The Musical Ethos of Orthodox Lenten Services

Vladimir Morosan

Musical ethos — the ability or power of music of varying character to influence the emotions and thoughts of the hearer.

Ethos of Lenten services—repentance, return from exile, preparation for Pascha—governed textually by hymns of the Lenten Triodion.

Musically governed by “musical signals” or “auditory cues”—use of certain melodies, but even more so, today, use of certain harmonies.

Litany responses have great potential to affect the musical ethos of a service.

In Slavic practice, the so-called “Lenten melody” marks the start of Great Lent; used during weekday lenten services only.

19th-century harmony has a very specific character—tense, unstable harmony. (Example 1)
Lenten Litany Responses
(revised)

1. Traditional Russian Lenten Melody

Soprano (Harmony)
Alto (Melody)

Lord, have mercy. Grant it, O Lord.

Tenor (Filler)
Bass

To Thee, O Lord. A-men.

2. (Alternative harmony)

Soprano (Melody)
Alto (Filler)

Lord, have mercy. Grant it, O Lord.

Tenor (Harmony)
Bass

To Thee, O Lord. A-men.
Lenten Litany Responses  
(Minor Harmony)

3.  

Lord, have mercy. Grant it, O Lord.  

To Thee, O Lord. Amen.
4. **Litany Responses**

Lord, have mercy. Grant this, O Lord.

To Thee, O Lord. Amen.
The Great Litany (No. 1)
(for Great Lent)

Lord, have mercy. Lord, have mercy.

To Thee, O Lord. Amen.
The Little Litany (No. 1)
(for Great Lent)

1. Lord, have mercy. Lord, have mercy.
   To Thee, O Lord. Amen.

2. Lord, have mercy.
   To Thee, O Lord. Amen.

Fr. Sergei Glagolev
(1985)

Soprano
Alto
Tenor
Bass

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SAG 051b
The Augmented Litany (No. 1)
(for Great Lent)

Fr. Sergei Glagolev
(1985)

Lord, have mercy.

Lord, have mercy.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Amen.
The Litany of Supplication (No. 1)
(for Great Lent)

Fr. Sergei Glagolev (1985)

Soprano
Alto
Tenor
Bass

1. Lord, have mercy.
2. Lord, have mercy.

1. Grant it, O Lord.
2. Grant it, O Lord.

1. To Thee, O Lord.

And to your spirit To Thee, O Lord.
The Great Litany (No. 2)
(for Great Lent)

Fr. Sergei Glagolev

Soprano
Alto
Tenor
Bass

Lord, have mercy. Lord, have mercy.

Lord, have mercy. To Thee, O Lord. Amen.
The Little Litany (No. 2)
(for Great Lent)

Fr. Sergei Glagolev

Lord, have mercy. Lord, have mercy.

To Thee, O Lord. Amen.
The Augmented Litany (No. 2)
(for Great Lent)

Fr. Sergei Glagolev

Soprano
Alto
Tenor
Bass

Adagio. \( \dot{q} = 66–72 \)

Andante. \( \dot{q} = 81–92 \)

Lord, have mercy. Lord, have mercy.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Amen.
Litany of the Catechumens
(for Great Lent)

Fr. Sergei Glagolev

Soprano
Alto
Tenor
Bass

Sub costly.
Lord, have mercy. Lord, have mercy. Lord, have mercy.

To Thee, O Lord.
A-men.

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SAG 052d
Litany of the Faithful
(for Great Lent)

Fr. Sergei Glagolev

Lord, have mercy. Amen.

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The Litany of Supplication (No. 2)
(for Great Lent)

Fr. Sergei Glagolev

Lord, have mercy. Lord, have mercy.

Grant it, O Lord. To Thee, O Lord. Amen.

And with your spirit. To Thee, O Lord.
The First Antiphon
(Psalms 119 through 123)

Psalm 119 [120]

R: In my distress I cry to the Lord,
that He may answer me.

L: Deliver me, O Lord, from lying lips
from a deceitful tongue.

R: What shall be given to you
and what more shall be done to you, you deceitful tongue?

L: A warrior’s sharp arrows
with glowing coals of the broom tree.

R: Woe is me, that I sojourn in Meshech,
that I dwell among the tents of Kedar.

L: Too long have I had my dwelling among those who hate peace.
I am for peace; but when I speak, they are for war.

Psalm 120 [121]

R: I lift up mine eyes to the hills.
From whence does my help come?

L: My help comes from the Lord,
who made heaven and earth.

R: He will not let your foot be moved.
He who keeps you will not slumber.

L: Behold, He who keeps Israel.
will neither slumber nor sleep.

R: The Lord is your keeper.
the Lord is your shade on your right hand.

L: The sun shall not smite you by day
nor the moon by night.

R: The Lord will keep you from all evil.
He will keep your life.

L: The Lord will keep your going out and your coming in
from this time forth and forever more.
Psalm 121 [122]

R: I was glad when they said to me, “Let us go to the house of the Lord.”
Our feet have been standing within your gates, O Jerusalem.

L: Jerusalem, built as a city bound firmly together,
to which the tribes go up,

R: The tribes of the Lord, as was decreed for Israel,
to give thanks to the name of the Lord.

L: There thrones for judgment were set,
the thrones of the house of David.

R: Pray for the peace of Jerusalem: “May they prosper who love you!
Peace be within your walls and security within your towers!”

L: For my brethren and companions’ sake
I will say, “Peace be within you.”

R: For the sake of the house of the Lord our God
I will seek your good.

Psalm 122 [123]

L: To You, I lift up mine eyes,
You who are enthroned in the heavens.

R: Behold, as the eyes of a servant look to the hand of their master,
as the eyes of a maid to the hand of her mistress,

L: So our eyes look to the Lord our God
till He have mercy upon us.

R: Have mercy upon us, O Lord, have mercy upon us,
for we have had more than enough of contempt.

L: Too long our soul has been sated with the scorn of those who are at ease,
the contempt of the proud.

Psalm 123 [124]

R: “If it had not been the Lord who was on our side,” let Israel now say:
If it had not been the Lord who was on our side, when men rose up against us,

L: Then they would have swallowed us alive,
when their anger was kindled against us.
R: Then the flood would have swept us away.
The torrent would have gone over us, the raging waters.

L: Blessed be the Lord,
who has not given us as prey to their teeth.

R: We have escaped as a bird from the snare of the fowlers.
The snare is broken and we have escaped.

L: Our help is in the name of the Lord,
who made heaven and earth.

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

L: Alleluia, alleluia, alleluia,
Glory to You, O God.

R: Alleluia, alleluia, alleluia,
Glory to You, O God.

R and L: Alleluia, alleluia, alleluia,
Glory to You, O God.
The Second Antiphon
(Psalms 124 through 128)

Psalm 124 [125]

R: Those who trust in the Lord are like Mount Zion,
   which cannot be moved but abides forever.

L: As the mountains are round about Jerusalem,
   so the Lord is round about His people from this time and forever more.

R: For the scepter of wickedness shall not rest upon the land allotted to the righteous,
   Lest the righteous put forth their hands to do wrong.

L: Do good, O Lord, to those who are good,
   and to those who are upright in their hearts!

R: But those who turn aside upon their crooked ways, the Lord will lead away with evildoers.
   Peace be in Israel!

Psalm 125 [126]

L: When the Lord brought back those who returned to Zion,
   we were like those who dream.

R: Then our mouth was filled with laughter,
   and our tongue with shouts of joy.

L: Then they said among the nations, “The Lord has done great things for them.”
   The Lord has done great things for us, we are glad.

R: Restore our fortunes, O Lord,
   like the watercourses in the Negeb.

L: May those who sow in tears reap with shouts of joy!
   He that goes forth weeping, bearing the seeds for sowing,

R: shall come home with shouts of joy,
   bringing his sheaves with him.

Psalm 126 [127]

L: Unless the Lord builds the house
   those who build it labor in vain.
R: Unless the Lord watches over the city
the watchman stays awake in vain.

L: It is in vain that you rise up early and go late to rest, eating the bread of anxious toil,
so He gives to His beloved sleep.

R: Lo, sons are a heritage from the Lord, the fruit of the womb a reward.
Like arrows in the hand of a warrior are the sons of one’s youth.

L: Happy is the man who has his quiver full of them!
He shall not be put to shame when he speaks to his enemies in the gate.

Psalm 127 [128]

R: Blessed is every one who fears the Lord,
who walks in His ways.

L: You shall eat the fruit of the labor of your hands,
You shall be happy and it shall be well with you.

R: Your wife will be like a fruitful vine within your house.
Your children will be like olive shoots around your table.

L: Lo, thus shall the man be blest
who fears the Lord!

R: The Lord bless you from Zion!
May you see the prosperity of Jerusalem all the days of your life!

L: May you see your children’s children!
Peace be upon Israel!

Psalm 128 [129]

R: “Sorely have they afflicted me from my youth,”
let Israel now say:

L: Sorely have they afflicted me from my youth,
yet they have not prevailed against me.

R: The plowers plowed upon my back.
They made long their furrows.

L: The Lord is righteous:
He has cut the cords of the wicked.

R: May all who hate Zion
be put to shame and turned backward!

L: Let them be like the grass on the house tops, which withers before it grows up,

R: with which the reaper does not fill his hand or the binder of sheaves his bosom,

L: While those who pass by do not say: The blessing of the Lord be upon you!

R: We bless you in the name of the Lord.

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

R: Alleluia, alleluia, alleluia, Glory to You, O God.

L: Alleluia, alleluia, alleluia, Glory to You, O God.

R and L: Alleluia, alleluia, alleluia, Glory to You, O God.
The Third Antiphon
(Psalms 129 through 133)

Psalm 129 [130]

R: Out of the depths I cry to You, O Lord,
   Lord, hear my voice.

L: Let Your ears be attentive
   to the voice of my supplications.

R: If You, O Lord, should mark iniquities,
   Lord, who could stand.

L: But there is forgiveness with You,
   that You may be feared.

R: I wait for the Lord
   My soul waits, and in His word, I hope.

L: My soul waits for the Lord more than the watchman for the morning:
   more than the watchman for the morning.

R: O Israel, hope in the Lord,
   for with the Lord there is mercy,

L: And with Him is plenteous redemption,
   and he will redeem Israel from all his iniquities.

Psalm 130 [131]

R: O Lord, my heart is not lifted up.
   Mine eyes are not raised too high.

L: I do not occupy myself with things
   too great and too marvelous for me.

