

Post-Gospel Stichera

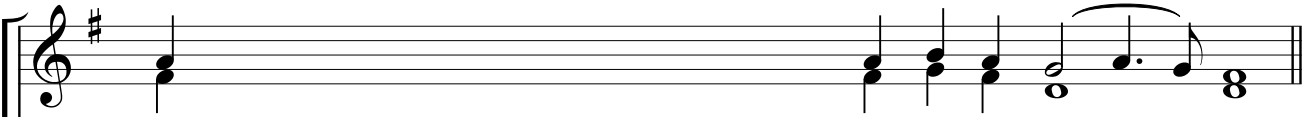
Entrance of the Theotokos into the Temple - November 21

Kievan Chant

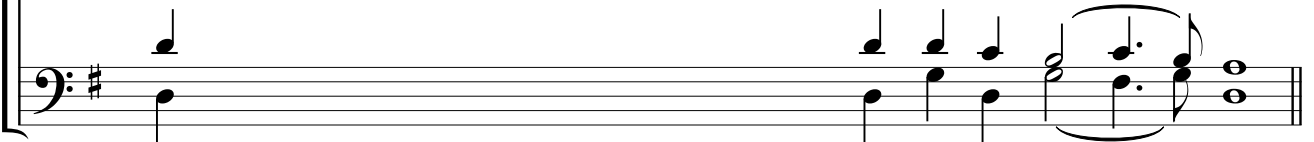
arr. from B. Ledkovsky

Tone 2


Soprano
Alto




Tenor
Bass



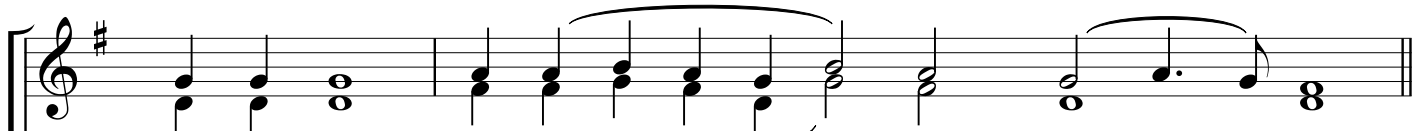
Glory to the Father, and to the Son, and to the Ho-ly Spir - it;



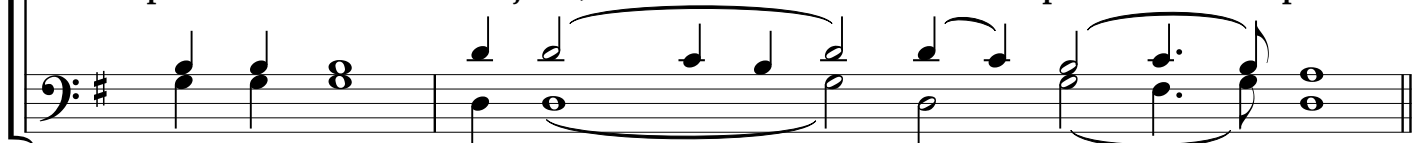
To - day — the living Temple of the great King en - ters in -

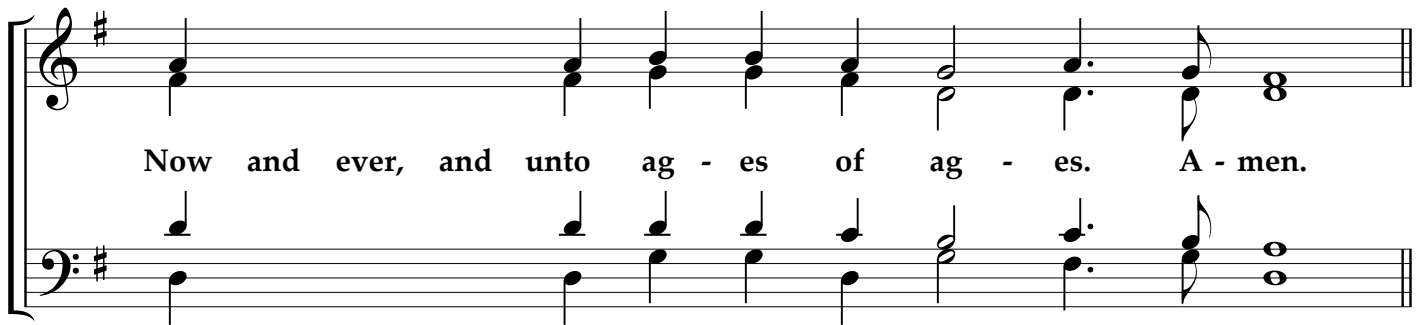


to the Tem - ple to be pre-pared as a di-vine dwell - ing

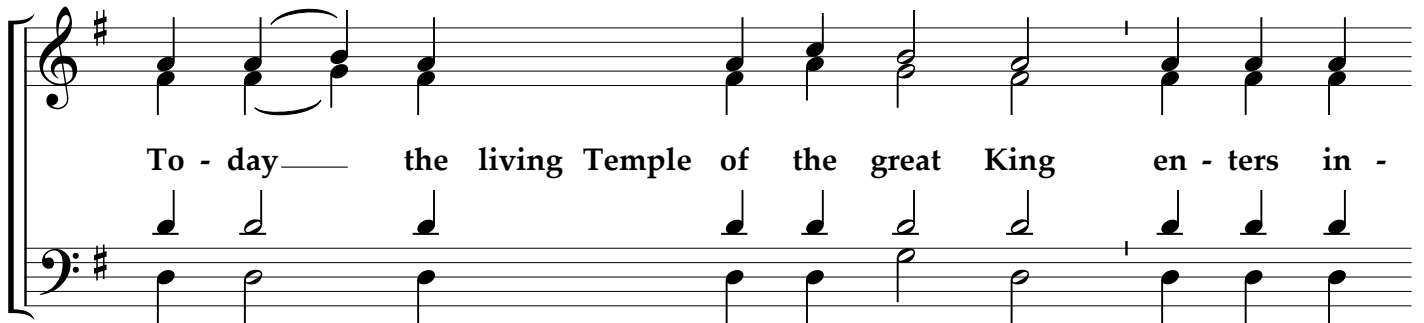


place for Him. // Re-joyce, O — peo - - ple!





