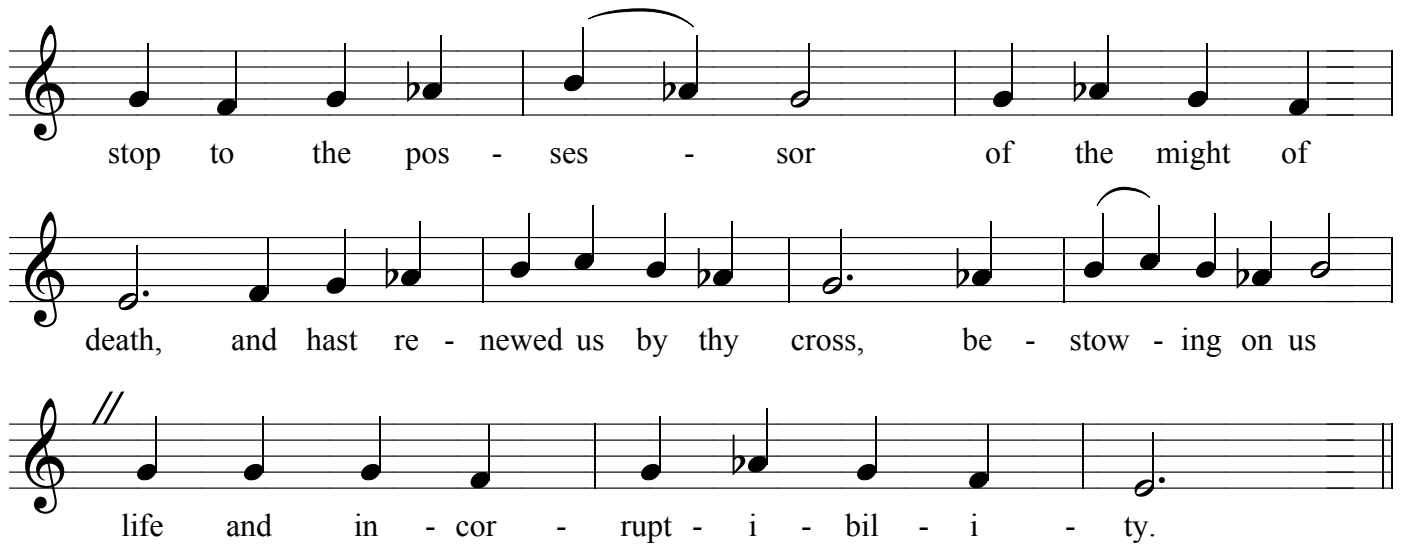
death, or to the depths of the sea, for there is thy

hand, O Master? In thee, therefore, seek we

# 79 Verses & Stichera

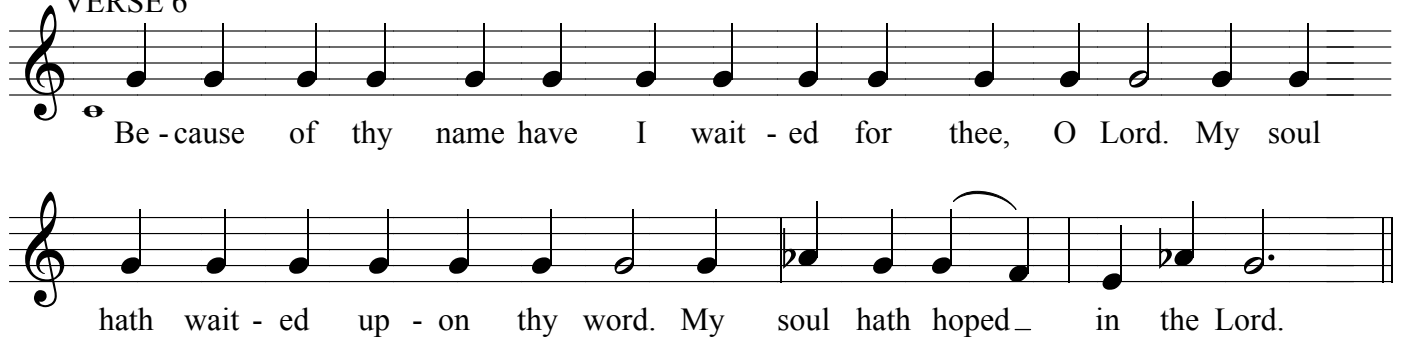
Tone 6  
Basil Kazan





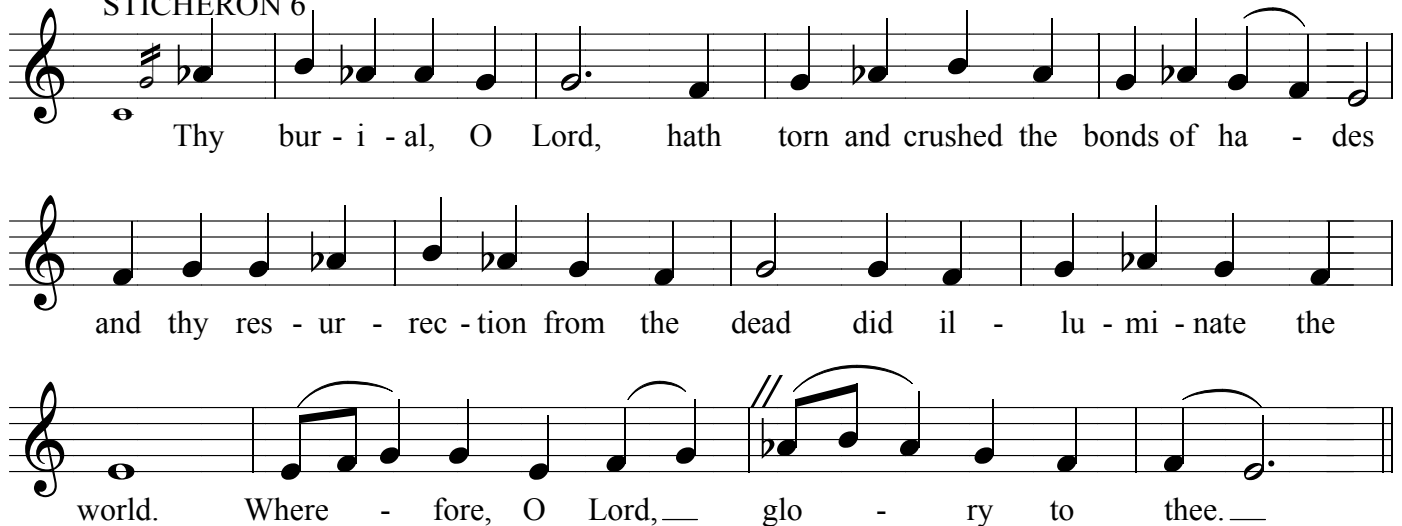
stop to the pos - ses - sor of the might of  
death, and hast re - newed us by thy cross, be - stow - ing on us  
life and in - cor - rupt - i - bil - i - ty.

VERSE 6



Be - cause of thy name have I wait - ed for thee, O Lord. My soul  
hath wait - ed up - on thy word. My soul hath hoped\_ in the Lord.

STICHERON 6



Thy bur - i - al, O Lord, hath torn and crushed the bonds of ha - des  
and thy res - ur - rec - tion from the dead did il - lu - mi - nate the  
world. Where - fore, O Lord, glo - ry to thee.

VERSE 7



From the morn - ing watch un - til night, from the morn - ing watch let

# 81

## Verses & Stichera

Tone 6

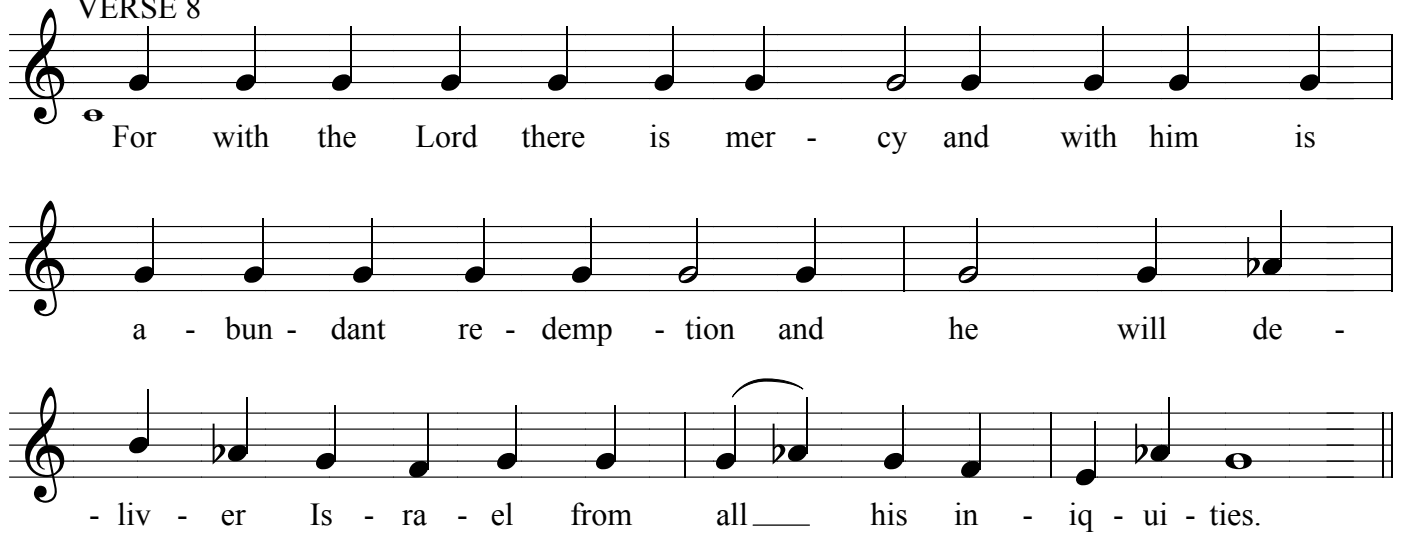
Basil Kazan

### STICHERON 7

Is - ra - el trust in the Lord. The Lord we bless  
al - ways and praise his res - ur - rec - tion, for in sub -  
- mit - ting to cru - ci - fix - ion for our sakes,  
he hath shat - tered death by death.

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

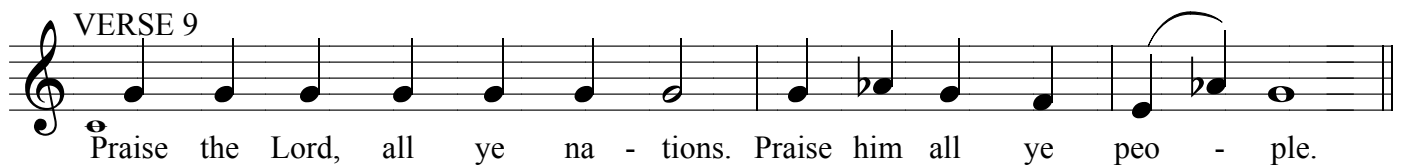
VERSE 8



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.

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

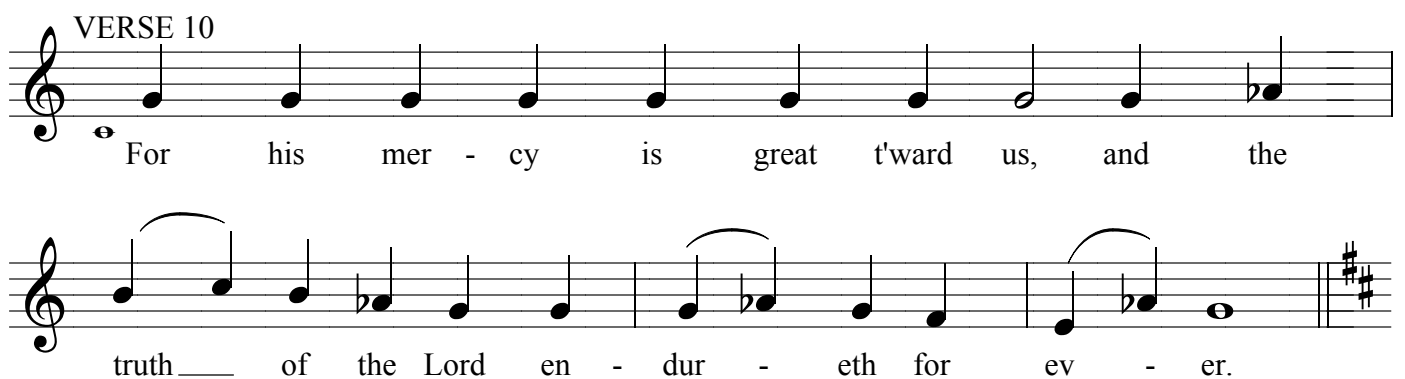
VERSE 9



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

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

VERSE 10



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

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

Slow

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

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

both now and ev - er and un - to a - ges of

a - ges. A - - - men.

THEOTOKION

Who shall not mag - ni - fy thee, most ho - ly Vir - gin and

who shall not praise thy birth - giv - ing, free of pain and

tra - vail - ing, for the on - ly Son, ris - ing

time - less - ly from the Fa - ther him - self, did come in -



- car - nate from thee in a man - ner that can - not  
be ex - plained. He, who while God by  
na - ture, be - came for our sakes man by na - ture,  
not di - vid - ed in - to two per - sons, but  
known by two na - tures with - out mix - ture or con - fu -  
sion. To him, O no - ble and most bless - ed  
one, sup - pli - cate that our souls  
may be saved.

To Gladsome Light -->



# Psalm 140

85

Byzantine Tone 7

Basil Kazan  
(1915 - 2001)

Slow

Ison O Lord, I have cried out un - to thee.

Hear thou me. Hear thou me,

O Lord. O Lord, I have cried out un - to thee.

Hear thou me.

Give ear to the voice of my sup - pli - ca - tion, when I cry out un - to thee.

Hear thou me, O Lord. Let my pray'r

be set forth be - fore thee as the incense, and the lifting up of my hands as the

## 86

## Psalm 140

Tone 7

Basil Kazan

eve - ning sac - ri - fice. Hear thou me, O Lord.  
 Quickly  
 Set a watch, O Lord, be - fore my mouth, and a pro - tect - ing  
 door a - bout my lips. In - cline not my  
 heart to e - vil words, to make ex - cus - es in sins...  
 ...with men that work in - iq - ui - ty, and I will not com -  
 mu - ni - cate with the choic - est of them.  
 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, for my pray'r 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.  
They shall hear my words for they are\_ sweet. As when the  
thick - ness of the earth is bro - ken up up - on the ground, their bones are  
scat - tered by the side of hell. But to thee, O Lord, Lord,\_ are mine  
eyes. In thee\_ have I put my trust. Take\_ not a - way my soul.  
Keep me from the snare which they have laid for me, and the  
traps of the work - ers of in - iq - ui - ty.  
Let the wick - ed fall in - to their own\_ nets, while\_

Psalm 141

I a - lone es - cape. I cried un - to the  
 Lord with my voice. With my voice un - to the Lord did I make my  
 sup - pli - ca - tion. I poured out my sup - pli - ca -  
 - tion be - fore him. I showed be - fore him my  
 trou - ble. When my spir - it was o - ver - whelmed with -  
 - in me, then thou didst know my path. In the  
 way where - in I walked have they se - cret - ly laid a snare for  
 me. I looked on my right hand and be - held, but  
 there was no one that would know me. Re - fuge failed

me. No one cared \_\_\_ for my soul.

I cried \_\_\_ un - to thee, O Lord. I said, Thou art my

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

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

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

strong - er than I.

VERSE 1

Bring my soul out of pris - on that I may praise thy name.

STICHERON 1

Come, let us re - joice in the Lord who crushed the might of death and light - ed man - kind, cry - ing to him with the in - cor - por - als, O Cre - a - tor and our Sav - iour, glo - ry to thee.

VERSE 2

The right - eous shall wait for me, un -

STICHERON 2

- til thou re - com - pense me. For our sakes, O Sav - iour, thou didst suf - fer cru - ci - fix - ion and bur - i - al, but thou didst cause death to die, for thou art God.

Where - fore, do we wor - ship thy third - day res - ur -  
- rec - tion, O Lord, glo - ry to thee. Out of the  
depths have I cried un - to thee, O Lord. Lord hear my  
STICHERON 3  
voice. Ver - i - ly, when the a - pos - tles be - held the res - ur -  
- rec - tion of the Cre - a - tor, they were sur - prised,  
shout - ing in an - gel - ic praise, This is the  
hon - our of the Church. This is the rich - ness of the  
king - dom. Where - fore, O thou who didst suf - fer for our  
sakes, O Lord, glo - ry to thee.

VERSE 4

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

STICHERON 4

sup - pli - ca - tion. Though thou wast ar -

- rest - ed, O Christ, by the trans - gres - sors of the law, thou still re -

- main - est my God and there - fore I am not a - shamed

and though thou wast lashed on the back, I shall not de - ny

thee, or nailed up - on the cross, I shall not


hide it, for in thy res - ur - rec - tion do I glo -

- ry, for thy death is my life, O al - might - y One and

Lov - er of man - kind. O Lord, glo - ry to thee.



VERSE 5



If thou, O Lord, should'st mark in - iq - ui - ties, O



Lord, who shall stand, for with thee there is for - give - ness.

STICHERON 5



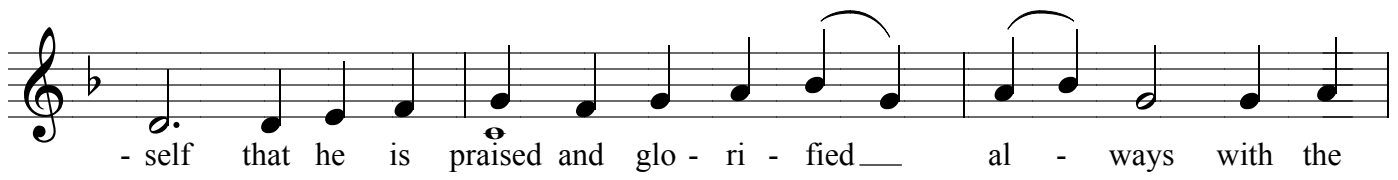
Ver - i - ly, Christ God did ful - fill the Da - vid - ic



pro - phe - cy, for he did man - i - fest his won - ders to



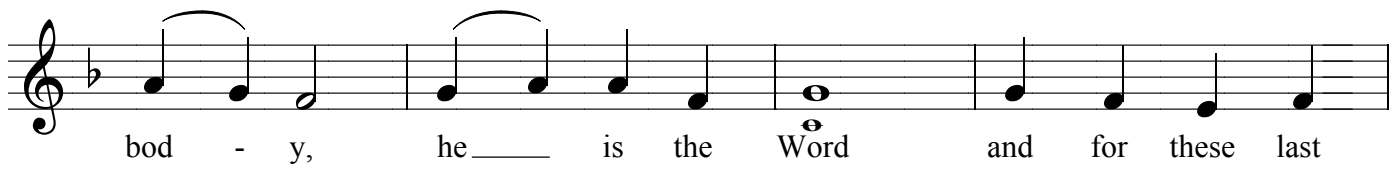
his dis - ci - ples in Zi - on when he re - vealed him -



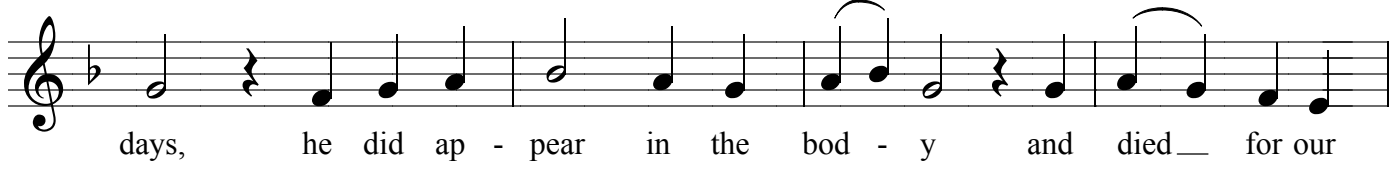
- self that he is praised and glo - ri - fied al - ways with the



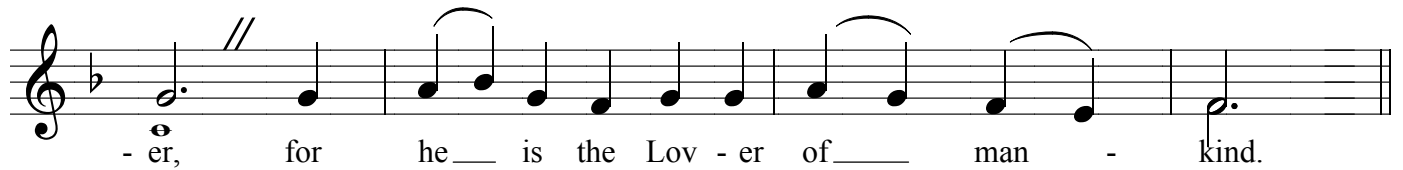
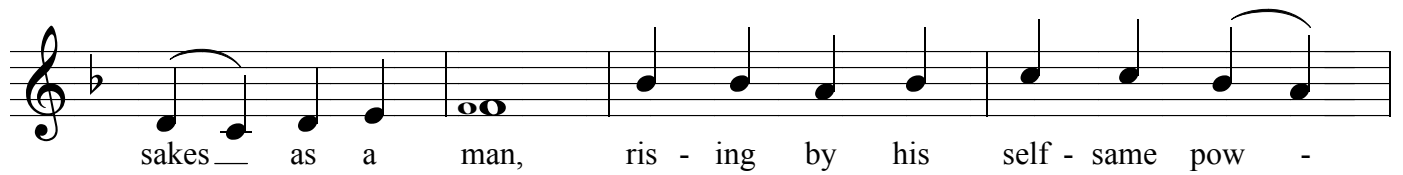
Fa - ther and the Ho - ly Spir - it. As for the be - gin - ning with - out