R: But I have calmed and quieted my soul
   like a child quieted at its mother’s breast.

L: O Israel, hope in the Lord
   from this time forth and forever more!
Psalm 131 [132]

R: Remember, O Lord, in David’s favor all the hardships he endured:

L: How he swore to the Lord and vowed to the Mighty One of Jacob:

R: “I will not enter my house or get into my bed; I will not give sleep to mine eyes or slumber to mine eyelids until I find a place for the Lord, a dwelling for the Mighty One of Jacob.”

L: “Let us go to His dwelling place! Let us worship at His footstool!”

R: Arise, O Lord, and go to Your resting place, You and the ark of Your might.

L: Let Your priests be clothed with righteousness, and let Your saints shout for joy!

R: For Your servant David’s sake, Do not turn away the face of Your anointed one!

L: The Lord swore to David a sure oath from which He will not turn back:

R: “One of the sons of your body I will set on your throne.

L: If your sons keep my covenant and my testimonies which I shall teach them,

R: their sons also for ever shall sit upon your throne.

L: For the Lord has chosen Zion, He has desired it for His habitation:

R: “This is my resting place for ever. Here I will dwell, for I have desired it.

L: I will abundantly bless her provisions. I will satisfy her poor with bread.

R: Her priests I will clothe with salvation, and her saints will shout for joy.
**Psalm 132 [133]**

*L:* There I will make a horn to sprout for **David**.
   I have prepared a lamp for mine **anointed**.

*R:* His enemies I will **clothe** with shame,
   but upon himself his crown will shed its **luster**.”

**Psalm 133 [134]**

*L:* Behold, how good and **pleasant** it is
   when brothers dwell in **unity**!

*R:* It is like the precious **oil** upon the head
   running down upon the beard,

*L:* the beard of **Aaron**,
   running down on the **collar** of his robes.

*R:* It is like the dew of **Hermon**,
   which falls on the mountains of **Zion**.

*L:* For the Lord has commanded the **blessing**:
   Life for **evermore**!

**Psalm 133 [134]**

*R:* Come, bless the Lord, you **servants** of the Lord,
   who stand by night in the **house** of the Lord.

*L:* Lift up your hands to the **holy** place
   and **bless** the Lord!

*R:* May the Lord bless you from **Zion**,
   He who made **heaven** and earth.

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

*R:* Alleluia, alleluia, alleluia,
   Glory to **You**, O God.

*L:* Alleluia, alleluia, alleluia,
   Glory to **You**, O God.

*R and L:* Alleluia, alleluia, alleluia,
   Glory to **You**, O God.
Psalm 46 [47]

R: Clap your hands, all ye nations;
shout unto God with a voice of rejoicing.

L: For the Lord Most High is terrible,
a great King over all the earth.

R: He hath subdued peoples under us,
and nations under our feet.

L: God is gone up in jubilation,
the Lord with the voice of the trumpet.

R: Sing praises unto our God, sing praises;
sing praises to our King, sing praises.

L: For God is king of all the earth,
sing praises with understanding.

R: God is king over the nations;
God sitteth upon His holy throne.

L: The princes of the peoples are gathered together with the God of Abraham;
for God’s mighty ones of the earth are greatly exalted.

Psalm 47 [48]

R: Great is the Lord, and greatly to be praised, in the city of our God,
in His holy mountain, in the well-rooted joy of all the earth;

L: the mountains of Zion on the sides of the north,
the city of the great King.

R: God is known in her towers,
when He cometh to help her.

L: For lo, the kings of the earth were assembled;
they came together.
R: When they saw her thus they marveled, they were troubled, they were shaken, trembling took hold of them; there were pangs as of a woman in travail.

L: With a vehement wind shalt Thou shatter the ships of Tharsis,

R: Even as we have heard, so too we have seen in the city of the Lord of hosts, in the city of our God. God hath laid her foundations unto eternity.

L: We have thought, O God, of Thy mercy in the midst of Thy people.

R: According to Thy Name, O God, so is Thy praise also unto the ends of the earth; Thy right hand is full of righteousness.

L: Let Mount Zion be glad, and let the daughters of Judah rejoice, because of Thy judgments, O Lord.

R: Encircle Zion and encompass her; tell her story in her towers. Set your hearts upon her strength, and consider her bulwarks, that ye may tell it to another generation.

L: For He is our God forever, yea forever and ever; He shall shepherd us unto the ages.

Psalm 48 [49]

R: Hear this, all ye nations; give ear, all ye that inhabit the world,

L: both ye that are born of earth, and ye sons of men, rich and poor men together.

R: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

L: I will incline mine ear unto a parable; I will unfold my problem on the psaltery.
R: Wherefore should I fear in an evil day?  
The iniquity at my heel shall compass me about.

L: There are some that trust in their strength,  
and boast themselves in the multitude of their riches.

R: A brother cannot redeem;  
shall a man redeem?

L: He shall not give to God a ransom for himself,  
nor the price of the redemption of his own soul, though he hath labored forever, and shall live to the end.

R: For he shall not see corruption,  
when he shall see wise men dying.

L: The mindless man and the witless shall perish together,  
and they shall leave their riches to others.

R: And their graves shall be their houses unto eternity,  
their dwelling places unto generation and generation, though they have called their lands after their own names.

L: And man, being in honor, did not understand;  
he is compared to the mindless cattle, and is become like unto them.

R: This way of theirs is a stumbling-block for them,  
yet afterwards they will please with their mouth.

L: Like sheep they are laid in Hades;  
death shall be their shepherd.

R: And the upright shall have dominion over them in the morning, and their help shall wax old in Hades;  
they have been cast out from their glory.

L: Yet God shall redeem my soul out of the hand of Hades,  
when he receiveth me.

R: Be not afraid when a man becometh rich,  
nor when the glory of his house is increased.
L: For when he dieth he shall carry nothing away,  
    nor shall his glory descend after him.

R: For his soul shall be blessed in his lifetime;  
    he will acknowledge Thee while Thou doest good unto him.

L: He shall enter into the generation of his fathers;  
    he shall not see light unto eternity.

R: And man, being in honor, did not understand;  
    he is compared to the mindless cattle, and is become like unto them.

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

R: Alleluia, alleluia, alleluia,  
    Glory to Thee, O God.

L: Alleluia, alleluia, alleluia,  
    Glory to Thee, O God.

R and L: Alleluia, alleluia, alleluia,  
    Glory to Thee, O God.
Psalm 49 [50]

R: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

L: Out of Zion is the magnificence of His comeliness.

R: God shall come visibly, yea, our God, and shall not keep silence.

L: Fire shall blaze before Him, and round about Him shall there be a mighty tempest.

R: He shall summon Heaven above and the earth that He may judge His people.

L: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

R: And the Heavens shall declare His righteousness, for God is judge.

L: Hear, O my people, and I will speak unto thee, O Israel, and I will testify against thee; I am God, thy God.

R: Not for sacrifices will I reprove thee; nay, thy whole-burnt offerings are continually before Me.

L: I will not welcome bullocks out of thy house, nor he-goats out of thy flocks.

R: For Mine are all the beasts of the field, cattle on the mountains, and oxen.
L: I know all the **fowls** of the air,
    and with Me is the **beauty** of the field.

R: If I hunger, not to thee will I **tell** it;
    for Mine is the world, and the **fullness** thereof.

L: Shall I eat of the **flesh** of bulls?
    Or the blood of goats, shall I **drink** it?

R: Sacrifice unto God a **sacrifice** of praise,
    and pay unto the Most **High** thy vows.

L: And call upon Me in the day of thine **affliction**,
    and I will deliver thee, and thou shalt **glorify** Me.

R: But unto the sinner **God** hath said:
    “Why declarest thou My statutes and takest up My **covenant** in thy mouth?

L: Thou hast hated **instruction**,
    and hast cast out My words behind thee.

R: If thou sawest a thief, thou didst **run** with him;
    and with the adulterer thou hast set thy **portion**.

L: Thy mouth hath abounded with **evil**,
    and thy tongue hath woven deceits.

R: Thou didst sit down and speak against thy brother, and against thine own mother’s son didst thou lay a **stumbling-block**;
    these things thou didst, and I kept **silence**.

L: Thou didst think an iniquity that I should be **like** unto thee;
    I will reprove thee, and bring thy sins **before** thy face.

R: Wherefore, understand these things, ye that forget **God**,
    lest He snatch you away and there be none to **deliver** you.

L: A sacrifice of praise shall **glorify** Me,
    and there is the way wherein I shall show unto him My **salvation**.”
Psalm 50 [51]

*R:* Have mercy on me, O God, according to Thy Great Mercy;
and according to the multitude of Thy compassions blot out my transgression.

*L:* Wash me thoroughly from mine iniquity,
and **cleanse** me from my sin.

*R:* For I know mine iniquity,
and my sin is ever before me.

*L:* Against Thee only have I sinned and done this evil before Thee,
that Thou mightest be justified in Thy words, and prevail when **Thou** art judged.

*R:* For behold, I was conceived in iniquities,
and in sins did my mother **bear** me.

*L:* For behold, Thou hast **loved** truth;
the hidden and secret things of Thy wisdom hast Thou made **manifest** unto me.

*R:* Thou shalt sprinkle me with hyssop, and I shall be **made** clean;
Thou shalt wash me, and I shall be made **whiter** than snow.

*L:* Thou shalt make me to hear joy and **gladness**;
the bones that be humbled, **they** shall rejoice.

*R:* Turn Thy face away from my sins,
and blot out all mine iniquities.

*L:* Create in me a **clean** heart, O God,
and renew a right spirit within **me**.

*R:* Cast me not away from Thy **presence**,
and take not Thy Holy **Spirit** from me.

*L:* Restore unto me the joy of Thy salvation,
and with Thy governing Spirit **establish** me.

*R:* I shall teach transgressors Thy ways,
and the ungodly shall turn **back** unto Thee.
L: Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

R: O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

L: For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

R: A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

L: Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up.

R: Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

L: Then shall they offer bullocks upon Thine altar.

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

L: Alleluia, alleluia, alleluia, Glory to Thee, O God.

R: Alleluia, alleluia, alleluia, Glory to Thee, O God.

R and L: Alleluia, alleluia, alleluia, Glory to Thee, O God.
The Third Antiphon
(Psalms 51 through 54)

Psalm 51 [52]

L: Why dost thou boast in evil, O mighty man, and in iniquity all the day long?
   Thy tongue hath devised unrighteousness, like a sharpened razor hast thou wrought deceit.