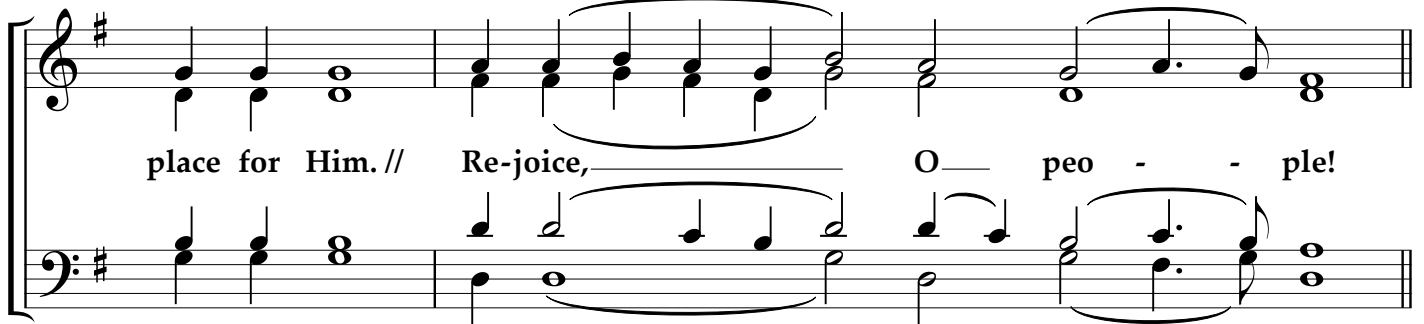
Now and ever, and unto ag - es of ag - es. A - men.



To - day — the living Temple of the great King en - ters in -



to the Tem - ple to be pre-pared as a di - vine dwell - ing



place for Him. // Re-joyce, O — peo - - ple!

Tone 6



Soprano
Alto

Have mer-cy on me, O God, ac-cording to Your great mer - cy,

Tenor
Bass

according to Your abundant mer - - - cy, // blot — out

The first system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is written in a style characteristic of Kievan chant, with long horizontal lines indicating sustained notes. The lyrics are placed between the two staves, with hyphens under 'mer' and 'cy' to indicate a long note, and a double slash after 'cy' indicating a caesura. The word 'blot' is followed by a long horizontal line, and 'out' is on the next note.

my trans - gres - - - sions!

The second system of musical notation continues the melody on two staves (treble and bass clefs, one sharp key signature). The lyrics 'my trans - gres - - - sions!' are placed between the staves, with hyphens under 'gres' and 'sions' to indicate long notes. The system ends with a double bar line.

And the sticheron in Tone 4: "Today the Theotokos..."

Post-Gospel Sticheron


Entrance of the Theotokos into the Temple - November 21

Kievan Chant

arr. from B. Ledkovsky

Tone 4

Soprano
Alto

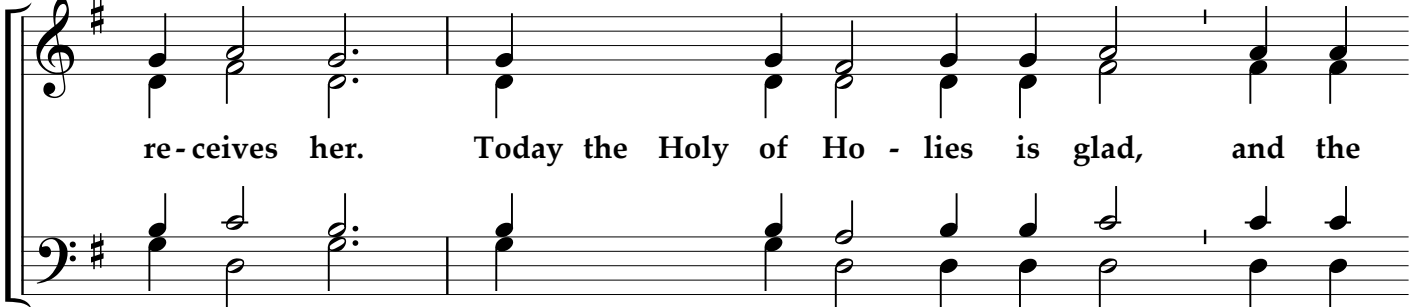


Tenor
Bass

Today the Theotokos, the Temple that is to hold — God, is



brought in - to the Tem - ple of the Lord, and Zach - a - ri - ah



re - ceives her. Today the Holy of Ho - lies is glad, and the



choir of Angels mys - tic - 'lly keeps the feast. With them let us

celebrate the feast to - day, and with Gabriel let us cry a - loud:

"Rejoice, O full of grace, the Lord is with you, // He Who has

great mer - - - cy!"