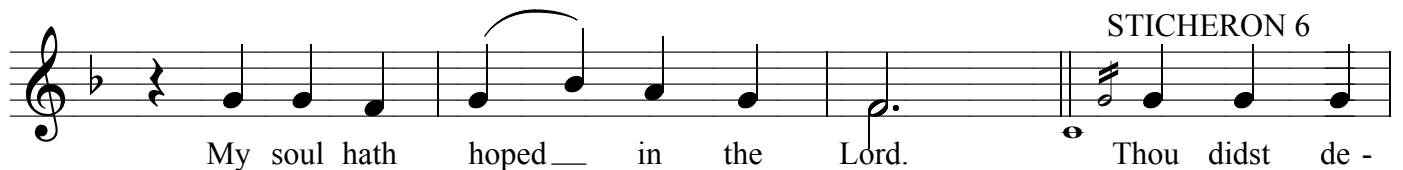
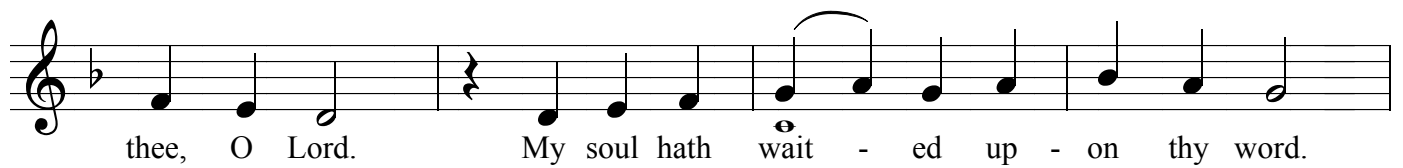
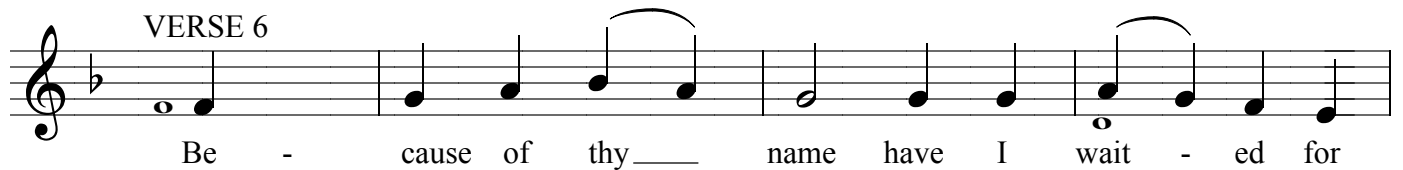
bod - y, he is the Word and for these last



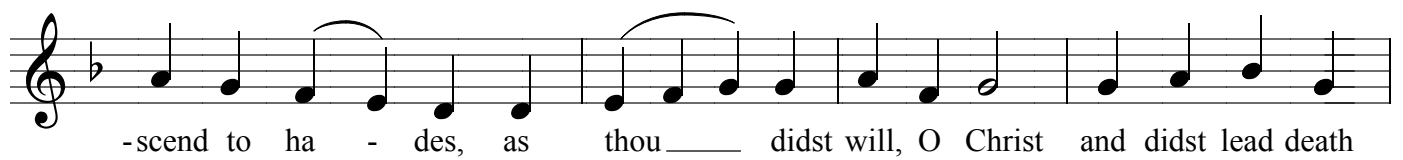
days, he did ap - pear in the bod - y and died for our

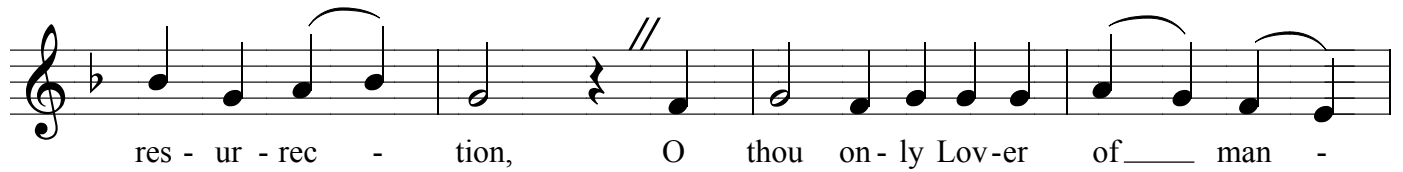


## VERSE 6



## STICHERON 6

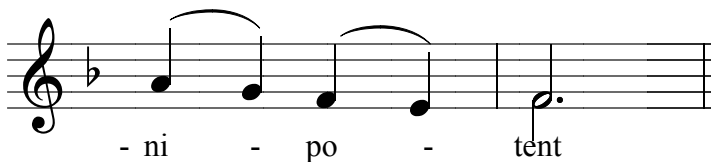
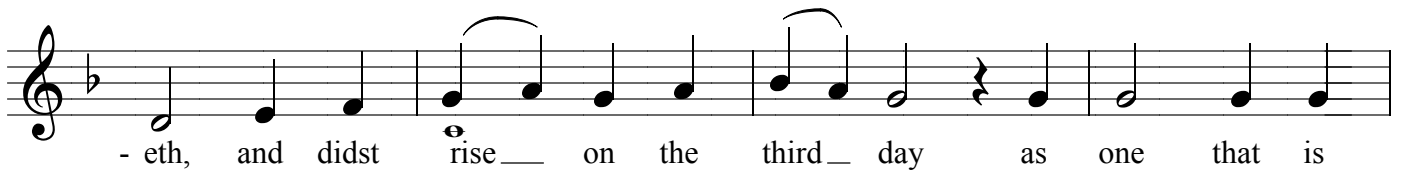
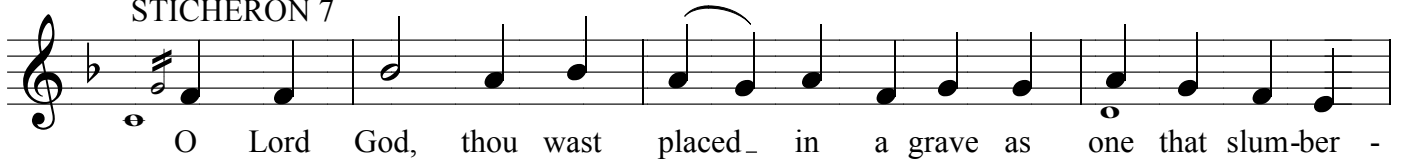




VERSE 7



STICHERON 7



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

# 96

## Verses & Stichera

Tone 7

Basil Kazan

### VERSE 8

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.

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

### VERSE 9

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

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

### VERSE 10

For his mer - cy is great t'ward us, and the

truth of the Lord en - dur - eth for - ev - er.

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

Slow

Glo - - ry to the Fa - ther and  
to the Son and to the Ho - - ly Spir -  
it, both now and ev -  
- er and un - to a - ges of a - ges. A - men.  
THEOTOKION  
O pure The - o - to - - kos, thou wast  
known as a moth - er in a su - per -  
nat - u - ral way and thou didst re - main a vir - gin  
in an in - de - scrib - a - ble and in - com - pre - hen - si - ble  
man - - ner. Thus came a - bout the won - der of thy

birth - giv - ing, in - ef - fa - ble for the  
tongue, in that thy con - cep - tion ap - peared daz - zling  
to the mind and thy birth - giv - ing be - yond all un - der -  
stand - ing, for where God doth will, he o - ver -  
com - eth the or - der of na - - ture. There - fore, since we know  
thee as The - o - to - kos, we be -  
sech thee cease - less - ly. In - ter - cede  
then for the sal - va - tion of our souls.

To Gladsome Light --&gt;&gt;

# PSALM 140

99

Byzantine Tone 8

Basil Kazan  
(1915 - 2001)

Slow

O Lord, I have cried out  
un - to thee. Hear thou me. Hear  
thou me, O Lord.  
O Lord, I have cried out un - to thee.  
Hear thou me. Give ear to the  
voice of my sup - pli - ca - tion,  
when I cry out un - to thee. Hear  
thou me, O Lord.

# 100

## Psalm 140

Tone 8

Basil Kazan

Slow



Let my pray'r be set forth before thee as the incense,  
and the lifting up of my hands as the  
evening sacrifice. Hear  
thou me, O Lord.

Fast



Set a watch, O Lord, before my mouth, and a protecting  
door about my lips. Incline not my heart to evil  
words, to make excuses in sins... with  
men that work iniquity, and I will not communicate with the



choic - est of them. 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, for my  
pray'r also 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. They shall hear my words for they are  
sweet. As when the thick - ness of the earth is bro - ken up up - on the  
ground, their bones are scat - tered by the side of hell. But to  
thee, O Lord, Lord, are mine eyes. In thee have I

# 102

Psalm 141  
Tone 8  
Basil Kazan

put my trust. Take not a-way my soul. Keep me from the  
snare which they have laid for me, and the traps of the work-ers of in -  
-iq - ui - ty. Let the wick - ed fall in - to their own\_ nets,  
Psalm 141  
while\_ I a-lone es - cape. I cried\_ un - to the Lord with my  
voice. With my voice un - to the Lord did I make my sup - pli -  
-ca - tion. I poured out my sup - pli - ca - tion be - fore\_ him. I  
showed be - fore\_ him my trou - ble. When my  
spir - it was o - ver - whelmed with - in\_ me then  
thou didst know my path. In the way where - in I



walked have they se - cret - ly laid a snare for me.

I looked on my right hand and be - held, but there was

no one that would know me. Re - fuge failed

me, no one cared for my soul.

I cried un - to thee, O Lord. I

said, Thou art my re - fuge and my por - tion in the land of the

liv - ing. At - tend un - to my cry, for I am

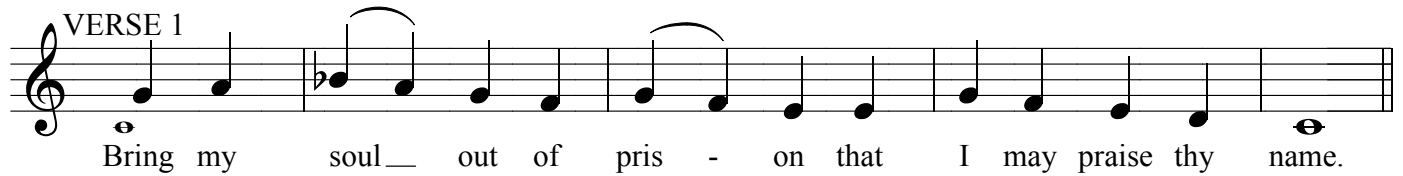
brought ver - y low. De - liv er - me from my

per - se - cu - tors, for they are strong - er than I.

# 104 Verses & Stichera

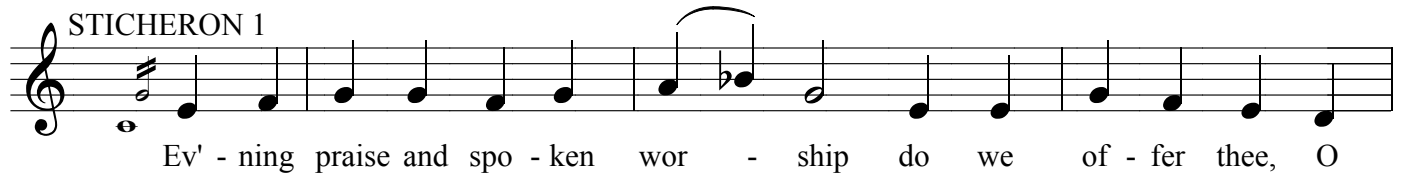
Tone 8  
Basil Kazan

VERSE 1

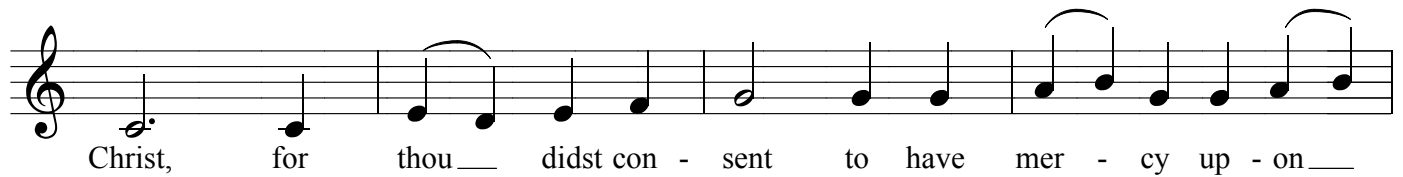


Bring my soul\_ out of pris - on that I may praise thy name.

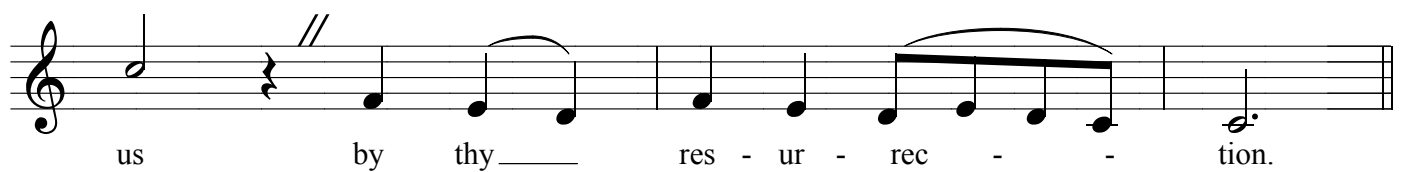
STICHERON 1



Ev' - ning praise and spo - ken wor - ship do we of - fer thee, O



Christ, for thou\_ didst con - sent to have mer - cy up - on\_



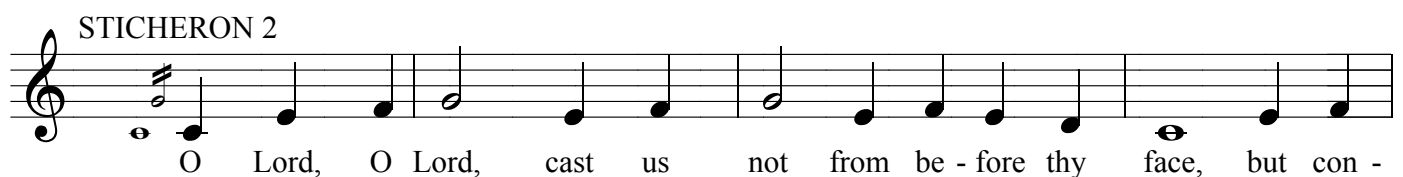
us by thy\_ res - ur - rec - - - tion.

VERSE 2

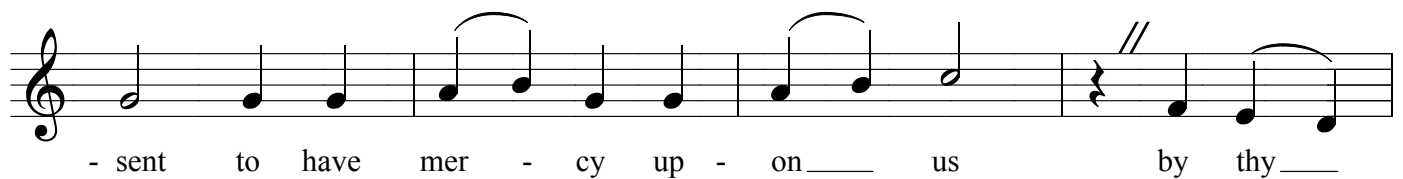


The right - eous shall wait for me, un - til thou re - com - pense me.

STICHERON 2

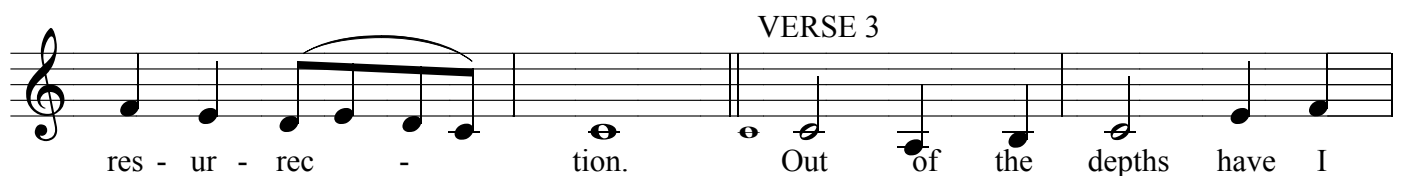


O Lord, O Lord, cast us not from be - fore thy face, but con -

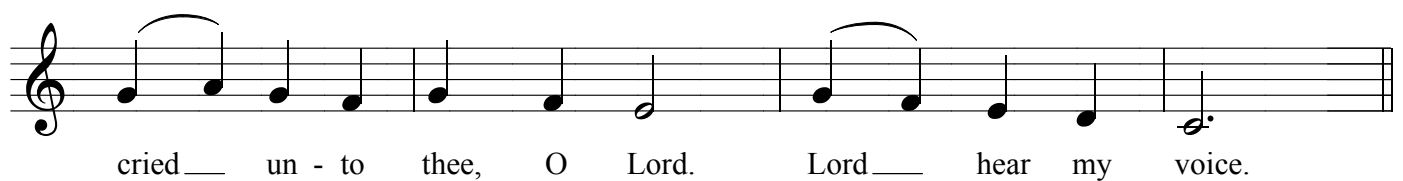


- sent to have mer - cy up - on\_ us by thy\_

VERSE 3



res - ur - rec - - tion. Out of the depths have I



cried\_ un - to thee, O Lord. Lord\_ hear my voice.

STICHERON 3

Re - joice, O ho - ly Zi - on, moth-er of the church - es,  
thē a - bode of God, for thou didst first re - ceive for - give - ness of  
sins by his \_\_\_\_\_ res - ur - rec - - - tion.

VERSE 4

Let thine ears \_\_\_\_\_ be at - ten - tive to the voice of my

STICHERON 4

sup - pli - ca - - tion. Ver - i - ly the Word, born \_\_\_\_\_ of the  
Fa - ther be - fore thē a - ges, has him - self been in - car - nate in the  
last \_\_\_\_\_ times \_\_\_\_\_ by his own \_\_\_\_\_ will, of one who \_\_\_\_\_  
know - est not wed - lock. He did suf - fer cru - ci -  
- fix - - ion and death and by his \_\_\_\_\_ res - ur -

- rec - tion he hath saved\_\_ man,\_\_ dead\_\_ of\_\_\_\_ old.

## VERSE 5

If thou, O Lord, should'st mark in - iq - ui - ties, O

Lord,\_\_ who shall stand, for with thee there is for - give - ness.

## STICHERON 5

Let us glo - ri - fy thy\_\_ res - ur - rec - tion

from the dead, O Christ, by which thou\_\_\_\_ didst free the race of

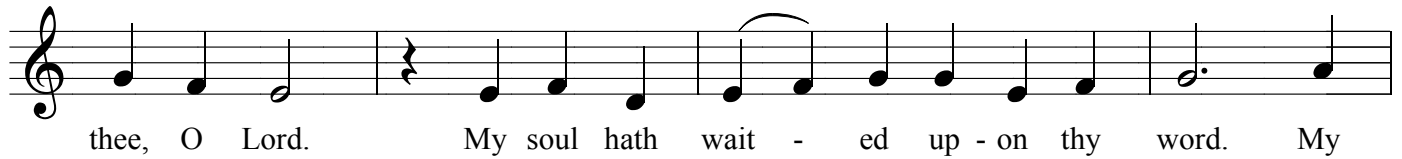
Ad - am from the u - sur - pa - tion of ha - des,

and since thou\_\_\_\_ art God, thou hast grant - ed the world e -

- ter - nal life and the great\_\_\_\_ mer - cy.