R: Thou hast loved evil more than goodness,
   unrighteousness more than to speak righteousness.

L: Thou hast loved all the words of engulfing ruin,
   and a deceitful tongue.

R: Wherefore, God will destroy thee at the end,
   He will pluck thee out and remove thee from thy dwelling place, and thy root out of the land of the living.

L: The righteous shall see and fear,
   and shall laugh at him, and say:

R: Lo, this is the man that made not God his helper, but trusted in the abundance of his riches,
   and strengthened himself in his vanity.

L: But as for me, I am like a fruitful olive tree in the house of the Lord;
   I have hoped in the mercy of God forever, and unto the ages of ages.

R: I will give praise unto Thee forever, for what Thou hast done,
   and I will wait on Thy Name, for it is good before Thy saints.

Psalm 52 [53]

L: The fool hath said in his heart: There is no God.
   They are corrupt and are abominable in iniquities; there is none that doeth good.

R: God looked down from heaven upon the sons of man,
   to see if there be any that understand or seek after God.

L: They are all gone astray, they are altogether rendered useless;
   there is none that doeth good, no not one.
R: Shall not all they that work iniquity come to understanding, they that eat up my people as they eat bread?

L: They have not called upon the Lord. There have they feared with fear where no fear is.

R: For God hath scattered the bones of man-pleasers; they have been put to shame, because God hath set them at nought.

L: Who shall give out of Zion the salvation of Israel? When God hath turned back the captivity of His people, Jacob shall rejoice and Israel shall be glad.

Psalm 53 [54]

R: O God, in Thy Name save me, and in Thy strength do Thou judge me.

L: O God, hearken unto my prayer, give ear unto the words of my mouth.

R: For strangers are risen up against me, and mighty men have sought after my soul and have not set God before themselves.

L: For behold, God helpeth me, and the Lord is the protector of my soul.

R: He will bring evils upon mine enemies. Utterly destroy them by Thy truth.

L: Willingly shall I sacrifice unto Thee; I will confess Thy Name, O Lord, for it is good.

R: For out of every affliction hast Thou delivered me, and mine eye hath looked down upon mine enemies.

[Stop and wait until the Holy Gifts are transfered from the altar to the prothesis table.]

Psalm 54 [55]

L: Give ear, O God, unto my prayer, and disdain not my supplication; attend unto me, and hear me.

R: I was grieved in my meditation, and I was troubled at the voice of the enemy and at the oppression of the sinner;
L: because they have turned iniquity upon me,
and with wrath were they angry against me.

R: My heart is troubled within me,
and the terror of death is fallen upon me.

L: Fear and trembling are come upon me,
and darkness hath covered me.

R: And I said: Who will give me wings like a dove?
And I will fly, and be at rest.

L: Lo, I have fled afar off
and have dwelt in the wilderness.

R: I waited for God that saveth me
from faintheartedness and from tempest.

L: Plunge them into the depths, O Lord, and divide their tongues,
for I have seen iniquity and gainsaying in the city.

R: Day and night they go round about her upon her walls;
iniquity and toil and unrighteousness are in the midst of her.

L: And usury and deceit
have not parted from her streets.

R: For if mine enemy had reviled me,
I might have endured it.

L: And if he that hateth me had spoken boastful words against me,
I might have hid myself from him.

R: But thou it was, O man of like soul with me,
my guide and my familiar friend,

L: Thou who together with me didst sweeten my repasts;
in the house of God I walked with thee in oneness of mind.

R: Let death come upon such ones,
and let them go down alive into Hades.

L: For wickedness is in their dwellings,
and in the midst of them.
R: As for me, unto God have I cried, and the Lord hearkened unto me.

L: Evening, morning, and noonday will I tell of it and will declare it, and He will hear my voice.

R: He will redeem my soul in peace from them that draw nigh unto me, for they among many were with me.

L: God will hear, and He will humble them, He that is before the ages.

R: For to them there is no requital, because they have not feared God; He hath stretched forth His hand in retribution.

L: They have defiled His covenant; they were scattered by the wrath of His countenance, and their hearts have convened.

R: Their words were smoother than oil, and yet they are darts.

L: Cast thy care upon the Lord, and He will nourish thee; He will never permit the righteous to be shaken.

R: But Thou, O God, shalt bring those men down into the pit of destruction.

L: Bloody and deceitful men shall not live out half their days; but as for me, O Lord, I will hope in Thee.

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

L: Alleluia, alleluia, alleluia, Glory to Thee, O God.

R: Alleluia, alleluia, alleluia, Glory to Thee, O God.

R and L: Alleluia, alleluia, alleluia, Glory to Thee, O God.
Akathist Pattern

Pattern repeats as needed.
The Akathist Hymn

ALLELUIA

Traditional Russian Akathist melody

Soprano Alto

Alleluia, al-le-lu-ia, al-le-lu-ia.

Tenor Bass
The text of the Akathist Hymn has been stylistically adapted from the translation of Archimandrite Ephrem (Lash).

2014 VM
O Heavenly King

O Heavenly King, the Comforter, the Spirit of Truth,

Who art everywhere and fill est all things. Treasury of blessings,

and Giver of Life: Come and abide in us, and cleanse us from

every impurity, and save our souls, O Good One!
The SERVICE of the AKATHIST HYMN

PRIEST: Blessed is our God, Now and ever and unto the ages of ages.

CHOIR: Amen.

CHOIR: O Heavenly King, the Comforter, the Spirit of Truth; Who art everywhere present and fillest all things; Treasury of blessings and Giver of Life; come and abide in us and cleanse us from every impurity, and save our souls, O Good One.

READER: Holy God! Holy Mighty! Holy Immortal! Have mercy upon us. (3x)

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

O Most-holy Trinity, have mercy upon us. O Lord, blot out our sins. O Master pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord have mercy. (3x)

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

Our Father Who art in the heavens, 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 the evil one.

PRIEST: For Thine is the Kingdom, and the Power, and the Glory: now and ever and unto the ages of ages.

READER: Amen. Lord have mercy. (12x)

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

Come, let us worship 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 Himself our King and our God!
PSALM 69

O God, be attentive unto helping me;
   O Lord, make haste to help me.
Let them be shamed and confounded
   that seek after my soul.
Let them be turned back and brought to shame
   that desire evils against me.
Let them be turned back straightway in shame
   that say unto me: Well done! Well done!
Let them be glad and rejoice in Thee all that seek after Thee, O God,
   and let them that love Thy salvation say continually: The Lord be
   magnified.
But as for me, I poor and needy;
   O God, come unto mine aid.
My helper and my deliverer art Thou, O Lord;
   make no long tarrying.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth;
   hearken unto me in Thy righteousness.
And enter not into judgment with Thy servant,
   for in Thy sight shall no man living be justified.
For the enemy had persecuted my soul;
   he hath humbled my life down to the earth.
He hath sat me in darkness
   as those that have been long dead,
and my spirit within me is become despondent;
   within me my heart is troubled.
I remembered days of old, I meditated on all Thy works,
   I pondered on the creations of Thy hands.
I stretched forth my hands unto Thee;
   my soul thirsteth after Thee like a waterless land.
Quickly hear me, O Lord;
   my spirit hath fainted away.
Turn not Thy face away from me,
   lest I be like unto them that go down into the pit.
Cause me to hear Thy mercy in the morning;
   for in Thee have I put my hope.
Cause me to know, O Lord, the way wherein I should walk;
   for unto Thee have I lifted up my soul.
Rescue me from mine enemies, O Lord;
   unto Thee have I fled for refuge.
Teach me to do Thy will,
   for Thou art my God.
Thy good spirit shall lead me in the land of uprightness;
    for Thy names’s sake, O Lord, shall Thou quicken me.
In Thy righteousness shalt Thou bring my soul out of affliction,
    and in Thy mercy shall Thou utterly destroy mine enemies.
Thou shall cut off all them that afflict my soul,
    for I am Thy servant.
Hearken unto me, O Lord, in Thy righteousness,
    and enter not into judgment with Thy servant. (2x)
Thy good spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now
and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia. Glory to Thee O God. (3x)

THE LESSER DOXOLOGY

Glory be to God on high,
    and on earth peace, good will toward men.
We praise Thee, we bless Thee, we worship Thee, we glorify Thee,
    we give thanks to Thee for Thy great glory.
O Lord, Heavenly King, God the Father almighty;
    O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.
O Lord God, lamb of God, Son of the Father,
    that taketh away the sin of the world, have mercy on us.
Thou that taketh away the sins of the world,
    receive our prayer.
Thou that sittest at the right hand of the Father,
    have mercy on us.
For Thou alone art holy. Thou alone art Lord, Jesus Christ,
    in the glory of God the Father. Amen.

Every day I will bless Thee and praise Thy name forever,
    even unto ages of ages.
Lord, Thou hast been our refuge from generation to generation.
I said: O Lord, have mercy on me;
    heal my soul, for I have sinned against Thee.
Lord, unto Thee have I fled for refuge;
    teach me to do Thy will, for Thou art my God.
For in Thee is the fountain of life;
    in Thy light shall we see light.
O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this night 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 commandments.
Blessed art Thou, O Holy One:
enlighten me with Thy precepts.

O Lord, Thy mercy is from everlasting;
despise not the works of Thy hands.
To Thee belongeth praise, to Thee belongeth a song,
to Thee belongeth glory,
to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father almighty, Maker of heaven and earth,
and of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, the only-begotten,
begotten of the Father before all ages.
Light of Light: true God of true God; begotten, not made; of one
essence with the Father, by whom all things were made;
who for us men and for our salvation came down from heaven, and
was incarnate of the Holy Spirit and the Virgin Mary, and became man.
And He was crucified for us under Pontius Pilate, and suffered, and was
buried.
And the third day he rose again, according to the Scriptures,
and ascended into heaven, and sits at the right hand of the Father;
and he shall come again with glory to judge the living and the dead;
whose Kingdom shall have no end.
And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from
the Father;
who with the Father and the Son together is worshipped and glorified;
who spoke by the prophets.
In one Holy Catholic, and Apostolic Church.
I confess one baptism for the remission of sins.
I look for the resurrection of the dead, and the life of the age to come.
Amen.
Hymn to the Theotokos

Common Chant
Tone 7

Soprano  
It is truly meet to bless thee, O Theotokos,

Alto  
ever blessed and most pure, and the Mother of our God.