## VERSE 6

Be - cause\_\_\_\_ of thy name have I wait - ed for

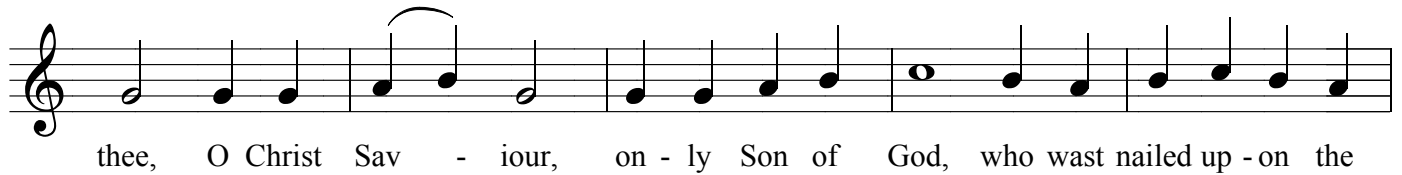


thee, O Lord. My soul hath wait - ed up - on thy word. My

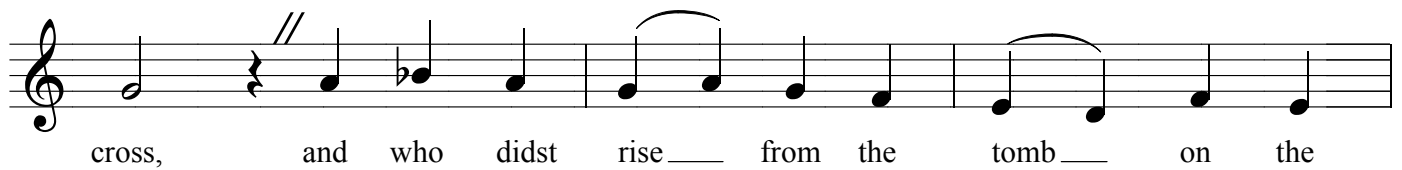


soul hath hoped in the Lord. Glo - ry to

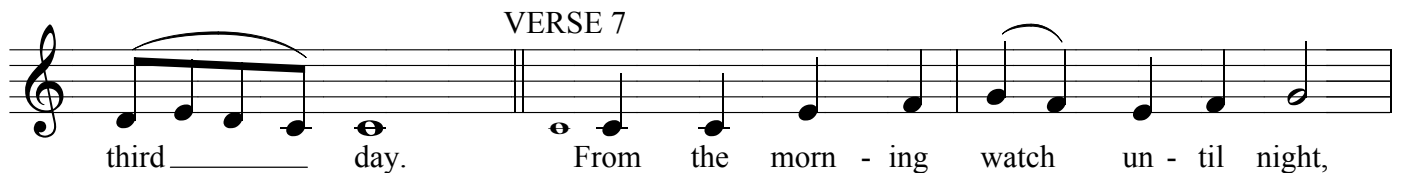
STICHERON 6



thee, O Christ Sav - iour, on - ly Son of God, who wast nailed up - on the



cross, and who didst rise from the tomb on the

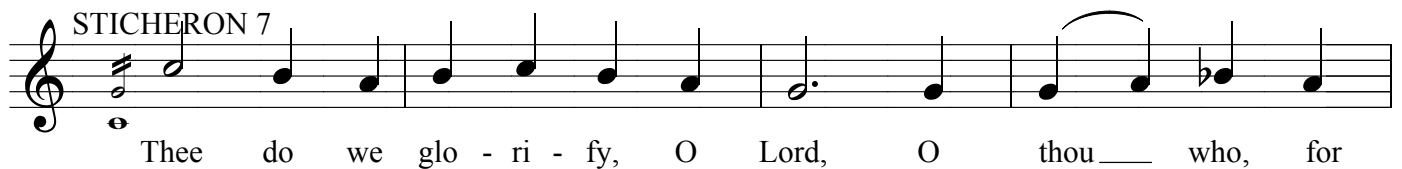


third day. From the morn - ing watch un - til night,

VERSE 7

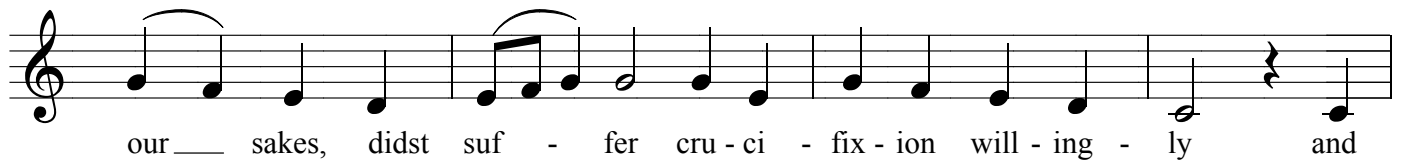


from the morn - ing watch let Is - ra - el trust in the Lord.

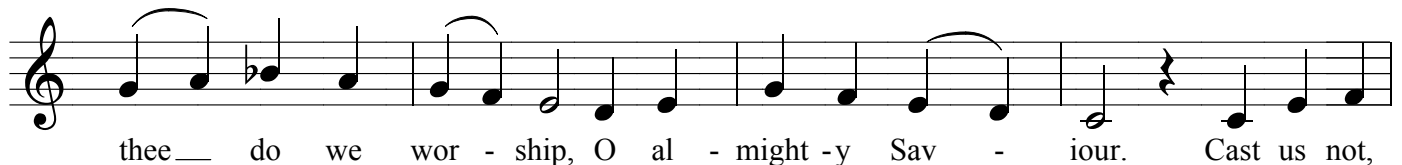


Thee do we glo - ri - fy, O Lord, O thou who, for

STICHERON 7



our sakes, didst suf - fer cru - ci - fix - ion will - ing - ly and



thee do we wor - ship, O al - might - y Sav - iour. Cast us not,

# 108

Verses & Stichera  
Tone 8  
Basil Kazan

there - fore, from be - fore thy face, but give ear to us and save\_\_ us by  
thy\_\_ res - ur - rec - tion, O Lov - er of\_\_ man - kind.

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

VERSE 8

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

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

VERSE 9

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

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



VERSE 10

For his mer - cy is great \_\_\_ t'ward \_\_\_

us, and the truth \_\_\_ of the Lord en - dur - eth for - ev - er.

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

# 110

## Theotokion Tone 8 Basil Kazan

Slow

Glo - ry to the Fa - ther and to the Son and  
to the Ho - - - ly Spir - it,  
both now and ev - er and un - to a - - ges of  
a - - ges. A - men.  
Ver - i - ly, the King of heav - -  
en, for his love to man - kind, did ap - pear on  
earth; and with men did he  
deal; for he took un - to him - self a bod - -  
y from the pure Vir - gin and from her did

he \_\_\_\_\_ is - sue in **thē** a - dopt - - ed bod - -  
- y, he be - ing one\_\_ son, du - al in na - - ture, not  
du - al in \_\_\_\_\_ per - - son.  
Where - fore, do we con - fess, \_\_\_\_\_ preach - ing \_\_\_\_\_ the \_\_\_\_\_ truth, that  
Christ our \_\_\_\_\_ God \_\_\_\_\_ is per - fect God \_\_\_\_\_ and  
per - - fect man. \_\_\_\_\_ There - fore, O Moth - er who  
hast \_\_\_\_\_ no groom, \_\_\_\_\_ be - seech \_\_\_\_\_ thou \_\_\_\_\_ him to have  
mer - cy up - on \_\_\_\_\_ our \_\_\_\_\_ souls.

To Gladsome Light -->

# Gladsome Light

# 112

Priest: Wisdom! Attend!

I. S Dvoretzky (2nd half of 19th century)

Choir and Congregation:

Adapted into English by  
Priest Michael G. H. Gelsinger  
(1890 - 1980)

♩ = 116

Soprano  
Alto  
Tenor  
Bass

Glad - some light of the ho - ly glo - ry that shines

from th'im - mor - tal Fa - ther in heav - en, the Ho - ly, the Bless -

*poco rit.*

- ed, O - Jes - us Christ: Lo, now that we come to sun -

- set, now that we see the eve - ning - light, we sing the praise of

Gladsome Light  
I. S. Dvoretzky

*poco rit.*

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

Wor - thy art thou to be praised at all times with voices meet for

*poco rit.* *a tempo* *rit.*

ho - ly song, Son of God, thou Giver of Life.

*meno mosso* *rit.*

*mf* Where - fore the world glorifies thee.

# Gladsome Light

Byzantine Tone 2

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

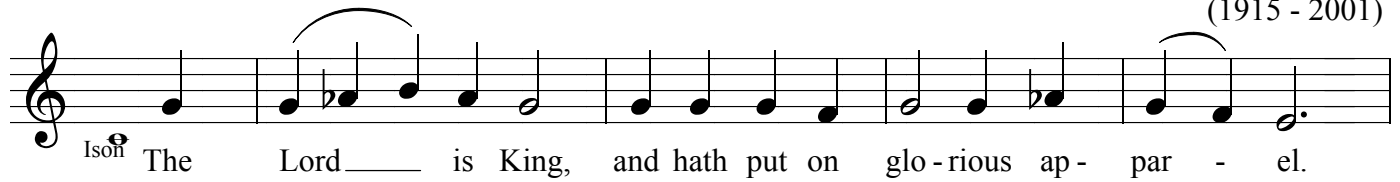
G (ison in octaves)

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.\_\_\_\_

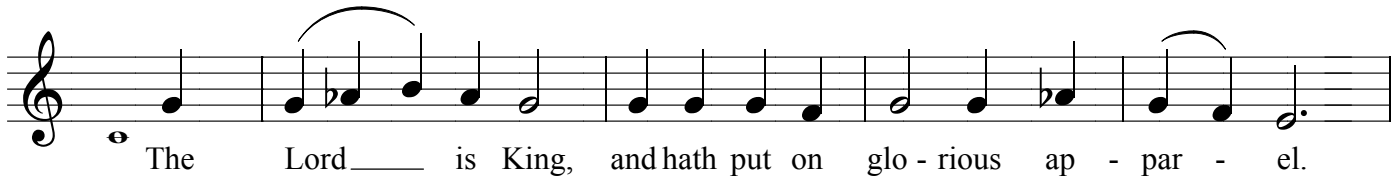
# Prokeimenon of Saturday Evening 113

Byzantine Tone 6

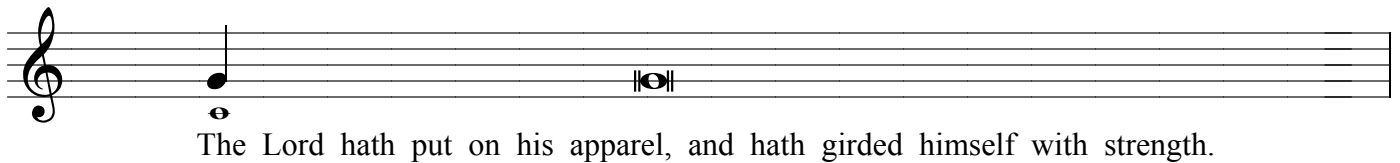
Basil Kazan  
(1915 - 2001)



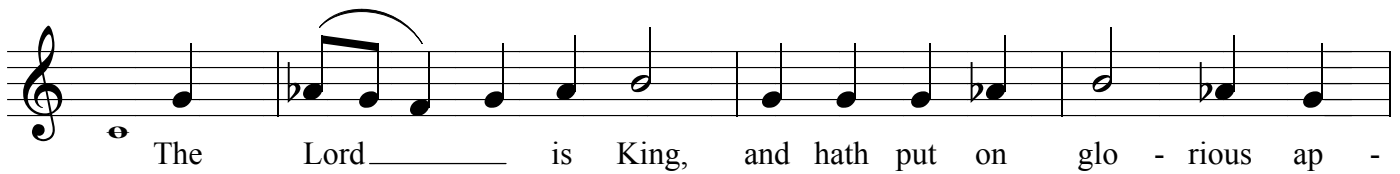
♩  
The Lord is King, and hath put on glo - rious ap - par - el.



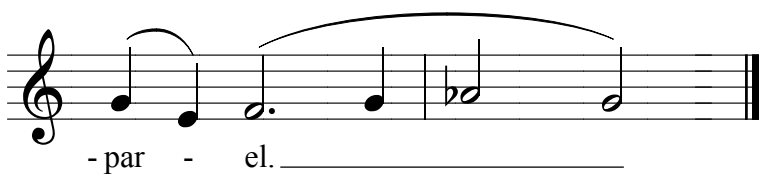
♩  
The Lord is King, and hath put on glo - rious ap - par - el.



♩  
The Lord hath put on his apparel, and hath girded himself with strength.



♩  
The Lord is King, and hath put on glo - rious ap -



♩  
- par - el.

To desired setting of Litany --> pg. 115

# The Prokeimenon

# 114

for Daily Vespers

Byzantine Tone 8

Sunday Evening

Traditional Melody

son Be - hold now, bless ye the Lord, all ye ser- vants of the Lord.

**VERSE:** *Ye that stand in the temple of the Lord, in the courts of the house of our God.*

Be - hold now, bless ye the Lord, all ye ser- vants of the Lord.

Byzantine Tone 4

Monday Evening

The Lord will hear me when I cry un - to him.

**VERSE:** *Hear me when I call, O God of my righteousness.*

The Lord will hear me when I cry un - to him.

Byzantine Tone 1

Tuesday Evening

Thy mer - cy, O Lord, will fol - low me all the days of my life.

**VERSE:** *The Lord is my shepherd, therefore shall I lack nothing; he leads me in green pastures.*

Thy mer - cy, O Lord, will fol - low me all the days of my life.



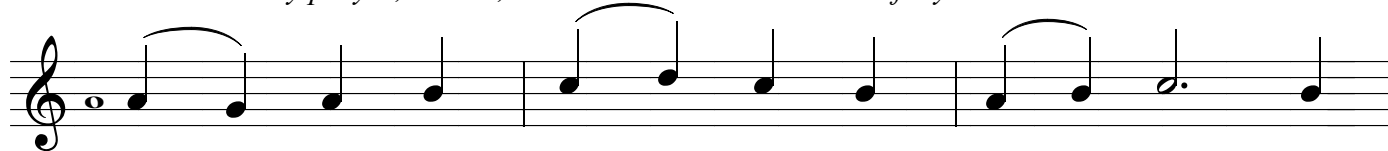
## Wednesday Evening

Byzantine Tone 5



Save\_\_ me, O God,\_\_ for thy name's sake and judge me in thy strength.

**VERSE:** *Hear my prayer, O God, and hearken unto the words of my mouth.*



Save\_\_ me, O God,\_\_ for thy name's sake and



judge\_\_ me in thy strength.

Byzantine Tone 6

## Thursday Evening



My help is from the Lord, who made heav - en and earth.

**VERSE:** *I will lift up mine eyes unto the hills, from whence cometh my help.*



My help is from the Lord, who made heav - en and earth.

Byzantine Tone 7

## Friday Evening

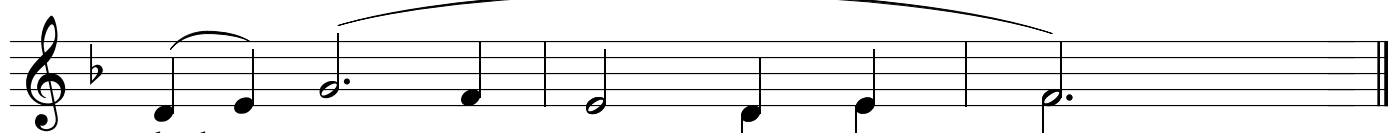


O God, thou art my de - fense and thy mer - cy shall lead\_\_ me.

**VERSE:** *Deliver me from mine enemies, O God, and save me from them that rise up against me.*



O God, thou art my de - fense and thy mer - cy shall



lead\_\_ me.

# Litany of the Fervent Supplication #1 115

PRIEST: Let us say with all our soul and with all our mind, let us say:

Lord have mer - cy.

The musical notation consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy.' to indicate syllable placement. The music is a simple, solemn setting of the phrase.

PRIEST: O Lord Almighty, the God of our Fathers, we pray thee: hearken and have mercy.

Lord have mer - cy.

The musical notation is identical to the first phrase, consisting of a treble and bass clef staff with a key signature of one flat. The lyrics 'Lord have mer - cy.' are written below the treble staff.

PRIEST: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

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

The musical notation consists of a treble and bass clef staff with a key signature of one flat. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy.' to indicate syllable placement. The music is a simple, solemn setting of the phrase.

PRIEST: Again we pray for all pious and Orthodox Christians.

PRIEST: Again we pray for our Archbishop (or Bishop or Metropolitan) N.

PRIEST: Again we pray for all our brethren; the Priests, Deacons, and Monks; and for all our brethren in Christ.

PRIEST: Again we pray for the blessed and ever-memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PRIEST: Again we pray for mercy, life, peace, health, salvation and visitation, and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community.

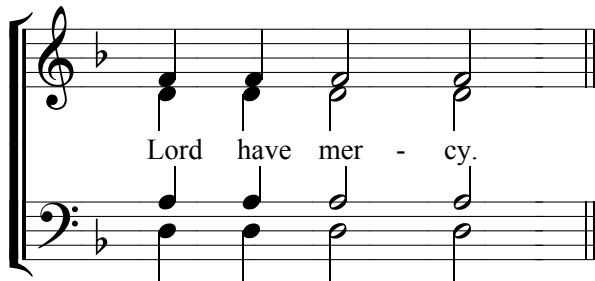
PRIEST: Again we pray for those who bear fruit and do good works in this holy and all-venerable Temple; for those who serve and those who sing; and for all the people here present, who await thy great and rich mercy.

PRIEST: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.

Continue with "Vouchsafe ..." -->

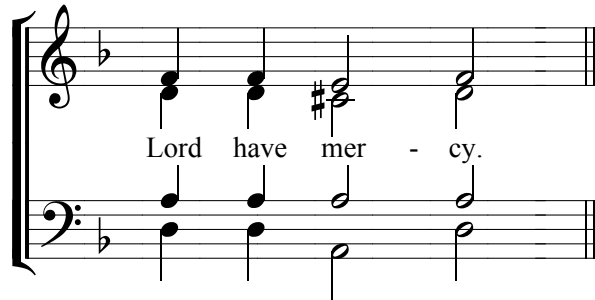
# Litany of the Fervent Supplication #2 115-A

PRIEST: Let us say with all our soul and with all our mind, let us say:



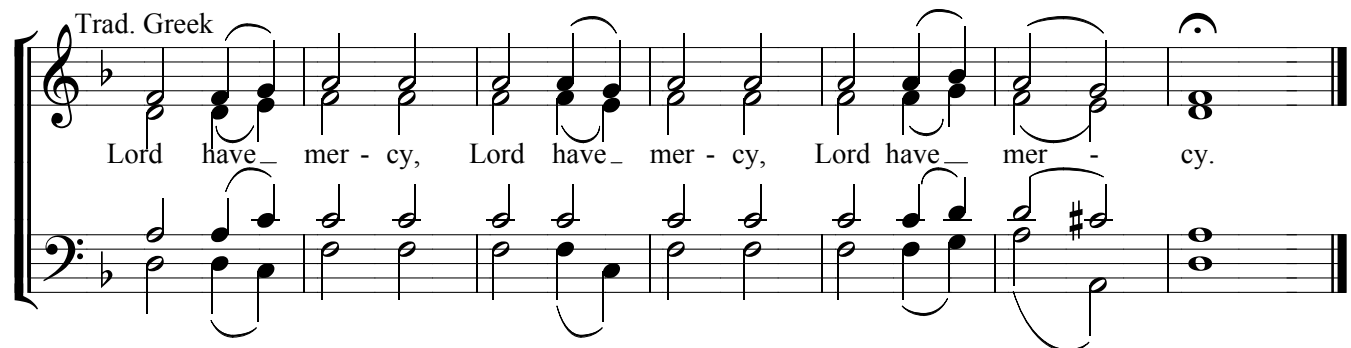
Lord have mer - cy.

PRIEST: O Lord Almighty, the God of our Fathers, we pray thee: hearken and have mercy.



Lord have mer - cy.

PRIEST: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.



Trad. Greek  
Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

PRIEST: Again we pray for all pious and Orthodox Christians.

PRIEST: Again we pray for our Archbishop (or Bishop or Metropolitan) N.

PRIEST: Again we pray for all our brethren; the Priests, Deacons, and Monks; and for all our brethren in Christ.

PRIEST: Again we pray for the blessed and ever-memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PRIEST: Again we pray for mercy, life, peace, health, salvation and visitation, and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community.

PRIEST: Again we pray for those who bear fruit and do good works in this holy and all-venerable Temple; for those who serve and those who sing; and for all the people here present, who await thy great and rich mercy.

PRIEST: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory; to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.

Read by Choir and Congregation except when the Bishop is officiating:

Amen. Vouchsafe, O Lord, to keep us this evening without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy be upon us, O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Master; make me to understand thy statutes. Blessed art thou, O Holy One; enlighten me with thy statutes.

Thy mercy, O Lord, endureth forever: O despise not the works of thy hands. To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

## Litany

Russian Traditional

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

Soprano  
Alto

Tenor  
Bass

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

Detailed description: This system contains the first two staves of the vocal parts. The Soprano and Alto parts are written on a single staff with a brace on the left. The Tenor and Bass parts are on a separate staff below. The music is in 4/4 time with a key signature of one flat (Bb). The lyrics are: "Lord, have mer - - cy. Grant this, O Lord." The vocal lines feature a mix of quarter and eighth notes, with some notes beamed together. There are fermatas over the notes for "mer - - cy" and "Grant".

To thee, O Lord. A - men.

Detailed description: This system contains the second two staves of the vocal parts. The lyrics are: "To thee, O Lord. A - men." The vocal lines continue with quarter and eighth notes. There is a fermata over the note for "A - men".

And with thy Spir - it. To thee, O Lord.

Detailed description: This system contains the third two staves of the vocal parts. The lyrics are: "And with thy Spir - it. To thee, O Lord." The vocal lines continue with quarter and eighth notes. There is a fermata over the note for "Spir - it".

A - men.

Detailed description: This system contains the final two staves of the vocal parts. The lyrics are: "A - men." The vocal lines conclude with quarter notes. There is a fermata over the note for "A - men".

# Aposticha & Verses

# 118

Byzantine Tone 1

Basil Kazan  
(1915 - 2001)

**APOSTICHON 1**

By thy pas - sion, O Christ, we have been set free from  
suf - fer - ings, and by thy res - ur - rec - tion we have been de -  
- liv - ered from cor - rup - tion. O Lord, glo - ry to

**VERSE 1**

thee. The Lord is King and hath put on glo - ri - ous ap -  
- par - el. The Lord hath put on his ap - par - el and hath  
gird - ed him - self with strength. Let cre - a - tion re -  
- joyce; let the heav - ens cheer; let the na - tions clap their hands for  
joy, for Christ our Sav - iour to the cross hath nailed our  
sins and hav - ing slain death and raised up Ad - am, the pro -

# 119 Aposticha & Verses

Tone 1  
Basil Kazan

- gen - i - tor of man - kind, hath grant - ed us life, for he  
VERSE 2  
lov - eth man - - kind. For he hath made the  
APOSTICHON 3  
round\_\_ world so sure that it shall\_\_ not be moved. King of  
heav - en and earth, O in - scri - ta - ble Cre - a - tor,  
thou who, for love of man - kind, wast of thy free - will\_\_  
cru - ci - fied, hav - ing met\_\_ thee be - low, ha - des was  
vexed, while the souls\_\_ of the right - eous on re - ceiv - ing thee were\_\_  
glad - dened, and Ad - am see - ing thee, the Cre -  
- a - tor, in the neth - er - most parts rose a - gain. O

won - - der! How the Life of all hath tast-ed death\_ by his  
own\_ will, to en - light - en the world that cri - eth, say - ing: O  
thou who didst rise\_\_ from the dead, O Lord,\_ glo - ry to  
thee. Ho - li - ness be - com - eth thy house, O Lord, for ev -  
- er. The myrrh - bear - ing wo - men, car - ry - ing  
spic - es, with haste and moan - ing reached\_ thy\_\_  
sep - ul - chre, but not find - ing thine all - pure\_\_ bod -  
- y, and from thē an - gel hav - ing heard\_\_ of the new and  
most glo - ri - ous\_\_ mir - a - cle, said to thē a -



# 121

## Theotokion

Tone 1

Basil Kazan



- pos - tles: Ris - en is the Lord that grant - eth un -  
 - to the world the great mer - cy Glo - ry to the  
 Fa - ther and to the Son and to the Ho - ly  
 Spir - it, both now and ev - er and un - to  
 a - ges of a - ges. A - men.

**THEOTOKION**

Be - hold, now is ful - filled the proph - e - cy of I - sa -  
 - iah: for as vir - gin thou hast giv - en birth and hast re -  
 - mained af - ter giv - ing birth as thou wert be -  
 - fore, for he that was born of thee is

God. Where - fore, na - ture al - so was re -  
- stored. De - spise not, O The - o - to - - kos, the sup - pli -  
- ca - tions of thy ser - vants that are sent up to  
thee in thy tem - - - ple, but  
since thou hast borne in thine arms the mer - ci - ful  
One, rath - er take com - pas - sion on  
thy ser - vants, and in - ter - cede that our  
souls may be saved.

To St. Simeon's Prayer -->

# Aposticha & Verses

# 123

Byzantine Tone 2

Basil Kazan  
(1915 - 2001)

APOSTICHON 1

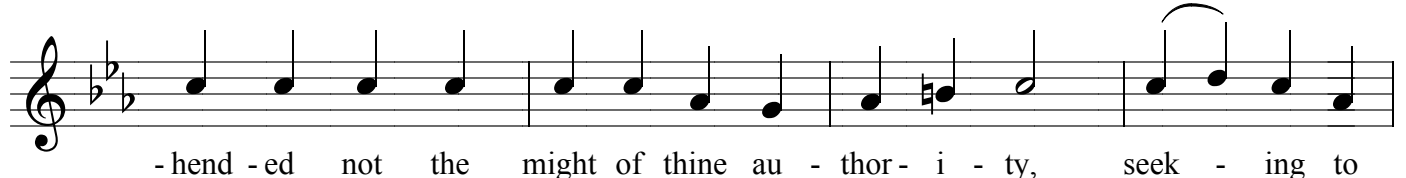
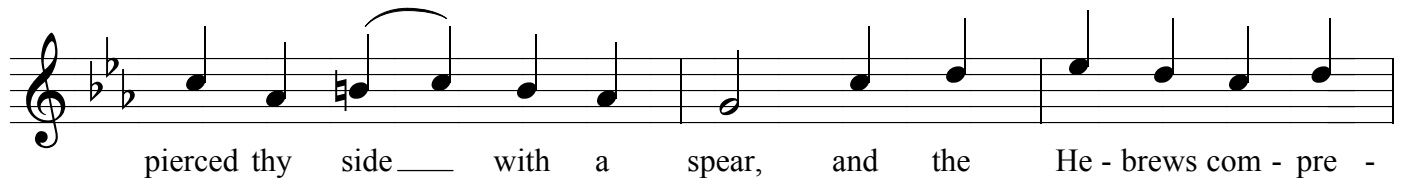
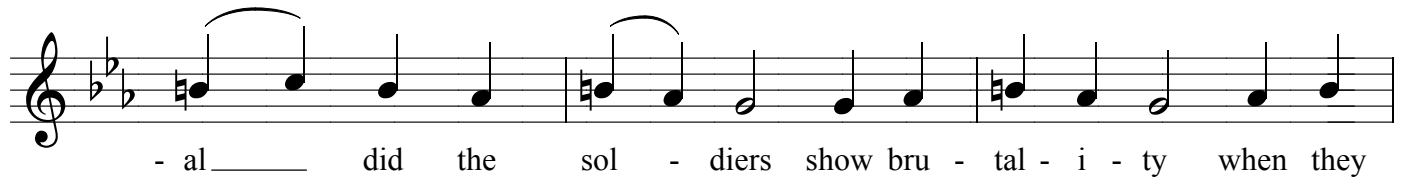
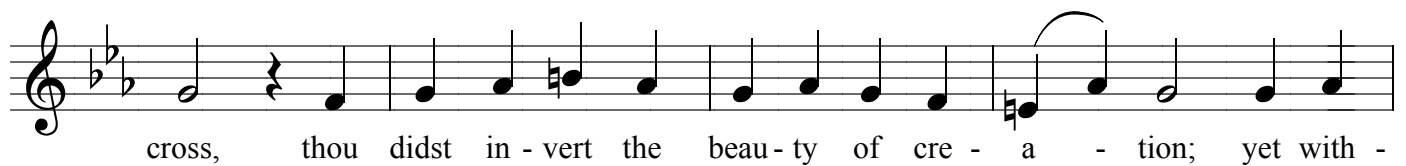
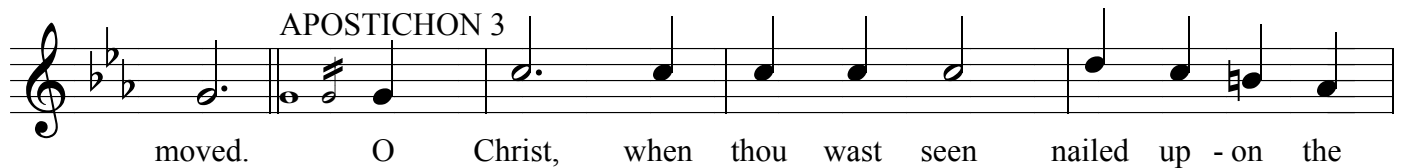
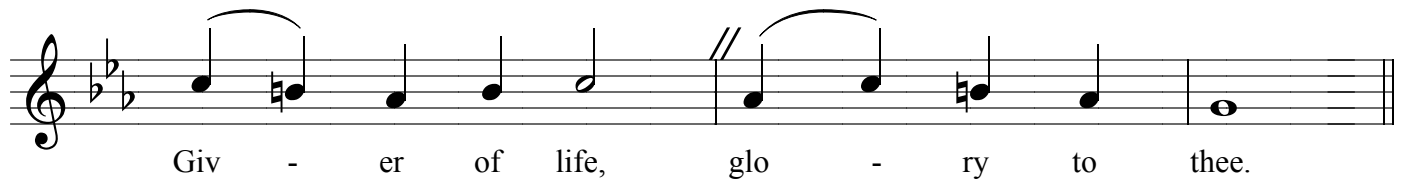
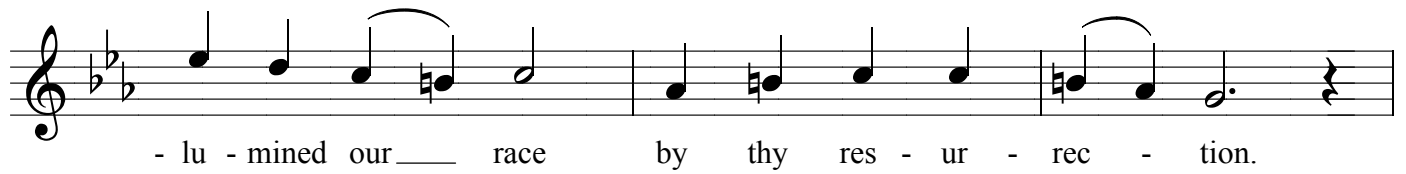
Thy res - ur - rec - tion, O Christ Sav -  
- iour, hath il - lu - mined the whole u - ni - verse.  
Thou hast re - newed thy cre - a - tion, O Lord al -  
- mighty, glo - ry to thee.

VERSE 1

The Lord is King and hath put on glo - ri - ous ap - par - el.  
The Lord hath put on his ap - par - el and hath gird - ed him - self with

APOSTICHON 2

strength. By the tree, O Sav - iour, thou hast re - moved the  
curse that was caused by a tree and by thy  
bur - i - al thou hast caused the might of death to die. Thou hast il -



seal\_\_ thy\_\_ tomb. But thou, who for the com - pas - sion of thy  
 mer - cies didst ac - cept a tomb, and didst  
 rise\_\_ in three days, O Lord,\_\_ glo - ry to thee.

VERSE 3

Ho - li - ness be - com - eth thy house, O Lord, for - ev -

APOSTICHON 4

- er. O Christ God, O Giv - er of life, thou didst  
 bear the pas - sion will - ing - ly for the sake\_\_ of the  
 dead. Thou didst de - scend\_\_ in - to ha - des, for thou art  
 might - y, and didst snatch a - way from the hand\_\_ of the  
 proud\_\_ one, those who there a - wait - ed thy com - ing, be -

## 126

## Theotokion

Tone 2

Basil Kazan

- stow - ing par - a - dise up - on\_\_ them for an a - bode, in - stead of

ha - des. Where - fore we sup - pli - cate\_\_ thee to

give\_\_ us, who glo - ri - fy thy third - day res - ur - rec - tion, for -

- give - ness of sins and the great\_\_ mer - cy.

*Slow*

Glo - - ry to the Fa - ther and to the\_\_

Son and to the Ho - ly Spir - it, both\_\_ now\_\_

and ev - er and un - to a - ges of a - -

THEOTOKION

- ges. A - men. O won - drous e - vent, tran - scend - ing all the

an - cient mir - a - cles. For who hath

ev - er heard of a moth - er giv - ing birth  
with - out man and in her own arms,  
bear - ing him who con - tain - eth all cre - a - tion; yet this is the  
will of the God who is born. Cease not, there -  
- fore, O un - de - filed one, to pray to him whom thou didst -  
car - ry in thine arms when he was a babe and with  
him thou didst ac - quire for us, who hon - or thy moth - er - ly con -  
- ces - sions, that he may have mer - cy up - on us and  
save our souls.

To St. Simeon's Prayer -->

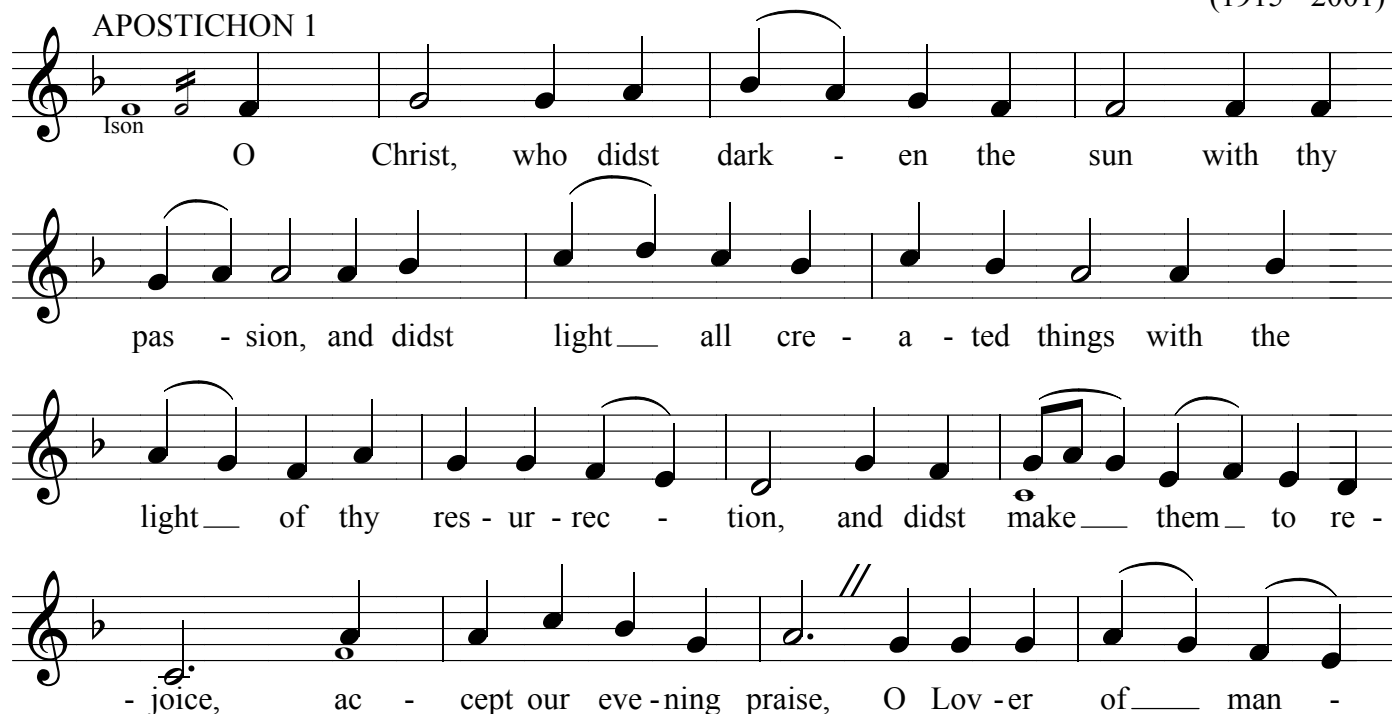
# Aposticha & Verses

# 128

Byzantine Tone 3

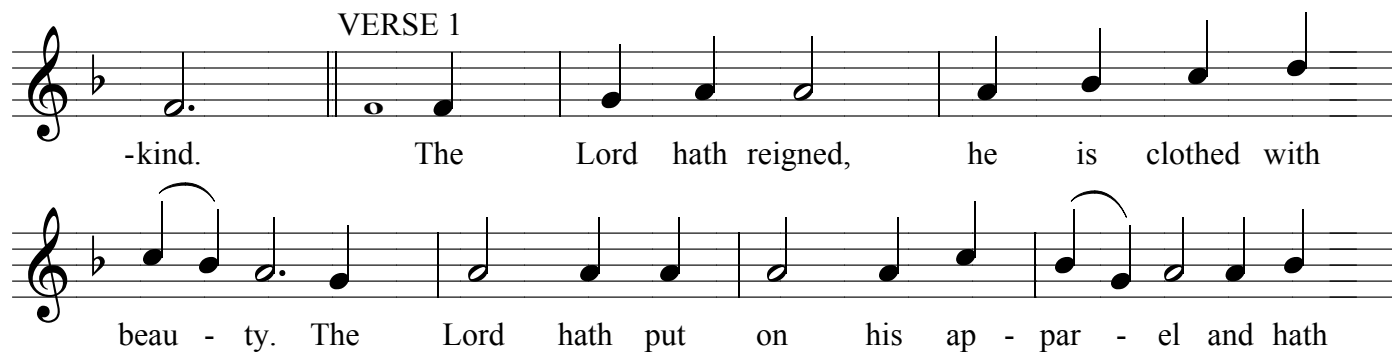
Basil Kazan  
(1915 - 2001)

## APOSTICHON 1



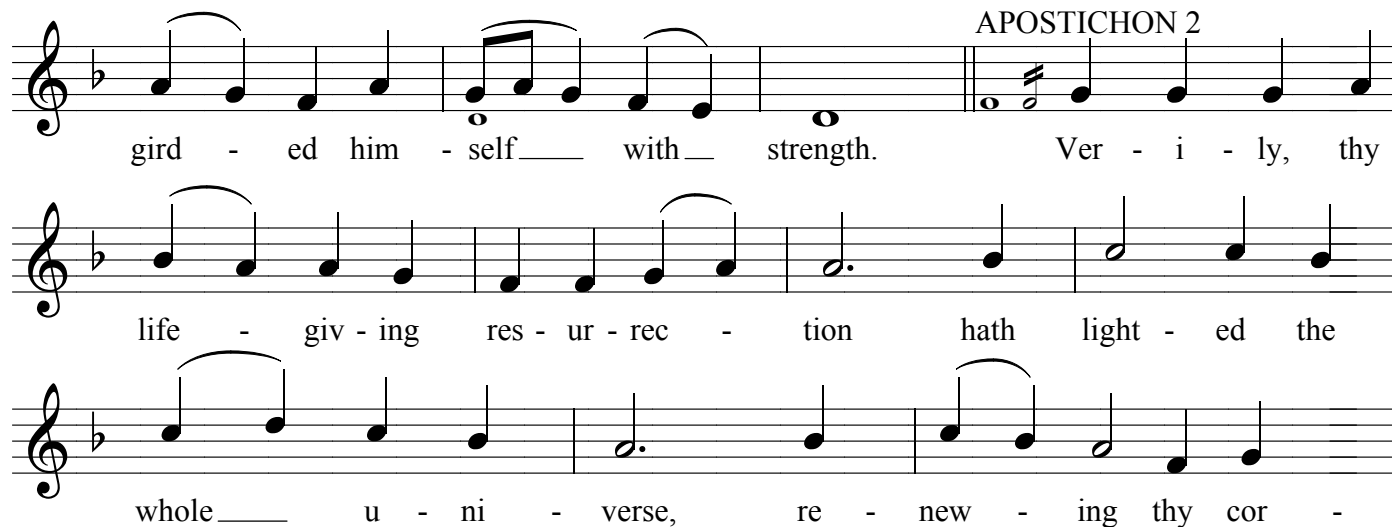
Ison  
O Christ, who didst dark - en the sun with thy  
pas - sion, and didst light\_\_ all cre - a - ted things with the  
light\_\_ of thy res - ur - rec - tion, and didst make\_\_ them\_\_ to re -  
- joice, ac - cept our eve - ning praise, O Lov - er of\_\_ man -

## VERSE 1



-kind. The Lord hath reigned, he is clothed with  
beau - ty. The Lord hath put on his ap - par - el and hath

## APOSTICHON 2



gird - ed him - self\_\_ with\_\_ strength. Ver - i - ly, thy  
life - giv - ing res - ur - rec - tion hath light - ed the  
whole\_\_ u - ni - verse, re - new - ing thy cor -