Tenor  
More honourable than the Cherubim and more

Bass  
glorious beyond compare than the Seraphim, without

(meody  
corruption thou gavest birth to God the Word,

in Alto)  
true Theotokos, we magnify thee.
Akathist to the Most Holy Theotokos

TROPARION

Common Chant
Tone 8

Soprano

Alto

Taking knowledge of the secret command,

Tenor

Bass

the bodiless archangel went with haste to Joseph’s dwelling

and said to her that knew not wedlock: “He who in His

self-abasement bowed the heavens and came down is housed en-

thine

tirely and unchanging in thee. I see Him take the form of
a servant in your womb, and in wonder I cry to thee:

'Rejoice, O Bride without bridegroom!"
O Victorious Leader - A

KONTAKION TO THE THEOTOKOS

Sarov Monastery Chant
arr. Nicholas C. Custer

Soprano Alto

Tenor Bass

O Vict-ior-ious Lead-er of um-phant hosts, we thy ser-vants, de-liv-

ered from evil, sing our grate-ful thanks to thee, O The-o-to-kos. As thou dost pos-sess in-
vin- ci-ble might, set us free from
eve - ry cal - lam-i-ty, so that we may_
sing: “Re - joice, Bride with-out bride - groom!”
O Victorious Leader of triumphant hosts!

We thy servants, delivered from evil, sing our grateful thanks to thee,

O Theotokos! As thou dost possess invincible might,

set us free from every calamity,

so that we may sing: “Rejoice, O unwedded Bride!”
Rejoice, thou through whom joy will shine out, Rejoice, thou through whom the curse will cease. Rejoice, recalling of fallen Adam, Rejoice, redemption of the tears of Eve. Rejoice, height hard to climb for human thoughts, Rejoice, depth hard to scan even for angels' eyes. Rejoice, for thou are a throne for the King.

(Rejoice, for you carry...)
Rejoice, for thou dost carry the One who carries all. Rejoice, star that makes visible the Sun, Rejoice, womb of divine incarnation. Rejoice, thou through whom creation is renewed. Rejoice, thou through whom the Creator becomes a babe. Rejoice, Bride without bridegroom.
Section One. The Annunciation

Ikos 1

A prince of the angels was sent from heaven, to say to the Theotokos, ‘Rejoice!’ [3x] And as, at his bodiless voice, he saw Thee, Lord, embodied, he was astounded and stood still, crying out to her like this:

Rejoice, thou through whom joy will shine out,
Rejoice, thou through whom the curse will cease.
Rejoice, recalling of fall-en Ad-am,
Rejoice, redemption of the tears of Eve. /
Rejoice, height hard to climb for hu-man thoughts,
Rejoice, depth hard to scan even for an-gels’ eyes.
Rejoice, for thou art a throne for the King,
Rejoice, for thou dost carry the One who carries all. /
Rejoice, star that makes vis-i-ble the Sun,
Rejoice, womb of divine in-car-na-tion.
Rejoice, thou through whom cre-a-tion is renewed.
    Rejoice, thou through whom the Cre-a-tor becomes a babe./ /
Rejoice, Bride with-out bride-groom.

Kontakion 1

But the holy Virgin, seeing herself pure, says boldly to Gabriel, ‘The strangeness of thy words seems hard for my soul to accept. For from a conception without seed thou foretellest pregnancy, as thou criest: Alle-luia!’

alleluia
Iкос 2

Calling to the ministering angel, the Virgin sought to know unknown knowledge, ‘From a pure womb how can a son be born? Tell me.’ He spoke to her in fear, only crying out:

Rejoice, initiate of an in-ef-la-ble coun-sel,
Rejoice, faith in things that de-mand si-lence.
Rejoice, beginning of Christ’s won-ders,
Rejoice, crown of his teach-ings. /
Rejoice, heavenly ladder by which God_ came down,
Rejoice, bridge, leading those from earth to heav-en.
Rejoice, wonder well-known among the an-gels,
Rejoice, wound much lamented by the de-mons. /
Rejoice, for ineffably thou gav-est birth to the Light,
Rejoice, for to none didst thou reveal the mys-te-ry.
Rejoice, thou that surpassest the knowl-edge of the wise,
Rejoice, thou that pourest light on the minds of be-liev-ers./ /
Rejoice, Bride with-out bride-groom.

Контакион 2

Divine power of the Most High then overshadowed for conception the one who knew not wedlock. And He made her womb fruitful as a fertile field for all who wish to reap salvation as they sing: Alleluia!
Iкос 3

Enclosing God within her womb, the Virgin hastened to Elizabeth; whose infant at once recognized her greeting, and rejoicing with leaps as though with songs, cried out to the Theotokos:

Rejoice, vine with a branch that does not with-er,
Rejoice, orchard of fruit that bears no taint.
Rejoice, for thou dost husband the Husbandman who lov-eth mankind,
Rejoice, for thou dost cultivate the Cul-ti-va-tor of our life./
Rejoice, plow-land yielding a rich harvest of com-pas-sion,
Rejoice, table laden with abundance of mer-cy.
Rejoice, for thou makest the meadow of de-light flow-er again,
Rejoice, for thou makest ready a ha-ven for the soul. /
Rejoice, acceptable incense of in-ter-ces-sion,
Rejoice, propitiation for the whole world.
Rejoice, good pleasure of God towards mor-tals,
Rejoice, freedom of speech of mor-tals towards God. / /
Rejoice, Bride with-out bride-groom.

Контакион 3

Feeling in himself a storm of doubtful thoughts, prudent Joseph was troubled, seeing that thou wast unwedded, and he suspected a stolen union, blameless Maiden. But when he learnt that thy conceiving was from the Holy Spirit, he said: Alleluia!

LITTLE LITANY

PRIEST: Again, and again, in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help us save us, have mercy on us, and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

PRIEST: Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.
The Little Litany

In the style of a monastery chant

Lord, have mercy. Lord, mercy.

To Thee, O Lord. Amen.
Priest: For Thou art the King of Peace and the Saviour of our souls and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Section 2. On the Nativity

Ikos 4

God's coming in the flesh the Shepherds heard the angels praising. And hastening as to a shepherd, they see Him as a spotless Lamb being pastured in the womb of Mary. Praising her they said:

Rejoice, mother of the lamb and shep-herd,
Rejoice, fold of spir-it-ual sheep.
Rejoice, defense a-gainst un-seen foes.
Rejoice, key that opens the doors of Par-a-dise./
Rejoice, for things in heaven ex-ult-ing with earth,
Rejoice, for things on earth rejoice with heav-en.
Rejoice, never-silent voice of the A-pos-tles,
Rejoice, never-conquered courage of the Cham-pions. /
Rejoice, firm foun-da-tion of the Faith,
Rejoice, shining rev-e-la-tion of Grace.
Rejoice, through whom Hell was stripped bare,
Rejoice, through whom we were clothed with glo-ry./ /
Rejoice, Bride with-out bride-groom.

Kontakion 4

Having seen a star leading to God, Magi followed its radiance. Holding to it as a beacon, through it they searched for a mighty king. And having attained the Unattainable they rejoiced and cried to Him: Alleluia!
Ikos 5

In the hands of the Virgin children of the Chaldeans saw the One who with His hands fashioned mankind. And knowing Him to be their Master, though He had taken the form of a servant, they hastened to honor Him with their gifts and to cry to the Blessed Maiden:

Rejoice, mother of the star that never sets,
Rejoice, radiance of the mystic-al day.
Rejoice, for thou didst quench the furnace of de-cep-tion,
Rejoice, for thou didst enlighten the initiates of the Trin-i-ty. /
Rejoice, for thou didst cast out from his rule the inhu-man ty-rant,
Rejoice, for thou didst reveal Christ, the Lord who loves mankind.
Rejoice, deliverance from pa-gan wor-ship,
Rejoice, liberation from filth-y deeds. /
Rejoice, for thou didst end the wor-ship of fire,
Rejoice, for thou didst deliver from the flame of pas-sions.
Rejoice, guide of believers to chas-ti-ty,
Rejoice, joy of all gen-er-a-tions. / /
Rejoice, Bride with-out bride-groom.

Kontakion 5

Journeying back to Babylon, for they had fulfilled the prophecy concerning thee, the Magi, become God-bearing heralds, proclaimed Thee to all as Christ, leaving Herod like an idiot who did not know how to sing: Alleluia!
Ikos 6

Kindling in Egypt the light of truth, Thou didst dispell the darkness of falsehood. For its idols, O Savior, not able to withstand Thy strength, fell down, while those who were delivered from them cried out to the Theotokos:

Rejoice, restoration of hu-mans,
Rejoice, downfall of the de-mons,
Rejoice, for thou didst trample on the error of de-cеп-tion,
Rejoice, for thou didst expose the trickery of i-dols. /
Rejoice, sea that drowned the Pha-raoh of the mind,
Rejoice, rock that gave drink to those thirst-ing for life.
Rejoice, pillar of fire, guiding those in dark-ness,
Rejoice, protection of the world, wid-er than the cloud./
Rejoice, food that replaced the man-na,
Rejoice, minister of ho-ly delight.
Re-joice,___ prom-ised land:
Rejoice, source of milk and hon-ey./ /
Rejoice, Bride with-out bride-groom.

Kontakion 6

When Symeon was about to depart from this present age of deception, Thou wast given to him as a babe, but Thou wast known to him also as perfect God. And so, struck with amazement at Thine ineffable wisdom, he cried: Alleluia!

CHOIR: O victorious leader of triumphant hosts!
We, thy servants, delivered from evil,
sing our grateful thanks to thee, O Theotokos!
As thou dost possess invincible might
set us free from every calamity
so that we may sing: Rejoice, O unwedded Bride!
O Victorious Leader

KONTAKION TO THE THEOTOKOS

Sarov Monastery Chant
arr. Nicholas C. Custer

Soprano
Alto

Tenor
Bass

O Victorious Leader of um-phant hosts, we thy servants, de-liv-
ered from evil, sing our grate-ful thanks to thee, 0

The-o-to-kos. As thou dost pos-sess in-
vin-ci-ble might, set us free from
eve-ry ca-lam-i-ty, so that we may_
sing: "Re-joice, Bride without bride-groom!"
Akathist to the Most Holy Theotokos  - B

KONTAKION

Common Chant
Tone 8

Soprano
Alto
Tenor
Bass

O Victorious Leader of triumphant hosts!