# 129

## Aposticha & Verses

Tone 3

Basil Kazan

-rupt cre - a - tion. Where - fore, in that thou \_\_\_ hast de -

- liv - ered us from the curse of Ad - am, we shout to thee, O

Lord al - might - y, Glo - ry to thee. For

he \_\_\_ hath \_\_\_ made the round world so sure that it shall not be

APOSTICHON 3

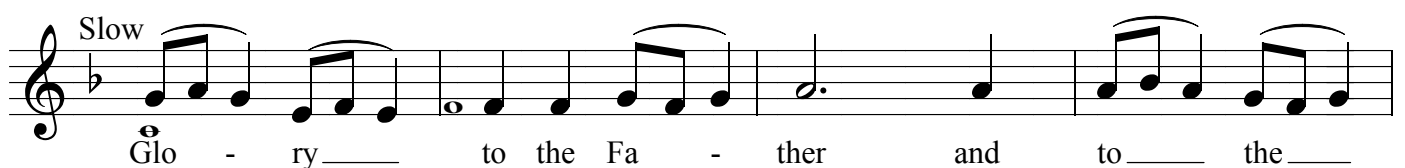
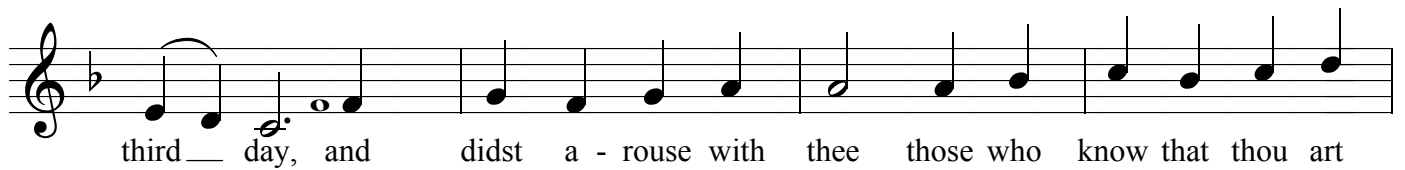
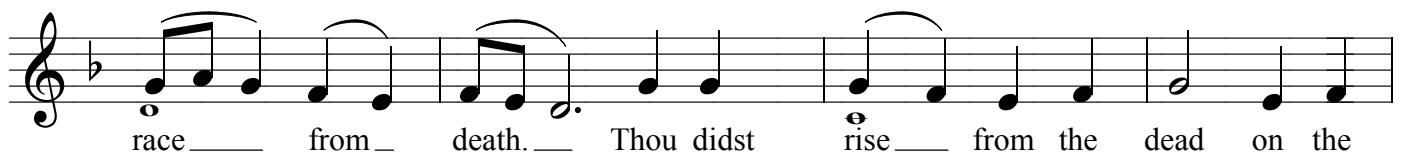
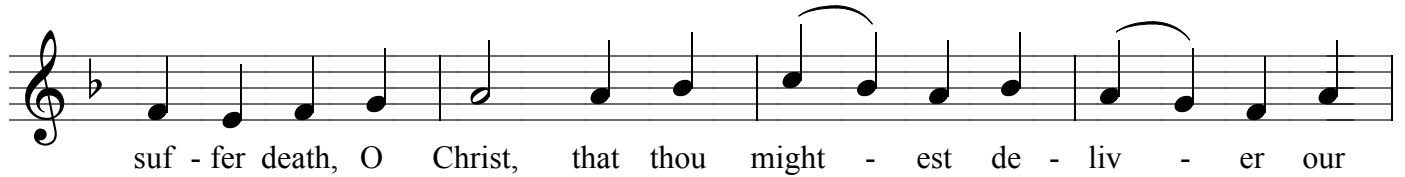
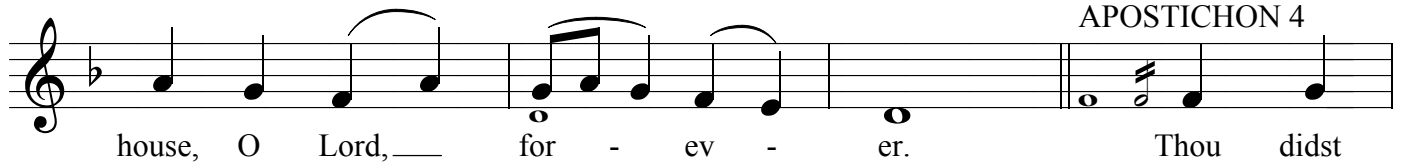
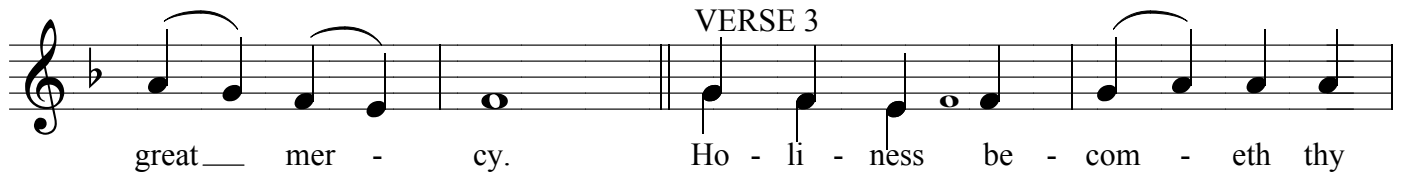
moved. O change-less God, thou didst suf - fer in the

chang - ing bo - dy, and when cre - a - tion could not

bear \_\_\_ to be - hold \_\_\_ thee sus - pend - ed on the cross, it

trem - bled with fear; and sighed, prais - ing thy long \_\_\_ suf - fer -

- ing; then de - scend - ing to ha - des, thou didst a -



Son and to the Ho - ly Spir - it, both now and ev - er and un - to a - ges of a - -  
THEOTOKION  
- ges. A - men. Thou didst ver - i - ly con - ceive by the Ho - ly Spir - it, with - out hu - man seed, at the pleas - ure of the Fa - ther, the Son of God, be - got - ten of the Fa - ther be - fore e - ter - ni - ty with - out moth - er, and

thou didst give birth to him in the flesh,  
com - ing of thee, for our sake, with - out  
fa - - ther. Where - fore cease not to in - ter -  
- cede that he may de - liv - er our souls  
from af - flic - tion.

To St. Simeon's Prayer -->

# Aposticha & Verses

# 133

Byzantine Tone 4

Basil Kazan  
(1915 - 2001)

## APOSTICHON 1

When thou wast lift - ed up up - on the cross, O

Lord, thou didst ex - punge our an - ces - tral curse and

when thou didst des - cend to ha - des, thou didst free those who were

bound from e - ter - ni - ty, grant - ing the hu - man race in - cor -

- rupt - i - bil - i - ty. Where - fore, we of - fer praise, glo - ri -

- fy - ing thy third - day res - ur - rec - tion. The Lord is

King and hath put on glo - ri - ous ap - par el. The

Lord hath put on his ap - par - el and hath gird - ed him - self with strength.

## APOSTICHON 2

O thou who a - lone art might - y, when thou wast

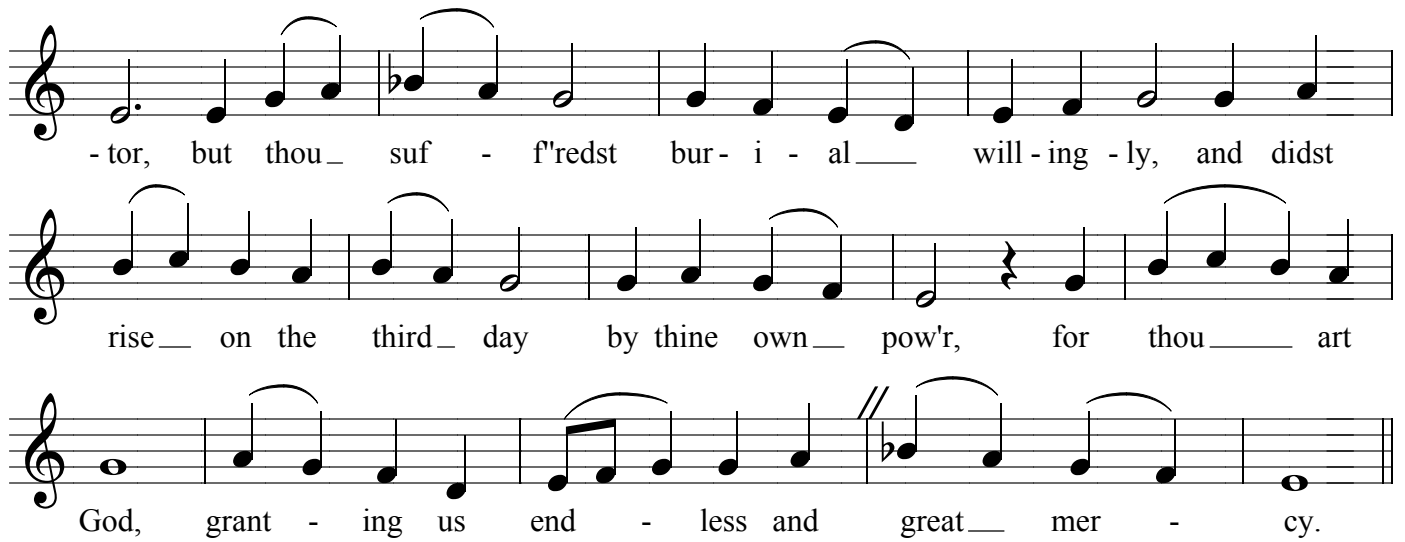
# 134

## Aposticha & Verses

Tone 4

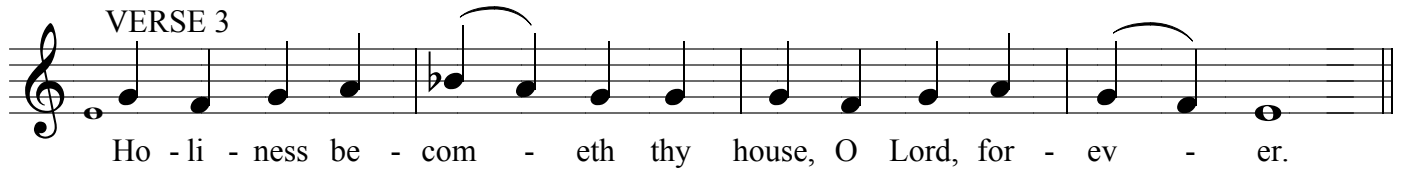
Basil Kazan

fas - tened up - on a tree, thou didst shake\_\_\_\_\_ the  
 whole\_\_ earth and when thou wast laid\_\_ in the grave, thou didst  
 raise\_\_ those who lay\_\_ in the graves, grant - ing man - kind  
 life and in - cor - rupt - i - bil - i - ty. Where - fore, we of - fer praise, glo - ri -  
 - fy - ing thy third - day res - ur - rec - tion. VERSE 2  
 For  
 he hath made the round\_\_ world so sure, that it shall\_\_ not be  
 APOSTICHON 3  
 moved. The law - trans - gress - ing peo - ple, O Christ, de -  
 - liv - ered thee to Pi - late, who con - demned thee to cru - ci - fix -  
 - ion. Thus **thē** in - grate ap - peared be - fore his Ben - e - fac -



- tor, but thou\_ suf - f'redst bur - i - al\_\_\_ will - ing - ly, and didst  
 rise\_ on the third\_ day by thine own\_ pow'r, for thou\_\_\_ art  
 God, grant - ing us end - less and great\_\_\_ mer - cy.

## VERSE 3



Ho - li - ness be - com - eth thy house, O Lord, for - ev - er.

## APOSTICHON 4



Ver - i - ly, the wo - men reached thy tomb, seek - ing thee with tears; and  
 when they found thee not, they shout - ed and wailed, say - ing:  
 Woe to us, O our Sav - iour, King of all. How wast thou sto - len,  
 and what place con - tain - eth thy life - bear - ing bod - y? And an  
 an - gel an - swered them, say - ing: Weep\_ not, but go preach that the

## 136

## Theotokion

Tone 4

Basil Kazan

Lord \_\_\_ hath ris - en, grant - ing us joy, for he a - lone \_\_\_ is com -

-pas - sion - ate. *Slow* Glo - ry to the Fa - ther and to \_\_\_ the \_\_\_

Son and to the Ho - ly \_\_\_ Spir - - it, \_\_\_

both now \_\_\_ and ev - er and un - to a - - ges of

a - ges. \_\_\_ A - - men. \_\_\_ **THEOTOKION** O thou who art

free \_\_\_ from all \_\_\_ blem - ish, hear the pe - ti - - tions of \_\_\_

thy \_\_\_ ser - vants, re - mov - ing from us the dif - fi -

-cul - ties that rise \_\_\_ a - gainst \_\_\_ us, \_\_\_ and de -

-liv - er - ing us from \_\_\_ all sor - - rows, \_\_\_ for



thou a - lone art a safe and se - cure ha - ven,  
and we have se - cured thee as an in - ter - ces - -  
- sor. There - fore, we who call up - on  
thee shall nev - er be put to  
shame. Has - ten to ful - fill the plead - - ings of those who  
cry to thee in faith: Re - jice, O  
La - - dy, the suc - cor of all, O  
joy and pro - tec - tion and sal - va - tion of  
our souls.

To St. Simeon's Prayer -->

# Aposticha & Verses

# 138

Byzantine Tone 5

Basil Kazan  
(1915 - 2001)

APOSTICHON 1

ison  
O Christ, Sav - iour, who didst be - come in - car - nate with -  
- out\_\_\_ leav - ing heav - en, thee\_\_\_ do we mag - ni - fy with the  
voi - ces of song, for thou\_\_\_ didst ac - cept the cross and  
death for the sake\_\_\_ of our hu - man race, for thou\_\_\_ art the  
Lord, the Lov - er of man - kind. Thou\_\_\_ didst de -  
- mol - ish the gates of ha - des, ris - ing on the third\_\_\_ day, and  
VERSE 1  
sav - ing our\_\_\_ souls. The Lord is King and hath put on  
glo - ri - ous ap - par - el. The Lord hath put on his ap -  
APOSTICHON 2  
- par - el, and hath gird - ed him - self with strength. Thy\_\_\_

# 139

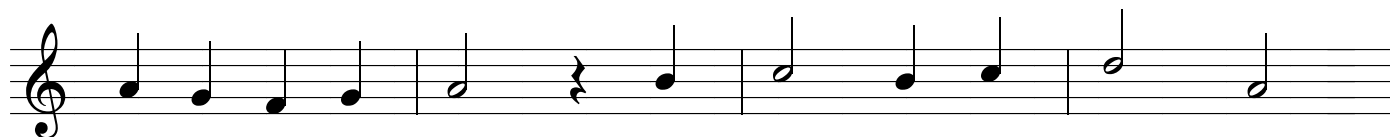
## Aposticha & Verses

Tone 5

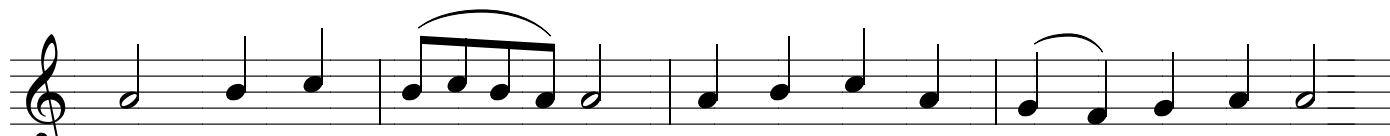
Basil Kazan



side being stabbed, O Giv - er of life, didst nev - er - the - less



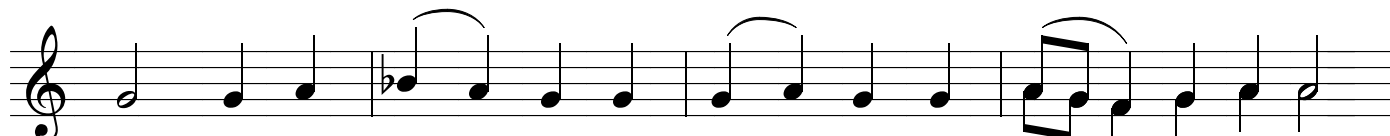
o - ver - flow for all with springs of for - give - ness,



life, and sal - va - tion, and ac - cept - ing death in the flesh,



thou didst be - stow on us death - less - ness, and dwell - ing in a



tomb, thou didst free us and raise us in glo - ry with thee,

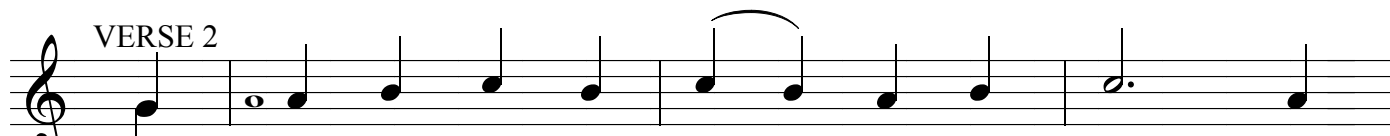


since thou art God Where - fore, do we ex - claim to thee, O Lord,



Lov - er of man - kind: Glo - ry to thee.

### VERSE 2



For he hath made the round world so sure that

### APOSTICHON 3



it shall not be moved. Won - der - ful is thy cru - ci - fix - ion and

thy de - scent to ha - des, O Lord, Lov - er of man -

- kind, for thou led it cap - tive, since thou art God,

rais - ing with thee in glo - ry those who of old had been

chained. Thou didst o - pen to them par - a - dise, and didst make them

wor - thy to en - joy it. Grant us, there - fore, for -

- give - ness of sins, who glo - ri - fy thy third-day res - ur -

- rec - tion, and pre - pare us for dwell - ings in par - a - dise,

since thou art com - pas - sion - ate. **VERSE 3** Ho - li - ness be -

- com - eth thy house, O Lord, for - ev - er. **APOSTICHON 4** O

# 141

## Theotokion Tone 5 Basil Kazan

thou, who for our sake didst sub - mit to suf - f'rings in the  
flesh, and who didst rise from the dead in three days, heal the  
suf - f'rings of our bod - ies, and lift us up from our heav - y  
sins, O Lov - er of man - kind, and save us.  
Glo - ry to the Fa - ther and to the  
Son and to the Ho - ly Spir - it,  
both now and ev - er and un - to a - ges of  
a - ges. A - men. THEOTOKION O most re - vered  
Vir - gin, O thou thru whom my Sav - iour,

Christ the Lord, did ap - pear un - to those who were in  
dark - - ness, he be - ing the Sun of jus - - tice, who  
wish - es to give light to those whom he had made  
with his own hands af - ter his like - -  
-ness. Thou art the tem - ple and the gate, the pal - -  
-ace and the throne of the King. Where - fore, O  
all - praised one, thou hast at - tained with  
him ma - ter - nal priv - i - lege. In - ter -  
- cede cease - less - ly for the sal - va - tion of our souls.

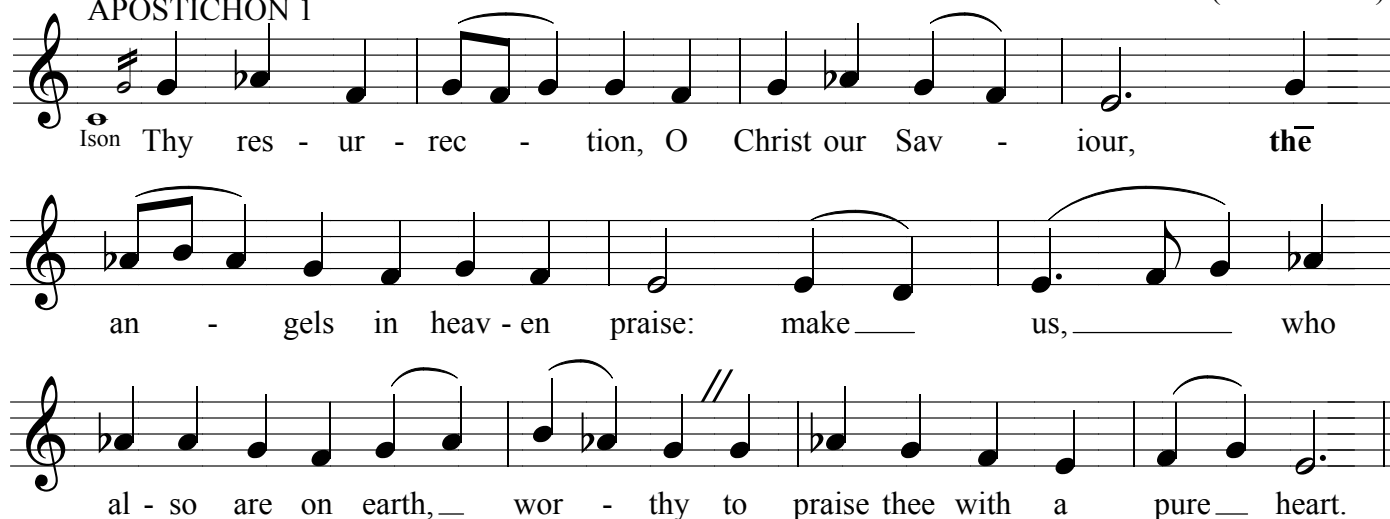
# Aposticha & Verses

# 143

Byzantine Tone 6

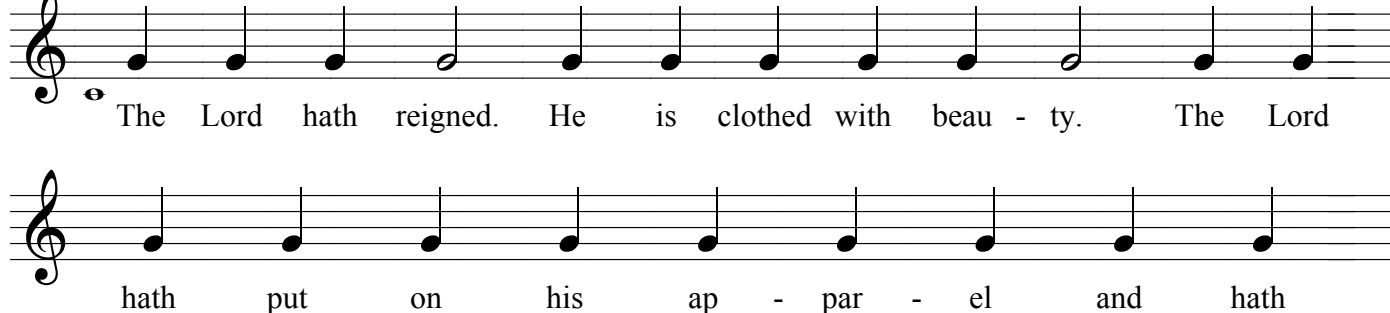
Basil Kazan  
(1915 - 2001)

## APOSTICHON 1



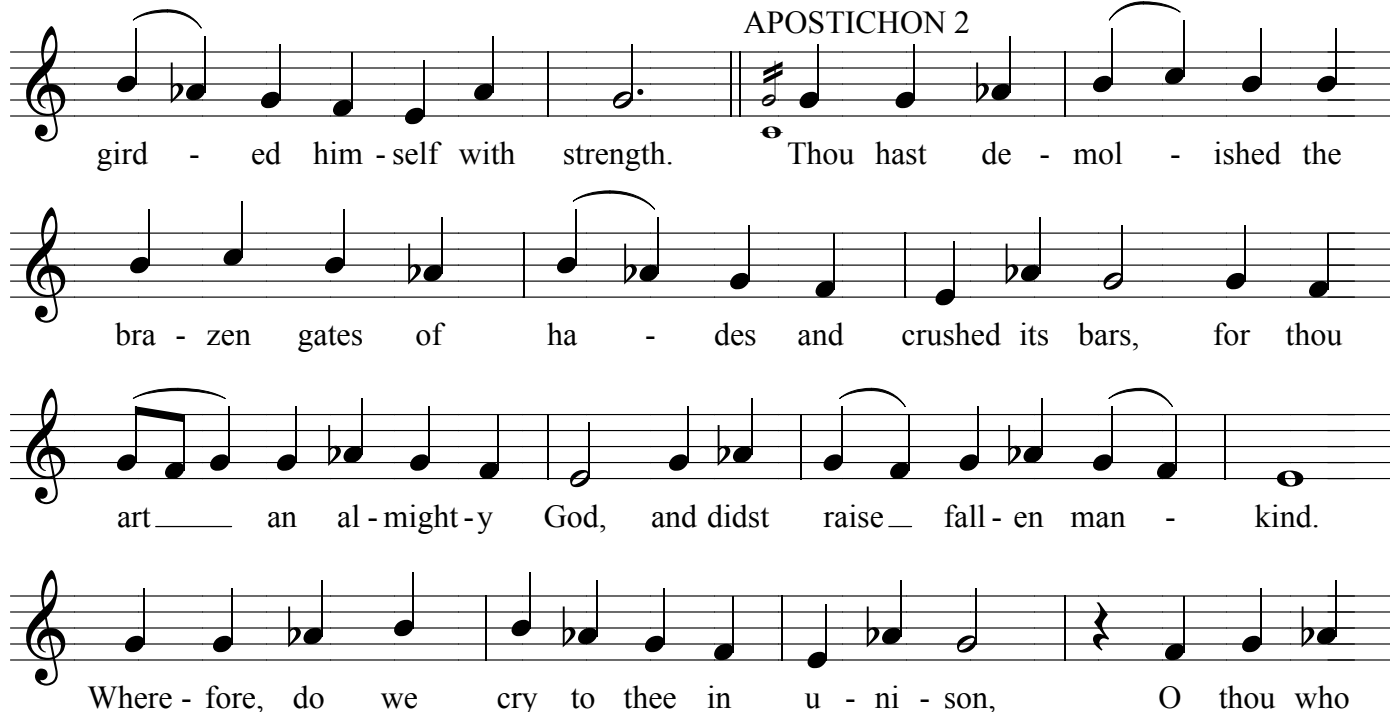
ison Thy res - ur - rec - tion, O Christ our Sav - iour, thē  
an - gels in heav - en praise: make \_\_\_\_\_ us, \_\_\_\_\_ who  
al - so are on earth, \_\_\_\_\_ wor - thy to praise thee with a pure \_\_\_\_\_ heart.

## VERSE 1



The Lord hath reigned. He is clothed with beau - ty. The Lord  
hath put on his ap - par - el and hath

## APOSTICHON 2



gird - ed him - self with strength. Thou hast de - mol - ished the  
bra - zen gates of ha - des and crushed its bars, for thou  
art \_\_\_\_\_ an al - might - y God, and didst raise \_\_\_\_\_ fall - en man - kind.  
Where - fore, do we cry to thee in u - ni - son, O thou who

## 144

## Aposticha &amp; Verses

Tone 6

Basil Kazan

rose — from the dead, O — Lord, — glo - ry to thee.

## VERSE 2

For he hath made the round world so sure that it

## APOSTICHON 3

shall — not be moved. Christ — God, when he wished to

raise us from thē old — fall, was nailed — on the cross and placed in a

grave. It was he — whom thē oint - ment - bear - ing wom - en did seek,

wail - ing with tears and say - ing, Woe to us, O Sav - iour of

all. How didst thou con - sent to oc - cu - py a grave and

af - ter thou didst will - ing - ly lie there - in? How wast thou

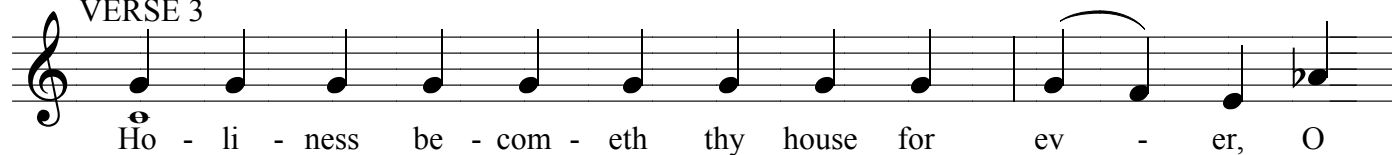
sto - len? How wast thou — re - moved and what place screened thy





life - bear - ing bod - y? Yea, O Lord, \_\_\_\_\_ ap - pear to us as  
thou didst prom - ise us, and put a stop \_\_\_\_\_ to the shed - ding of  
tears. And as they wailed, be - hold an an - gel shout - ed to them \_\_\_\_\_  
say - ing: Cease thy wail - ing, and say to **the** a - pos - tles  
that the Lord is ris - en, grant - ing the world for -  
- give - ness and great \_\_\_\_\_ mer - cy.

VERSE 3

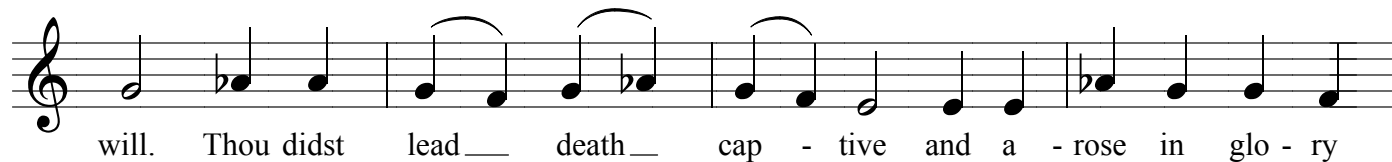


Hō - li - ness be - com - eth thy house for ev - er, O

APOSTICHON 4



Lord. O Christ God, thou wast cru - ci - fied as thou didst



will. Thou didst lead \_\_\_\_\_ death \_\_\_\_\_ cap - tive and a - rose in glo - ry

on the third\_\_ day, for thou\_\_\_\_ art God, grant - ing the world e -

- ter - nal life and great\_\_\_\_ mer - cy.

*Slow*

Glo - - - ry to\_\_ the Fa - ther and

to\_\_\_\_ the\_\_\_\_ Son and to the Ho - ly\_\_\_\_

Spir - - it, both\_\_\_\_ now\_\_\_\_ and\_\_\_\_ ev -

- er and un - to a - ges of a - ges.\_\_\_\_ A - - -

THEOTOKION

- men. O most chaste\_ and\_ pure\_\_\_\_ one, when

Christ the Lord, my Cre - a - - tor and\_ my\_ Sav -

- iour, came forth from\_\_ thy\_\_ womb and put on man, he freed

Ad - am from the an - cient curse.  
Where - fore, O most pure one, since  
thou art the The - o - to - kos and a  
vir - gin in truth, we with - out fa - tigue  
shout un - to thee with the an - gels,  
say - ing: Re - joice, La - dy, O  
thou who art the help - er and cov - er, and sal -  
va - tion of our souls.

To St. Simeon's Prayer -->

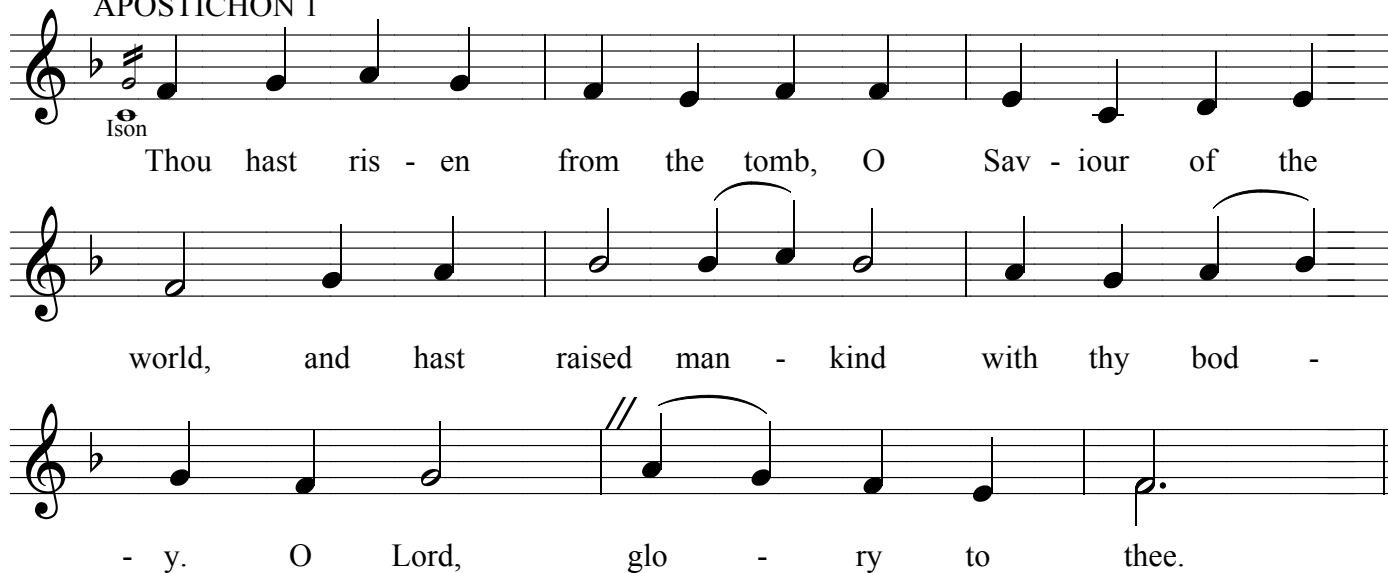
# Aposticha & Verses

# 148

Byzantine Tone 7

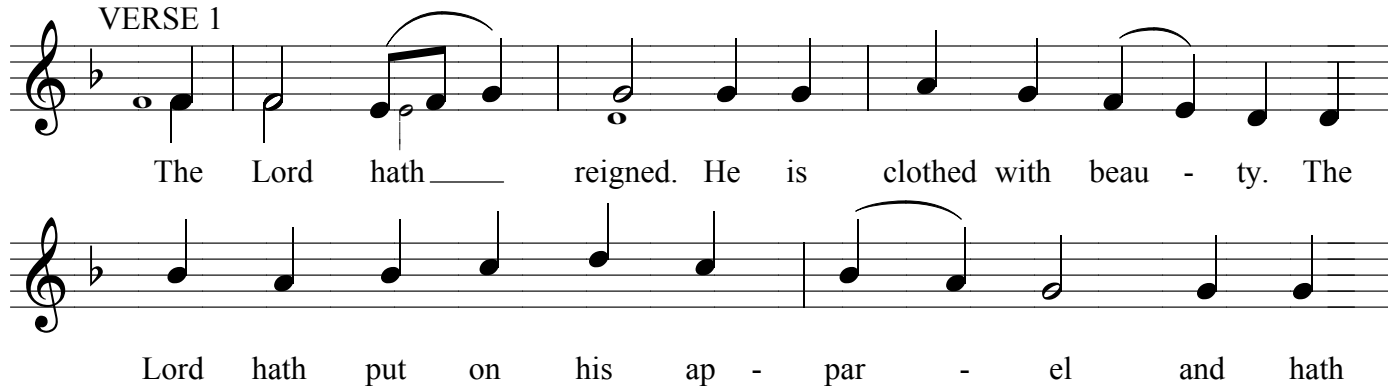
Basil Kazan  
(1915 - 2001)

## APOSTICHON 1



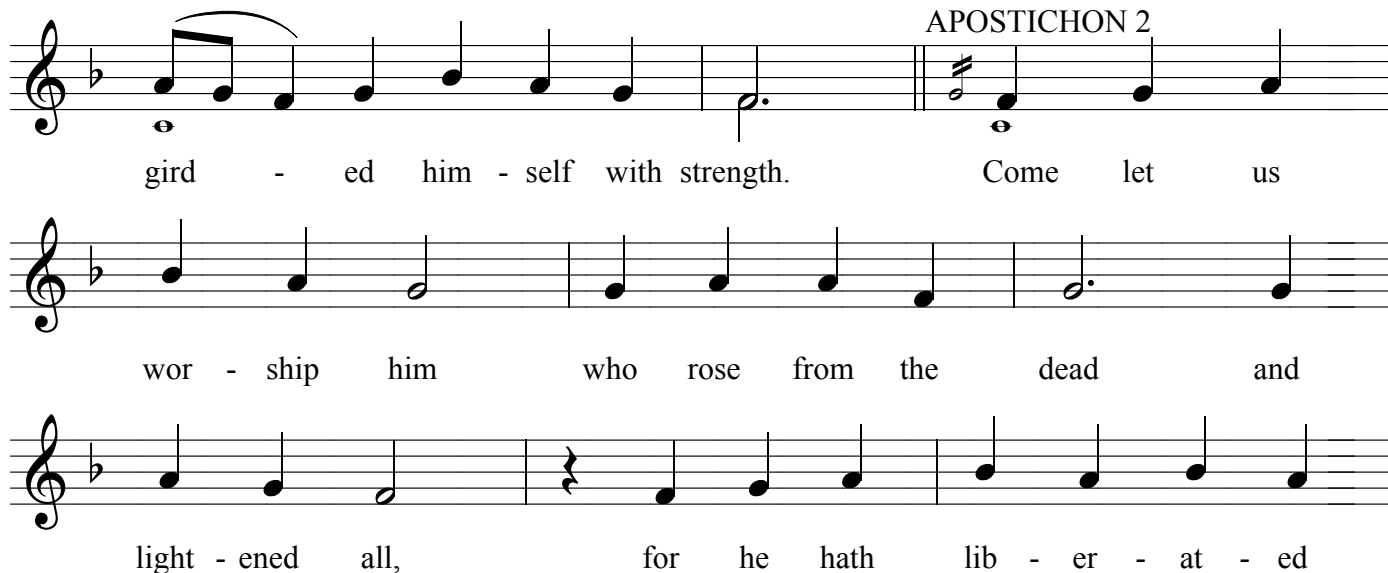
Thou hast ris - en from the tomb, O Sav - iour of the world, and hast raised man - kind with thy bod - y. O Lord, glo - ry to thee.

## VERSE 1



The Lord hath reigned. He is clothed with beau - ty. The Lord hath put on his ap - par - el and hath

## APOSTICHON 2



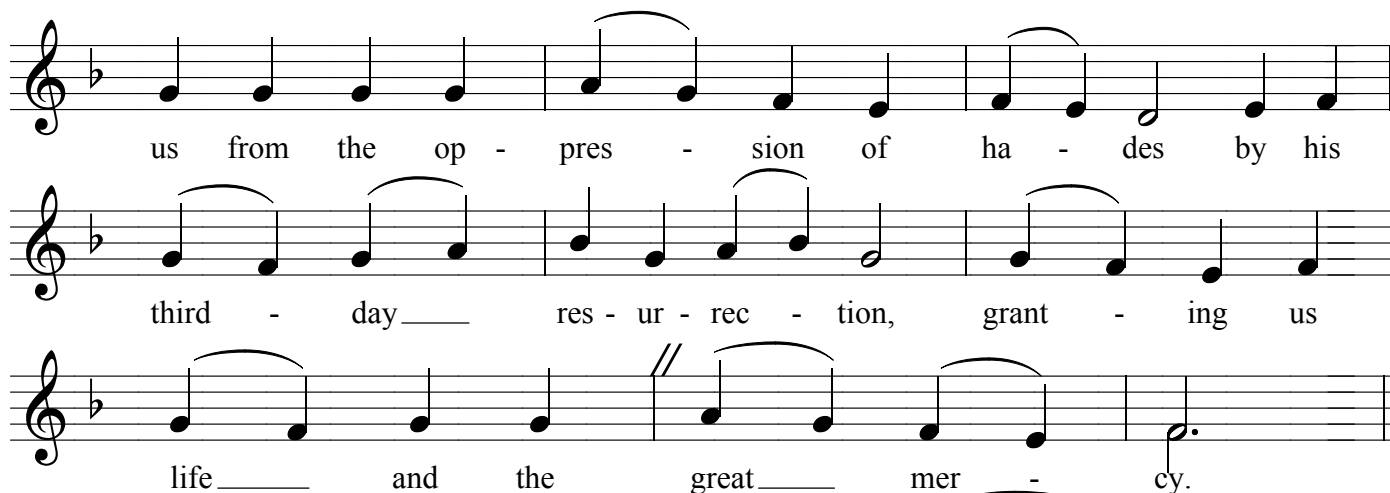
gird - ed him - self with strength. Come let us wor - ship him who rose from the dead and light - ened all, for he hath lib - er - at - ed

# 149

## Aposticha & Verses

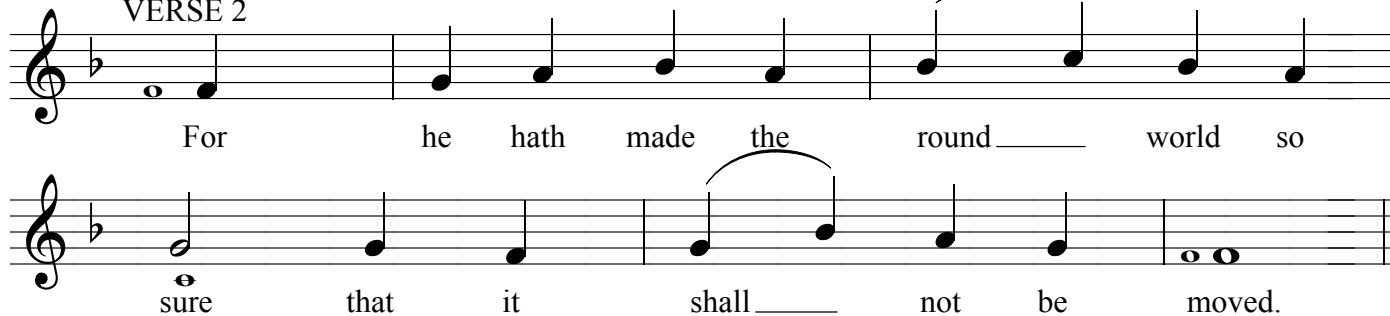
Tone 7

Basil Kazan



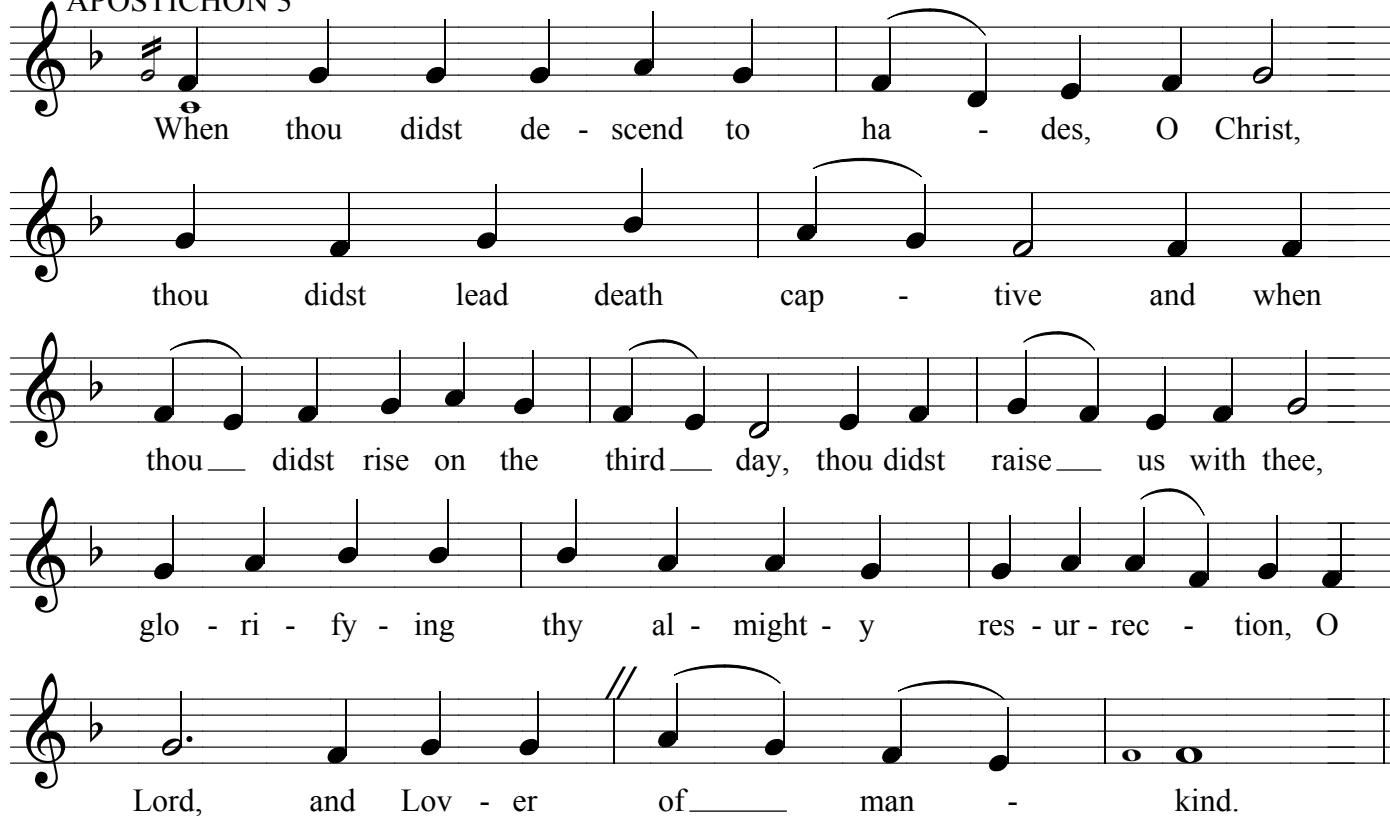
us from the op - pres - sion of ha - des by his  
 third - day \_\_\_ res - ur - rec - tion, grant - ing us  
 life \_\_\_ and the great \_\_\_ mer - cy.