We thy servants, delivered from evil, sing our grateful thanks to thee,
you, O Theotokos! As thou dost possess invincible might,

set us free from every calamity,

so that we may sing: “Rejoice, O unwedded Bride!”
PSALM 50

READER: Have mercy on me, O God,
    according to Thy great mercy;
and according to the multitude of Thy compassions
    blot out my transgression.
Wash me thoroughly from mine iniquity,
    and cleanse me from my sin.
For I know mine iniquity,
    and my sin is ever before me.
Against Thee only have I sinned and done this evil before Thee,
    that Thou mightest be justified in Thy words,
    and prevail when Thou are judged.
For behold, I was conceived in iniquities,
    and in sins did my mother bear me.
For behold, Thou hast loved truth;
    the hidden and secret things of Thy wisdom
    hast Thou made manifest unto me.
Thou shalt sprinkle me with hyssop,
    and I shall be made clean;
Thou shalt wash me,
    and I shall be made whiter than snow.
Thou shalt make me to hear joy and gladness;
    the bones that be humbled, they shall rejoice.
Turn Thy face away from my sins,
    and blot out all mine iniquities.
Create in me a clean heart, O God,
    and renew a right spirit within me.
Cast me not away from Thy presence,
    and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation,
    and with Thy governing Spirit establish me.
I shall teach transgressors Thy ways,
    and the ungodly shall turn back unto Thee.
Deliver me from blood-guiltiness, O God, Thou God of my salvation;
    my tongue shall rejoice in thy righteousness.
Lord, Thou shalt open my lips,
    and my mouth shall declare Thy praise.
For if Thou hadst desired sacrifice, I had given it;
    with whole burnt offerings Thou shalt not be pleased.
A sacrifice unto God is a broken spirit;
    a heart that is broken and humbled God will not despise.
Do good, O Lord, in Thy good pleasure unto Zion,
    and let the walls of Jerusalem be built up.
Then shalt Thou be pleased with a sacrifice of righteousness,
with oblations and whole-burnt offerings.
Then shall they offer bullocks upon Thine altar.

Section 3. The Incarnation

Ikos 7

Manifesting himself to us, who came into being by Him, the Creator revealed a new creation, for He budded from a womb without seed and preserved it as it was, incorrupt, that seeing the wonder we might sing her praises crying:

Rejoice, flower of in-cor-rup-tion,
Rejoice, crown of self-mas-ter-y.
Rejoice, for thou showest a bright image of the res-ur-rec-tion,
Rejoice, for thou revealest the an-gels’ way of life. /
Rejoice, tree of glorious fruit from which believers are nourished,
Rejoice, wood with shady leaves under which man-y shel-ter.
Rejoice, for thou didst conceive a guide for those gone astray,
Rejoice, for thou didst bear a deliverer for cap-tives. /
Rejoice, intercessor with the just Judge,
Rejoice, forgiveness for many who stum-ble.
Rejoice, robe for those stripped of free-dom of speech,
Rejoice, love that conquers eve-ry long-ing./ /
Rejoice, Bride with-out bride-groom.

Kontakion 7

Now that we have seen a strange birth, let us become strangers to the world, fixing our minds in heaven. For this the most high God appeared on earth as a lowly human, wishing to draw on high those who cry out to Him: Alleluia!
Icos 8

The uncircumscribed Word was fully present among things below and in no way absent from those on high. For it was God’s condescension, and not a change of place, and birth from a Virgin filled by God, who hears these words:

Rejoice, enclosure of God who can-not be enclosed,
Rejoice, door of a hal-low-ed mys-ter-y.
Rejoice, doubtful tidings for un-be-lie-v-ers,
Rejoice, undoubted boast for all be-lie-v-ers. /
Rejoice, all-holy chariot of Him who rides upon the Che-ru-bim,
Rejoice, best of dwellings of Him who is above the Ser-a-phim.
Rejoice, for thou bringest opposites to har-mo-ny,
Rejoice, for thou dost yoke childbirth and vir-gin-i-ty./
Rejoice, for through thee transgression has been a-bol-ished,
Rejoice, for through thee Paradise has been o-pened.
Rejoice, key of Christ’s king-dom,
Rejoice, hope of e-ter-nal bless-ing-s. / /
Rejoice, Bride with-out bride-groom.

Kontakion 8

Every angelic being was amazed at the great work of Thy incarnation. For they saw the One who is Unapproachable as God, as a mortal approachable by all, living His life among us, while hearing from us all: Alleluia!
IKOS 9
Eloquent orators we see dumb as fishes before thee, Theotokos. For they are at a loss to say how thou remainest Virgin, yet are able to give birth! But we, marvelling at the mystery, cry out with faith:

Rejoice, vessel of the wisdom of God.
Rejoice, storehouse of His providence.
Rejoice, who showest lovers of wisdom to be without wisdom.
Rejoice, who provest those skilled in reasoning to be without reason. / Rejoice, because subtle seekers have been made fools.
Rejoice, because myth makers have been made to wither.
Rejoice, who tearest apart the webs of the Athenians.
Rejoice, who fillest full the nets of the Fish-ers.
Rejoice, who drawest up from the depths of ignorance.
Rejoice, who enlightenest many with knowledge.
Rejoice, boat for those who want to be saved.
Rejoice, harbor for the sea-farers of life. / / Rejoice, Bride without bride-groom.

KONTAKION 9
Wishing to save the world, the One who ordereth all things came to it of His own free will. And as God, being shepherd, for our sake He appeared as a man like us. For having called like to Like, as God He hears: Alleluia!

LITTLE LITANY

**PRIEST:** Again, and again, in peace let us pray to the Lord.

**CHOIR:** Lord, have mercy.

**PRIEST:** Help us save us, have mercy on us, and keep us, O God, by Thy grace.

**CHOIR:** Lord, have mercy.

**PRIEST:** Commemorating our most holy, most pure, most blessed and glorious lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

**CHOIR:** To Thee, O Lord.

**PRIEST:** For all the hosts of heaven praise Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.
The Little Litany

In the style of a monastery chant

Lord, have mercy. Lord, have mercy.

To Thee, O Lord. Amen.
Section 4. On the Theotokos

Ikos 10

Thou art a wall for virgins, Virgin Theotokos, and for all who have recourse to thee. For, the Maker of heaven and earth made thee ready, O most pure, dwelling in thy womb and teaching all to call to thee:

Rejoice, pillar of vir-gin-i-ty.
Rejoice, gate of sal-va-tion.
Rejoice, source of spiritual re-fash-ion-ing.
Rejoice, giver of divine lov-ing-kind-ness./
Rejoice, for thou gavest new birth to those con-ceived in shame.
Rejoice, for thou gavest counsel to those robbed of un-der-stand-ing.
Rejoice, who destroyest the cor-rupt-er of minds.
Rejoice, who gavest birth to the sower of pu-ri-ty./
Rejoice, bridal chamber of a mar-riage without seed.
Rejoice, who unitest be-lievers to the Lord.
Rejoice, fair nursemaid of vir-gins.
Rejoice, bridesmaid of ho-ly souls:/ / Rejoice, Bride with-out bride-groom.

Kontakion 10

Every hymn fails that seeks to match the multitude of Thy many mercies. For even if we offer Thee, O holy King, songs equal in number to the sand, we achieve nothing worthy of what Thou hast given us, who cry to Thee: Alleluia!
Ikos 11

We see the holy Virgin as a lamp that bears the light, shining for those in darkness. For kindling the immaterial Light she guides all, to divine knowledge, enlightening the mind by its ray, honored with this cry:

Rejoice, beam of the im-ma-te-ri-al sun,
Rejoice, ray of the moon that nev-er sets.
Rejoice, lightning flash that shines on souls.
Rejoice, thunder that ter-ri-fies the foe. /
Rejoice, for thou makest the enlightenment with man-y lights to dawn.
Rejoice, for thou makest the river with man-y streams to flow.
Rejoice, who prefigurest the bap-tis-mal font.
Rejoice, who takest away the filth of sin. / 
Rejoice, bath that washes clean the con-science.
Rejoice, bowl in which the wine of joy is mixed.
Rejoice, scent of Christ's fra-grance.
Rejoice, life of mysti-cal feast-ing. / /
Rejoice, Bride with-our bride-groom.

Kontakion 11

Wishing to give release from ancient offenses, the Creditor of all mankind came of Himself to those who were exiled from His grace, and having torn up their bond He hears from all as follows: Alleluia!
Ikos 12
Thy Offspring we sing and all raise to thee our hymn as a living temple, Theotokos. For having dwelt in thy womb, the Lord who holds all things in His hand sanctified, glorified and taught all to cry out to thee:

Rejoice, tabernacle of God the Word
Rejoice, greater Holy of Holies.
Rejoice, Ark gilded by the Spirit,
Rejoice, inexhaustible treasure of life./
Rejoice, precious diadem of Orthodox kings,
Rejoice, honored boast of devout priests.
Rejoice, unshakeable tower of the Church,
Rejoice, unbreachable wall of the Kingdom.
Rejoice, through whom trophies are raised,
Rejoice, through whom enemies fall.
Rejoice, healing of my flesh,
Rejoice, salvation of my soul. / /
Rejoice, Bride without bridegroom.

Kontakion 12
O Mother, all-praised, who gavest birth to the Word, the Holiest of all Holies, accepting our present offering, deliver us all from every, disaster and rescue from the punishment to come those who cry out together, Alleluia! [This kontakion is read 3x].
Iкос 1

A prince of the angels was sent from heaven, to say to the Theotokos, ‘Rejoice!’ And as, at his bodiless voice, he saw Thee, Lord, embodied, he was astounded and stood still, crying out to her like this:

Rejoice, thou through whom joy will shine out,
Rejoice, thou through whom the curse will cease.
Rejoice, recalling of fall-en Ad-am,
Rejoice, redemption of the tears of Eve. /
Rejoice, height hard to climb for hu-man thoughts,
Rejoice, depth hard to scan even for an-gels’ eyes.
Rejoice, for thou art a throne for the King,
Rejoice, for thou dost carry the One who carries all. /
Rejoice, star that makes vis-i-ble the Sun,
Rejoice, womb of divine in-car-na-tion.
Rejoice, thou through whom cre-a-tion is renewed.
   Rejoice, thou through whom the Cre-a-tor becomes a babe./ /
Rejoice, Bride with-out bride-groom.