### VERSE 2



For he hath made the round \_\_\_ world so  
 sure that it shall \_\_\_ not be moved.

### APOSTICHON 3



When thou didst de - scend to ha - des, O Christ,  
 thou didst lead death cap - tive and when  
 thou \_\_\_ didst rise on the third \_\_\_ day, thou didst raise \_\_\_ us with thee,  
 glo - ri - fy - ing thy al - might - y res - ur - rec - tion, O  
 Lord, and Lov - er of \_\_\_ man - kind.

VERSE 3



Ho - li - ness be - com - eth thy house, O Lord, for

APOSTICHON 4



ev - er. Thou didst ap - pear awe - in -



- spir - ing, O Lord, where - as thou \_\_\_ was placed in a



grave like one that slum - ber - eth, and didst rise in three



days as a might - y one, and didst raise with thee Ad - am



cry - ing: Glo - ry to thy \_\_\_ res - ur - rec - tion, O



thou a - lone, the Lov - er of \_\_\_ man - kind.

# 151

## Theotokion

Tone 7

Basil Kazan

Slow

Glo - ry to the Fa - ther and  
to the Son and to the Ho - ly  
Spir - it, both  
now and ev - er and un - to  
a - ges of a - ges. A - men.  
**THEOTOKION**  
All we earth - ly ones, O La - dy, seek a  
re - fuge in thy pro - tec - tion, shout - ing to  
thee, O The - o - to - kos, our  
hope, de - liv - er us from our sins with - out num -





# Aposticha & Verses

# 153

Byzantine Tone 8

Basil Kazan  
(1915 - 2001)

## APOSTICHON 1

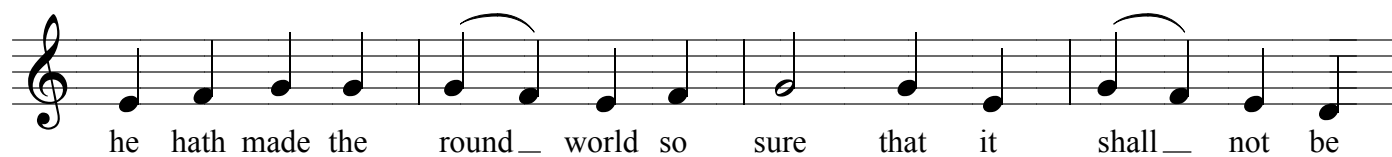
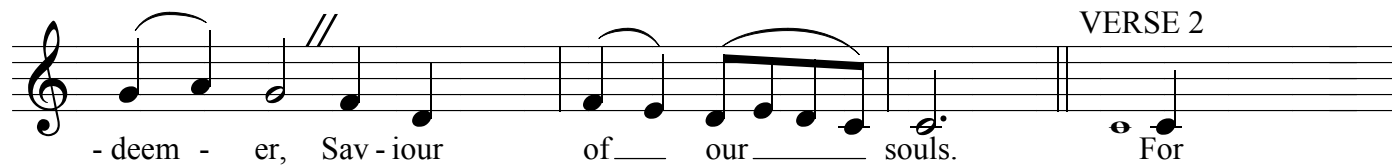
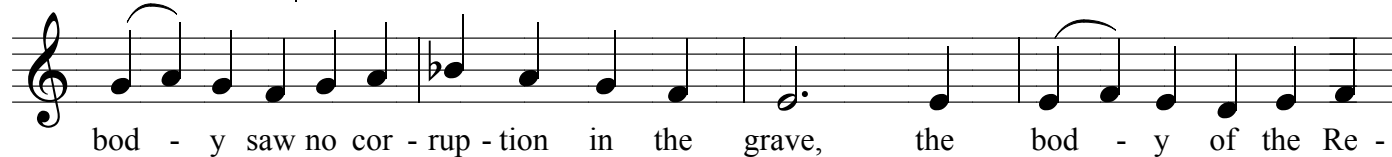
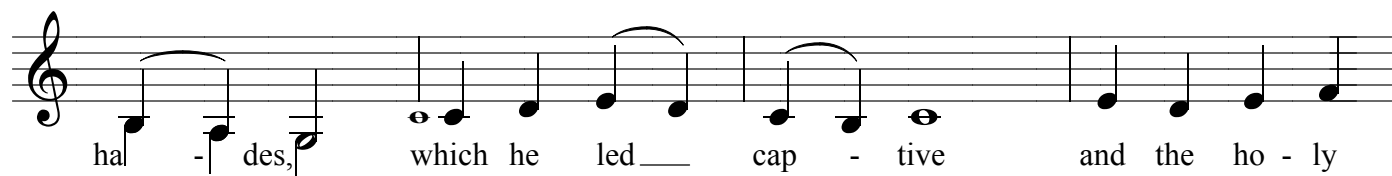
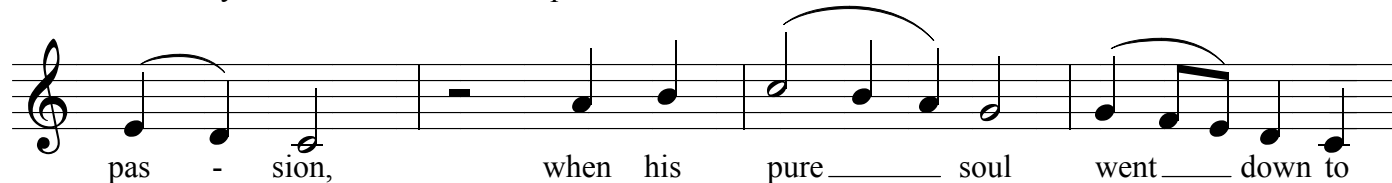
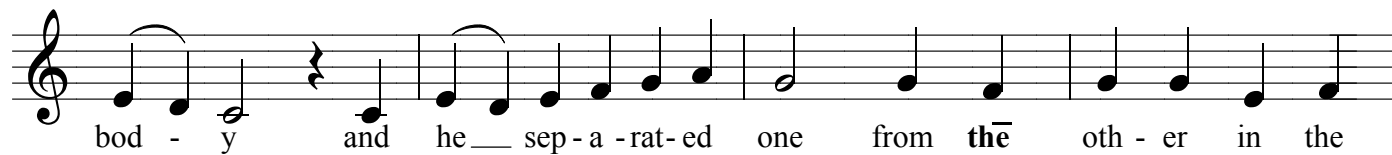
Ison Thou didst as - cend the cross, O Je - sus, who didst de -  
-scend from heav - en. Thou didst come to death, O Life that  
di - eth not and to those who are in dark - ness, O true  
Light, and to the fall - en, O Res - ur - rec - tion of all.  
Where - fore, O our Light and Sav - iour, glo - ry be to

## VERSE 1

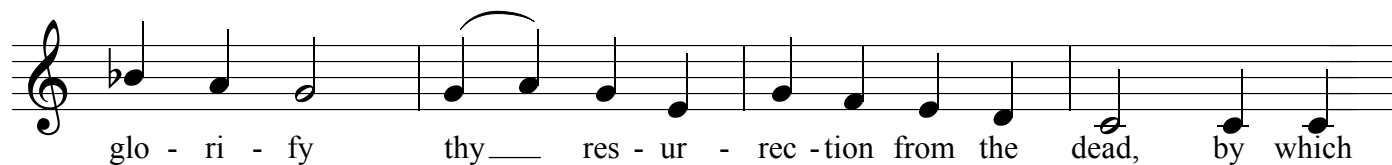
thee. The Lord is King and hath put on glo - ri - ous ap -  
-par - el. The Lord hath put on his ap - par - el and hath

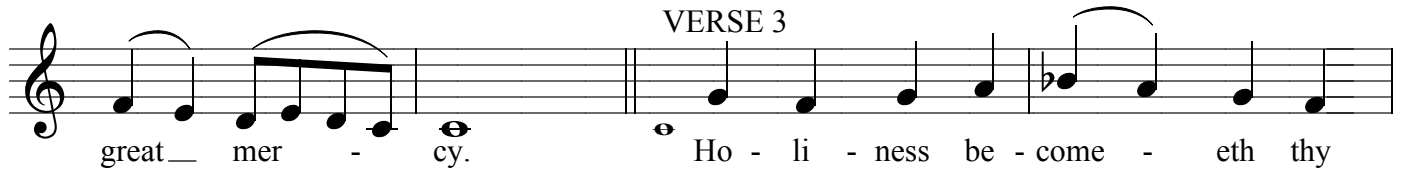
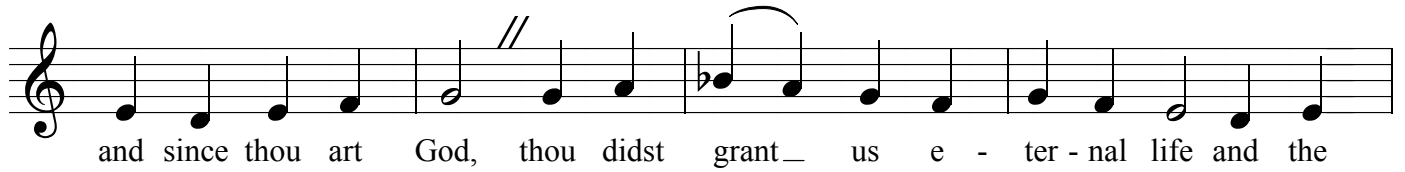
## APOSTICHON 2

gird - ed him - self with strength. Let us glo - ri - fy Christ,  
ris - en from the dead, for he did take un - to him - self a soul and a



## APOSTICHON 3

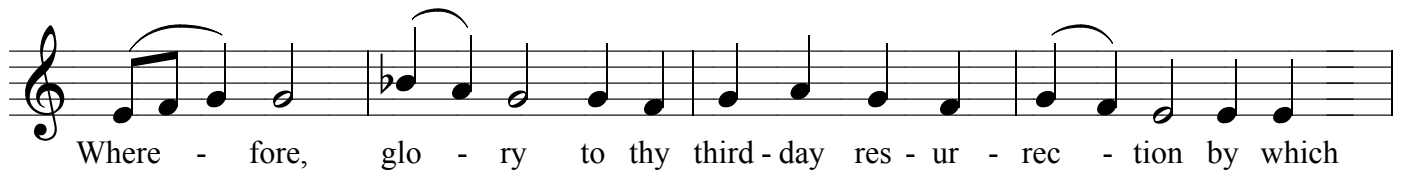
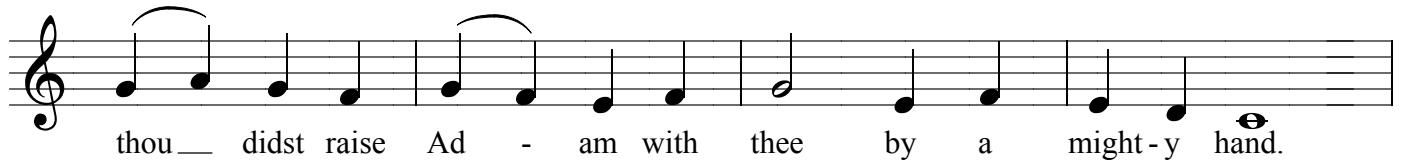
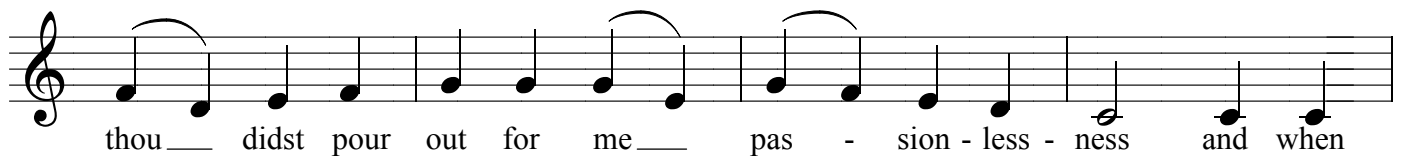
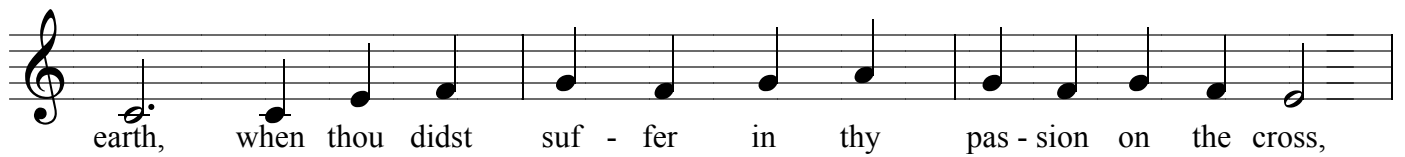
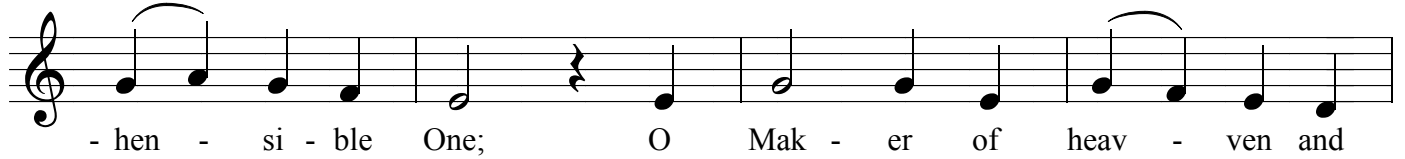




VERSE 3



APOSTICHON 4



# 156

## Aposticha & Verses

Tone 8

Basil Kazan

thou didst grant us e - ter - nal life and for - give - ness of  
sins; for thou a - lone art com - pas - sion - ate.

Slow  
Glo - ry to the Fa - ther and to the Son and  
to the Ho - ly Spir - it,  
both now and ev - er and un - to a - ges of  
a - ges. A - men. THEOTOKION O Vir - gin  
with - out groom, blame - less one, Moth - er of  
the high God; O thou who didst con - ceive  
in the flesh in a way that can - not

be explained, re - ceive the sup - pli - ca - tions of  
thy ser - vants, O thou who be - stow - est on  
all the pur - i - fi - ca - tion of  
sins and in re - ceiv - ing our pe - ti - tions, be -  
- seech thou for the sal - va - tion of  
us all.

To St. Simeon's Prayer -->

# Saint Simeon's Prayer

# 158

Alexander Archangelsky (1846 - 1925)

Adapted into English by

Priest Michael G. H. Gelsinger (1890 - 1980)

$\text{♩} = 80$

Soprano  
Alto  
Tenor  
Bass

Lord, now let - test thou thy serv - ant de - part in  
peace, ac - cord - ing to thy word, ac -  
cord - ing to thy word, thy word, for mine  
eyes have seen, have seen thy sal - va - tion,

# 159

## St. Simeon's Prayer Alexander Archangelsky

which thou hast pre - pared be - fore the face of all peo -

- ple, a light, a light to light - en the

Gen - tiles, and the glo - ry of thy

peo - ple Is - - ra - el.

To "Holy God" --> pg. 160

# St. Simeon's Prayer

# 159-A

Byzantine Tone 6

Basil Kazan  
(1915 - 2001)

*Ison* Lord, now let - test thou thy serv - vant de - part in  
peace ac - cord - ing to thy word, for mine eyes have  
seen thy sal - va - tion, which thou hast pre -  
pared be - fore the face of all peo - ple,  
a light to light - en the Gen - tiles and the  
glo - ry of thy peo - ple Is - ra - el.

To "Holy God..." --> pg. 160



Read by Choir and Congregation:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (Thrice)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy name's sake.

Lord, have mercy. (Thrice)

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

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

Priest:

For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir and Congregation:

Amen.

To Troparia -->

# Troparion of the Resurrection

# 161

Byzantine Tone 1

Basil Kazan  
(1915 - 2001)

Ison<sup>o</sup> While the stone was sealed\_ by the Jews and the sol - diers were  
guard - ing thy most pure bod - dy, thou didst a - rise\_\_ on the  
third\_\_ day, O Sav - iour, grant - ing life\_\_ to the  
world, for which cause the heav - en - ly pow'rs cried a -  
- loud\_\_ un - to thee, O Giv - er of life:  
Glo - ry to thy res - ur - rec - tion, O Christ! Glo - ry to thy  
king - dom! Glo - ry to thy prov - i - dence,  
O thou who a - lone\_\_ art the Lov - er of\_\_ man - kind.  
Quickly  
Glory to the Father and to the Son and to the Ho - ly Spir - it.  
Both now and ever and unto a - ges of a - ges. A - men.

Byzantine Tone 1

Basil Kazan  
(1915 - 2001)

Ison  
 As Ga - bri - el cried un - to thee, Hail, O Vir -  
 - gin, with that cry did the Lord of all be - come in -  
 - car - nate in thee, O ho - ly ark, as spake the right - eous  
 Da - vid, and thou wast re - vealed as more spa - cious  
 than the heav - ens, in that thou bore thy Cre - at -  
 - or. Where - fore, glo - ry to him who a -  
 - bode in thee! Glo - ry to him who came from thee!  
 Glo - ry to him who thru thy birth - giv - ing hath  
 set us free.

To Dismissal --&gt;

# Troparion of the Resurrection

# 163

Byzantine Tone 2

Basil Kazan  
(1915 - 2001)

When thou didst submit thyself unto  
death, O thou deathless and immortal One, then  
thou didst destroy hell with thy Godly pow'r, and when  
thou didst raise the dead from beneath the earth,  
all the pow'r's of heaven did cry aloud unto thee: O  
Christ, thou Giver of life, glory to thee.  
Quickly  
Glory to the Father and to the Son and to the Holy Spirit.  
Both now and ever and unto ages of ages. Amen.

Byzantine Tone 2

Basil Kazan  
(1915 - 2001)

Ison  
 Ex - ceed - ing glo - ri - ous be - yond the pow'r of  
 thought are thy mys - t'ries, O The - o - to -  
 - kos, for be - ing sealed in pu - ri - ty and pre -  
 - served in vir - gin - i - ty, thou wast ac -  
 - knowl - edged to be in ver - y truth, the moth - er who  
 didst bring forth the true God. Where - fore en - treat  
 him to save our souls.

To Dismissal --&gt;

# Troparion of the Resurrection 165

Byzantine Tone 3

Basil Kazan  
(1915 - 2001)

Quickly

Ison

Let the heav - ens re - joice and the earth be  
glad, for the Lord hath done a might - y act with his own  
arm. He hath tram - pled down death by death and be - come the First -  
born from the dead. He hath de - liv - ered us from the  
depths of ha - des, grant - ing the world the great - mer - cy.