THE KONTAKION - TONE 8

O victorious leader of triumphant hosts!
We, thy servants, delivered from evil,
sing our grateful thanks to thee, O Theotokos!
As thou dost possess invincible might
set us free from every calamity so that we may sing:
“Rejoice, O unwedded Bride!”
AKATHIST TO THE THEOTOKOS

O Victorious Leader - A

KONTAKION TO THE THEOTOKOS

Sarov Monastery Chant
arr. Nicholas C. Custer

Soprano

Alto

Tenor

Bass

O Victorious Leader of um-phant hosts, we thy serv-vants, de-

ered from evil, sing our grate-ful thanks to thee, O

The-o-to-kos. As thou dost possess in

Theotokos. As thou dost possess in
vin-ci-ble might, set us free from

eve-ry ca-lam-i-ty, so that we may

sing: "Re-joice, Bride without bride-groom!"
Akathist to the Most Holy Theotokos – B

KONTAKION

Soprano
Alto

O Vict-orious Leader of trium-phant hosts!

We thy serv-ants, de-liv-ered from evil, sing our grateful thanks to thee,
you,

O The-o-tokos! As thou dost pos-sess in-vincible might,

set us free from every ca-lam-i-ty,

so that we may sing: “Re-joice, O un-wed-ded Bride!”
READER: Holy God! Holy Mighty! Holy Immortal! Have mercy upon us. (3x)
Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

O Most-holy Trinity, have mercy upon us. O Lord, blot out our sins. O Master pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name’s sake.

Lord have mercy. (3x)

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

Our Father Who art in the heavens, 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 the evil one.

PRIEST: For Thine is the Kingdom, and the Power, and the Glory: now and ever and unto the ages of ages.

READER: Amen. To Thee, the Author of all Creation, the Universe offers the God-bearing Martyrs as first-fruits of nature. Wherefore by their supplications preserve Thy Church in perfect peace through the Theotokos, O Most-merciful Lord.

Lord, have mercy. (12x)

Thou Who at every season and every hour, in heaven and on earth, art worshipped and glorified: O Christ our God, Who art long-suffering, merciful, and compassionate; Who lovest the just and showest mercy upon the sinner; Who callest all to salvation through the promise of blessings to come; O Lord in this hour receive our supplications and direct our lives according to Thy commandments. Sanctify our souls, hallow our bodies, correct our thoughts, cleanse our minds; deliver us from all tribulations, evil, and distress. Surround us with Thy holy angels, that guided and guarded by them, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory, for blessed art thou unto ages of ages. Amen.
Lord, have mercy. (3x)

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

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

In the name of the Lord, father, bless.

PRIEST: God be bountiful unto us, and bless us, and show us the light of His countenance, and be merciful unto us.

READER: Amen.

PRAYER TO THE THEOTOKOS

O Lady, Bride of God, spotless, blameless, pure and immaculate Virgin, thou who without corruption, by thy glorious birth-giving, hast united God the Word to man and joined the fallen nature of our race to heavenly things; who alone art the hope of the hopeless, the help of those who do battle; the ready help of those who flee unto thee and the refuge of all Christians: Despise me not, an accursed sinner, though I have rendered myself unworthy by my shameful thoughts, words and deeds, and through indolence have become a slave to the pleasures of life; but as the Mother of God, who lovest mankind, mercifully have compassion upon me, a sinner and a prodigal, and receive my prayer, though it be offered unto thee by unworthy lips; and using Thy boldness as a mother, importune Thy Son, our Lord and Master, that He may open to me also the tender compassions of His goodness so as to overlook my numberless transgressions and turn me to repentance and show me forth as a zealous doer of His commandments. And because thou art merciful, compassionate and benevolent, be thou ever near me in this present life as an ardent help and protection, defending me from the assaults of adversaries and leading me to salvation. And at the time of my departure from this life, care for my miserable soul, and drive far from it the dark visions of evil demons; and in the fearful Day of Judgment, deliver me from eternal punishment, and present me as an inheritor of the ineffable glory of Thy Son, our God. May this be my lot, O Lady, most holy Theotokos, through thy mediation and help, through the grace and love toward mankind of thine only-begotten Son, our Lord, and God, and Saviour, Jesus Christ, to Whom are due all glory, honor and worship, with his unoriginative Father, and His All-Holy, and good, and life-giving Spirit, now and ever, and unto ages of ages.
PRAYER TO CHRIST

And grant unto us, O Master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts. And grant us, O God, a prudent reason, a vigilant heart, a tranquil sleep free from all the fantasies of Satan. Raise us up again at the time of prayer strengthened in Thy commandments, holding steadfastly within us the remembrance of Thy judgments. Grant us grace to glorify Thee all through the night that we may praise, and bless, and glorify Thine all-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Most glorious, Ever-virgin blessed Theotokos, present our prayer to thy Son and our God, and pray that through thee He would save our souls.

My hope is the Father, my refuge the Son, my shelter the Holy Spirit. O Holy Trinity, glory be to Thee.

Unto thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

CHORUS: All of creation rejoices in thee, O Full of Grace, the assembly of Angels and the human race. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child, our God before all ages. He made thy body into a throne, and thy womb He made more spacious than the heavens. All of creation rejoices in thee, O Full of Grace. Glory to thee!

DISMISSAL

PRIEST: Glory to Thee, O Christ, our God and our hope, glory to Thee!

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

Lord, have, mercy. (3x)

Father bless.

PRIEST: May Christ our true God, through the prayers of his most pure mother; of the holy glorious and all-laudable apostles; of saint (Of the church); of saint , whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

CHORUS: Amen.
All of Creation
(At the Liturgy of St. Basil the Great)

With motion. \( \mathbf{J} = 92-100 \)

Adapted and arranged by V. Morosan

All of creation rejoices in thee, O Full of Grace, the assembly of

Angels and the human race. O sanctified

temple and spiritual paradise, the

glory of virgins, from whom God was in-
All of creation — 2

car - nate and be - came a child, our

God be - fore all a - ges.

He made thy body into a throne, and thy

womb He made more spa - cious than the heav - ens.

All of cre - a - tion re - joic - es in_
thee, O...

Full of Grace.

Glorify to theee!
Glory... now and ever... 

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Lord, have mercy, Lord, have mercy, Lord, have mercy!

Father, bless!
Dismissal - B

arr. V. Morosan

Glo-ry to the Father, and to the Son, and to the Ho-ly

Spir-it, now and ev-er, and unto ages of ag-es. A-men.

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

Fa-ther (Mas-ter)

bless.
Save Me Before I Perish
(Refrains at “Lord, I call”)

Kievan Chant
(Adapted by VM)

1.

Soprano (Harmony)
Alto (Melody)

Save me before I perish completely,

Tenor (Filler)
Bass

2.

Soprano (Melody)
Alto (Filler)

Save me before I perish completely,

Tenor (Harmony)
Bass

(Repeat at the end of each verse)

(Alternative voicing)

(Repeat at the end of each verse)

LENTEN TRIODION: Wednesday of the 5th Week
**LET MY PRAYER ARISE**

(AT THE LITURGY OF PRE-SANCTIFIED GIFTS)

The practice of using a trio to sing *Let My Prayer Arise* during the Liturgy of the Pre-Sanctified Gifts is a fairly recent innovation, which developed in the Russian Church in the last 200-250 years. The present edition aims to restore a more ancient manner of performing this hymn, as specified in the Orthodox *Typikon*. The chanting of the soloist must be simple and straightforward without extreme dramatic or theatrical effects. The soloist should stand in the center of the church while he sings the verses and should kneel while the chorus sings the refrain.

The present musical setting of this hymn appears on the recording *Choeurs Monastiques Russes* [Russian Monastic Choruses], Volume 1, EDICI 41040, performed under the direction of Nicholas Ossoinine of the St. Seraphim Institute in Paris, France. The refrain, sung on the recording by a male chorus, has been arranged for mixed chorus. All tempo and dynamic markings have been added by the editor.

Set in English and arranged by **VLADIMIR MOROSAN**

**ANONYMOUS**

Russian “Greek” Chant melody and harmonization

1. Freely.

Solo (Tenor or Soprano)

LET MY PRAYER ARISE

IN THY SIGHT AS IN CENSE, AND LET THE LIFTING UP OF MY HANDS BE AN EVENING SACRIFICE.

REFRAIN (after each verse):

With a marked rhythm.

\[mf\]

**Soprano Alto Tenor Bass**

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THY SIGHT AS INCENSE, AND

LET THE LIFTING UP OF MY HANDS

Meno mosso.

BE AN EVENING SACRIFICE.

LORD, I HAVE CRIED TO THEE, HEAR

ME, HEAR THE VOICE OF MY

PRAYER, WHEN I CRY TO THEE.
3.

SET A WATCH, O LORD,

BEFORE MY MOUTH, AND

KEEP THE DOOR OF MY LIPS.

4.

INCLINE NOT MY

HEART TO ANY EVIL

THING, NOR TO PRACTICE WICKED DEEDS.

5. Soloist repeats half of verse 1, through "as incense;"
   Chorus then concludes from ". . . and let the lifting up . . ."
Let my prayer arise in Thy sight as incense,

and let the lifting up of my hands be an evening sacrifice!
Let My Prayer Arise

TRIO 1: Largo. \( \text{M} = 52-56 \)
Fr. Sergei Glagolev

CHOIR: Refrain
Larghetto. \( \text{M} = 60-66 \)

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Lord, I have cried to Thee, hear me,

hear the voice of my prayer when I cry to Thee.

Set a watch, O Lord before my mouth, and keep the door of my lips.

Incline not my heart to any evil thing,
nor to practice wicked deeds.

CHOIR: Refrain, TRIO repeats “TRIO 1”
Now the Powers of Heaven

Fr. Sergei Glagolev

Now the pow’rs of Heav’n do serve invisibly with us.

Lo, the King of Glory enters!

Lo, the Mystical Sacrifice is upborne fulfilled!

(The Great Entrance in made in silence.)

A little faster.

Let us draw near in faith and love,
and become communicants of Life Eternal.

Al-le-lu-ia, poco a poco diminuendo

Al-le-lu-ia, Alle-lu-ia!
NOW THE POWERS

Unhurriedly $d = 40$

W. G. Obleschuk

Soprano

Alto

Tenor

Bass

Now the powers of heaven invisibly

serve with us. Lo, the King of

Glory enters. Lo, the mystical sacrifice is upborne, fulfilled.

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Let us draw near in faith and love and become communicants of life eternal.

Al - li - lu - ia, Al - li - lu - ia.

Al - li - lu - ia.
Now the Powers of Heaven
From the Liturgy of the Presanctified Gifts

With extreme reverence  \( \text{d} = \text{c. 52} \)

Benedict Sheehan (b. 1980)

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Lo, the King of glory enters.