Quickly

Glo - ry to the Fa - ther and to the Son and to the Ho - ly  
Spir - it. Both now and ev - er and un - to  
a - ges of a - ges. A - men.

## 166

## Theotokion

Byzantine Tone 3

Basil Kazan  
(1915 - 2001)

Thee, who art the me - di - a - trix \_\_\_\_\_ for the sal -

- va - tion of our race, we praise, O \_\_\_\_\_ vir - gin

The - o - to - kos, for in the flesh as - sumed from

thee, af - ter that he had \_\_\_\_\_ suf - fered the

pas - sion of the cross, thy Son \_\_\_\_\_ and our God de -

- liv - ered us from cor - rup - tion, be - cause he is the Lov - er

of \_\_\_\_\_ man - kind. \_\_\_\_\_

To Dismissal --&gt;

# Troparion of the Resurrection 167

Byzantine Tone 4

Basil Kazan  
(1915 - 2001)

Quickly

Ison  
Hav - ing learned the joy - ful mes - sage of the res - ur -  
- rec - tion from **the** an - gel, the wom - en dis -  
- ci - ples of the Lord cast from them their pa -  
- ren - tal con - dem - na - tion, and proud - ly  
broke the news to the dis - ci - ples, say - ing:  
Death hath been spoiled. Christ God is ris - en,  
grant - ing the world great mer - cy.

Quickly

Glory to the Father and to the Son and to the Ho - ly Spir - it.  
Both now and ev - er and un - to a - ges of a - ges. A - men.



## 168

## Theotokion

Basil Kazan  
(1915 - 2001)

Byzantine Tone 4

ison The mys - t'ry which was hid - den from ev - er -  
 - last - ing and was un - known of the an - gels,  
 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 --&gt;

# Troparion of the Resurrection

# 169

Byzantine Tone 5

Basil Kazan  
(1915 - 2001)

Ison  
Let us be - liev - ers praise and wor - ship the  
Word, co - e - ter - nal with the Fa - ther and the  
Spir - it, born of a vir - gin for  
our sal - va - tion, for he took plea - sure in as -  
- cend - ing the cross in the flesh, to  
suf - fer death, and to raise the dead by his  
glo - ri - ous re - sur - rec - tion.

Quickly

Glory to the Father and to the Son and to the Ho - ly Spir - it.  
Both now and ev - er and un - to a - ges of a - ges. A - men.

## 170

## Theotokion

Byzantine Tone 5

Basil Kazan  
(1915 - 2001)

Re - joice, O un - crossed gate. Re -

-joyce, O wall and pro - tec - tion of those who has - ten un - to

thee. Re - joice, O qui - et ha - ven who hast not

known wed - lock, O thou who hast giv - en

birth in the flesh to thy Cre - at - or and God, thou shalt con -

-tin - ue to in - ter - cede for the sake of those who praise and

wor - ship thy birth - giv - ing.

To Dismissal --&gt;

# Troparion of the Resurrection

# 171

Byzantine Tone 6

Basil Kazan  
(1915 - 2001)

Ison

When Ma - ry stood at thy grave look - ing for thy sa - cred  
bod - y, an - gel - ic pow'rs shone a - bove thy re -  
- vered tomb and the sol - diers who were to keep guard be -  
- came as dead men. Thou led ha - des cap - tive and wast not  
tempt - ed there - by. Thou didst meet the Vir - gin and didst give  
life to the world; O thou who art ris - en from the  
dead, O Lord, glo - ry to thee.  
Quickly  
Glory to the Father and to the Son and to the Ho - ly Spir - it.  
Both now and ev - er and un - to a - ges of a - ges. A - men.

## 172

## Theotokion

Byzantine Tone 6

Basil Kazan  
(1915 - 2001)

ison Thou who didst call thy moth - er bless - ed of thine\_ own good

will, and didst come to thy pas - sion shin - ing

ra - diant - ly up - on the cross, de - sir - ing to re - call\_

Ad - am and say - ing un - to **thē** an - gels: Re - joice with

me, for I have found the piece of sil - ver\_ which was

lost, O our God, who with wis - dom hast

or - dered all things, glo - ry to thee.\_\_\_\_\_

To Dismissal --&gt;

# Troparion of the Resurrection 173

Byzantine Tone 7

Basil Kazan  
(1915 - 2001)

Thou didst shat - ter death by thy cross. Thou didst  
o - pen par - a - dise to the thief. Thou didst turn the  
sad - ness of the oint - ment - bear - ing wo - men in - to  
joy, and didst bid thine a - pos - tles pro -  
claim a warn - ing that thou hast ris - sen, O Christ,  
grant - ing to the world the great mer - cy.  
Quickly  
Glo - ry to the Fa - ther and to the Son and  
to the Ho - ly Spir - it. Both now and ev -  
er and un - to a - ges of a - ges. A - men.

Byzantine Tone 7

Basil Kazan  
(1915 - 2001)

Ison In that thou art the treas - ur - y of our  
 res - ur - rec - tion, O all - praised one, lead thou  
 forth from the pit and bot - tom of trans - gres - sion those who  
 set their hope in thee, for thou hast saved those who were  
 guilt - y of sin, in that thou didst give birth to  
 our sal - va - tion, O thou who be - fore giving birth wast  
 vir - gin, and at giv - ing birth and af - ter giv - ing  
 birth wast vir - gin still.

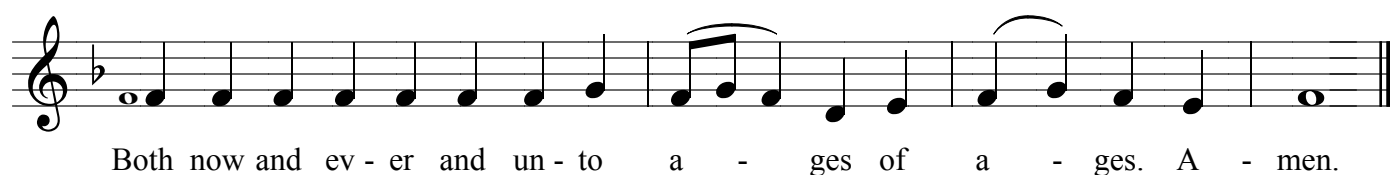
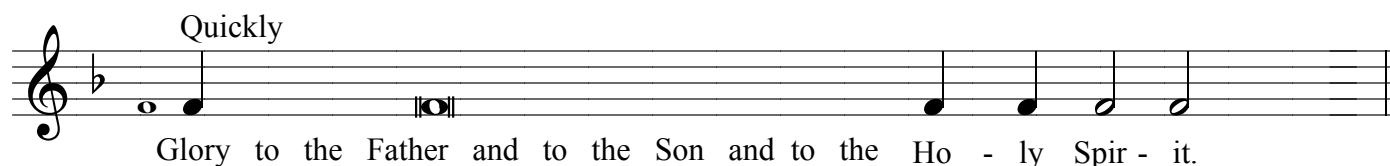
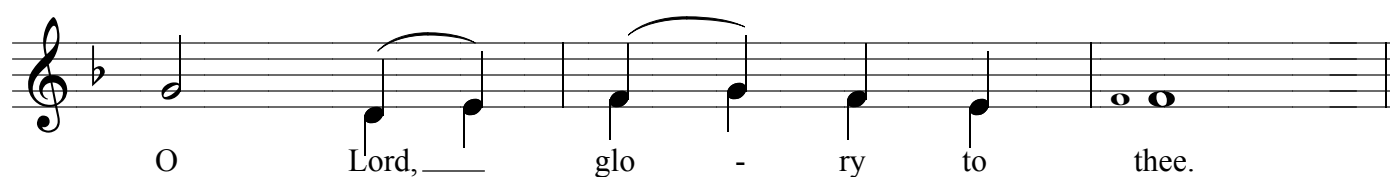
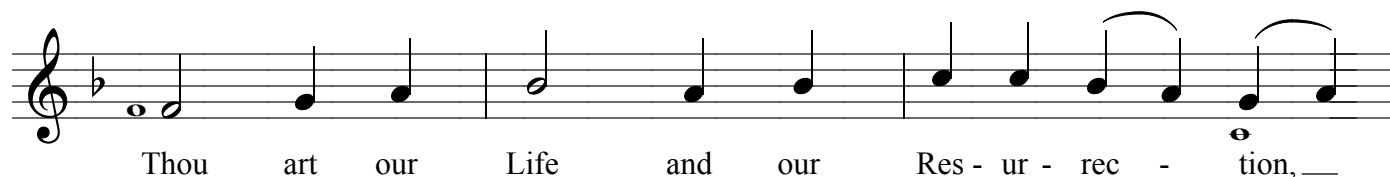
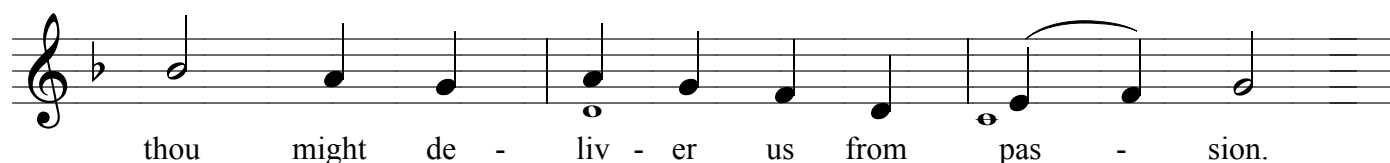
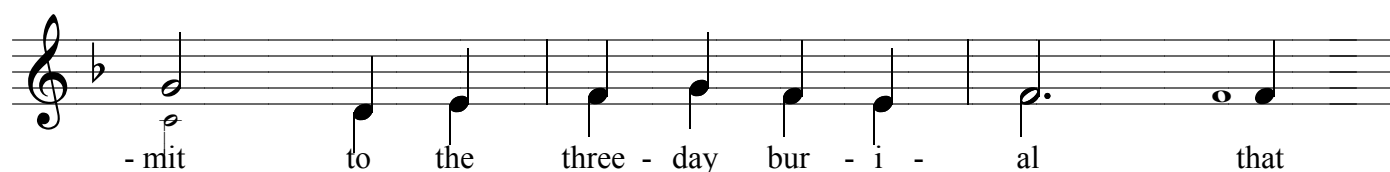
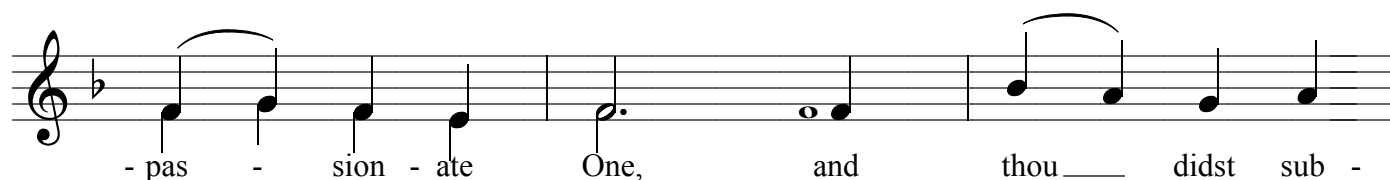
To Dismissal --&gt;

# Troparion of the Resurrection

# 175

Byzantine Tone 8

Basil Kazan  
(1915 - 2001)





## 176

## Theotokion

Byzantine Tone 8

Basil Kazan  
(1915 - 2001)

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 --&gt;

# Dismissal

177

Arranged and adapted by  
Raymond J. George  
(1917 - 2002)

Russian Tone 1

PRIEST: Christ our God, the Existing, is blessed,  
always: now and ever, and unto ages of ages.

PRIEST: Wisdom!

Soprano  
Alto  
Tenor  
Bass

Fa - ther, bless. A - men. Pre - serve, O God, the ho -  
(Mas - ter, bless.)

- ly Or - tho - dox faith, and all Or - tho - dox Chris - tians,

un - to a - ges of a - ges. A - men.

PRIEST: O Most holy Theotokos, save us.

More hon' - ra - ble than the cher - u - bim, and more glo - rious

# 178

## Dismissal Raymond J. George

be - yond com - pare than the ser - a - phim, who with - out

stain - bar - est God the Word, and art tru - ly The -

- o - to - kos, we mag - ni - fy thee.

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

Soprano  
Alto  
Tenor  
Bass

Glory to the Father and to the Son and to the Holy Spir - it,

both now and ever and unto a ges of a - ges. A - men.

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

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

## THE BENEDICTION

PRIEST:

May Christ, our true God, through the intercessions of his all-immaculate and all-blameless holy Mother, of Saint N. (the saint of the day) of Saint N. (patron saint of the Church) and of all the saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR:

A musical score for the word "Amen". It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The treble staff has two notes: a half note on the second line (G) and a half note on the second space (A). The bass staff has two notes: a half note on the second space (A) and a half note on the second line (G). The notes are aligned vertically. Below the treble staff, the word "A - men." is written, with a hyphen between "A" and "men".

# APPENDIX

The following section contains both the "slow" and the "fast" *Glories & Now* in the 8 Byzantine tones. There are many times when a slow *Glory* or *Now* is appointed to be sung from the *Menaion* for a Saint or other commemoration, and may require a quick change of tone. It is more convenient for the chanter to have the *Glories* and *Nows*, in all tones, in one location, so that the proper tone can be found without paging through other sections of Psalm 140 or the *Aposticha*.

# Glory & Now - Slow

# A-1

## Byzantine Tone 1

Slow

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

Ho - - ly Spir - - - it.

Slow

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

a - - - ges. A - - men.

## Byzantine Tone 2

Slow

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

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

Slow

Both now and ev - ver and un - to a - ges of

a - - ges. A - - men.

# A-2 Glory & Now - Slow

Byzantine Tone 3

Slow

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

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

Slow

Both now and ev - - er and un - to

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

Byzantine Tone 4

Slow

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

Ho - - ly Spir - - - it.

Slow

Both now and ev - - er and un - to

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



Byzantine Tone 5

Slow

Glo - ry to the Fa - ther and to the

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

Slow

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

a - ges. A - - - men.

Byzantine Tone 6

Slow

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

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

Slow

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

a - ges. A - - - men.

# A-4 Glory & Now - Slow

Byzantine Tone 7

Slow

Glo - ry to the Fa - ther and to the

Son and to the Ho - ly Spir - it.

Slow

Both now and ev - er and un - to

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

Byzantine Tone 8

Slow

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

to the Ho - ly Spir - it.

Slow

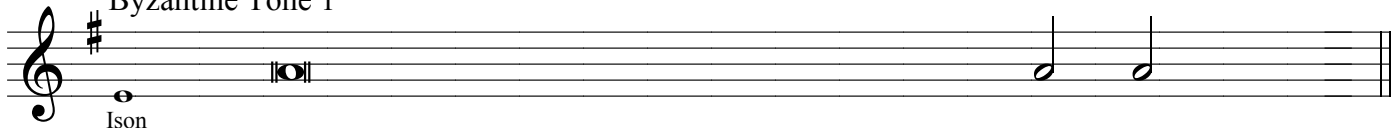
Both now and ev - er and un - to a - ges of

a - ges. A - men.

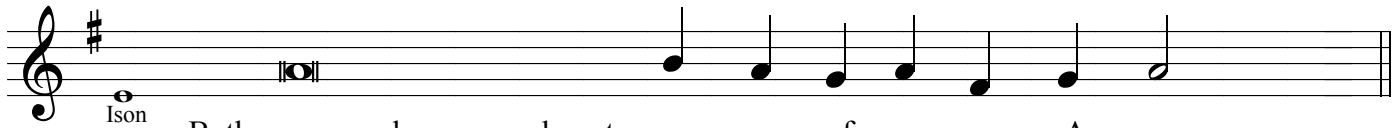
# Glory & Now - Fast

# A-5

## Byzantine Tone 1

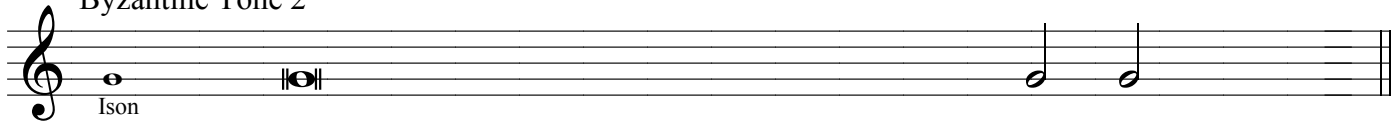


Glory to the Father and to the Son and to the Holy Spir - it.



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

## Byzantine Tone 2



Glory to the Father and to the Son and to the Holy Spir - it.



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

## Byzantine Tone 3

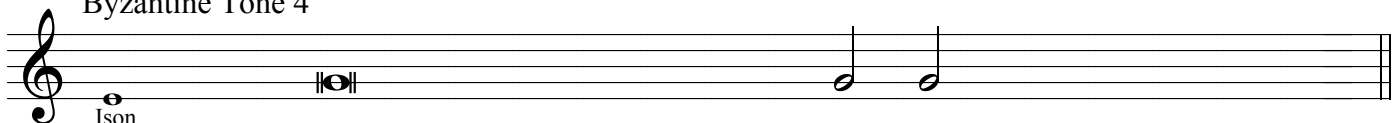


Glo-ry to the Fa - ther and to the Son and to the Ho-ly Spir - it.



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

## Byzantine Tone 4



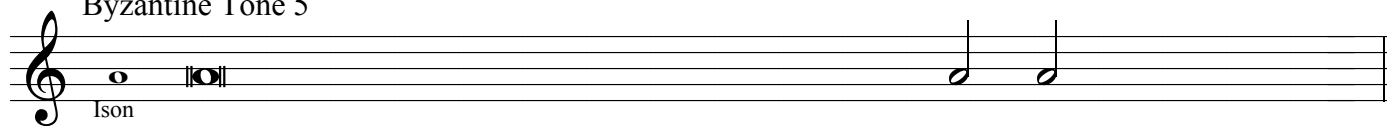
Glory to the Father and to the Son and to the Holy Spir - it.



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

# A-6 Glory & Now - Fast

## Byzantine Tone 5



Glory to the Father and to the Son and to the Holy Spir - it.

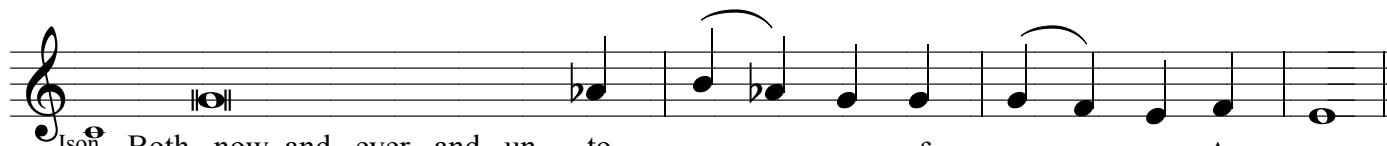


Both now and ever and un - to a - ges of a - ges. A - men.

## Byzantine Tone 6

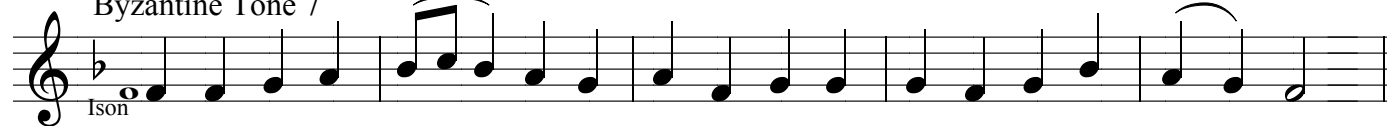


Glory to the Father and to the Son and to the Ho - ly Spir - it.



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

## Byzantine Tone 7

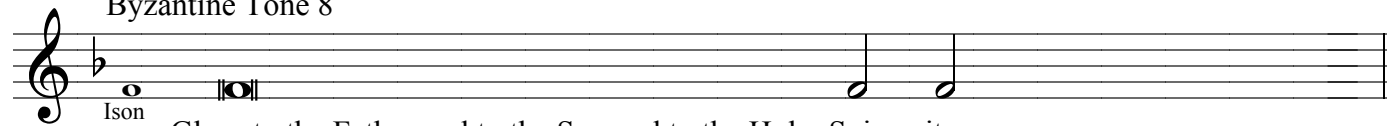


Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

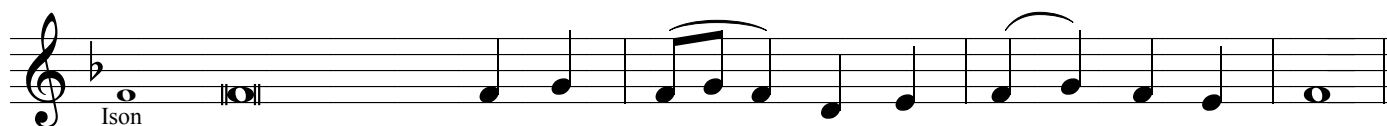


Both now and ev - ver and un - to a - ges of a - ges. A - men.

## Byzantine Tone 8



Glory to the Father and to the Son and to the Holy Spir - it.



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