Lo, the sacrificial

Lo, the mystical sacrificial
is borne, fulfilled.

Let us draw near in faith and love, let us draw near in faith and love, and become communicants of life eternal. Alleluia.
Now the Powers

Unknown Origin

adapted by W.G. Obleschuk

Slowly \( \frac{j}{40} \)

Now the powers of heaven invisibly serve with us invisibly serve with us.

Lo, the King of the mystical

Glory enters. Lo the mystical

[ sacrifice ]

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Now the Powers

Slightly Faster $d = 60$

Sacrifice is _________ uppermost, _________ ful-filled. Let _________ us

Let us draw _________ near _________ in _________ faith and _________ love

and become communlicants of life _________ eternal. Al-lilu-lia.

NOTE: “Alliluia” may be sung once or thrice. If sung thrice, a gradual decrescendo should be taken.
TASTE AND SEE
Unknown Origin

adapted by W.G. Obleschuk

Slowly \( \frac{4}{4} = 40 \)

Taste _____ and see ______ that ____ the

Lord ______ is good. Taste _____ and _____ see that the

Lord ______ is good. A –

li – lu – lia.

NOTE: “Alliluia” may be sung once or thrice. If sung thrice, a gradual decrescendo should be taken.
Now the Powers of Heaven

Melody of unknown origin (Byzantine Tone 1)
Adapted by W. G. Obleschuk, arr. VM

Heaven invisibly serve

with us, invisibly serve with us;

lo, the King of

Glory enters. Lo, the mystical sac -
Now the Powers – 2

- ri - fice is up - borne, ful - filled.

Slightly faster. $\varphi = 60$

Let us draw near in faith

and love and be - come com - mu - ni - cants of life e -

ter - nal. Al - le - lu - ia.
NOW THE POWERS OF HEAVEN

Early Russian Polyphony

transcribed and arranged by W. G. Obleschuk

NOW THE POWERS OF HEAVEN

Now the powers of heaven invisibly serve us.

Lo, the King of Glory enters.

Lo, the King of Glory enters.

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The entrance is now made in silence while the faithful make a complete prostration.

Now the Powers

Lo, the mystical sacrifice is upborne, filled.

Let us draw near in faith (and_ love...)

The entrance is now made in silence while the faithful make a complete prostration.
Now the Powers

and love and become communicants

Now the Powers of Heaven

Lo, the King of Glory enters.

Lo, the Mystical Sacrifice
Now the Powers of Heaven - 2

fice is upborne, fulfilled.

Let us draw near in faith and love,

and become communicants of life eternal. Alleluia, alleluia.

Al - le - lu - ia, al - le - lu - ia.
Now the Powers

Now the Powers

Ancient Chant
Arranged by: V. Rev. Vladimir Soroka

NOW THE POWERS, THE POWERS OF HEAVEN INCARNATE

VISIBLY WITH US DO SERVE WITH US DO SERVE.

LO THE KING OF GLORY, THE KING OF GLORY ENTERS,

LO THE MYSTICAL SACRIFICE IS UPTORNED THE SACRIFICE IS UPTORNED FULLY FILLED
Faster tempo (after entrance)

LET US DRAW NEAR IN FAITH AND LOVE DRAW NEAR AND BE -

COME COM - MU - NI - CANTS OF LIFE E - TER - NAL.

AL - LE - LU - IA,

AL - LE - LU - IA,
Fountain of Immortality

Shared Melodies of the Eucharistic Portions of the Divine Liturgy

The practice of singing Cherubika and Koinonika to the same melody, as has been observed in a variety of traditions, is not accidental. The 1904 L'evos Mmoligion stipulates the following rubric: “The Cherubic Hymn and ‘...we pray unto You, our God’ and the Communion Hymn are commonly sung to these [melodic] patterns...”. Particularly interesting is the middle clause of the rubric, which states that the “...we pray unto You, our God” (ДОИМТИСА БОЖЕ НАШЬ) from the “We praise You...” (ТБЕ ПОЕМЪ...) at the epiclesis is to be sung to the same melody as the Cherubikon and Koinonikon. Indeed, this little-known rubric should stimulate thought, discussion, and additional research into this liturgical practice.

The Value of Rubrics

Before examining the content of this rubric, let us review the purpose of rubrics in general. These valuable instructions provide the information needed to conduct the services in an orderly fashion. Rubrics can appear in collections, as in a Typikon, or interspersed in books of liturgical texts or music. In general, unless an author/editor/compiler is exceptionally thorough and includes instructions for every action, the obvious is not noted. Rubrics act as reminders for faulty memories and indicate that which is out of the ordinary, including local customs and new(er) or older practices. These helpful instructions assist in bringing to life the services, which are found as words on a page, and making them a part of the liturgical reality of the Church in time and space. Rubrics are also beneficial to liturgical historians in their study of the evolution of the services.

The above-stated rubric emphasizes through melody the link that exists between three important events in the course of the Divine Liturgy: the offering of the Holy Gifts, their consecration, and the receiving thereof by the clergy and faithful. The Cherubikon is sung at the Great Entrance as the Gifts are transferred from the table of oblation to the altar table, where the consecration will shortly take place. The “...we pray unto You, our God,” the second half of “We praise You...,” is sung during the consecration itself. The final element of this rubric, the Koinonikon (Communion Hymn), is sung just prior to the distribution of the consecrated Gifts to the clergy, and soon thereafter to the people.

Common Melodies between Cherubika and Koinonika

To many, the practice of singing the Cherubikon and Koinonikon to the same melody is unfamiliar. Yet the Offertory Hymn and Communion Hymn are often sung to the same melody and/or setting during Great Lent in the Liturgy of the Presanctified Gifts (often remnants of older liturgical practices are preserved in the services of Great Lent). Shared melodies for both hymns appear in a variety of chant traditions covering a wide geographical area, including Russian, Galician (Western Ukrainian), Carpathian, and Valaamite chants. It is highly unlikely that this practice should have spontaneously appeared in all of these areas, which are separated by both distance and ecclesiastical structure. It is more likely that this was a widespread older practice that has been preserved during this liturgical season.

Additional evidence that this is an older practice that has largely fallen into disuse can be gleaned from the fact that it is common to-sing the Cherubikon and Koinonikon to the same melody in the Carpathian tradition to this day. The churches in Carpatho-Rus' and Western Ukraine, although influenced by the reforms carried out in Russia by Patriarch Nikon in the seventeenth century, were not subject to these reforms. Therefore, the singing and the liturgical practices, although similar to contemporary Russian practice in general, have maintained the older customs in some cases. In fact, these non-Russian singing traditions provide valuable insight into the development and evolution of the liturgical singing of the Eastern Slavs.

In the mid-seventeenth century, Russian and Ukrainian church singing shifted drastically from monophony and indigenous polyphony centered on chant melodies to Western-style part singing and compositions. Up until the
resurgence of interest in the ancient chants in the late
nineteenth/early twentieth centuries, if not to the pres-
ent, the tendency has been to favor through-composed
Cherubika over chant-based settings. Contemporary
Russian collections of Divine Liturgy music abound in
composed settings of the Cherubic Hymn, particularly
those by Borodiansky, Lomakin, and others.

Yet the practice of singing the Cherubikon and
Koinonikon to the same melody outside of Lent has
remained in the Russian tradition. This is most clearly
evident in the Obikhod nonago peniia (Moscow: Synodal
Publishing House, 1909). Seven different shared melodies appear
for Cherubika and Koinonika, according to the day of the week. This set of melodies
extends the Cherubikon/Koi-
onikon melodic association beyond the context of a single
Liturgy to include daily and fest-
tal commemorations throughout
the liturgical year.

The Anaphoral Component
While evidence exists linking the melodies of Cherubika
and Koinonika, the practice of singing the “... we pray
unto You, our God” to a shared melody is more obscure.
In contemporary practice, the musical setting of “We
praise You...” is generally a thematic continuation of the
Anaphora. It seems that even among those who practice
singing the Cherubic Hymn and Communion Hymn to a
shared melody, few if any sing “... we pray unto You, our
God” to the same melody.

In examining melodies for “We praise You...” from a
variety of Slavic traditions, one finds that many of the
melodies had similar characteristics. There was a predomi-
nantly syllabic relationship between the text and the
melody for the first half of the text: “We praise You, we
bless You, we give thanks unto You, O our God...”. The
concluding portion of the text, “... we pray unto You, our
God,” was set in a more ornate manner by virtue of the
use of melisma and text repetition. One explanation for
the elongation of this portion of the text may be an
attempt to coordinate its duration with that of the epicle-
sis prayers, particularly in those traditions where these
prayers are inaudible to the congregation. This, however,
raises the question of why the entire “We praise You...”
was not set in a repetitive and/or melismatic fashion, but
was divided into two distinct parts. Another possibility is
that this final portion of the text was sung to melodies
shared with Cherubika and/or Koinonika.

The practice of a shared melody... reinforces the
continuum of our offering of the antitypes of the Body and
Blood of Christ.

Practical Considerations for
Liturgy Today

In the Byzantine tradition, melodies exist enabling the
Divine Liturgy to be sung according to the eight tones.
The appropriate tone is determined by the tone of the
Apolytikon (Troparion) of the day or feast. The Cher-
ubikon, “...and we pray unto You, our God,” and the
Koinonikon, therefore, would be sung to similar melodies.
The practice of singing the Liturgy in melodies of the
same tone gives the service a musical cohesiveness that is
sometimes lacking when a serv-

ice is pieced together from works
of various styles and composers.

To illustrate how the above-

stated rubric can be applied
musically, in this issue of PSALM
Notes we have published a set of
three compositions inspired by
my research on this topic and
based on the Cherubikon
melody #2 found in the Obikhod nonago peniia. Other settings
based on the Cherubikon and
Koinonikon melodies found in this volume have been
made by various Russian composers of the past hundred or
so years, the greatest concentration of which has been
published in the Noiogy sbornik pravoslavnogo russkogo
tserkovnogo peniia. Tom 1-4. Bolshestvennaia Liturgia
(London, 1962). To date, much of this material is widely
available only in Slavic.

Conclusion

Melody can invoke strong connotations. Hearing particu-
lar melodies reminds one of certain feasts or liturgical
seasons. Without further research, it is unclear whether the
rubric included in the L'vov Immoligion was an attempt to
revive a forgotten practice or to inaugurate a new liturgi-


cal tradition. In either case, the practice of a shared
melody for these three eucharistic portions of the Liturgy
is sound liturgically. It reinforces through melody the con-
tinuum of our offering of the antitypes of the Body and
Blood of Christ, the calling down of the Holy Spirit to
change our ordinary offering into the All-Holy, and our
receiving of this vivifying Fountain of Immortality.

1 This book goes well beyond the normal scope of an Immoligion,
which by definition consists of the imosi of kanons. In addition to
imosi, the L'vov Immoligion contains stichers and other material
from the Octoechos, Mension, Lenten Triodion and Pentecostarion,
making it an invaluable source of material with which to sing
Vespers and Matins for the entire year. Although eleven melodies
with which to sing Cherubika are included, the Divine Liturgy is for
the most part not represented.

At the time of publication L'vov (L'vov), the largest city in west-
ern Ukraine, was separated from the centers of the Russian Church
O Taste and see

(Communion Hymn at the Liturgy of Presanctified Gifts)

Kievan chant

O taste and see, O taste and see that the Lord is good, O taste and see that the Lord is good.

Al-le-lu-ia, al-le-lu-ia.

al-le-lu-ia.
Koinonikon

Unhurriedly $d = 48$

O taste and see that the Lord is good.

Al-li-lu-ia, Al-li-lu-ia.

Al-li-lu-ia.  

W. G. Obleschuk

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Psalm 33

I Will Bless the Lord at All Times

P. Mironositsky

English setting by VM

I will bless the Lord at all times:
His praise shall continually be in my mouth.
In the Lord shall my soul be praised;
let the meek hear and be glad.
O magnify the Lord with me,
and let us exalt His name together.
I sought the Lord, and He heard me,
and delivered me from
all my tribulations. Come unto Him, and be enlightened:

and your faces shall not be ashamed. This poor man cried, and the

Lord heard him, and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that

fear him, and will deliver them. O taste and see

Psalm 33 - 2
that the Lord is good: blessed is the man that hop-eth in Him.

O fear the Lord, all ye His saints: for there is no want to

them that fear Him. Rich men have turned poor and gone

hun - gry: but they that seek the Lord shall not

be de - prived of any good thing.

Psalm 33 - 2
Psalm 33 [34]

Sing antiphonally, with both Choirs joining together on verses 1, 8, and 10.

Andante, leggiero. (BOTH CHOIRS) By Fr. Sergei Glagolev (1993)

I will bless the Lord at all times; His praise shall continually be in my mouth. I will bless the Lord at all times; His praise shall continually be in my mouth.

My soul makes its boast in the Lord; Let the afflicted hear and be glad.

My soul makes its boast in the Lord; Let the afflicted hear and be glad.

Psalm 33 [34] LITANIES and RESPONSES SAG 049 Copyright © 2002, by PSALM Music Press. All rights reserved.
O magnify the Lord with me; and let us exalt His Name together!

I sought the Lord and He answered me, and delivered me from all my fears.

Look to Him and be radiant; so your faces shall never be ashamed.

This poor man cried and the Lord heard Him, and saved Him out of all His troubles.
The Angel of the Lord encamps around those who fear Him, and delivers Him.

O taste and see that the Lord is Good! Happy is the man who takes refuge in Him.

O fear the Lord, you His saints, for those who fear Him have no want.
(BOTH CHOIRS)

The young Lions suffer want and hunger; but those who seek the

Lord lack no good thing.
The Great Litany

1.
Lord, have mercy.

2.
Lord, have mercy.

To Thee, O Lord.

Amen.
The Little Litany

From Vilnius
ed. P. N. Jermihov
arr. VM

Soprano
Alto

Lord, have mercy. Lord, have mercy.

Tenor
Bass

To Thee, O Lord. Amen.

mer - cy. mer - cy.
The Litany of Thanksgiving

From Vilnius
ed. P. N. Jermihov
adapt. V. Morosan

Lord, have mercy. To Thee, O Lord.

Lord. Amen. In the name of the Lord.

Lord, have mercy.

Soprano
Alto
Tenor
Bass
Litany of Supplication

From Vilnius
ed. P. N. Jermihov
adapt. V. Morosan

Lord, have mercy. Lord, have mercy.

Grant this, O Lord. Grant this, O Lord.

To Thee, O Lord. Amen.

And to your spirit. Father, Son, and Holy Spirit, the

Trinity, one in essence, and undivided.
Litany of Supplication

1. Lord, have mercy. Lord, have mercy.
2. Grant this, O Lord.

To Thee, O Lord. Amen.

And to your spirit.
The Litany of Thanksgiving

Lord, __ have mercy. 
To Thee, __ O

Lord. __ A-men. 
In the name of the Lord.

Lord, __ have mercy.

From Vilnius
ed. P. N. Jermihov
adapt. V. Morosan

Soprano
Alto
Tenor
Bass
HYMNS FOR THE ORTHODOX LITURGY

A MERCY OF PEACE NO. 1

(THE ANAPHORA FOR THE LITURGY OF ST. BASIL THE GREAT)

Ewstafy Stepanovich Azeev (1851-1918) was associated for much of his life with the Russian Imperial Court Chapel in St. Petersburg. Upon graduating from the Chapel’s music school, he continued to work there as a teacher of singing and associate conductor. His compositional output of liturgical music numbers over 50 works, including chant harmonizations and free compositions.

The setting of A Mercy of Peace No. 1 is based on a chant found in the Obikhod Notnago Peniia [Common hymns in staff notation], Vol. 2 (Moscow: Sinoct’naia Tipografia, 1900) pp. 26-26v. While Azeev identifies this melody as a Russian “Greek” Chant, the Obikhod terms it a Kievan Chant; the discrepancy may be explained by the fact that the melodic characteristics of both types of chant are very similar. This particular melody, which appears in the soprano throughout the harmonization, is quite long, in order to cover the lengthy prayers of the Eucharistic Canon read silently by the celebrant during the Liturgy of St. Basil the Great.

The present edition is based on the original Slavonic version (for small chorus) published in the composer’s lifetime. (There is also a version for large chorus.) All of the composer’s tempo and dynamic markings have been retained. Editorial additions are enclosed in brackets. The setting of the response “And all mankind,” added by the editors, was patterned after Azeev’s harmonization.

Set in English and edited by
J. WARREN and A. RUGGERI

EVSTAFY AZEEV (1851-1918)
Op. 7
Harmonization of
Russian “Greek” Chant

Moderately. \[J = 56-60\]

Soprano
Alto

Tenor
Bass

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WARNING! By making illegal copies of this piece of music, you are not only infringing upon Federal copyright laws, but depriving the composer and editor of their lawful earnings.
WE LIFT THEM UP UN

A Little Slower.

TO THE LORD. IT IS

MEET AND RIGHT, IT IS

MEET AND RIGHT TO

WORSHIP, TO WORSHIP THE
FA THER, AND THE SON,
AND THE HO - LY SPIR IT, AND THE HO - LY
SPIR IT; THE TRIN
I - TY, ONE IN
ES SENCE, AND UN DI
SA - BA - OTH! HEAV

EN AND EARTH ARE FULL OF THY GLO

RY! HO - SAN - NA IN THE HIGH

EST, HO - SAN - NA IN THE HIGH EST!

[Repeat if necessary]

BLESS ED IS HE,
BLESS

ED IS HE

THAT

COMES

IN THE NAME, IN THE

NAME

OF THE LORD!

- SAN - NA IN THE HIGH -

EST, HO -

- SAN - NA IN THE HIGH -

EST!

041/6-9
unto thee, we pray
unto thee, o our god,
and we pray, we pray unto thee,
[p节奏]

o our god,
and all

man kind,
and all man kind,
and all man kind.
A MERCY OF PEACE
(Anaphora for the Liturgy of St. Basil)

ARRANGED FROM
E. Azeev's SETTING
BY V. Morosan

Shortened Version
With motion


A N D W I T H Y O U R S P I R I T . W E L I F T T H E M U P


T R I N I T Y O N E I N E S S E N C E , A N D U N D I
VID - ED. HO - LY, HO - LY, HO - LY.

LORD OF SA - BA - OTH, HEAV - EN AND EARTH - ARE FULL OF THY

GLO - RY, HO - SAN - NA IN THE HIGH - EST!

BLESS - ED IS HE THAT COMES IN THE NAME OF THE LORD! HO -

SAN - NA IN THE HIGH - EST, HO - SAN - NA - IN - THE -
All of Creation

(At the Liturgy of St. Basil the Great)

Soprano
Alto
Tenor
Bass

With motion. \( \frac{\text{j}}{\text{=}} = 92–100 \)
Adapted and arranged by V. Morosan

All of creation rejoices in you, O Full of Grace, the assembly of

Angels and the human race. O sanctified

temple and spiritual paradise, the

glory of virgins, from whom God was in-
All of creation – 2

car-nate and became a child, our

God before all ages.

He made your body into a throne, and your

womb He made more spacious than the heavens.

All of creation rejoices in
you, O Full of Grace. Glory to you!

All of creation – 3
All of Creation Rejoices

Tone 8

All of creation rejoices in you, O

Full of Grace, the assembly of angels and the

race of men. O sanctified temple and spi-

ritual paradise, the glory of vir-

gins, from whom God was incarnate and be-
came a child—our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O

Full of Grace. Glory to you!
The Time for Repentance

Nicolas Craig Custer, born 1960, has 40 years’ experience conducting choirs in Eastern Orthodox churches. His compositional aim has been to craft liturgical music within the Slavic tradition, but which reflects his own sensibilities as a contemporary American.

“The Time for Repentance” is sung during the preparatory period for Lent, while the text of “The Day of the Lord” is taken from St. Peter. Both pieces conclude with an affirmation of Christian hope; they may be sung individually or together as a set.

Troparion from Ode 9 of the 2nd Matins Canon on Monday before Great Lent

Freely flowing. $q = 132$

I.

Nicolas Craig Custer

The time for repentance has begun.

Be not heedless, O my soul. Give food to the hungry, and pray to the Lord each day, night, and hour, that He may save thee.

Soprano

Alto

Tenor

Bass

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II.

Yielding to the impulses of sensual

pleasure, I was clothed in my misery

with the garments of death.

But clothe me now, O Son of God, with the

shining raiment of newness of life.
The Day of the Lord

Solo.

Refrain:

Verses:

Refrain:
Verse 2: $q = 132$

Seeing then that all these things shall be dissolved,

what manner of persons ought ye to be in all holy conversation

and godliness, looking for and hast’ning unto the coming of the day of God.

Refrain:

We according to His promise

Verse 3:

look for new heavens and a new earth,

wherein dwelleth righteousness.